REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

PRESENTED AT THE

THIRTY-THIRD ANNUAL MEETING,

HELD IN THE

CITY OF NORWICH, CONNECTICUT, SEPT. 13, 14, 15 & 16.

1842.

BOSTON:
PRINTED FOR THE BOARD BY CROCKER & BREWSTER.
47 Washington Street.
1842.
### Members of the Board

**Corporate Members**

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

<table>
<thead>
<tr>
<th>Time of Election</th>
<th>Name</th>
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<tbody>
<tr>
<td>1813</td>
<td>Gen. HENRY SEWALL, Augusta</td>
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<tr>
<td>1832</td>
<td>ENOCH POND, D. D., Professor in the Theological Seminary at Bangor</td>
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<tr>
<td>1836</td>
<td>LEVI CUTTER, Esq., Portland</td>
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<td>1838</td>
<td>BENJAMIN TAPPAN, D. D., Augusta</td>
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<td>1842</td>
<td>JOHN W. ELLINGWOOD, Bath</td>
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<td>1842</td>
<td>ELIPHALET GILLET, D. D., Hallowell</td>
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<td>1842</td>
<td>DAVID DUNLAP, Esq., Brunswick</td>
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<td>1842</td>
<td>WILLIAM RICHARDSON, Esq., Bath</td>
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<td>1842</td>
<td>Rev. WILLIAM T. DWIGHT, Portland</td>
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<td>1832</td>
<td>NATHAN LORD, D. D., President of Dartmouth College, Hanover</td>
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<td>1838</td>
<td>AARON WARNER, Professor in the Theological Seminary, Gilmanton</td>
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<td>1840</td>
<td>Hon. EDMUND PARKER, Nashua</td>
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<td>1840</td>
<td>Rev. ZEDEKIAH S. BARSTOW, Keene</td>
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<td>1842</td>
<td>MILLS OLCOTT, Hanover</td>
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<td>1842</td>
<td>Rev. JOHN WOODS, Newport</td>
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<td>1842</td>
<td>Rev. ARCHIBALD BURGESS, Hanover</td>
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<td>1842</td>
<td>Rev. JOHN K. YOUNG, Meredith Bridge</td>
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<td>1819</td>
<td>LEONARD WOODS, D. D., Professor in the Theological Seminary, Andover</td>
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<td>1820</td>
<td>WILLIAM ALLEN, D. D., Northampton</td>
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<td>1821</td>
<td>JOSHUA BATES, D. D., Northborough</td>
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<td>1821</td>
<td>SAMUEL HUBBARD, LL. D., Boston</td>
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<td>1823</td>
<td>HEMAN HUMPHREY, D. D., President of the College, Amherst</td>
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<td>1826</td>
<td>JOHN CODMAN, D. D., Dorchester</td>
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<td>1826</td>
<td>Hon. LEWIS STRONG, Northampton</td>
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<td>1827</td>
<td>JUSTIN EDWARDS, D. D., Andover</td>
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<td>1828</td>
<td>JOHN TAPPAN, Esq., Boston</td>
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<td>1828</td>
<td>HENRY HILL, Esq., Boston</td>
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<td>1829</td>
<td>SAMUEL T. ARMSTRONG, Boston</td>
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<td>1832</td>
<td>RUFUS ANDERSON, D. D., Boston</td>
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<td>1832</td>
<td>Rev. DAVID GREENE, Boston</td>
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<td>1832</td>
<td>CHARLES STODDARD, Esq., Boston</td>
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<td>1833</td>
<td>DANIEL NOYES, Esq., Boston</td>
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<td>1837</td>
<td>Rev. NEHEMIAH ADAMS, Boston</td>
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</table>
MEMBERS OF THE BOARD.

1838. THOMAS SNELL, D. D., North Brookfield.
1838. SAMUEL FLETCHER, Esq., Andover.
1838. MARK HOPKINS, D. D., President of Williams College, Williamstown.
1839. Rev. SILAS AIKEN, Boston.
1840. Rev. BELA B. EDWARDS, Professor in the Theol. Seminary, Andover.
1840. DANIEL DANA, D. D., Newburyport.
1839. WILLIAM JENKS, D. D., Boston.
1840. ALFRED ELY, D. D., Monson.
1840. Rev. HORATIO BARDWELL, Oxford.
1840. Hon. DAVID MACK, Jr., Amherst.
1840. EBENEZER ALDEN, M. D., Randolph.
1840. Rev. BELA B. EDWARDS, Professor in the Thel. Seminary, Andover.
1839. Rev. SILAS AIKEN, Boston.
1840. Hon. SAMUEL WILLISTON, East Hampton.
1840. Rev. DANIEL CROSBY, Boston.

Rhode Island.

1839. MARK TUCKER, D. D., Providence.

Connecticut.

1810. CALVIN CHAPIN, D. D., Wethersfield.
1817. JEREMIAH DAY, D. D., LL. D., President of Yale College, New Haven.
1819. JOHN COTTON SMITH, LL. D., Sharon.
1812. ELIPHALET NOTT, D. D., President of Union College, Schenectady.
1812. HENRY DAVIS, D. D., Clinton.
1826. NATHANIEL W. HOWELL, LL. D., Canandaigua.
1826. NATHAN S. S. BEMAN, D. D., Troy.
1826. ORRIN DAY, Esq., Catskill.
1826. THEODORE FREILINGHUYSEN, LL. D., Chancellor of the University, New York city.
1835. HENRY WHITE, D. D., Prof. in the Theol. Seminary, New York city.
1835. RICHARD T. HAINES, Esq., New York city.
1835. PELATIAH PERIT, Esq., New York city.
1835. ORRIN DAY, Esq., Catskill.
1835. JAMES RICHARDS, D. D., Professor in the Theol. Seminary, Auburn.
1835. ELIPHALET NOTT, D. D., President of Union College, Schenectady.
1835. HENRY DAVIS, D. D., Clinton.
1835. ELIPHALET NOTT, D. D., President of Union College, Schenectady.
1835. JAMES RICHARDS, D. D., Professor in the Theol. Seminary, Auburn.
1842. MEMBERS OF THE BOARD.

1840. REUBEN H. WALWORTH, LL. D., Chanc. of the State, Saratoga Springs.
1840. DIEDRICH WILLERS, D. D., Fayette, Seneca County.
1840. ANSON G. PHELPS, Esq., New York city.
1840. HIRAM H. SEELYE, Esq., Geneva.
1840. DAVID H. LITTLE, Esq., Cherry Valley.
1840. CHARLES MILLS, Esq., Kingsboro.
1840. Rev. CHAUNCEY EDDY, Esq., Rochester.
1840. ANSON G. PHELPS, Esq., New York city.
1840. HIRAM H. SEELYE, Esq., Geneva.
1840. DAVID H. LITTLE, Esq., Cherry Valley.
1840. CHARLES MILLS, Esq., Kingsboro.
1840. Rev. CHAUNCEY EDDY, Esq., Rochester.
1842. WILLIAM L. F. WARREN, Saratoga Springs.
1842. HORACE HOLDEN, Esq., New York city.
1842. WILLIAM ADAMS, D. D., New York city.

New Jersey.
1824. PHILIP MILLEDOLER, D. D., New Brunswick.
1826. ARCHIBALD ALEXANDER, D. D., Prof. in the Theol. Sem., Princeton.
1828. JAMES CARNAHAN, D. D., President of Nassau Hall, Princeton.
1830. Hon. PETER D. VROOM, Trenton.
1835. DAVID MAGIE, D. D., Elizabethtown.
1840. Hon. JOSEPH C. HORNBLOWER, Chief Justice of the State, Newark.
1842. Rev. ANSEL D. EDDY, Newark.

Pennsylvania.
1836. THOMAS BRADFORD, Esq., Philadelphia.
1836. SAMUEL AGNEW, M. D., Butler.
1838. WILLIAM NEIL, D. D., Germantown.
1832. JOHN MCDOWELL, D. D., Philadelphia.
1834. ALEXANDER HENRY, Esq., Philadelphia.
1838. MATTHEW BROWN, D. D., President of Jefferson College, Cannonsburg.
1838. THOMAS FLEMING, Esq., Philadelphia.
1838. AMBROSE WHITE, Esq., Philadelphia.
1840. Hon. WILLIAM DARLING, Reading.
1840. Hon. WILLIAM JESSUP, Montrose.
1840. Rev. BERNARD C. WOLFF, Easton.
1840. Rev. ALBERT BARNES, Philadelphia.
1840. Rev. J. W. NEVIN, Professor in Theological Seminary, Mercersburg.
1842. J. MARSHALL PAUL, M. D., Philadelphia.

Delaware.
1842. EPHRAIM W. GILBERT, D. D., Pres. of the College, Newark.

Maryland.
1838. Rev. JAMES G. HAMNER, Baltimore.

District of Columbia.

Virginia.
1836. Gen. JOHN H. COCKE, Fluvanna County.
1836. WILLIAM MAXWELL, Esq., President of Hamden Sydney College.
1834. THOMAS P. ATKINSON, M. D., Halifax County.
1834. WILLIAM S. PLUMER, D. D., Richmond.

North Carolina.

South Carolina.
1839. BENJAMIN M. PALMER, D. D., Charleston.
1839. REUBEN POST, D. D., Charleston.
1834. JOSEPH H. LUMPKIN, Esq., Lexington.
1834. THOMAS GOLDING, D. D., Columbus.

**Tennessee.**
1833. CHARLES COFFIN, D. D., President of the College, Greenville.
1834. ISAAC ANDERSON, D. D., Professor in the Theol. Seminary, Maryville.
1842. SAMUEL RHEA, Esq., Blountsville.

**Ohio.**
1823. LYMAN BEECHER, D. D., President of Lane Seminary, Cincinnati.
1826. ROBERT G. WILSON, D. D., President of the University, Athens.
1832. JAMES HOGE, D. D., Columbus.
1835. Rev. SYLVESTER HOLMES, Cincinnati.
1838. GEORGE E. PIERCE, D. D., Pres. of Western Reserve College, Hudson.
1840. Rev. HARVEY COE, Hudson.

**Missouri.**
1840. ARTEMAS BULLARD, D. D., St. Louis.

**Michigan.**
1838. EUROtas P. HASTINGS, Esq., Detroit.

**Indiana.**
1842. CHARLES WHITE, D. D., President of the College, Crawfordsville.

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>
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<th>Time of election</th>
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**Massachusetts.**
1810. SAMUEL SPRING, D. D. 1810.
1810. SAMUEL WORCESTER, D. D. 1821.
1818. ZEPHANIAH SWIFT MOORE, D. D. 1823.
1811. JEDIDIAH MORSE, D. D. 1836.
17-12. Hon. WILLIAM PHILLIPS, 1827.
1712. Hon. JOHN HOOKER, 1829.
17-12. JEREMIAH EVARTS, Esq. 1831.
1821. ELIAS CORNELIUS, D. D. 1832.
1708. BENJAMIN B. WISNER, D. D. 1832.
1818. Hon. WILLIAM REED, 1837.
1810. WILLIAM BARTLET, Esq. 1841.
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<td>JOHN TREADWELL, LL. D.</td>
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<tr>
<td>1819</td>
<td>COLE HENRY LINCLAEN</td>
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<td>DIVIE BETHUNE, Esq.</td>
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<td>JOHN NITCHIE, Esq.</td>
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<td>STEPHEN VAN RENSSLEAER, LL. D.</td>
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<td>ZECHARIAH LEWIS, Esq.</td>
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<td>1831</td>
<td>GERRIT WENDEL, Esq.</td>
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<tr>
<td>1812</td>
<td>ELIAS BOUDINOT, LL. D.</td>
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<td>EDWARD D. GRIFFIN, D. D.</td>
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<td>1825</td>
<td>JOSEPH Nourse, Esq.</td>
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<td>1835</td>
<td>JOSEPH Nourse, Esq.</td>
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<td>1836</td>
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<tr>
<td>1825</td>
<td>ELIAS BOUDINOT CALDWELL, Esq.</td>
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<td>1831</td>
<td>JOHN H. RICE, D. D.</td>
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<td>1841</td>
<td>GEORGE A. BAXTER, D. D.</td>
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<td>1840</td>
<td>MOSES WADDELL, D. D.</td>
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<td>1838</td>
<td>JOHN CUMMINGS, M. D.</td>
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<td>1839</td>
<td>GIDEON BLACKBURN, D. D.</td>
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<tr>
<td>1841</td>
<td>ELIHU W. BALDWIN, D. D.</td>
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MEMBERS OF THE BOARD.

CORRESPONDING MEMBERS.

IN THE UNITED STATES.

Time of election.

1819. Rev. JAMES CULBERTSON, Zanesville, Ohio.
1819. JOSEPH C. STRONG, M. D., Knoxville, Tenn.

IN FOREIGN PARTS.

England.

1819. JOSIAH PRATT, B. D., London.
1830. Sir RICHARD OTTLEY, formerly Chief Justice of Ceylon.
1832. JAMES FARISH, Esq.
1833. Sir ALEXANDER JOHNSTONE, formerly Chief Justice of Ceylon.
1835. Sir JOHN CAMPBELL, formerly Ambassador at the Court of Persia.
1839. Sir CULLING EARDLEY SMITH, Bedwell Park.

Scotland.

1819. RALPH WARDLAW, D. D., Glasgow.

India.

1833. EDWARD H. TOWNSEND, Esq.
1833. G. SMYTTAN, M. D.
1840. JOHN STEVENSON, D. D.
1840. Rev. GEORGE CANDY.
1841. E. P. THOMPSON, Esq.

Ceylon.

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

Penang.

1830. Sir WILLIAM NORRIS.
HONORARY MEMBERS.

Abbott Rev Charles E., Boston, Ms.
Abbott Rev O. B., Boston, Ms.
Abbott Rev John S. C., Nantucket, Ms.
Abbott Rev Joseph, Beverly, Ms.
Abbott Rev Sereno, Scituate, N. H.
Abbott Rev Sereno T., Scituate and Hampton
Abell Rev David, China. [Falls, N. H.
Abel Rev Gustavus, Geneva, N. Y.
Abraham Rev Mar, Persia.
Adams Rev Aaron C., Gorham, Me.
Adams Mrs Anna, Durham, N. Y.
Adams Rev Darwin, Atwood, N. H.
Adams Rev Erastus H., Cayuga, N. Y.
Adams Rev Frederic A., Amherst, N. H.
Adams Rev George E., Brunswick, Me.
Adams Rev John R., Brighton, Ms.
Adams Rev Jonathan, Deer Isle, Me.
Adams Rev J. H., Beattie's Ford, Lincoln co., N. C.
Adams J. H., Grotos, Ms.
Adams Samuel, Hallowell, Me.
Adams Thatcher, Canton, Me.
Adams Rev Thomas, Portland, Me.
*Adams Rev Weston B., Lewiston Falls, Me.
*Adams Rev William H., Wellfleld, Ms.
Adger Rev John B., Smyrna, Asia.
Aiken Rev Samuel C., Cleveland, O.
Aiken Mrs Sophia, Boston, Ms.
Aiken Rev John A., Cambridge, Ms.
Allen Rev Aaron, Lincoln co., Ten.
Allen Rev James W., Princeton, N. J.
Allen Rev Benjamin R., Barrington, R. I.
Allen Rev Charles E., Conway, Ms.
Allen Rev Charles H., Scipio, N. Y.
Allen Rev Edward, Wantage, N. J.
Allen Rev Edward D., Albany, N. Y.
Allen Rev Jacob, Glastenbury, Ct.
Allen Rev John W., Wayland, Ms.
Allen Moses, New York city.
Allen Nathan, Lowell, Ms.
Allen Peter, South Hadley, Ms.
Allen Rev Stephen T., Merimbuck, N. H.
Allen Tilly, Albany, N. Y.
Alling William, Rochester, N. Y.
Allen Rev Wilham, South Cornwall, Ct.
Andrew Rev Thomas, Berkeley, Ms.
Andrews Rev Elisha B., Pittsford, N. Y.
Andrews Rev William, Cummington, Ms.
Andrews Mrs Sarah A. L., do.
Andrews Rev John L., York, Me.
Atkinson Rev William, M'Connellsville, O.
Atkinson Rev Elisha, North Killingly, Ct.
Atwater Bakewell, New York city.
Atwater Rev Henry Day, Catskill, N. Y.
Atwater Rev John W., Catskill, N. Y.
Atwater Rev John, Waltonville, Md.
Atwater Rev John, Monticello, O.
Atwater Rev James, Blooming Grove, N. Y.
Barnes Mrs Charlotte B., Morristown, N. J.
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<th>Name</th>
<th>City, State</th>
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<td>Fuller, Rev E. J.</td>
<td>Piermont, N. H.</td>
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<td>French, Daniel</td>
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<td>Fuller, Mrs Mary</td>
<td>Hampton, Ct.</td>
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<td>Fuller, Rev Joseph</td>
<td>Brimfield, Ms.</td>
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<td>Forbush, Rev Charles</td>
<td>Northbridge, Ms.</td>
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<td>Richmond, Va.</td>
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<td>Feller, Miss Mary L.</td>
<td>Medway, Ms.</td>
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<td>Gallagher, Rev Jonathan</td>
<td>Orange, N. J.</td>
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<td>Hartford, Ct.</td>
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<td>Galt Rev Thomas</td>
<td>Sagamore co., En.</td>
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<td>Gammanage Rev Smith J.</td>
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19

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The American Board of Commissioners for Foreign Missions held its thirty-third annual meeting in the Second Congregational Church, in the city of Norwich, Conn., commencing on Tuesday, Sept. 13th, 1842, at 4 o'clock, P. M.

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Rev. Harvey Curtis, Cincinnati.

Wisconsin Territory:
Rev. Jeremiah Porter, Green Bay.

Lower Canada:
Rev. N. B. Fox, Granby.
The following Missionaries of the Board were present:

Rev. John Scudder, M. D., Madras.
Samuel N. Castle, do.

Organizer.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. Prayer was offered by the Rev. Samuel Nott, D. D. of Franklin, Conn.


The following persons were appointed a committee of arrangements: Rev. A. Bond, Rev. H. P. Arms, C. W. Rockwell, Esq., W. C. Gilman, Esq., and Dr. Armstrong.

Report of the Treasurer.

The Report of the Treasurer was read with the certificates of the auditors, and was referred to the following committee: Hon. L. Cutter and Orrin Day, William Page, W. W. Chester, and William Richardson, Esqs., who afterwards reported in favor of accepting and approving the report, which was done.

Report of the Prudential Committee.

That portion of the report relating to the domestic operations, with the conclusion, were read entire, and a brief abstract of those portions relating to the missions were also read by the secretaries for correspondence, and the several parts were then referred to the following committees for examination:

The part relating to the Home Department, with the conclusion, to Rev. Dr. Skinner, Rev. A. Burgess, Rev. B. B. Edwards, Rev. Dr. Carroll, Rev. S. H. Riddel, Rev. G. N. Judd and Rev. Dr. Brinsmade.


That relating to the Mahratta and the Tamil people, to Rev. H. Bardwell, Rev. Dr. Dow, and Doct. Scudder, and Rev. Messrs. William Clark, J. C. Webster, John Maltby, and Caleb Hobart.

That relating to Eastern Asia and the Indian Archipelago, to Rev.


The above committees subsequently made brief reports, recommending that the several portions of the Report of the Prudential Committee be approved and adopted, which was done.

The committee on the missions to Africa, Greece, and Turkey, reported as follows:

It is our opinion, that the mission to the Zulus, in South Africa, ought not only to be continued, but to be reinforced; and especially that the vacancy occasioned by the early death of the lamented Champion, should be filled as soon as practicable.

We would express the hope, that the Prudential Committee will be able to furnish the missionaries to the Grebos, in West Africa, with the means of fulfilling the expectations held out to their pupils in the seminary at Fair Hope.

The success which has attended the labors of our missionaries among the Armenians in Turkey, while it calls for devout gratitude from all the friends of the Redeemer, should, we think, excite and encourage the Prudential Committee to have a special regard to that mission. In the language of the missionaries: "There is a harvest to be reaped. The Lord of the harvest has prepared it." And the American churches are called upon "to gather it in and reap fruit unto eternal life."

The committee on the missions to Syria and the Nestorians, reported as follows:

That they have perused these documents with great interest. While they lament the present unquiet and disturbed state of the political condition of Syria, they feel the greatest confidence in the wisdom and experience of our long tried and faithful missionaries, Rev. Eli Smith and his associates, and indulge the hope, that by their judicious labors, under the divine blessing, that part of the missionary field, hallowed by so many tender and delightful associations, will revive and flourish; and that after the civil commotions, which now agitate that once sacred region, shall have passed away, Jerusalem will yet be a praise and joy in the earth.

In common with the Christian public, your committee feel that their interest in the Nestorian mission is greatly increased by the presence of one of the ecclesiastics of that ancient church, whose humble piety and amenity of manners have greatly endeared him to all who have enjoyed the privilege of a personal acquaintance with him during his short residence in this country.

Your committee would most cheerfully recommend the acceptance and adoption of those parts of the report committed to their supervision.

The committee on the missions to the Mahrattas and the Tamil people, report that the same be approved and adopted.
The committee are gratified to learn that the new rules adopted by the Ceylon mission, requiring the pupils in the seminary to become responsible for the expense of their clothing and board, are so favorably received by the pupils and their parents. This is the more encouraging, not only in that it diminishes the expense of the mission, but affords the best evidence that the pupils themselves attach high importance to the advantages of a Christian education.

In view of the great demand for missionary labor, more especially in connection with the Madura mission, your committee cannot but hope that provision will speedily be made for at least a partial supply; and that the appeals of this mission will come home to the hearts of many candidates for the ministry in this land.

With these suggestions, your committee beg leave to recommend that the above mentioned sections of the report be approved and adopted by this Board.

The committee on the Sandwich Islands mission, made the following report:

That this most interesting and important mission continues in a prosperous and encouraging state. It is now about 22 years, since the heralds of the cross from America, one of whom is now present, first landed on these islands of the Pacific, among a people in the lowest state of barbarism and degradation. Their condition now, contrasted with their condition in 1820 and before, presents to us perhaps as wonderful a proof of the transforming, and purifying, and ennobling power of the gospel, as can be found in the history of the world. A debased and polluted people, deeply stained with enormous crimes, without letters, without any of the arts of civilized life,—most wretched here, and travelling swift towards future misery,—such were the inhabitants of these islands before the light of the gospel visited them, sitting in the region and shadow of death. Now, through the blessing of God on the labors of the missionaries of this Board, faithful and devoted men and women,—we see what may be called a civilized and Christian people, enjoying a regular constitution of government of their own framing and a system of laws,—with 357 common schools, in which attend 18,000 pupils, besides six boarding-schools with 200 pupils, and one self-supporting school. Between thirty and forty school-houses have been erected the last year. The people have not only the schoolmaster among them, but they have also the press, by which nearly forty tracts or books were published in the year ending April 1841; in all more than 137,000 copies, and more than 10,000,000 of pages. But more than this: the gospel has been most triumphant, and about twenty Christian churches have been formed, to which have been admitted 22,806 native members. The regular members remaining are 16,893. One of the churches, that at Hilo in Hawaii, has 6,400 members,—being larger, perhaps, than any other church in the world. Meeting-houses have been built, one of stone, 120 feet in length, and they hear in the gladdened valleys the sound of "the church-going bell."

What sentiments of gratitude to Almighty God should we feel for these tokens of his mercy and love? What heart should doubt the energies of truth, as proclaimed by its ministers,—the efficacy of the atoning blood, shed for sinners, and the power of the Divine Spirit? By these facts what an animating hope should be awakened of the world's conversion?

The committee are not surprised, that some trials should have occurred in this mission. Of late the islands have been invaded by a little army of Roman Catholic missionaries, Jesuits; and they will probably be re-inforced. Error in a new form is now the antagonist of truth; but as the old idolatry fell before the gospel, so the committee are persuaded the new idolatry of Rome, which brings with it the enslavement of the mind, will also assuredly be vanquished.
Our noble protestant army consists of twenty-four ordained missionaries, with various assistants, in all seventy-eight; and the committee doubt not, that the gospel would be here supported and be triumphant, even though all communication with America should from this time be forever cut off. They trust the time will come, when native preachers will supersede those sent from this country. Yet the care of this important mission must remain longer with the Board, and it may be a duty to send out new laborers into this field, though it would be a matter of deep regret, if, by reason of new aid to this mission, less favored and desolate fields should be left unsupplied with the publishers of the gospel.

It is to be thankfully acknowledged, that at these islands there is a Bible Society, and that the people, in the depth of their poverty, have abounded in various acts of liberality, almost unequalled in any christian land.

The committee recommend that the Report of the Prudential Committee be accepted and approved.

The committee on the missions to the North American Indians, made the following report:

The committee to whom was referred that part of the Annual Report relating to the missions to the North American Indians, have carefully examined the same, and are gratified to learn that these missions are now in so promising a state. At some of the stations, particularly those among the Choctaw, Sioux, and New-York Indians, there have been manifest tokens of the presence of the Holy Spirit during the year. The committee are particularly impressed with the importance of this class of our missions. At the first settlement of New England, the attention of our forefathers was immediately directed to the spiritual interests of the natives. And to our churches now Divine Providence seems to have committed, in a peculiar manner, the care of this unfortunate but deeply interesting class of our fellow men. If we do not care for their souls, who will? If we turn away from them, we pass them over, at once, to the Jesuits, under whose influence, it may be feared, they will be ruined, both for time and eternity. The committee regret to learn that, at some of the stations, there is a great want of additional laborers. It is hoped that this deficiency may be soon supplied. The committee would recommend that that part of the Annual Report which has passed under their notice be adopted.

The committee would further recommend that the memorial of Mr. Charles Fletcher, proposing the establishment of a line of missionary stations from our military post at Council Bluff to the Pacific Ocean, be referred to the Prudential Committee.

MARRIAGE OF MISSIONARIES.

On this subject, Dr. Anderson read the following paper.

The Committee have seldom made objections to the marriage of missionaries. They have supposed this institution to be conducive, in most cases, to their usefulness, as it certainly is to that of the pastor at home. And in the remarks now to be made, they must not be understood as calling in question its expediency in the general. In the progress of their experience, however, they have not been able to escape from the apprehension that protestant missionaries are carrying the matter too far. And they feel bound, in faithfulness to their trust, notwithstanding the great delicacy of the subject, and the danger of being misunderstood on both sides of the question, to make a few remarks upon it.

Without designing to cast censure, it may be said, that few of our missionaries spend much time in the field, except in the family state. This
renders our missions expensive, compared with the papal missions, and probably with the Moravian missions, not only in the outfit and passage, but in the residence, and also in the return of families. It creates a demand also for medical skill, and for the protection of human governments. Missionaries with families are usually unwilling to go where there is no physician, and they can seldom be expected to continue long where there is much personal insecurity. Alone, there is scarcely anything they would not endure; but the presence of wife and children appeals strongly to the natural feelings. Indeed, while marriage is a state natural to man, missions to the heathen, where the social system and almost all that is natural is deranged and perverted by sin, demand no small sacrifice, physical, intellectual, moral and social, from those who engage in them. And when the missionary is multiplied, in his wife and children, his sacrifices, in some aspects of the relation, are increased, and the evil grows with the growth of his family, till sometimes he is lost as a missionary in the husband and the father. Yet there are strong arguments for the marriage of missionaries to be drawn from the very fact, that marriage is a natural state, and that the missionary life is against nature. And of woman it may be said, that, in her appropriate sphere, she is as courageous and self-denying as man; that she is more cheerful and patient; that she is more inclined to look on the bright side, and hope for the best; and more ready to accommodate herself to the ever-varying conditions and scenes of life. The question, with our present amount of experience, is by no means a clear one. There is so much to be said on both sides, that it seems almost impossible to have a confident opinion. The church of Rome is no doubt wrong in the principles on which she bases the celibacy of her missionaries, and in the extent of her practice. But we should be willing to learn from an enemy. Probably we might find much valuable experience, even on this subject, in the records of papal missions for the three hundred years past; and perhaps also from such records as we have concerning the missions of the Nestorians, and of those that went forth, in ancient times, from Ireland, and from the west of England,—to say nothing of the apostolical missions. Certain it is, that the papal missions of the present day are sustained at much less cost, and that they penetrate more easily into difficult and distant regions. Their missionaries appear also, as a body, to think less of hardships and dangers; and they would seem, with our imperfect means of comparison, to have a more exclusive devotedness to their missions. Why is this? Is it because superstition has more power over its subjects, than truth? Is it because man feels a greater interest in working out his own salvation, than in glorifying Christ Jesus the Savior? Has the matter of marriage anything to do with the result,—according to the apostle's declaration, that "he that is unmarried careth for the things that belong to the Lord, how he may please the Lord: but he that is married, careth for the things that are of the world, that he may please his wife!" The subject needs deeper thought, and more discussion, than it has had. Traditions, decisions of councils, and opinions of churches, are of little importance in deciding it. So far as the situation, relations, and duties of the pastor of home, are like those of the missionary abroad, we may reason from the one to the other. So far as there is a resemblance between the condition of the heathen world which was the object of apostolical labors, and the heathen world in our own times, and between their age and ours in the facilities for action, the methods of operating on the human mind, etc., we may reason from the apostolical missions. The work to be performed is the same, the gospel is the same, and the nature of the preacher the same, now as then; and there are other strong points of analogy. But so there are also of diversity; and a well-informed and sound judgment will find much scope for exercise on this subject. Perhaps we are well enough fortified already with arguments in favor of the marriage of missionaries. The cause seems to require a larger body of light armed troops, than there is a present prospect of getting, fitted to meet the active foe that we everywhere find in the field ready to oppose us; and
we need to look more than we have done to the reasons in favor of sending abroad a larger number of unmarried preachers. It is not the design of the Committee to do more than invite the attention of the Board to the subject. There are facts connected with it of serious import. The deaths in the missions of the Board, during the ten years past, have been sixty-seven; and of these, forty-six, or more than two-thirds, have been of females. The whole number who have returned to this country, in this space of time, from the missions beyond sea, is eighty. Fifty were males, and thirty of these came home bereaved, or else in consequence of the sickness of their wives. About one half of the bereaved missionaries have returned to their work with new partners. Only two of the fourteen missionaries who returned with sick wives, have gone back again, and not more than three others are expected to go. Not more than six of the male missionaries, who came home, came with exclusive reference to their own health, and in not more than fourteen of the cases was it any part of their motive. Six of the married missionaries had been absent from their native country for the average period of seventeen years; the remaining thirty-nine, a little more than the average period of five years and a half. The expenditure occasioned by the return of these missionaries has been on an average for each, not far from a thousand dollars; including the outward voyages of those who returned again to their missions.

This much is certain:—that while none should be encouraged, and much less persuaded or required to go unmarried, who might be expected to regret the step on entering the field; it is desirable that more be found, who shall be able to walk cheerfully in the steps of the apostle Paul,—at least, until they shall have made trial of the climate, learned the language, and made full entrance on their missionary work. These ought not to go alone, but after the example set by our Savior, each should have at least one associate of congenial spirit. Nor is it less desirable, that the married missionaries, who are in the fields to which they go; or on the routes leading to those fields, should countenance these brethren, and encourage them in the higher acts of self-denial, which they have entered upon for Christ's sake.

The committee to whom the above document was committed, consisting of Dr. Day, Judge Parker, Rev. Silas Aiken, Rev. Anson Rood, Rev. T. T. Waterman, Rev. Thomas Punderson, and R. T. Haines, Esq., made the following report:

That in their opinion it is not expedient for the Board to establish any general rule on this subject; that there are many missionary fields in which the efforts of single men may be expected to be the most unembarrassed and efficient; that there are other stations in which the auxiliary labors of females may be considered as not only important but even essential to the most advantageous arrangement and the greatest success of missionary operations; and that the determination of particular cases must be left to the wisdom, experience, and discretion of the Prudential Committee.

MEMORIALS ON SLAVERY.

Mr. Greene read several memorials and other papers on the subject of the connection of the American Board with slavery. These papers were referred to a committee, consisting of Rev. Dr. Woods, Chief Justice Williams, Rev. D. Brigham, Rev. Drs. Hawes and Parker, Rev. D. Greene, and Rev. Lyman Strong. The following report was presented by that committee:

The committee to whom were submitted sundry memorials, relating to slavery; also an extract from the will of the late Philander Ware; also a
memorial respecting receiving donations from persons in debt ask leave to report.

Respecting the bequest of Philander Ware, and donations from persons in debt, your committee would not recommend to the Board to take any action.

The case of the Rev. John Leighton Wilson, a missionary of the Board to West Africa. It is stated in a letter from Mr. Wilson, that six years ago, and subsequently to his entering on the missionary work, he sustained the legal relation of owner to a number of slaves, who fell to him in consequence of a bequest made before his birth; that he had offered to emancipate them, either in this country or in Liberia, and had done all which he deemed suitable to terminate a relation painful and burdensome to himself, while they had steadfastly refused; and that he was, at the time mentioned, desirous still to emancipate these slaves, if any mode could be pointed out, which should be just and kind to them. Whether Mr. Wilson has emancipated them, or what their situation has been during the last six years, or what it now is, your committee have no information. They understand, however, that the Secretaries of the Board have written to him, making inquiries on these points. With their present want of information, your committee deem it necessary to say nothing more than that Mr. Wilson appears to have intended to act conscientiously and humane, relative to the slaves under his care. Still, if his relation to them is not already terminated, your committee think it very desirable that it should be with as little delay as circumstances will permit; and they cannot but think that he will be long be able, with such counsel and aid as the Prudential Committee may give, to accomplish the object in a manner satisfactory to himself, and kind and beneficial to them. More information must be obtained before further action can properly be had.

Your committee have no knowledge that any other missionary under the patronage of the Board stands in a similar relation to slavery.

This Board, at their last annual meeting, in reply to a memorial from New Hampshire, endeavored very plainly to set forth the principles which have governed their proceedings, and the views they entertain respecting the general object of these memorials; and it was our hope that the course which was pursued, would prove satisfactory to all concerned. And here your committee know not what better they can do, than to advert very briefly to the leading points contained in the report then adopted.

It was stated that this Board was incorporated for the express purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the Scriptures; that the Board have confined their efforts to this one great object; and that a regard to our sacred trust requires us to pursue the object with undivided zeal, and to guard watchfully against turning aside from it or mixing any other concerns with it. We referred to other works of benevolence, but insisted that our appropriate work is to propagate the gospel among the unevangelized. It was then, and still is, our deliberate conviction, that we are called by Divine Providence to adhere steadily to the plan of operation which has been adopted, and that the only way for us to prosper in our work, is to direct all our proceedings, as a Board, and all the labors of our missionaries, to the one specified object of our organization. We think that our Lord and Master, and the Christian world now and in after ages, will approve this our deliberate course of action, and that we could not be justified in departing from it.

In the report adopted last year, we moreover expressed our opinion, that, considering the character of this Board and the nature of its object, it may fairly be presumed, that the funds contributed to our treasury, are obtained in a proper manner and given from proper motives, and that it is at least manifest that we cannot examine into the motives of those who sustain our operations, or into the origin of the funds which are contributed in furtherance of our object. We think no man, who well considers the subject, can
judge differently from us on this point. As to the methods which the Prudential Committee are pursuing to secure funds, we know nothing which any one could think exceptionable.

From a hearty desire to satisfy the feelings of the ministers of the gospel, who sent us the memorial from New Hampshire, we also said with perfect frankness, "that the Board of Commissioners for Foreign Missions can sustain no relation to slavery which implies approbation of the system, and as a Board, can have no connection or sympathy with it," plainly intimating also that we consider it as one of the obvious evils which exist in the community, but the removal of which, though we regard it as an object of fervent desire and prayer, does not fall within our province as a missionary Board. These are our settled principles.

It is alleged by the memorialists that the Board has departed from these principles, and has expressed opinions relative to other prevailing evils. Respecting intemperance, licentiousness, Indian oppression, and some other hindrances to the progress of Christianity, as they prevailed in the countries where the missions of the Board are established, and powerfully counteracted the labors of the missionaries, and in some instances subjected them to great peril, the Board has stated the facts as they occurred, and in various forms, more or less explicit, has uttered the language of condemnation. These evils, existing in the countries where the missions are operating, and standing directly in the way of the Board's accomplishing its object, were of course, legitimate and proper subjects for its animadversion. If it has at any time gone further than this, and expressed opinions relative to immoralities or evils of any kind, prevailing in this country, and not directly counteracting the labors of the missionaries, your committee regard such action as a departure from the great principles on which the Board was organized, and by which they think its proceedings should always be governed.

And now what more shall we say? Should we undertake to do justice to our own views on all the particular subjects hinted at in these memorials, it would occupy more time than can be afforded on this occasion, and would naturally lead on to discussions in which this Board cannot engage, and which must be left to those who may write and speak on their own individual responsibility.

It should be kept in mind, that the work of this Board has not been done in a corner. Its proceedings are open to the scrutiny of the public. Any one who will examine the matter, will have no need to inquire of us what are our principles and our modes of action. They are written in our various reports and other printed documents. They are exhibited in noon-day light in the extensive fields we occupy, and in the success with which the God of missions has mercifully crowned our feeble efforts.

The difficulties which we have found it necessary to encounter have been innumerable, and our hearts have many a time been ready to yield to discouragement. Out of the depths we have often cried unto the Lord; and he hath heard our voice, and hath called forth songs of thanksgiving and praise.

And now, feeling ourselves bound forever to this sacred and momentous cause, and being resolved, in the best use of the powers which God has given us, and with the co-operation of his people and the help of his grace, to go straight forward in our work, we affectionately invite all who love the cause of missions, and who can conscientiously assist us with their prayers and their charities, to join with us in our undertaking, and to share with us in our labors, our trials, and our pleasures. But if any are so dissatisfied with our principles or our proceedings, that they deem it their duty to promote the spread of the gospel through some other channel, we shall indeed be sorry to be deprived of the help they might afford us; but we do not wish to curtail their liberty.
CONNECTION OF THE MISSION AT CAPE PALMAS WITH THE MARYLAND COLONY.

Dr. Anderson submitted the following brief statement:

In prosecuting the mission at Cape Palmas, certain difficulties have arisen with the colony at that place, which were not anticipated at the outset. These are of a nature to affect the happiness of the mission, and its ultimate prosperity; and the Committee, not having been able to bring about the removal of the evils in question, have authorised the mission to seek an eligible location elsewhere; and Messrs. Wilson and Griswold have proceeded eastward, with that object in view. If such a location be found, and the lives of the missionaries are spared, it is supposed that the mission will remove from within the territory of the Maryland colony at Cape Palmas. There are obvious reasons, however, why the Committee should ask counsel of the Board, before this is done.

In submitting the documents necessary for this purpose, to be referred, if it be deemed proper, for the deliberate consideration of a special committee, the Prudential Committee do not bring into question the merits of the scheme of colonization, or the general policy of the Maryland State Colonization Society, or that of its colony at Cape Palmas. As it is not necessary to our object, as a missionary institution, to go into those inquiries, so Christian courtesy would seem to forbid them at this time. But the effect which the policy of the Maryland State Colonization Society and its colony is having upon our duty, as a Board, in our mission to Western Africa, is a subject from which the Prudential Committee are not able to escape, and which they may properly submit to the Board, with all the documents necessary to form an intelligent opinion in relation to it.

These documents are too numerous to be read to the Board; but, being orderly arranged, and furnished with an index, a committee will be able without much difficulty, during the session, to give them a perusal.

The foregoing, with other papers and letters in relation to this subject, were without being read, committed to Chancellor Walworth, Drs. Snell, Beman and Anderson, Rev. Messrs. D. Crosby and J. G. Hamner, and A. G. Phelps, Esq., who made the following report:

That they have examined the documents accompanying the communication and the correspondence between the secretary of the Board, and the president of the Maryland State Colonization Society, so far as their limited time would allow, and that they fully concur in the conclusion at which the Prudential Committee have arrived, that it is expedient if not absolutely necessary to the successful operations of the mission, that it should be removed from the territory of the Maryland Colony at Cape Palmas. To give a full and detailed account of all the difficulties which exist in carrying on the missionary operations of the Board within the limits of this colony, in Western Africa, would occupy more time than it is possible for the committee to devote to the subject during the session of the Board.

In bringing this subject before the Board for advice and direction, the Prudential Committee very properly declined to bring into question the merits of the scheme of colonization or the general policy of the Maryland Society, or of its colony at Cape Palmas, as not necessary to the objects of the Board as a missionary institution merely. And for the same reason your committee think it their duty to refrain from discussing that subject in this report.

The following is a brief statement of some of the difficulties which have been found to exist in the successful prosecution of the missionary labors
of this Board within the bounds of the Maryland colony. The first station
of the mission to Western Africa, established in 1834, was planted on Cape
Palmas, at a place now called Fair Hope, within the bounds of the territory
of the Maryland Colonization Society; and upon lands which were granted
by the then agent of that society, to be held by this Board so long as they
would be required for missionary purposes. Under this grant the station
was occupied by the Rev. J. Leighton Wilson and wife, the first mission­
aries of the Board to Western Africa. Some other stations were subse­
quently formed at Rock Town and Fish Town, both at that time beyond the
bounds of the colonial territory; though the station at Rock Town, by a
subsequent purchase by the society, is now included within its limits.
Nothing occurred to bring the mission into any collision with the govern­
ment of the colony until 1838, when an attempt to collect a military fine
from a native colored man, in the employ of the mission as a teacher, was
made, under the provisions of an ordinance passed by the Maryland Society
for the government of the colony. The thirty-second section of that ordi­
nance required all males residing within the territory of the colony to be
enrolled in the general militia; and rendered them liable to be called upon
at the discretion of the agent in defence of the colony, under officers ap­
pointed by him. This attempt to coerce military duty from colored persons
in the employ of the mission as teachers, was resisted by Mr. Wilson as
inconsistent with the spirit of the missionary operations of this Board;
whose missionaries are taught to rely upon the strong arm of Jehovah
instead of the sword, for their protection and defence, in their attempts to
carry the gospel of peace to the dark and benighted heathen world. This
subject of difference between Mr. Wilson and Gov. Russwurm, the colonial
agent, was referred to the Prudential Committee of the Board and to the
Maryland Society, and was for the time satisfactorily adjusted. By the
correspondence which then took place between the secretary of the Board
and the president of the Maryland Society, it was arranged by the latter
that missionaries going from this country as such, whether white or colored,
and whose character at Cape Palmas continued to be that of missionaries
only, should be exempted alike from the duties and privileges of citizens
of the colony. And it was supposed to be admitted by the Maryland So­
ciety, as a settled principle of law, that foreigners, residing for a temporary
purpose only within the limits of the colony, could not be called upon to do
military duty, or to perform other services of a like character, which citi­
zens of the colony, as such, were liable to perform. In May, 1841, how­
ever, our missionaries ascertained that the Maryland Society had determined
that all the natives of Africa who came to reside within the limits of the
colonial territory, even for special and temporary purposes, were to be sub­
jected to the performance of military service, and a liability to be called
upon to bear arms against the native tribes to which they belonged. And
in accordance with this determination, several young men, employed by the
mission as teachers, printers, &c., belonging to tribes and communities of
natives beyond the limits of the colony and owing no allegiance to its gov­
ernment, were fined for not performing military duty. These facts having
been communicated to the Prudential Committee of the Board, a corre­
spondence was again opened with the Maryland society through its presi­
dent, in November last, which finally resulted in resolutions by the Pruden­
tial Committee, that they felt bound, in justice to their missionaries, to enter
their serious and earnest protest against the enforcement of this military
regulation of the Maryland Colonization Society against the missionaries
and assistant missionaries of this Board at Cape Palmas, and their native
helpers and pupils; respectfully requesting the Board of Managers of that
society to give to their agents such instructions as would effectually prevent
any agitation of that subject for the future. These resolutions having been
communicated to the president of that society and laid before the Board of
Managers, they came to the conclusion that the interest of their colony
required the enforcement of this military regulation against the native teachers and others in the employ of the missionaries of the Board; and they accordingly communicated to the Prudential Committee their fixed determination to adhere to their ordinance in that respect.

If this were the only difficulty in the case, your committee might have hoped, from the Christian courtesy in which the whole correspondence has been carried on between the President of the society and the Secretary of the Board, that some arrangement of that subject might still have been effected, which would have relieved this Board from the painful necessity of removing their mission from the limits of the territory of the colony. But the Colonization Society at home, and its local government at Cape Palmas have thought necessary, in protecting the peculiar interests of its citizens as colonists, to adopt other regulations, which have perplexed and embarrassed the operations of the mission to a considerable extent. Among other things a law has been passed by the colonial government to confine the right of trading or dealing in merchandize to the citizens of the colony, with certain exceptions. By the operation of this law, the missionaries are restricted from disposing of merchandize, &c., sent out to them for the payment of persons in their employ, in the colony, at an advance upon its cost. And as the usual price at which such goods are sold by others in payment of labor, materials, &c., is at one hundred per cent. advance, the practical operation of the laws appears to be to compel the missionaries to pay nearly double what is paid by others for the same services, &c.; as there is little or no money in circulation there. Another law provides that persons of African descent emigrating to the colony for employment, shall obtain a certificate of residence, under a heavy penalty for each day's neglect; which certificate of residence brings them necessarily within the operation of the ordinance relative to militia duty. And as almost the only persons of that description who come into the colony for employment are teachers, whom the missionaries have procured from different parts of the coast, the missionaries have reason to consider this law as particularly aimed at them by the local government of the colony; and as intended to embarrass them in procuring such teachers and retaining them in their service.

Your committee, however, from the correspondence of the missionaries and otherwise, have arrived at the conclusion, that the real cause of the difficulty of continuing missionary operations within the territorial bounds of the colony, with the view of extending the blessings of Christianity to the native tribes of this portion of benighted Africa, lies much deeper than the gratification of unkind feelings, on the part of the colonists, towards the missionaries of this Board. And that the inherent difficulties of the case is the fact that the local authorities of the colony find, or at least suppose, that the temporal interests of the colonists, as such, necessarily conflict with the objects of the Board, in establishing its missionary stations in the colony or its neighborhood, to civilize and christianize the native inhabitants. It is perfectly natural, that the government of a colony, possessing territorial jurisdiction and exercising civil power therein, should direct its attention to the increase of the wealth, the supply of the temporal wants, and the securing of the personal safety of the colonists, rather than to the spiritual good of the native inhabitants of the country, in which such colony is planted; while the attention of the faithful missionaries of the Board, located within the colony, is primarily, if not exclusively, directed to the latter object. The result of such a conflict of interests and of duties, between the colonist and the missionaries, has been, in this case, to render the colonists hostile, both to the native inhabitants of the coast, and to the missionaries who are laboring for the spiritual welfare of such natives; and thus to render a removal of the mission necessary as well as expedient.

All which is respectfully submitted.
PAPERS ON THESE SUBJECTS WERE PRESENTED BY DR. ARMSTRONG, AND ARE AS FOLLOWS:

The missionary spirit of the age, associates itself more and more with the various interest and movements of society. In proportion as this is wisely done, the improvements, scientific, literary, and moral, of the day in which we live, become subsidiary to its work of mercy, or means of its diffusion and stability. The growing taste for popular lectures in every department of knowledge and action, is a marked feature of society in our country at this time. Such lectures, as a means of popular instruction and impression, have in some respects unequalled power. Presenting in a lively and forcible manner the characters and claims of their various subjects, they awaken the attention of many who had remained unmoved by other appeals, and they excite a deeper and a more widely diffused interest in other sources of instruction, on the same subjects, to which they refer, and whose value they illustrate. In these circumstances, it is rather surprising that the friends of missions have not availed themselves at an early day, and more extensively, of this means of promoting their object. A course of lectures on missionary topics, judiciously arranged and ably sustained, in any of our cities or large towns, could hardly fail to draw the attention of many to this subject, who seldom read the missionary periodical, or attend the monthly concert of prayer, or regard the visits of an agent as anything more than a call upon them for a contribution to a charitable object. It would enlarge the sphere of influence of other means of cultivating the missionary spirit and add to their powers. And by the wide range of its topics and the labor and research bestowed by each lecturer on his selected theme, it would impart valuable information to the most intelligent friends of the cause, and give a new impulse to their zeal.

There have recently been some interesting movements of this kind. In the winter of 1840-1, a course of missionary lectures was commenced in the city of New York, at the suggestion of a pastor, warmly devoted to the cause of missions, and under his direction, in the house of worship of the congregation to which he statedly ministers. The lectures were delivered on the evening of the Sabbath. There was little opportunity of previous arrangements for this course, and little concert in the movement among pastors, or other friends of the cause, in that city. The attendance on the lectures was therefore not as large, nor the interest they awakened, as deep as they might have been in other circumstances. Yet the impression made on many minds was a happy one, and the good effects of that course are manifest.

Last winter, a movement of a more marked character, and attended by more decided results, commenced in the city of Boston. At the suggestion of a young gentleman of that city, and after correspondence with the Secretaries of the Board, a number of young men, formed an association, denominated, "The Boston Young Men's Society for Diffusing Missionary Knowledge." Their objects, as stated in their constitution, are "the general diffusion of missionary intelligence and a knowledge of the heathen world; the cultivation and development of a missionary spirit, and the promotion of an acquaintance with the plans, operations, and general influence and bearing upon the world of the work of foreign missions." This object they propose to seek, chiefly by means of a course of popular lectures.

The association did not think it wise to interfere in any way with the plans adopted by the churches of the city in making collections for the missionary cause. Nothing more was attempted in the way of raising funds than to defray the expense of their own plans and operations. For this purpose, each member of the association made an annual subscription, and tickets of admission to the lectures were sold.
In pursuance of its objects, the association hired the Odeon on Wednesday evening of each week, and invited a number of literary gentlemen, from various parts of the country, known as friends of the missionary cause, to lecture, each at a stated time, and on a specified subject.

The gentlemen whose services were thus solicited, entered into the plans of the society, and where previous engagements permitted, gave their aid. The course of lectures extended through a term of three months. It was in general well attended. The interest awakened by it in the community, rather increased than abated, to the last. The information thus diffused gave to many minds new views of the magnitude and excellence of the missionary work; and of its claims upon the philanthropist and the Christian for a steady and generous support. The impression made was salutary. Such were the results of the whole experiment, that those who planned and conducted it, are making arrangements for a similar course during the coming winter. Into this course some changes will be introduced, without any material variation from the original plan, which it is thought will enhance its value.

The committee are of the opinion, that the friends of missions might institute similar courses of lectures in the principal cities and towns where they reside, with advantage to the cause. Such lectures not being delivered on the evening of the Sabbath, need not be strictly and exclusively religious in their characters. Laymen as well as clergymen might take part in them. They might embrace a wide range of topics; many of them interesting to the scholar, the statesman, and the political economist, as well as to the Christian; the history, geography, literature, and philosophy of missions, ancient and modern, Protestant and papal; missionary travels and voyages, and biography; the mutual influence of missions, and civilization, commerce and the arts; the history and philosophy of the various forms of error and superstition that have prevailed in past ages, or are now prevalent in the world; their influence on the progress of learning, and the arts, and on the political, civil and domestic institutions, manners and happiness of mankind; in contrast with the influences of the gospel of Christ, &c. &c.

If these lectures were conducted by associations of young men, formed for that purpose, any interference with existing organizations for missionary purposes would thus be avoided, a new and interesting field would be opened for the labors in the missionary cause of this important class of our fellow Christians, and the whole movement might thus receive diffusive and catholic character, apart from parochial or denominational limits and interests.

The Board, at its last meeting, recommended the formation of missionary associations among the children and youth connected with the various religious societies by which it is supported. The importance of this measure, and the encouraging progress made in it, during the last year, seem to claim for it a place in the deliberations of the present meeting.

The men who commenced the missionary enterprise in the American churches, a little more than thirty years ago, with here and there a solitary exception, have passed away. A large majority of those who now labor in the cause at home and abroad, were at that time children or youth. Many of them trace the deep and steady interest they now feel in the missionary work, to some incident by which their attention was directed to it in early life. Some anecdote of heathen folly or wickedness, or of missionary zeal, or trial, or usefulness, or joy in suffering and in the near prospect of death; a casual interview with a missionary on his way to the distant heathen; a remark dropped by such a one; a small contribution to the missionary cause made at the suggestion of a parent or teacher; a conversation on missionary topics at the domestic fire-side, or a prayer for the missionary cause at the family altar: these were the sparks, which, falling on the youthful mind,
kindled a fire that still burns with increasing light and warmth; these the germs of those precious fruits that are ripening now.

Thirty years hence, those who now labor and pray and contribute for the publication of the gospel to the world, will have finished their labors and gone to their last account. Our places will then be vacant, or they will be filled by those who are now children and youth. In their minds the seeds are now sown which will ripen then. If their faith and zeal and self-denial are then such as the progress of the work and the rapid movements of the providence and Spirit of God, toward the final consummation, demand, they will no doubt trace them back, as we do ours, to impressions made in early life; to the elements of missionary character implanted in childhood or youth.

In this view of the subject, how important our juvenile missionary associations, and all other appropriate means of cultivating in the young a missionary spirit.

The growing interest in this subject is an auspicious indication, that the missionary movements of the present day are not to cease when the heads and hands that now plan and labor are laid in the dust, but to increase and prosper, till "the earth is full of the knowledge of the Lord."

The actual amount annually poured into the missionary treasury by the willing hearts and hands of youthful contributors, and the present aid thus derived from juvenile associations, are matters of no small moment. But the prospective fruits of these nurseries of missionary feeling and action are so much more important, that they may well claim our chief attention. In this view, they are the best earthly hope of the missionary enterprise and of the heathen world.

Missionary associations among the young have assumed various forms. The circumstances and the plans and modes of operation, in which they exist and prosper, are diversified.

In many cases they are connected with Sabbath schools, and conducted by the pupils under the supervision and guidance of their teachers. Frequently the whole school prepares monthly or quarterly a lesson on some topic connected with missions or listens to a missionary lecture, and makes a contribution for missionary purposes. In other cases, a collection is made in connection with the monthly distribution of the "Dayspring," obtained for the school by the subscription of the pupils themselves, or of their teachers, or of the church, or of some liberal friend of the school and of missions. In some schools measures of this kind are not general, but confined to a particular class, or to certain classes. In these modes, many schools contributed to the Board, last year, sums varying in amount from twelve dollars up to three hundred dollars. And some of them have regularly made similar contributions every year, for six, eight, or ten years.

In a number of churches juvenile missionary associations have been formed, embracing large numbers of young persons of both sexes, who meet monthly, on some evening of the week, to hear addresses and reports on missionary topics, by persons previously appointed to that service. A subscription to the missionary cause, payable quarterly or monthly, constitutes membership in such associations. This is collected, when due, by the officers of the society, or by persons specially appointed for that work, each of whom has his list of members, for whom he is responsible. These associations hold annual meetings, at which the doings of the year are reported, and a public collection is made for the treasury of the society. Societies of this kind might be named which have flourished for a number of years, contributing steadily and largely to the support of missions, and cherishing in the hearts of their members a lively and intelligent zeal for the cause. These, too, are valuable channels for the circulation of the Missionary Herald and the Dayspring.

Efficient juvenile missionary associations exist in a number of boarding schools and other seminaries of learning. In female associations of this
description, an hour or two of each week is often spent in preparing articles of apparel for missionary stations, or ingenious fancy work of various kinds, which is sold for the benefit of the missionary treasury.

Many little circles of children are gathered weekly in the parlors of active friends of the cause, when under the eye of some Christian matron, they bring in their little offerings, and ply their needles in aid of the cause, while they listen to missionary biography or intelligence selected for them, and read by one of their number. The pastor's wife is sometimes seen presiding in such a circle, binding the hearts of the children to herself and to her husband, and preparing those who may fill hereafter posts of usefulness, such as she now occupies. In other cases, intelligent and accomplished young ladies, have collected such groups around them by their personal exertions, and, from week to week, find a purer joy, in fostering the germs of benevolent action in the young heart, than the gay assembly or the ball-room ever gave to their votaries.

Family missionary associations exist to some extent. In these, each member of the family, under the guidance of the parents, makes at stated times a contribution, the fruit of personal labor or self-denial, in some form which parental wisdom has suggested or youthful ingenuity devised. When the collection is made, information on missionary subjects is often given, either from books, or periodicals, or in familiar conversation.

These are some of the plans for juvenile missionary associations which have been adopted, and are successfully pursued. It is easy to see how they may be varied according to circumstances, and with what facility, under parental or pastoral supervision, they may be greatly multiplied. How much has been contributed to the Board by such associations during the last year, has not yet been ascertained. Nor can it be accurately known, because where remittances are made to the treasurer from churches or auxiliary societies, the particular sources from which they are derived are not always specified. It is known, that in 1840 more than five thousand dollars came into the treasury from juvenile associations. The increase from this source since that time may be safely stated as fully in proportion to the general increase of receipts.

No doubt the resources of the Board might be much enlarged, if due attention were given to organizations of this description. One of the British missionary societies, which is supported mainly by the contributions of the poorer classes, reports more than $20,000 received in a few months, as the offerings of children and youth. And its directors seem to rely very much on the efforts of juvenile collectors, for the increase of their income, already larger than that of any other missionary society. Connected with Christian families, who regard the Board as the channel for their missionary efforts, embracing more than 300,000 professors of religion, there are more than half a million juvenile members. If each of these contributed but one cent a week, that would nearly double the whole income of the Board last year.

But the pecuniary proceeds of such associations are of small importance, compared with their value as a means of intellectual and moral culture. Who can measure the difference in the formation of character, and in its bearing upon usefulness and enjoyment through life, of such an amount as has been named, intelligently and cheerfully offered by half a million youthful hearts and hands, to promote the cause of Christ and of human happiness, and the same sum expended for toys or indulgences of appetite, often hurtful alike to the temper and the health, and fostering in the domestic circle, self-will, irritability, and disease!

It may be added here, that special interest may sometimes be given to juvenile associations, by selection of particular objects, to which they may appropriate their funds. The support of missionary schools or seminaries; the education of heathen youth, or of the children of missionaries; provision for the employment of native helpers, in connection with missionary
stations; the distribution of the sacred Scriptures or of tracts in heathen countries, are objects whose importance a child may readily be made to understand. The stated distributions of the Dayspring, among the members of such associations, will aid in giving them stability and a growing interest. Special attention will be paid to them in the preparation of that work. Will not the friends of missions see that it is put into their hands?

The committee respectfully and earnestly commend this subject to the personal attention of the members and friends of the Board, of the pastors of churches, of Christian parents, and the superintendents and teachers of Sabbath schools, and especially of Christian females, who love the cause of missions, and long to do more than they have yet done for the honor of the Saviour and the welfare of perishing men. Their kind, patient, prayerful zeal may here find a field of labor that will yield to their affectionate and skilful cultivation a rich and abundant harvest.

The above paper was referred to Rev. Dr. Magie, Rev. C. Eddy, W. W. Chester, Esq., Rev. E. Seymour, James D. Johnson, Esq., and Rev. A. T. Chester, who subsequently made the following report:

The Board are deeply sensible of the importance of having the rising generation trained to take an interest in the work of foreign missions. We do not continue by reason of death. If this great work is to be carried forward until the world is converted, instead of the fathers the children must come up to the help of the Lord. Early impressions are usually lasting impressions. The child that is taught to make regular contributions to the cause of foreign missions, will not be likely to forget or forsake this cause when he becomes a man.

The Board therefore would repeat the recommendation of the last annual meeting, and urge the formation of juvenile missionary associations upon all who wish to see this great matter resting upon a firm and enduring basis.

The Board have learned with pleasure, that the cause of foreign missions has been aided by its having been made the theme of a series of consecutive popular lectures. In this way information of great importance as to the history, the geography, the dress, mode of life, domestic and civil institutions of the different heathen nations, may be diffused with the happiest success. Much may thus be said, which cannot with propriety be introduced on the Sabbath, and an interest may be awakened for this cause in its more solemn and affecting aspects. The Board therefore commend this matter to the friends and patrons of foreign missions, especially in our cities and larger towns.

LEADING OBJECT OF THE MISSIONS TO THE ORIENTAL CHURCHES.

The following paper was submitted by Dr. Anderson.

It is thought desirable to make a special report on this subject.

The doctrines of grace have ceased to be a part of the actual religion of the oriental churches. Salvation is sought as the result of merit, and not as a free gift through the righteousness of Christ. As a consequence, the religion of these churches exists almost wholly in a mass of superstitious forms, and useless or idolatrous observances; while the worship of God is displaced by the worship of the virgin and the saints. This description does not apply in its full extent to the Nestorians, as they do not worship saints, and their ritual is less incumbered than that of other oriental sects.

That which every enlightened Christian must desire to see in these churches, is a wholesome and endurable reformation. This can result only
from a revival of religion; and for such a revival, there are well-known appropriate and indispensable means. These means are the faithful preaching of the great fundamental truths of the gospel. A revival of religion in a church that has long been sunk in ignorance and superstition, is, however, a distinct thing from that change in its external rites and observances, which is called a reformation. The two things bear the relation to each other of cause and effect; and abundant proof may be found in the recent and admirable History of the Reformation by D'Aubigne, that the two, as tangible and visible results, have not necessarily a contemporaneous commencement.

Four years after Luther had begun to preach the doctrine of salvation by grace, and when it had been proclaimed as far as Switzerland, Italy, France and England, the constitution, ritual, and discipline of the church had undergone no alteration. Even at Wittenberg, where the Reformer lived, while all within was new, all without remained unchanged. The recently recovered Gospel sounded in the midst of the ancient rites. The priest, even Luther himself, was unconscious of the inconsistency; and the people, who eagerly listened to the new preachers, continued devoutly observant of their long established customs, as though they were never to abandon them. The vernal sun had risen, but there was no visible sign of vegetation. This aspect of things, however, was deceptive. "A vigorous sap was circulating beneath the surface, and was about to change the face of the world." The historian thinks that it was to this wisely-ordered progress, the Reformation may have been indebted for its triumphs. Every revolution must needs be wrought out in the opinions of men, before it takes the form of action. Had Luther begun by attempting to abolish monastic vows, the mass, the confession, and the prescribed form of worship, he would have encountered the most formidable resistance.

"The people," says D'Aubigne, "seeing no change in their daily devotions, followed undoubtingly their new leader, wondering at the assaults directed against a man, who left unquestioned their mass, their beads, and their confession; and were disposed to ascribe such enmity to the petty jealousy of secret rivals, or the hard injustice of powerful enemies. And yet the opinions that Luther put forth, fermented in the minds of men, moulded their thoughts, and so undermined the strong holds of prejudice, that it, ere long, fell without being attacked."

This reference to the early history of the Reformation, is not made to prove that missionaries to the oriental churches should take the course pursued by the German reformer; but to illustrate the fact, that the revival of religion, in a long and deeply degenerate church, does not necessarily bring about at once a reform in its ecclesiastical rites, ceremonies, and forms of worship. It is a fact in the history and development of human nature, that has strong analogies in the surrounding physical world.

It was perhaps by a process like that just described, only of much longer continuance, that the mind of the early Jewish church was weaned from the rites and ceremonies, which had grown up under the former dispensation.

Now it would seem that the western churches should have for their specific and immediate object, in sending missionaries to the oriental churches, the revival of religion among those churches. There is great power in a specific, well-defined, simple object, when it is large and thrilling; and such this object is. Our object as a Board is, through the grace of God, to revive the knowledge and influence of the great fundamental doctrines of the gospel in certain of those churches. The loss of these doctrines is what occasioned their degeneracy; the revival of them cannot but be as life from the dead. Were a knowledge of the spirituality and extent of the divine law, the corruption of human nature, the necessity of regeneration by the Holy Spirit, and salvation by grace through faith in Christ, once more to pervade those communities, the whole fabric of superstition would explode, and nothing could prevent the explosion. Even the doctrine of justification by faith alone, is enough, if generally received, to cleanse the corrupt ritual of a degenerate christian church.
Now it is precisely through these doctrines, that missionaries can gain the easiest access and the most candid hearing in the oriental churches. The merely external religion of fasts and feasts and modes of worship, is what those churches are most eager to sustain, and around which their prejudices stand guard and their weapons of defence are gathered. This fact is no less remarkable than it is cheering. It opens our way directly to the very citadel. So Luther found it. The historian of the Reformation says, that "The infatuation of his enemies favored him as much as his own courage. They contended with much warmth and passion for things that were at most but secondary and subordinate opinions; and when Luther assailed the very foundations of the Romish doctrine, they saw them struck without uttering a word. They exerted themselves to defend some advanced outworks, at the very time that their intrepid adversary was penetrating into the citadel, and planting there the standard of the truth. Hence they were afterwards much astonished to see the fortress, of which they had constituted themselves the defenders, undermined, on fire, and sinking in the midst of the flames, while they thought it impregnable, and were braving the besiegers."

Luther was, however, somewhat more conservative than we should wish to see missionaries at this day. After having re-established the doctrine of justification by faith, and thus brought the church once more under the beams of the Sun of Righteousness, he was for retaining every thing in its constitution and modes of worship, that was not expressly forbidden in the Scriptures; thus seeking to connect the church of modern times with that of all preceding ages. And to this we are perhaps to attribute the existence of much that is now to be lamented in the constitution, ritual and discipline of the churches of Protestant Europe. On the other hand, Zwingle, the great Swiss reformer,—who was cotemporary with Luther, and through whom, and his great coadjutor Calvin, we in an especial manner received the fruits of the Reformation,—Zwingle was for abolishing everything in the church, that was not expressly required by the Scriptures; and thus, disregarding every intervening age, he sought to restore the church to its primitive condition.

When the truth shall have made such progress, that persecution arises and drives the converts from their churches, or that they can no longer endure to remain on account of the inefficacy of their earnest protests against the various forms of error and corruption,—then will be the time to study these great men as reformers and to compare their principles and conduct, as such, with the principles and conduct of the apostles; and in doing this, the circumstances of time, place, people, etc., in which Luther and Zwingle brought their principles into action, must not be overlooked. The "wisdom that cometh from above," when it enters the mind of man and applies the unchanging principles of God's government to human action, regards places, and times, and seasons; it regards the conditions and characters of men; it regards the state of society, and the weaknesses, prejudices and follies of those it seeks to benefit; it plans and labors for attainable results, rather than for those which are merely desirable; it lives for the actual, rather than for the ideal; and is "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." Far enough is it from being blind to consequences, or rash in its measures, or disposed to adventure much on mere a-priori principles and reasonings. It takes comprehensive views, and treasures up experience, and thus its path of usefulness becomes "as the shining light, that shineth more and more unto the perfect day."

The missionaries to the Armenians,—among whom the truth has taken by far the strongest hold,—believe that their own labors should be wholly directed to the renewal of religion. But while they do this, they are frank and open in their intercourse with the people; conceal none of their opinions; compromise with no error; connive at no superstition; countenance no sin; but, with a comparative disregard of forms and external institutions, as being
of secondary importance, they preach a pure and spiritual Christianity, which demands an immediate renovation of the soul, and presents Christ crucified as the only mediator and ground of hope, and Christ followed, obeyed, loved and gloried in, as the only and the sufficient sign of a title to salvation.

Such is the object of our missions to the oriental churches, and such are the principles on which that object is pursued. Preaching, in its most general acceptation of oral instruction, more or less formal, is the grand instrument employed. That the character of this preaching may be more clearly seen, the subjects of it will be enumerated, gathered out of a journal of one of the missionaries to the Armenians of Constantinople, published in a single number of the Missionary Herald; viz. that for March last. The subjects are as follows:

Salvation by works, and by grace — No flesh justified by the deeds of the law — Prayer — How sin may be pardoned — Salvation by the blood of Christ alone — Christ the only Mediator — Christ our all-sufficient Mediator — Other Mediators than Christ useless — Importance of union among Christians — On keeping the Sabbath — The difference between spiritual and worldly men — Importance of being always prepared for death — Obedience to the powers that be a duty so far as will comport with the rights of conscience — The Bible the only fountain of truth — Every thing to be rejected that is contrary to the Bible.

It is possible that the missionaries in Greece and Turkey may have erred on the side of caution, in the early period of their mission: but of this it is difficult for persons, who are ignorant of the language of the people and have had only a brief stay among them, to form a competent judgment. Those missionaries are every way entitled to our confidence, and their labors among the Armenians have been signally blessed. Mr. Houston says, that Dr. King's preaching to the Greeks at Athens, is in the manner of the most efficient preaching in our own country; and the prompt relinquishment of the station at Ariopolis, rather than allow the Greek catechism to be introduced into the schools, was a testimony against the superstitions of the Greek church, that was clear, decisive, and well understood, it is believed, by the Greek people. The Syrian mission, in the inexperience of a first effort, began as if reformation, in the technical sense in which the word is used in this report, had been its leading object. Consequently there has been great wrath and opposition from the first, and the convert has too often had the only alternative, as it seemed, of becoming a pensioner on the mission, or starving. And it remains to be seen, whether converts thus situated will acquire that spirituality and strength of character, which they would do if their social relations suffered less violence. The difference may have resulted, however, in great measure, from peculiarities in the social state of the Syrian community.

It should be added, that as our missionaries are of course more enlightened than Luther was in the early periods of his ministry, so their converts are more enlightened than were his: and these do not conform to ecclesiastical usages, which do violence to their consciences. Whether the Nestorian community can be reformed as a church, and how long pious Armenian Christians will remain in formal connection with their respective churches, is more than can be known at present.

This subject was referred to Rev. Drs. Bacon, Snell, Pierce, Williston, Prof. G. Shepard, C. Stoddard and C. W. Rockwell, Esqrs., who made the following report.

1. The question whether the existing Oriental churches, so called, are to be reformed and revived, or subverted and destroyed in the progress of Christ's kingdom, is a question which it is not necessary for us or for our
missionary brethren to determine now, but which will be determined by
time and the development of God's providence.

2. The great object of our missions to the Oriental christian communities,
should be the revival of spiritual religion, the conversion of souls to Christ,
the wide diffusion of the great regenerative idea of justification by faith
alone, and not a controversy with the hierarchies of those communities
about particular institutions, forms, and ceremonies.

3. Great caution is necessary on the part of the missionaries, lest any
ding done by them or by their converts and pupils, be understood as implying
some compromise with the idolatrous or superstitious practices.

4. Whenever those Oriental churches, having had the Gospel fairly pro­
posed to them, shall reject it, exscinding and casting out from their commu­
nion those who receive it,—as the Jewish church exscinded and expelled
the primitive believers,—and as the Romish church exscinded and expelled
the Reformers,—then it will be necessary for our missionary brethren to
turn from them as apostate, to shake off the dust of their feet as a testimony
against them, and to call on all God's children to come out from among them
and not to be partakers of their plagues.

5. The action of the missionaries among those ancient and benighted
christian communities, seems to be, thus far, in accordance writh the forego­
ing principles. In this respect, then, we think that their action and that of
the Prudential Committee under whose' advice and approbation they have
acted, has been wise and faithful.

The committee, therefore recommend the adoption of the accompanying
resolution.

All which is respectfully submitted in behalf of the committee.

Resolved, That the object of evangelical missions to the Oriental churches,
is and ought to be the revival of spiritual religion by the republication of the
doctrines of grace, and not the propagation of particular forms of church
organization or of worship.

DEVISES AND BEQUESTS TO THE BOARD.

This subject was committed to Hon. Seth Terry, Henry Hill, Esq,
James Stedman, Esq., C. M. Lee, Esq, Rev. Messrs. John Marsh,
James M. Hunting, and R. B. Campfield. The committee submitted
the following report.

The amount of income from devises and bequests is so considerable that
it ought to receive due attention. From various causes the benevolent inten­
tions of the testators towards this Board have been frustrated, sometimes
partially, and sometimes wholly. Losses thus occasioned have arisen, in
part, from the want of some duly authorized friend or agent of the Board,
present. on the spot, to protect its interests.

The extent of country over which the friends of this institution are scat­
ered, who decease, leaving wills in its favor, is large: and hence it is diffi­
cult for the Prudential Committee to gain a knowledge of the existence of
such wills. The executor is often interested to withhold it from them, or if
he finally furnishes them with a copy of the will, perhaps the assets for pay­
ment of the legacy given, will have been otherwise unduly absorbed.

This want of information more peculiarly endangers the interest of the
Board in cases of executory devises, and contingent legacies, depending on
lives, or on the happening of some future event. In these cases the right of
the Board may not vest until, perhaps, it is forgotten that there is such a
will. The Board never having been advised of it, omit to claim any thing,
and the property goes to the heirs at law or elsewhere.

Another source of loss is that wills are frequently so unskilfully drawn
that their construction is doubtful, and the Court of Probate, through the vig­
ilance of interested persons and able counsel, may be induced to decide unfavorably to the Board: whereas, had they knowledge of the will, and had the facts been duly represented, a different decision may have been made.

In some states, courts of probate are mere fire-side jurisdictions, and pass orders and decrees ex-parte and without notice. Hence the opportunity for an interested executor on the final settlement of his administration account, to make charges consisting of family claims, with a view to defeat legacies.

These are a few of the cases which go to show that it is important to this institution more effectually to guard their rights on this subject by the exercise of more vigilance through agents or otherwise. Facts which have come to the knowledge of the committee, disclosing losses that have already happened to the Board from want of copies of wills, or knowledge of them, satisfy the committee that the matter ought not to rest where it now does.

As, however, these refreshing streams of Christian beneficence issue from springs so numerous, extending over almost the whole country, the committee have not attempted to digest a plan for the direction of the Prudential Committee, but recommend that the subject be referred to them with instructions to give it their early attention, and endeavor to remedy the evils experienced, in such way, as in their opinion, will best attain the object in view.

NUMBER OF MISSIONARIES REQUIRED FOR THE MISSIONS AND THE PROSPECT OF OBTAINING THEM.

Mr. Greene read the following paper:

Two years ago this subject was presented to the Board at its annual meeting. Its importance to the vigorous and successful prosecution of the missions, and indeed to their very existence, compels the Committee to invite attention to it again, under circumstances more ominous to the best interests of the missionary cause than before. During the year preceding the meeting in 1840, twenty-seven missionaries and assistant missionaries had been appointed, and nineteen had been sent forth to their respective fields of labor; while twenty-eight were then under appointment. During the year now ended, only sixteen missionaries and assistant missionaries have been appointed; twenty-four have been sent forth, and only four missionaries and one female assistant remain under appointment. During the past year also, thirteen missionaries and assistants have returned from their fields of labor from ill health or other causes. The number of ordained missionaries connected with the Board is thus left 134, less by four than it was last year: and the whole number of laborers connected with the Board, exclusive of native helpers, has been reduced from 384 to 357, less by 27 than it was last year, and less by three than it was five years ago.

At the meeting in 1840, it was stated that if 40 missionaries, accompanied by such a number of male and female assistant missions as would swell the whole number to 150, should be sent forth, it would be doing no more to strengthen and extend the missions for three years just then elapsed, than was done during the three years preceding 1837. If the missions must, to be healthful and vigorous, be steadily progressive, as was main-
tained by the Board at its late special meeting, how greatly must they need strengthening and enlarging at the present time, when the number of ordained missionaries is no greater, and the whole number of laborers is three less, than it was five years ago!

After a careful survey of the missions and the appeals sent home for reinforcements, the committee present to the Board the following schedule, representing the number of missionaries urgently called for at the present time by the exigencies of the missions:

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<th>Area</th>
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<td>For Southern Africa</td>
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60 & 6 physicians & 6 teachers.

Thus is seen, that at least sixty-six missionaries are now urgently demanded to meet the exigencies of the missions; and with these should be sent at least six physicians and six teachers to meet special calls for their labors. Nor is this designed to set forth the whole number of missionary laborers for whom there are promising openings in connection with the existing missions. It would not be difficult to find good and extensive fields of labor for the whole of this number in the Tamul country alone; and if there were adequate pecuniary resources at command, it would be desirable to send forth to the several missions double the number specified, during the current year.

But that the Board may see that the Committee are not merely laboring to make out a case, a few extracts from the appeals of the missionaries, calling for more helpers, are subjoined. Mr. Grout, writing from the Zulu country, in Southern Africa, after mentioning numerous populous villages among the Zulus and some adjacent tribes which he had not visited, where were believed to be inviting openings for missionaries, says:

"But exploring is not necessary in order to justify sending us a reinforcement. I could write sheets to show that there is no want of opportunity here both to labor and extend, were it necessary, and now that we have the field we ought to occupy it. I work to great disadvantage for want of associates; and if, in God's providence, I should be taken away by death, the cause, as well as the mission, would suffer. If we are to do anything for the Zulus, now is our time."

Doct. Adams, writing from his station near Port Natal, describing the openings and calls for missionary labor around him, says:

"Taking the whole of this field into view, I do not know of any other occupied by the Board, not more extensive than this, where, as it seems to me, there is more to encourage a missionary, or where labor and money, judiciously appropriated, promise greater or speedier results.

"This station is situated in the midst of a population of 6,000 natives, not including those living with the Boers. Another station might be located on this side of the Umzimkulu river, and within fifty miles of this place, so as to be in the centre of a population nearly as great, and there would still be a population of several thousands a little interior, unsupplied. In the Zulu country we know of nothing, except the want of men and money, to
hinder extending operations as far as the unwholesome region around Delagoa Bay. We may now consider the native population of this country as permanent and safe under the protection of the English government."

Writing from Western Africa, Mr. Wilson says:

"We need, imperatively need, one or two missionaries to strengthen the mission in this vicinity. We are inadequate, totally so, to perform one half of the labor which devolves upon us, and we are compelled to see, day by day, things left undone, which it seems highly desirable should be done. We see multitudes of our fellow beings in the vicinity of our mission, who might, if the claims of the gospel were faithfully addressed to their consciences, become the disciples of Jesus Christ and heirs of everlasting glory; but who are, from the want of some one to lead them to the Savior and point them to the road of everlasting happiness, left to grope their way in the midnight of moral darkness. These things painfully afflict our hearts, but without more help we cannot do anything to change the prospects of the people, or to alleviate their wretchedness.

"Can there not be found men whose hearts pant to enter upon this field of labor? It seems to us highly desirable that at least seven or eight missionaries should be sent out to Africa with as little delay as possible. We specify this number, not because we think it all, or the half, or even the tenth part of those who might be advantageously employed in building up the kingdom of Jesus Christ in this benighted land; but because it is as large a number, judging from the past, as we may reasonably expect. The field has hardly any assignable limits. We could upon our own knowledge of the country, scanty as it is, designate locations of a most interesting character, for at least one hundred missionaries, almost the whole of which must, we fear, for many a long day remain as it has for centuries past, a scene of desolation and moral ruin."

Mr. Dwight, writing from Constantinople, after adverting to the spiritual influences which have been descending on the 200,000 Armenians of that city and suburbs, ever since the mission was established there, by which many, and some high in rank and intelligence, had been enlightened and converted, says:

"At present the door is wide open for the free prosecution of missionary labor in its several departments of training up youth, circulating books, and preaching the gospel. At present there is a listening ear. If we are furnished with suitable means for seizing the advantages God is offering us, there is every reason to believe that this whole people may soon become truly enlightened and evangelical Christians. But if, on the other hand, the present favorable opportunities are neglected, the cloud of deep moral darkness may roll back upon them, and it is impossible for any one to predict when it will again be lifted up.

"We who are laboring here shall not be here always; we are not only mortal, like other men, but we have learned that our lives may be shortened by our laboring in a foreign climate. Now it is plain as can be, that in order to keep our number good and maintain an undiminished pressure of moral influence on the people, you must send out here some additional laborers. The interests at stake are too valuable to be left hanging on the brittle thread of one man's life; for, according to the present arrangement, whichever of us should be taken away, one entire department of the work would be left vacant, with no one prepared to fill it."

After having taken a survey of the villages of the Independent Nestorians, Messrs. Grant and Hinsdale say: "In view of our entire field, we would, in conclusion, urge upon you and the churches to send us help without delay."

And Mr. Hinsdale adds:

"I have now had an opportunity of surveying this field sufficiently to become deeply impressed with the importance of carrying on our missionary operations here with vigor. We need help. We ask—earnestly ask for help. We are surrounded by multitudes who are ready to receive the
bread of life, for the want of which they are perishing; and the fact, that the enemy is active, scattering tares in the field, gives to our cry for help an urgency that should make it reach the ear and heart of every Christian. There is no time to be lost. We must take possession now, unless we would allow the enemy to do that which cannot be undone without a vast sacrifice of time and expense—to say nothing of the value of the deathless spirits that may be eternally ruined by our delay. The emissaries of the papal church are on the alert, making every effort to poison the minds of the people with their corrupt doctrines. No less than seven Romish priests have come to Mosul since our arrival. Could we make our voices heard through the churches, by those who have consecrated themselves to the work of the gospel ministry, and by those who would imitate the example of Him who went about healing all manner of diseases, we would cry with an earnestness that we trust would reach their hearts—Come over and help us; and we believe that our voice will be heard, and find a response in the hearts of those who have been ransomed by the blood of Him who came to seek and to save the lost. We believe there are. We must, we will believe that the churches will sustain them; that the heavy burden resting upon us will be lightened, and our hearts made glad by the arrival of those who shall be sent as the messengers of the churches, to share in the toils, the trials, and the rich rewards of this blessed enterprise. But if not—if we must be left to labor alone—alone to bear the burden and heat of the day,' still will we cheerfully toil on, as God shall give us ability, and bless him for the privilege, till he shall give us rest in death.'

From the Nestorians of Ooroomiah urgent appeals for additional missionaries have repeatedly been sent to the committee, enforced by most weighty considerations, drawn from the eager desire manifested by the people for religious instruction, the reviving influences of the Holy Spirit, which accompany Christian instruction, the present favorable disposition of the Persian rulers, and the increasing endeavors of the Papists to convert the Nestorians to the Romish faith.

From Ahmednuggur, after giving a very encouraging view of the openings around them, the missionaries write:

"We much need more missionaries. With our present force we see not how Jalna can be sustained. And it is painful to us to contemplate the necessity of giving up that station, where so much labor has already been expended, and where so many advantages now exist for carrying on missionary operations. In the field around Ahmednuggur also we need one or two more missionaries, and we fear that without them we shall be unable to make such a use of the advantages we now enjoy for preaching the gospel to the people around, as we think should be made in present circumstances."

For the hundreds of thousands of Tamulians and Telogoos in the city of Madras and the surrounding villages, the missionaries stationed there have repeatedly and earnestly pleaded for more missionaries. But as that mission is represented at this meeting by our highly esteemed brother, Doct. Scudder, who will doubtless address the Board on the subject, it is not necessary to say more here.

From the Madura mission two most urgent appeals have been sent to the Committee, one dated in April, 1841, and the other in January of the current year. Did time permit, both should be spread before the Board. The district of Madura, of which the town of the same name is the capital, contains a population of more than 1,100,000 souls. Of this district the missionaries write:

"The whole district is, in the most accurate and strictest sense, open to the reception of divine truth and the Christian teacher. Yea more; there is hardly a town or village of any consequence, from which we have not received a formal request—I had almost said entreaty, to send among them
a teacher. When we look at the district in the light of the apostolic injunction, "Let us do good unto all men as we have opportunity," we cannot be silent."

After mentioning six large towns, each surrounded by from fifty to one hundred villages, and all within a hundred miles from Madura, and most of them within half that distance, the missionaries say:

"We beg you to remember these towns and villages, with their crowded multitudes of idolaters. Not a Christian teacher resides in either of them, and we are so kept at home by the urgent demands of our stations, which undoubtedly have the first right to our time, that we can seldom give these places even a passing call. In most of them there are heathen schools in a prosperous state. These would at once pass into our hands and come under Christian instruction, if we had it in our power to receive, support, and superintend them. Never do we pass through the streets of these villages without being assailed by the question, 'Why do you not send a missionary here; we will receive him gladly; we will send our children to your schools. You must not pass us by.'

"And now we leave the subject with you, and shall wait with anxiety to receive a reply. Can you pass us by? We cannot believe you will thus answer our request. Oh that we could take you to our boarding schools, our English school, our free schools, and to the villages under our charge. Oh that you could see the people. Truly you would feel for us, you would not cease to urge and plead with friends and all to whom the subject belongs, till you could say, The men whom you want are found; they are appointed; they have sailed. Do this, and in behalf of the perishing we will thank you."

Years ago, twenty-seven missionaries were asked for that field. Seven of them were sent. The missionaries now say that the least they can do is to beseech the Committee to send forth the remaining twenty.

From Jaffna, Ceylon, where is a people of the same language, and a field equally promising, the missionaries two years ago wrote importunately for six missionaries, only three of whom have been sent. The mission cannot be conducted, without exposure and loss, with less than three additional laborers.

From China, that world of souls, which has heretofore been virtually walled in from all aggressive movements of the church, Mr. Bridgman writes:

"Both in and out of China, among those who speak this language, the work demanding immediate attention has always far exceeded what could be well accomplished by the men and means at command. The state of affairs, has, however, been greatly changed during the last twelve months. Three stations, including many tens of thousands of Chinese—not less than 100,000 souls—are now accessible, under British rule, where we may enjoy all the protection and freedom that any human power can afford. Thus, in China, there is opened a field for immediate usefulness, requiring far more laborers than there are here to occupy it.

"If affairs continue to change as they have done, and as they seem likely to do, you may be assured that free and full scope for immediate usefulness will, in God's good providence, be given much sooner than all the protestant churches in the world will occupy it. Seeing what has been done, and what is now doing in this and other parts of the world, I cannot doubt that in a few years, the 360,000,000 of China, the 40,000,000 of Japan, and the 15,000,000 or more of Cochin-China will all be accessible. But aside from the opening future, you see that present demands in China are by no means inconsiderable."

At the meeting of the Sandwich Islands mission in May, 1841, the assembled missionaries, after looking over the destitute and exposed places, and deciding that at least twelve preachers, three physicians, and four teachers, were imperiously called for, designated one of their number to describe
seventeen posts, at each of which a spiritual teacher of some class ought, with the least possible delay, to be stationed, to hold forth the word of truth, watch over and guide the converts, and to guard them against popish errors, which threaten to overwhelm them. This appeal is given at length in the Missionary Herald for April.

Respecting the Cherokees it must suffice to say, that the oldest and most important station, where is a boarding school of fifty pupils, a native church, with a large Indian population around, has been two years destitute of a missionary; and that one or two others are urgently called for to supply populous districts remote from any of the existing stations.

Among the Choctaws there is no physician, and they are too remote from the white settlements to derive much advantage in this respect from that source. The circumstances of the mission families and of the Indians render it highly desirable that one should be furnished.

Of the want of additional missionaries, Mr. Kingsbury writes:

"We greatly need more preaching. A first rate preaching missionary is at this time a great desideratum, both for the Choctaws and the white people. Never did I feel so much the need of qualifications of a high order as a gospel minister. Oh that you could send us an able and acceptable man. And much as my labors are needed here, there are at least six other places, some of them nearly 100 miles distant, where Mr. Hotchkim or myself ought to preach once a month, and administer the sacrament once in three months. We are in danger of losing a large portion of one of the fairest harvest fields ever spread before us, for the want of suitable laborers."

With his eye on the same district to which Mr. Kingsbury refers in his last remark, Mr. Hotchkim says:

"We need another missionary exceedingly at this time. The chief of the district said to me a few days since, 'Can your Board send us a missionary to live here by me? Here is ample scope of country, and people enough to preach to, who are now ready to hear. Our circuit extends more than 100 miles, and we have church members scattered over a large extent.

It is impossible for Mr. Kingsbury and myself to preach at our several places oftener than once a month; and then some of our places are neglected more than two months."

Respecting the Pawnees no more need be said, than that there is but one preacher or regular missionary laborer among the 6,000 or 8,000 of that remote tribe; and that, while the tribe are just now, under the fostering hand of the United States agent, passing through the change which they have long been urged to make, from the hunter to the settled agricultural life, and require much encouragement and aid, as well as Christian instruction, the missionary finds himself quite overwhelmed with labors, and fears much that failure in the present favorable movement may result from the want of an adequate number of laborers. A missionary and a physician, sent to them soon, may, under God, save the tribe; while the want of them may cause them to abandon their present undertaking for a long time or forever.

Of the Sioux, let it be borne in mind, that nearly four fifths of the tribe live in parts of their country remote from the mission, and where they cannot come under its steady influence; and that, such is the force of public sentiment in the tribe, that until Christian truth can be made to bear simultaneously on nearly the whole, it seems almost impossible to induce a portion to abandon their old customs and incur the reproach of becoming Christians.

With this view of the wants of the missions and the calls of Divine Providence to enlarge and strengthen them, no little importance is attached to the inquiries, from what source, and to what extent can missionary laborers be obtained? It has already been mentioned, that no more than four missionaries and one female assistant missionary are now under appointment—a less number, it is believed, than at any annual meeting during the
last twenty years; and the committee have no information which would lead them to count upon more than that number of missionaries to be sent forth during the ensuing year. So that, for this year, unless the Head of the Church shall, in a special manner, kindle up a missionary spirit in the hearts of young men just now entering the gospel ministry, reinforcing the missions will be wholly impracticable. Will this deficiency be compensated by the increased numbers who will come forward the year following? So far as the committee have information from theological seminaries or other sources, they are not aware that there are five candidates who purpose to offer themselves, during the year now commencing, as preachers to the heathen. Nor does the information they possess furnish better prospect for any subsequent year. The most alarming circumstance, at the present time, bearing on the vigorous prosecution of the missionary work, is the anticipated want of an adequate number of able and devoted missionaries.

It may seem unseasonable, at this time, when the Board is just recovering from the perplexity occasioned by its late heavy debt, to be calling for so large reinforcements. However this may be, the committee cannot but feel constrained to direct the eyes of those who are about to enter the ministry to the yet almost unbroken ranks of the idolatrous nations, and to call upon them to join in a far more vigorous onset on heathenism and superstition than has yet been attempted. The command of Christ, the deplorable condition of the nations, the past success of missionary labors, and the promised dispensation of the Spirit, irresistibly urge them on to this.

Besides, these additional missionaries can be sustained in their fields of labor at far less expense, in connection with the existing missions, than the same number could be on new ground, and yet be far more efficient. The libraries, the presses, the foundries, the seminaries, the translations, and various other means of usefulness are already prepared.

Another view of the bearing of these reinforcements deserves consideration. Why should not the aim be, in respect to such missions as those to the Nestorians and the Sandwich Islands, to put them, without great delay, in a condition to require little, if any, further aid from the Board? to permit us to look forward to the time when the work there shall be substantially finished, and our resources and men directed to other fields? If the requisite reinforcements should now be sent forth, and adequate measures adopted immediately for raising up a native ministry, educating the people, and disseminating the Scriptures, it might be hoped that during the lives of the present generation of missionaries, with such spiritual blessings as faith and prayer would draw down, these communities might thenceforth be safely trusted, in the main, to furnish and support their own ministry and means of education.

If a similar course should be adopted with such missions as those to the Cherokees, Choctaws, Stockbridge and New York Indians, why should not these tribes, within less than a quarter of a century, like communities in our western states, support their own ministers and teachers alone, or with the little aid which some domestic society might afford. How much confidence and strength for the great work should we derive from seeing one community after another thus passing off from our hands, and taking rank among the civilized and christian nations of the earth! Not only ceasing to call for our men and funds, but actually bringing forth their own wealth and their sons and daughters, to co-operate in the work of carrying the gospel to the still unchristianized nations.

Another consideration is worthy of some attention. We shall probably learn that communities in this, so to speak, transition state, about as far advanced on the way from ignorance and superstition towards spiritual renovation, as those just mentioned, are in a very critical condition, in which if they long remain, it must be at their imminent peril. Infidelity and Romanism are ever ready to enter and corrupt; and generally this is the period when the efforts of adversaries are most artful and varied, and
require the most prompt and energetic measures to prevent or counteract them.

The readiness of missionary candidates to go forth to strengthen and enlarge the missions, has an important bearing on the amount of contributions to the treasury. The experience of the Board for the last thirty years, shows that the number of missionary candidates and the pecuniary resources of the Board act and react upon each other. When there has been a supply of missionaries ready to go, that has called forth the funds to send them; and when ample funds have been furnished by the churches, that has multiplied the number of missionaries offering themselves to be sent. The very origin of the Board is an illustration of this. What led to its organization and drew forth contributions to its treasury, if not the fact that five young men, when all was quiet on the subject, showed themselves to the churches as ready and determined to go to the heathen? In 1824, to say nothing of preceding years, an appeal was made for increased contributions, on the ground that there were missionary candidates waiting to know whether they could be sent forth, which resulted in raising the receipts from $47,000 to $55,000. In 1831, it was stated that while the missions urgently required strengthening, fifteen missionaries had been appointed and were waiting to learn whether their services would be needed. The result was that the receipts swelled from $55,000 to $100,000. What raised the receipts from $176,000 in 1836, to $252,000 in 1837, an augmentation of $76,000, but the knowledge of the fact that more than sixty missionaries and assistants were then under appointment, waiting to embark?

On the other hand, the knowledge that ample pecuniary resources are furnished, has ever and most naturally tended to increase the number of candidates for the missionary work. To what was it owing, that in 1836, there were sixty-four missionary laborers under appointment? Was consecration to the missionary work peculiarly epidemic at that period? Doubtless it is attributable to the fact that from 1831 to 1836, ample pecuniary resources were furnished the Board, and the call was for more missionaries. The claims of the heathen and the question of personal duty were examined in the theological seminary, in the college, and down to the preparatory school. And why has the number of candidates for missionary employment been steadily diminishing from 1837 till this time, when that class of persons is almost extinct, if it be not the fact that for these five years the treasury has been encumbered by a heavy debt? Students for the ministry have supposed that they could not be sent forth, if they offered themselves; and even many who were under appointment, weary with a detention of a year or two, have given up the heathen and gone into other fields.

The fact seems to be, that neither the churches nor the candidates for the ministry are willing to assume the responsibility of retarding the progress of the gospel among the heathen. When the churches know that young men are ready, burning with zeal to go and preach Christ to the heathen, they will hardly venture, by withholding their contributions, to assume the responsibility of preventing their going forth. And, on the other hand, if candidates for the ministry know that the Christian community, filled with love to Christ and desire for the salvation of the heathen, furnish ample pecuniary means for sending abroad all who offer themselves for the work, they will not dare incur the responsibility of saying, by their refusal to go, that the prayers and contributions of the churches shall not be available. The danger lies in this, that the churches, when there are few missionaries to be sent, will withhold their contributions, throwing the responsibility on those whose duty they think it is to go; while young men, when adequate funds are not provided, will neglect to inquire into their own duty, or to offer their services, throwing the responsibility on those whose duty it is to send.

To escape the lamentable consequences which must result from this state of things, how desirable it is that there should be between the churches and
candidates for the ministry, a holy rivalry on this point: the churches determining, that if the gospel is not preached speedily to all nations, the fault shall not be theirs, that they will not provide the means of sending it; the preachers resolving, that, if they are not sent forth, the fault shall not be theirs, that they are not ready to go; each thus provoking the other to love and good works. If the number of missionary candidates had been as great and they had been as earnest to go forth, during each of the last five years, as they were in 1836, who believes that the contributions during those five years would have been stationary or diminishing? By many of those under appointment withdrawing, and others who had contemplated entering it refraining from coming forward, the number immediately decreased. Even if the churches fall short of their duty, why should not young men now, as did the first missionary candidates in this country, thrust themselves, all ready to be sent forth, on the attention of their brethren and fathers, determined to find or make a way to the heathen, and sound a note that shall startle the half-awakened churches to more liberal and energetic action for Christ? Suppose that Mills, Hall, Newell and Judson, had waited till there was a full treasury from which they could draw, when would American missions have been commenced? And if we are to have these alternations, now a full treasury and no missionaries to be sent, and then an embarrassing debt with missionaries detained, how can the Board go steadily forward, entering new doors as they are opened, strengthening the missions as they require it, training up a native ministry, and preparing the way for the establishment of Christian institutions on an independent and permanent basis? The committee would say in conclusion, let not, on the one hand, apprehensions of an exhausted treasury deter candidates for the ministry from offering themselves for the missionary work. Waiting missionaries constitute the most effectual of all human means for filling the treasury. No one who, on the whole, promised to make a good missionary, has ever been refused an appointment for want of funds, nor have such persons often been long detained from that cause. And on the other hand, the Committee would say, let not the want of missionaries to be sent forth diminish the contributions to the treasury. These, more certainly than anything else, except the Spirit of God operating on the heart, will call forth offers of missionary service. But even if it should not be so, the present amount of receipts and much more, can advantageously be expended, and is even urgently demanded, at the existing missions without additional laborers. In the Tamul, Mahratta, Nestorian, Armenian, West African and Sandwich Islands missions, not to mention others, the amount heretofore expended for printing, for general education, for training up native preachers and teachers, without specifying other departments in which there might be a considerable increase, might be advantageously doubled within a single year.

The above paper was committed to Dr. Cox, Rev. Z. S. Barstow, Rev. H. Bardwell, C. M. Lee, Esq., Rev. Joseph M. Ogden, Rev. Tryon Edwards and John Tappan, Esq., who made a report, approving of the statements and suggestions made in the paper, and recommending the subject to the attention of the Prudential Committee.

TRAVELING EXPENSES OF THE CORPORATE MEMBERS OF THE BOARD.

The following vote was passed in relation to this subject.

Voted, That the seventh section of the fourth article of the Laws and Regulations of the Board be rescinded; which is as follows.
Each corporate member of the Board, who shall apply to the Treasurer for the same, shall be allowed ten cents a mile for traveling expenses in attending any annual meeting of the Board, reckoning the distance only one way, and the usual route from his place of residence to the place of meeting. It is understood that no one shall receive a greater sum than the amount of his actual expenses in going to and returning from the meeting; and that, in no case shall more than forty dollars be paid to any one member.

PROFITS OF THE MISSIONARY HERALD.

Mr. Greene proposed the following vote.

Voted, That the resolution of the Board, adopted at the annual meeting in the year 1821, directing that the profits of the Missionary Herald, shall be vested as a part of the permanent fund for the support of the corresponding secretary, be rescinded, and that hereafter, the profits of the Missionary Herald, so far as may be necessary, and of the Dayspring, should there be any, be appropriated to paying the salary of the editor of those publications.

This subject was referred to a committee, consisting of Rev. Dr. Edwards, Hon. S. Fitcher, Rev. G. D. Abbott, Rev. J. Brace and Rev. G. A. Calhoun, who reported as follows.

By the law referred to, the avails of the Missionary Herald have, for a number of years, been applied to the increase of the fund for the support of the secretaries. But as that fund is now between forty and fifty thousand dollars, it is believed that it will be more useful for the avails of that work to be devoted to some other purpose. Your committee would therefore recommend that the by-law above referred to be rescinded, and that the avails of the Missionary Herald and of the Dayspring be in future, as far as shall be needful, devoted to the support of the editor of those works, till the farther order of this Board.

All which is respectfully submitted, in behalf of the committee.

QUORUM FOR TRANSACTING BUSINESS.

Voted, That the number necessary for doing business at any regular meeting of the Board be fifteen.

THE PROMOTION OF INTELLECTUAL CULTIVATION AND THE ARTS OF CIVILIZED LIFE IN CONNECTION WITH CHRISTIAN MISSIONS.

The following document was presented by Mr. Greene, and without being read, was referred to a committee, consisting of Rev. Dr. Hopkins, the Rev. Messrs. J. Forsyth, S. L. Pomroy, S. L. Prime, and D. J. Noyes, and S. Hickok and Lowell Mason, Esqrs.

The course which a missionary adopts in prosecuting his work must be decided very much by the view which he takes of the great object to be accomplished. If he aims exclusively at being the instrument of immediately converting as many souls as possible to the christian faith, he will devote himself wholly to what is more strictly termed preaching the gospel; while, if his object is to have the christian system embraced most intelligently by a people, most fully developed, and most permanently established, he may not confine himself so exclusively to that one kind of labor. Doubtless both
these objects ought to be embraced in the plans of the intelligent mission-
ary. He should take into view both the immediate and the ultimate results
of his labors—those which are to be seen principally in the individuals
whom he may directly instruct, and those which are to affect the community
for which he labors for coming ages; and while he will endeavor assiduous-
ly to turn men on every hand to Christ, he will deem it worthy of no small
portion of his time and labor to prepare the people intelligently and firmly to
sustain the institutions of the gospel by their own unaided efforts.

But in prosecuting this latter object the missionary finds himself opposed
by many and great difficulties, varying in kind and amount according to the
intellectual and social condition of the people among whom he is placed.
Sometimes he finds bands of wandering savages, with no written language,
no intellectual or moral culture, no property, and no acquaintance with the
arts of life. Before they can become intelligent christian men, duly appreciate
and steadily sustain christian institutions, and be prepared to act their part in building
up and defending the kingdom of Christ, they have every thing to learn. All their habits of thinking and acting are to be changed.
In other communities, the condition and character may be less degraded,
and the changes to be affected may be less and different in kind; but still,
in all unevangelized communities, as they are to be found at the present
time, the changes required, before christianity can be regarded as establish-
on an independent and permanent basis must be great

But how are these changes to be brought about? How are these commu-
nities to be taught all that they need to know?
Is there a spirit of enterprise and a capacity for invention and self-im-
provement inherent in the human mind, in all conditions of it, from which
these changes will result? What evidence is there of this? Who can
point out any advance of this kind, without foreign aid, amongst the North
American Indians, or the islanders of the Pacific or Indian Oceans? The in-
habitants of Central America and nearly all the nations of Asia and Northern
Africa have unquestionably degenerated during the last twelve centuries.
In endeavoring to account for the highly improved social and intellectual
condition of these nations in ancient times, it is not the least rational hypoth-
esis to attribute it to the special providence of God, adopting a course which
should more effectually and variously develope the human character, and
subject tribes and nations to a probation which would show how, under the
most favorable external circumstances, they will, without the special divine
influences which accompany christianity, sink down into ignorance and de-
genecracy. We can hardly look anywhere without seeing that a people may
be so degraded that enterprise, invention and self-improvement, if they exist
at all, are scarcely perceptible. These are most conspicuous, in their variety
and power, in connection with the highest advancement in the arts and
intellectual cultivation. Where most needed, they are least operative. To
start, and till after a degraded people has risen far, there must be foreign
aid.

Will the simple unfolding of christian truth in a benighted community,
even when made by the Spirit effectual to conversion, work out the desired
changes in the intellectual and social condition of a people? It will doubt-
less do more than anything else to rouse the dormant mind to activity and
vigor. It will render it more pliable and docile, and will prepare it to ap-
preciate the proposed good, and patiently to endure the labor of obtaining it.

To prepare the way for introducing every improvement in the intellectual
and social condition of a people, there is nothing like christianity; and to
the highest advancement in these, it is doubtless essential. What it would
do for a nation of savages, if kept in contact with their minds, in all its purity
and power, for a series of generations, we cannot tell. But christianity
does not, of itself, teach the Hawaiian to make an alphabet, or to invent a
press, or to establish a system of schools. It does not teach the Pawnee or
Flat Heads to construct a plough, or to make an axe, or to weave a garment.
As far as possible is this from falling in with the theory of some, that the christianizing process should be subsequent to the civilizing; and that christianity is too spiritual and full of mystery for the dull heathen mind. In its spirituality, in its purity, in its uncompromising morals, let it be taught to the very dullest and lowest, with all that is startling and all that is melting in it. If this does not begin the process of renovation, nothing else will. Under what other auspices, or with what else for an impelling motive, has any direct effort ever been made to instruct and elevate a degraded community? But while christian truth, enforced by the Spirit, does that for a heathen community which is incomparably the most important, it does not accomplish all which is needed, or even all that seems to be requisite to its own most perfect development in the christian life.

Will not intercourse with more cultivated nations furnish the unenlightened communities of the earth with all the means which they need for improving their intellectual and social condition? This method is slow in its operation; and in connection with its tardiness, the multitude of corrupting and wasting influences which attend it, render it almost anything else than a method of preservation and improvement. It is, at best, a matter of self-interest, with nothing benevolent or conservative about it, as the present sparse and despoiled inhabitants of many a once fertile and populous country bears testimony. Where is the heathen country, whose native population, within the last four centuries, has, according to any christian estimate, been essentially benefitted in this manner?

Can any reliance for meliorating the intellectual and social condition of the unenlightened nations of the earth be placed on the efforts of philanthropists and those friends of human improvement generally, who do not appreciate the peculiar benefits conferred by the gospel? To cut off all dependence on these, it is enough to ask, what have they accomplished in times past? and what is the ground and hope for the future?

Whatever, then, is to be done, directly or indirectly, to introduce literature and science and the arts of civilized life among the uncultivated nations of the earth, must be done mainly by men possessed of the christian spirit, and probably in connection with their attempts to inculcate christian truth, and establish christian institutions.

In the estimation of missionaries among some recently heathen communities, the questions, what they shall do for the people on these points; and how shall they do it most speedily and effectually? are assuming no small importance. Such questions bear most directly upon two other important inquiries—When will the missionary work among newly evangelized people be so far accomplished that they may be left without foreign aid? and What is to be the character and influence of the Christianity established after foreign laborers shall have retired?

Relative to the first of these inquiries, it may be remarked, that if intellectual cultivation and improvement in the useful arts of life, in the case of the Hawaiians, had kept pace with the progress of true piety, the expenses of that mission might not improbably, before this time, have ceased altogether. The same is probably true of some other missions, though, in consequence of the great outpourings of the Spirit at those islands, less strikingly so than of that. But should the Hawaiians make little or no advance in secular knowledge, in legislation, and in the arts of life, the time cannot be foreseen when they will support the mission as now organized. And should the institutions of religion and education be left to native teachers and native support, the second inquiry arises—

What is to be the character and influence of the christianity established there, after foreign teachers shall have retired? In whatever manner it may be accounted for, the fact can hardly be questioned, that the christian system has in no age or nation been maintained for a long period in its purity and power among a people ignorant and uncivilized. The apostles propagated christianity among the most civilized communities then extant. Still
the intellectual and social condition of those nations was by no means adapted to the best development and permanent purity and influence of the Christian system. And hence, almost immediately on the withdrawal of its divinely inspired teachers and guardians, the system became corrupted and enfeebled; and in this adulterated form was propagated among the more uncultivated nations, becoming less and less like itself, as the nations which embraced it, were otherwise less enlightened and improved. This Christianity was indeed incomparably better than the paganism which it supplanted, though oftentimes modified by and commingled with it. The Christianity, the intellectual condition of the people, and their civilization were of a low order; but they continued at about the same stage, one with the other, through the dark ages, and the progress in them all became accelerated simultaneously at the contemporaneous revival of religion and letters in the 15th and 16th centuries. In all the nations of Europe, embracing all periods since the end of the 2d century, it may probably be said with truth, that the Christianity of those nations has, at its introduction or soon afterwards, been modified to correspond with the state of intellectual and social improvement in which the mass of the people were; and has been pure and effective, or corrupted into superstition and error, according as the people were enlightened and civilized, or ignorant and unimproved. Nothing in the history of the past leads us to suppose that Christianity, sustained only by those influences with which God ordinarily attends it, will long remain among a people destitute of general education, unacquainted with the arts of civilized life, and uncultivated in their domestic habits, without being corrupted in its doctrines and forms, and let down in its standard of morals.

What more probable cause can be assigned for the speedy and great degeneracy in the early Asiatic churches, than the condition of those communities in these respects? What better result could be hoped for from the Hawaiians, or any other people where modern missions have been established, if foreign teachers should be now removed? And when shall we be sure of any better issue of all our labors and expenditures among these nations, unless more effectual measures are adopted to improve their intellectual and social condition? After all that has been done, there remains between the religion of these newly formed churches, and their social condition and habits and their knowledge and modes of thinking on almost all other subjects, a strange incongruity, which cannot be permanent. The religion must come down to the social and intellectual condition; or this must be elevated into correspondence with the religion. Every day that the incongruity lasts, is, without the constant care of the missionary, perilous to the purity of the system.

With this view of the subject, the question arises, What may the Christian missionary, consistently with his character and commission, do to promote the intellectual and social condition of a heathen community?

1. He may do whatever will cause Christian truth to be most speedily disseminated and most intelligently embraced. If the people to whom he is sent need schools, he may establish and teach them; if they need schoolbooks, he may make them; he may introduce the press and all the facilities connected with it, and keep them in vigorous operation. These and other similar means have a two-fold bearing on the rapid propagation and correct understanding of the gospel message; by giving, in addition to hearing the voice of the preacher, ability to read the word of God and other books where that message is unfolded; and by employing the mind, before unaccustomed to such exercise, on intellectual and moral subjects, and thereby enabling it the more readily and correctly to apprehend the truths heard or read. The missionaries in Ceylon have repeatedly given strong testimony to the favorable manner in which, in this respect, those taught in the mission schools are contrasted with the other portions of their congregations. It is with this view that schools and presses are established so extensively in connection with modern missions.
2. The missionary may do what will bring the people most speedily and steadily under the influence of the means of grace. Here he may be called to depart much further from the simple work of preaching. If he goes to unsettled and roaming tribes, like most of the American Indians, and many in Africa, Asia, and some of the islands, he has a great and difficult work to perform at the outset. No effective system of education can be introduced and established; nothing like the stated preaching or other ordinances of the gospel are likely to be enjoyed, nor the Bible to be possessed and read, nor devotional habits cultivated, nor any high attainments in Christian character made, till this habit of life is changed. But these wanderers neither know how to live, nor do they possess the means of living in any other manner. The missionary may, therefore, be called to aid them in providing agricultural utensils and learning how to use them; in constructing comfortable dwellings; how to make decent and comfortable clothing; and, in short, how to supply their own wants while living in permanent settlements. Without all this, his missionary work cannot be accomplished. No adequate human agency, to enlighten and reform, can be made to bear upon such a people with sufficient constancy and power. Much less could it be hoped that any such instrumentality, even if it were introduced, could be made permanent.

3. The missionary may labor to reform what in the habits and condition of a people tends to immorality. Of nearly all the domestic habits of unevangelized nations, it may be said, that they are adapted to a corrupt state of morals and nearly inconsistent with any other. Idleness prevails almost universally, and where there is idleness there is vice. This idleness with the heathen is a habit, a mode of life, hereditary and inveterate, not to be cured by a few reproofs or incidental influences. A well-devised, systematic course of measures may be requisite, varying according to circumstances. To bring an idle, lounging people to be habitually employed, whether the employment be profitable or not, whether to supply real or fancied wants, greatly augments their happiness and provides one of the best safeguards against temptation and sin. It is sometimes said, that the fewer artificial wants a people have the happier and the more virtuous they are. If true at all, this must be true with very many limitations. The reverse is much better entitled to the rank of a general truth, if the wants included are not dictated by the lower appetites of our natures. The Hawaiians, it is said, can live well, in their way, with the daily labor of two or three hours. What race of men on earth has moral principle enough to keep virtuous in such circumstances? If there were nothing but the necessities of life, or even the narrower classes of comforts, to be provided, half the world would be idlers, exhibiting the vices and the debasement of idlers.

No little importance is to be attached to decency in dress and to cleanliness, to which most heathen nations are strangers. The habits opposed to them are of a strongly immoral tendency. A taste for dress and personal comeliness, even if it be not very refined, has an important bearing on morals, and should therefore be cultivated. To aid a people in this may be a part of a missionary's work.

The internal arrangements of almost every heathen dwelling are such as to be wholly inconsistent with domestic purity and refinement. So of family order. How few are the heathen communities where all the members of a household daily assemble around the same table, at the same hours, to receive their food and hold that intercourse which binds the members of a Christian family together in harmony and love? Many other things in the habits and condition of heathen and other unevangelised communities might be specified, which, if they remain, will injuriously, if not fatally, affect the results of Christian instruction. These require the attention of the missionary, and may often call for much labor and counsel, which would not otherwise be demanded of a pastor or evangelist.
4. Those measures which promote the purity and permanent influence of Christianity in a nation, fall within the sphere of a missionary's labors. Converts from paganism are, from the nature of the case, and must for some time continue to be, in a state of pupilage. Their knowledge, even of the Christian doctrines and duties, is very limited and imperfect; and they are so unaccustomed to independent, conscientious moral action, and so incompetent to found and conduct institutions for their own intellectual improvement, that, notwithstanding all the efforts which can be made in their behalf, they must remain, for no short time, morally, in their minority. Still the aim and effort should be to teach them as soon as practicable to bear these responsibilities. The missionary's work is not finished till this point shall be attained.

Bearing on the permanent establishment and purity of Christianity in a nation, and next in time and importance to the faithful exhibition of the law and gospel of God, is the introduction of a good system of common school education. Teach all to read, and put a Bible in every house, and a foundation is laid for intelligent piety, and a barrier erected against false teachers and prevailing error. Without this—or, as a substitute, a measure of divine influence surpassing any thing ever yet bestowed on a community—general religious knowledge, or enlightened and well directed piety, or steadfastness and purity in doctrine, are not to be hoped for. Nor does education have this favorable bearing while it is limited to the mere rudiments of knowledge. It must not be admitted for a moment, that the highest cultivation of the human mind can be otherwise than favorable to the most perfect development of Christian piety. Literature and science, in their most elevated walks, expand and strengthen the mind, and fit it to act most steadily and to the best effect on all subjects. The more knowledge there is of God and of his works diffused among the people, the less danger will there be of superstition, or imposture, or fanaticism, or errors of any kind in doctrine or practice. Where do we find the most freedom from these—in communities most ignorant and uncultivated, or in those where education is most universal and carried furthest? How much has modern science and learning done in the countries of Europe to dispel superstition and error, even on religious subjects? Say the missionaries in Ceylon, The introduction and prevalence of a correct system of astronomy must break down the Brahminic superstition.

A similar course of remark might be pursued with reference to all the useful arts and inventions, to trade, commerce and manufactures; which, by creating or increasing the means of living comfortably, and furnishing the basis of property, lead directly and powerfully, when religious instruction is duly inculcated, to give stability and permanency to Christianity and Christian institutions. The opinion that poverty, insecurity of person or rights, or adversity of any kind, is as a condition, favorable to the spread and vigorous growth of Christian piety or Christian institutions, if correct at all, is so to only a limited extent and in peculiar circumstances, as the history of all Christian nations renders abundantly evident. Where does Christianity flourish best, in Great Britain and the United States, or in Spain, Portugal and Austria?

Who will dare to say that it is not as much a part of God's plan, that science, and literature, and the fine arts, and all the useful inventions for facilitating labor and intercourse, shall be carried to their highest point, and that the human mind shall know all which it is capable of knowing, and discover all which it is capable of discovering, here in this world, as it is that the gospel shall be everywhere preached and everywhere triumphant?—Not as a substitute for the gospel—not supplemental to it; but as something subordinate to it, and yet contributing to that fullest development of its principles and results for which we look in these latter days of promise.

In short, the Christian missionary must sustain the character of a
true lover of his race, and must feel for and endeavor to relieve, those to whom he ministers, from all the evils which combine to constitute their state of intellectual and social depression, and to confer on them whatever is conducive to their improvement and welfare. In doing this, he will be sustained by the example of his Master and Lord. How large a part of his miracles were wrought to relieve the temporal wants and distresses of the people, and how many of his parables manifested the tenderest sympathy for the poor and afflicted! Where are the heathen to look for sympathy and effectual relief, if not to those who bear the Christian name?

Nor should the missionary feel that while doing this, he is descending from his high calling. Whatever conduces to human happiness and welfare, or is adapted to elevate men, intellectually or socially as well as morally, is Christian in his character, and deserving the attention of a Christian missionary. Still he should never forget that his first and great object is to bring the heathen to know and love God, and that the most valuable end to be subserved by other things is to cause the blessings of the gospel to be more fully possessed and enjoyed. It would be a fatal mistake, if he should adopt such a course as should, in the estimation of unevangelized communities, cast the great interests of the soul into the back ground, and attach more importance to their rising in the scale of civilization than to their obeying the gospel.

A single remark may be made on the contrast, in one respect, between the circumstances in which the apostles and modern missionaries have propagated the gospel. In respect to systems of education, or means of intellectual and social improvement, or the arts of life, the apostles possessed no advantage over those whom they sought to interest and save; while the modern missionary goes forth from the most enlightened and civilized portions of the human race to introduce the gospel among the most benighted. In regard to intellectual and social cultivation, and a knowledge of the useful arts, he possesses an almost immeasurable superiority. Does this superiority impose an obligation? Does it not increase the work which modern Christian communities are called upon to perform for the unevangelized nations? and if they do all that is incumbent on them, does it not give the heathen nations of these days an advantage for rapidly improving their condition, not possessed by those of former ages? Why, with such spiritual and providential blessings as we cannot doubt God is ready to bestow, should not barbarous nations advance as much in one century as the nations of modern Europe did in twelve? Herefore the nations have been left to struggle on, now advancing a little, as peculiar efforts of genius or specially favorable events in Divine Providence gave an impulse, and now retrograding under adverse influences; some of them, on the whole, gradually gaining, till they have arrived at their present stage of light and improvement, while others have scarcely changed their position or have actually gone backward into deeper darkness. But, in these days, why should not Christian nations make all the channels of intercourse with their benighted brethren and neighbors, channels through which shall flow in upon them all the intellectual, social and religious blessings which the most highly favored enjoy? How unfaithful a representative of God's benevolence have Christian communities in past times been, sitting quietly by the side of the suffering nations in apathy and inaction! How like what they ought to be would they seem, when rising up and entering systematically on the work of regenerating the nations!

Great as the work before us is, we must not falter or despair of ultimate and complete success. In some fields, where Christianity had her whole work to do, a good beginning has been made; and from year to year, as the missionary drops his line to the very depths of human depravity and debasement, at whatever point upon it he now finds the people, in respect to knowledge, or morals, or the arts of life, such may he say is the measure of what Christianity, directly or indirectly, has done for them. And in future
years, as he shall look back and retrace the streams of improvement to their beginnings, he will think how he approached those shores with doubt and misgiving. He will think of the first sermon, the first convert, the first press, the first book, and the dawning of intellectual and social improvement—little rills indeed, but multiplying and combining into broader streams, until a tide of piety, and intelligence, and social improvement, and all that adorns and blesses man flows over the land. As he sees how a little one has become a thousand, and the least of all seeds has grown into a tree, and calls to mind the feeble instrumentality employed, and the vast difficulties surmounted, his whole heart will be told in one sentence, and that will be, Lo, what has God wrought!

The committee subsequently presented a report which was adopted, and is as follows:

That they have examined that communication and heartily concur in the sentiments it contains.

Your committee do not suppose, with some, that civilization must precede Christianity. On the other hand, they believe that, in the present state of the heathen, Christianity must precede it, as alone furnishing motives which can induce them to abandon practices equally opposed to each. Still they do not believe that Christianity can ever be symmetrical or permanent except in connection with civilization; nor that the Board can expect to be relieved of the charge and expense of any of their missions, till habits of industry and the arts of civilized life, are introduced and permanently established.

The religion of the gospel is a religion of light; it is God's mode of elevating man—the whole man—and the moral perfection to which it aims to bring him can never exist, God never intended it should, in connection with general ignorance or intellectual imbecility. While, therefore, the missionary should make it his first business to preach the gospel and save the souls of men, he must not neglect to lay those foundations in the general intellectual and social culture of the people which will render the gospel permanent.

As it is sometimes difficult for the missionary to know how far he should go in giving merely intellectual instruction and in introducing the arts, as this is a point on which the Christian community are not entirely agreed, and as your committee think that the document referred to them will tend to produce harmony of views on these points, they recommend that it be published and circulated under the direction of the Prudential Committee.

AGENTS OF THE BOARD TRAVELLING ON THE SABBATH.

A memorial from sundry persons in Westboro', Ms., on this subject, was read and referred to the following committee: Rev. Abel McEwen, Rev. Mr. Sterling, Rev. Mr. Hurlbut, Hon. S. Fletcher and William Page, Esq. This committee presented a report, which was adopted. Subsequently the vote was reconsidered, and the whole subject was referred to the Prudential Committee.

RELATIONS OF THE PASTORAL OFFICE TO THE WORK OF MISSIONS.

Dr. Armstrong read the following paper:

The intimate relation of the pastoral office to the evangelization of the world, becomes more and more apparent as that work advances. At its last meeting, the Board expressed its conviction of the importance of that rela-
tion. And the experience of the year that has just closed, has been fraught with instruction on this subject.

Much of the success that has crowned the effort to relieve the Board from its pecuniary embarrassment, is due to the blessing of God on pastoral influence. Pastors present at the last meeting shared largely in the spirit of renewed consecration to the work, by which that occasion was marked, and bore it with them on their return to the people of their charge. Pastors were among the first to respond to the appeals, which went out through various channels into every part of the country. In many cases, without waiting for personal solicitation, they increased their own contributions in a ratio equal to the exigency, and called the attention of their people to the wants of the Board, with a warmth and earnestness that led to a like action on their part. Not a few have expressed a readiness to extend their labors of love for the missionary cause beyond the limits of their own congregations; and several have freely expended time and strength in the performance of voluntary agencies, eminently promotive of the interests of the Board.

The agents of the Board bear a unanimous testimony to the cordial co-operation of many pastors, giving unwonted facility and success to their labors in churches visited by them, and supplying their lack of service in churches which they could not reach. As the Board was formed by an assembly of pastors, so it has ever been indebted to them for a generous support. As a body, they have contributed to it, in proportion to their means, more largely than any other portion of the community.

With these facts before them, the Committee cannot but feel deeply solicitous that that active co-operation of pastors, which has been of so much value to the cause, when partially given, should become universal. And while they are impressed with a conviction, that the present position and aspects of the missions of the Board, and of the people among whom they are planted, call for a great increase of the missionary spirit in the churches, they make their respectful and earnest appeal to pastors, as the chief agency by which, through the divine blessing, there is reason to hope for such an increase.

The missionary character of the spiritual body of Christ is generally acknowledged. It is admitted that churches exist, and are sustained and blessed, not more for the edification of their members in love, and for the maintenance of the truth and order of the gospel within their own borders, than for the universal extension of the Redeemer's kingdom. But if this is the character of the whole company of the faithful, it is pre-eminently true of the ministry. If the church is the light of the world, pastors are the light of the church.

If their station imposes on them special obligations to labor for the peace and purity of the churches, and for the growth of their members in grace, are they under obligations less sacred, to look after their faithful performance of their work, as they are the almoners of divine mercy to a world perishing in darkness and sin? Does not one object belong as appropriately to the official duties of the pastor as the other? Can one be omitted, or transferred to other hands, any more than the other, without injury to the cause of Christ and to the souls of men?

If the gospel is missionary in its spirit, and all its legitimate tendencies are to universal diffusion, ought not these traits of revealed truth to be habitually set forth and applied, in the ordinary ministrations of "those who labor in word and doctrine?"

If the great principles of missionary effort and self-denial, are essential elements of Christian character, so that where they are defective, the disciple cannot exhibit, in its true symmetry and beauty, the image of his Master, do they not claim from the faithful pastor as careful and diligent cultivation as any other graces of that character? Why should the spirit of missions in a church, or an individual believer, be left, for its sole support
and training, to the occasional labors of an agent or the influence of the
religious press, any more than the spirit of prayer, or of brotherly love, or
parental fidelity? Why should it not have as distinct a recognition in the
ordinary routine of pastoral duties, whether they be public, or "from house
to house?"

If Christ has entrusted to his people the word of life and the promise of
his spirit, not for themselves alone, but for a world perishing in error and
sin; if their fidelity to this trust is essential to the honor of his name
among men, to their own spiritual welfare and joy, and to the salvation of a
multitude of souls, does not this great subject claim a prominent place in
the affectionate solicitude, and prayers, and labors of every pastor? Will
the pastor, whose people are permitted to regard prayer for the success of
missions, and effort, and self-denial, to publish the gospel to the heathen, as
matters of secondary importance, be able to say, as did one of old, "I have
kept back nothing profitable unto you; I am free from the blood of all
men?"

The missionaries who have been sent out as the messengers of Christ
and of his people, to encounter privation and dangers, in publishing the
good news of salvation to the destitute, are entitled to the prayerful sympa-
thy and generous support of all who love the Saviour.

But upon the pastors of the churches they have peculiar claims. To
them they are allied by special bonds of brotherhood. Called by one
spirit to the same holy work, educated for it under the same teachers, at the
same literary and religious institutions, the pastor and the missionary are the
servants of one master, laboring under one commission, with the same great
object of prayer and effort. If Christ calls one to minister at the altar
where he dedicated himself to God, surrounded by the companions of his
youth, and near the sepulchres of his fathers; while he says to the
other, "Depart, for I will send thee far hence to the Gentiles," it is because
his wisdom selects this arrangement, in subordination to the great end for
which the church and the ministry exist; and the pastor and the mission-
ary have been commissioned, "to make disciples of all nations, and teach
them to observe all things, whatsoever he hath commanded." To whom
then has the missionary a light to look with such confidence, for affection-
ate sympathy, and cordial steady support, as to the pastor, from whose
side he has been taken, and in whose stead he has been draughted, to the
exposures and toils of the foreign field? Who shall cherish toward him
the fellow feeling of a brother, and be his fellow helper in the work, if not
the pastor? When, with stammering lips he speaks of the love of Christ,
to a people of a strange language, far from the associates of his early life,
and his heart is oppressed with the greatness of his work, and bleeds over
the sin and misery that reign around him, where shall his cries for aid meet
a favorable hearing and a ready answer, if pastors are inattentive or indif-
ferent?

If pastors seem to forget the missionary cause and the Redeemer's last
command, when they lead the devotions of the people of God, or break to
them the emblems of his love, who is "the propitiation for the sins of the
whole world?" if they are absent from the annual meeting of the mission-
ary society, or come to the monthly concert of prayer for missions, with
little preparation of mind or heart, is it strange if the hearts of the mission-
aries faint and their heads hang down, or surprising if the sympathies of the
people with them are languid, and their efforts to sustain them, few, irregu-
lar and feeble?

Pastors are the selected and commissioned agents of the Great Captain of
salvation, to train his people for the warfare against the powers of darkness,
and to lead them on to the spiritual conquest of the world. In relation to
this, or to other matters of duty and privilege, the churches have ever taken
their tone and impress from their pastors. They ever will. If they ever
rise to the true standard of prayer and effort, for the world's conversion, it
must be by the blessing of God on the teaching and example of their pastors.

Other means of cultivating a missionary spirit and calling forth missionary action, are important. The labors of agents, the formation of missionary associations, the diffusion of missionary intelligence, the monthly concert of prayer for missions, are all adapted to this end. But they are valuable chiefly as auxiliaries to pastoral agency, and in subordination to it. Their efficacy depends very much on the personal efforts and influence of pastors among their own people. The agent is disheartened, if the pastor receives him coldly and admits him to his pulpit with reluctance, and expresses no zeal for his success. His visits are of little value, if the people see that they are tolerated only, not welcomed, by their pastor. The missionary association languishes, if the pastor leaves it to be cared for and looked after by others, or is content merely to read from the pulpit a formal notice of its meeting or its doings. The missionary periodical is little read or prized, if the pastor has little to say in its favor, or shows by his want of familiarity with its pages that he cares very little about it.

The monthly concert is thinly attended, and its influence is scarcely felt, if the pastor withholding from it the time and labor necessary to make it interesting and instructive to the people. If any of these means are substituted for pastoral agency, in the home department of the missionary work, or suffered to supersede it, the result will be fatal to the permanent prosperity of the missionary cause. It were better for that cause to dispense with every other agency in this department, than to lack the cordial and steady cooperation of pastors. By their aid, giving efficiency to other means, all that is needed may be accomplished, with increasing economy, steadiness, and energy. To them Christ has given ready access to the minds and hearts of his people, and unequaled power to move their consciences and affections, in all that pertains to the prosperity of his kingdom and the ultimate triumph of his cause.

With his church, which is his body, where he dwells by his spirit, Christ has deposited all needful resources for the work to which his people are called: the men, to bear his message of mercy to the ends of the earth; the adequate funds for their support; the believing prayer, that pleads the promises of God, and receives their fulfilment in the outpouring of his spirit upon all flesh. And to pastors he has entrusted the keys of this storehouse of mercy for a suffering world. What honor has he thus put upon them! How responsible, in this relation, is their office! How vital its connection with the glory of Christ and the hopes of mankind!

Is there any reason to doubt, that a missionary unction from the Holy One abiding on Christian pastors, a fresh baptism into the spirit of zeal for God and compassion for lost men, which animated the Great Missionary who came down from heaven, and which glows in the bosom of the Chief Shepherd, would be the immediate precursor of such a development of the missionary energies of the church, and such enlargement and success of the missionary enterprise in the unevangelized world, as would speedily verify all the expectations of blessedness, which prophecy and promise authorise!

Will not the Board, as the missionary agents of so many of the professed followers of Christ, occupying in the providence of God, a position where the necessities and miseries of the perishing are spread out before them on one side, and the resources of the churches for their relief on the other; while they gratefully acknowledge their indebtedness to pastors in the prosecution of the work hitherto, respectfully, affectionately, and earnestly invite them to a renewed consecration of themselves to this work, under a deep impression of personal obligation and responsibility, and in such a spirit of personal effort, prayer, and self-denial, that their precept and example, may by the divine blessing elevate their people to that high standard of faith, supplication and action, which the command and promise of Christ
warrant and encourage, and the movements of his providence and his spirit, abroad in the world demand?

Since the last annual meeting of the Board, there is reason to believe, more missionary sermons have been preached by pastors to their own people, than in any five previous years since its formation. In extensive districts visited by no agent, they have taken the whole work of collecting funds into their own hands; in some cases going from house to house in person for that purpose, in others, organizing missionary associations and superintending their operations, or appointing collectors and sending them out—after bespeaking for them a kind reception from their people. With a like activity they have put the Herald or the Dayspring into circulation among their people. Their communications to the Missionary House have encouraged the hearts of those who there labor for the cause. And the agents of the Board have gratefully acknowledged their efficient co-operation, anticipating their visits in many cases, obviating the necessity of those visits in others, and in all greatly promoting the object. The results of the year bear testimony to the value of their labors. Has not the Saviour expressed his approbation, by the blessings he has shed upon them and their people. May we not anticipate, in the year on which we have entered, a co-operation more extensive, self-denying and efficient? If the committee can feel assured of this, it will relieve their solicitude concerning this department of the work.

Is there any other human agency which can avert a disastrous falling off in the resources of the Board, during the year upon which we have entered, or call forth for the service of Christ in the foreign field, the men who are needed at this hour to fill the places of those who have fallen at their posts, and to occupy the new positions that are gained as the work advances?

As the heathen world, groaning under the ruins of the apostasy, and after so many ages of darkness and sorrow, groping for deliverance, in the dim consciousness of its guilt and misery, waits for the movements of the people of Christ, the appointed almoners of heavenly mercy, so Christians, partially aroused from their long slumbers, and as they look abroad upon the darkness that covers the earth, startled by the cries of anguish borne to them on every breeze, wait for their pastors to lead them forth in that career of Christlike beneficence that shall bless the world and more richly bless themselves.

The above paper was referred to a committee, consisting of Rev. Drs. Hooker and Hawes, Chief Justice Williams, Rev. N. Adams, Rev. G. B. Cheever, Samuel Downer, Esq., and Rev. S. W. S. Dutton, who made the following report:

That they fully concur in the views given by the Prudential Committee on this important subject, and recommend that the paper be printed.

This committee regard the subject as one of great importance to the interests of other great enterprises of Christian benevolence in which the churches are engaged; but of unspeakable, and, at this particular time, critical interest to the missionary enterprise, as conducted by this Board. Much has depended upon pastors, in years past, as respects the missionary spirit and efficiency of the churches. The responsibility of pastors, in this matter, is not only undiminished, but on the contrary, heavily and solemnly increased. The pastors, with others, last year "vowed unto the Lord, and now they cannot go back," and it is trusted they do not wish to "go back." The unexampled assemblage of pastors, on this anniversary, and expressions which have fallen from the lips of some of them, in public, indicate clearly that this subject is felt deeply, tenderly and seriously, by some, and your committee hope it will prove true of all. "The spirit of Christ which
is in them, it is believed, has begun to quicken and strengthen them anew, for the answer of their high and solemn responsibilities, for the advance of the work of missions.

Your committee do not deem it practicable, necessary, or proper, for them to go into the discussion of this subject, in their report. That which they judge important, and highly so, is, that a free, fraternal, and so far as time will allow, a full discussion should be given it by the pastors present, themselves; that they may understand each other's sentiments and feelings respecting it, and that the Board may understand them, and know how well their brethren intend to stand by them in the arduous duties and responsibilities of the year on which we now enter. It is eminently desirable that the pastors should speak out their minds and their hearts here; so that upon this, which is, in truth, the great subject for consideration and action now, it shall be seen, before this meeting closes, what is the tone of missionary feeling which pastors will carry home with them; which they will promote in their churches, and among their brethren about them; and under the influence of which they will act, in all their doings for the enterprise of missions, in this new year.

MISSIONARY MAPS.

The following resolution on the subject of the use of maps for the Monthly Concert was adopted:

Resolved, That the series of Missionary Maps, which is in the process of publication for the use of the Monthly Concert, be recommended to the pastors and churches accustomed to operate through this Board.

FINANCES OF THE BOARD.

The following persons were appointed a committee to review the expenditure and finances of the Board, to report at the next annual meeting, viz: Hon. A. D. Foster, Ebenezer Alden, M. D., C. W. Rockwell, Esq., P. Perit, Esq., and Hon. L. Cutter.

LETTER FROM DR. CHALMERS.

A letter was read from Rev. Thomas Chalmers, D. D., of Edinburgh, accepting his appointment as a corresponding member of the Board, and expressing the deepest interest in its objects.

PLACE OF ANNUAL MEETING AND PREACHER.

P. Perit, Esq., Rev. Drs. Yale, Edwards, Armstrong, Rev. F. E. Cannon, C. M. Lee, Esq., and Rev. G. W. Blagden, were appointed a committee to consider and report respecting the place of the next annual meeting of the Board, and the preacher for the occasion. This committee afterward recommended that the next annual meeting of the Board be in the city of Rochester, in the State of New York; and that the Rev. Dr. Tyler, of East Windsor, Ct., be the preacher, and Rev. Dr. Skinner, of the city of New York, be his substitute. This report was accepted, and Rev. Tryon Edwards, Rev. James B. Shaw, Rev. A. G. Hall, Dr. Levi Ward, C. M. Lee, Esq., James Seymour, Esq., Selah Matthews, Esq., and Samuel D. Porter, Esq., were appointed a committee of arrangements for that meeting.
NEW MEMBERS AND OFFICERS.

The subject of electing new members and of nominating officers of the Board for the ensuing year was committed to Rev. Drs. Day, Tappan, Thomas De Witt, William R. De Witt, Hon. S. T. Armstrong, Chancellor Walworth, and William Page, Esq. This committee subsequently recommended the following persons for election as corporate members of the Board, viz:

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<th>State</th>
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<td>New Jersey</td>
<td>Rev. Ansel D. Eddy, Newark.</td>
</tr>
<tr>
<td>Delaware</td>
<td>Ephraim W. Gilbert, D. D., Newark.</td>
</tr>
<tr>
<td>Tennessee</td>
<td>Samuel Rhea, Esq., Blountsville.</td>
</tr>
<tr>
<td>Indiana</td>
<td>Charles White, D. D., Crawfordsville.</td>
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Subsequently the persons named above, were by ballot elected corporate members of the Board.

The committee also recommend that the former officers be appointed with two exceptions, viz: that Moses L. Hale, Esq., should be chosen auditor in place of Hon. William J. Hubbard, who declines a re-election; and that the Rev. Daniel Crosby should be assistant Recording Secretary, in place of Rev. B. B. Edwards, who declines a re-election. The officers nominated, were afterwards elected by ballot, and are as follows:
MINUTES OF THE ANNUAL MEETING.

THEODORE FRELINGHUYSEN, LL. D., President.
Hon. Thomas S. Williams, Vice President.
Calvin Chapin, D. D., Recording Secretary.
Rev. Daniel Crosby, Assistant Recording Secretary.

Samuel Hubbard, LL. D.,
Hon. Samuel T. Armstrong,
Charles Stoddard, Esq.,
John Tappan, Esq.,
Daniel Noyes, Esq.,
Rev. Nehemiah Adams,
Rev. Silas Aiken,
Rev. Rufus Anderson,
Rev. David Greene,
Rev. William J. Armstrong,
Henry Hill, Esq., Treasurer.
Charles Scudder, Esq.,
Moses L. Hale, Esq., Auditors.

VOTES OF THANKS.

Voted, That the Recording Secretary present the thanks of this Board to Rev. Dr. William R. De Witt for his Sermon, delivered on Tuesday evening, and that he be requested to place a copy of it in the hands of the Prudential Committee for publication.

Voted, That the thanks of this Board be presented to the Second Congregational Church and Society, in this city, for the use of their house of worship during the annual sessions of the Board; and also to the choir of singers for their acceptable services.

Voted, That the thanks of the Board be presented to those individuals and families in this city, whose hospitality the members of the Board have enjoyed.

DEVOTIONAL SERVICES.

The meeting was opened with prayer by the Rev. Dr. Samuel Nott; and at the opening of the session on the following days, the Rev. Drs. Jenks, Chapin and Magie, led in prayer; and the sessions were closed with singing, and with prayer by the Rev. Dr. Yale.

At different times, during the discussions of various topics, prayer was offered by Rev. Drs. Edwards, Magie, Tucker, and Rev. S. L. Pomeroy.

The religious services, in connection with the delivery of the annual sermon were performed by Rev. Drs. Pond and Thomas De Witt.

Thursday afternoon, the 15th, the members of the Board, with a great number of other Christians, united in celebrating the Lord's supper. The services were conducted by the Rev. Drs. Day, Brown Emerson, Magie and Rev. J. D. Condit. The apostolic benediction in Syriac was pronounced by Mar Yohannan.

In the evening of Thursday, a missionary meeting was held, at which extracts from the annual report were read by Dr. Armstrong. Addresses were delivered by Hon. Theodore Frelinghuysen, and by Rev. Drs. Scudder, Hopkins and Parker. A short address in Syriac was delivered by Mar Yohannan, and interpreted in English by Rev. Justin Perkins. The devotional services were performed by Rev. Drs. Yale and Allen.

ADJOURNMENT.

Voted, To adjourn to meet in the city of Rochester, N. Y., on the Tuesday preceding the second Wednesday of September, 1843, at 4 o'clock, P. M.
Mr. President—

The year that has elapsed, since our last annual meeting, is in many respects a remarkable one in the history of the Board.

One of its marked features is seen in the kind Providence which has preserved the lives of the members of the Board. For the first time since 1824, we are permitted to mingle in the joyous greetings of our anniversary, without recording the decease of any of our corporate members.

But while the members of the Board are thus permitted still to labor in the missionary cause, and to rejoice in its progress, the number of our missionary brethren who have been removed is unusually large.

Thirteen missionaries and assistant missionaries have rested from their labors during the past year, viz: Rev. A. E. Wilson, M. D., and Mrs. P. Walker, wife of Rev. W. Walker, of the mission at Cape Palmas, Western Africa; Rev. George Champion, of the mission to the Zulus, of South Africa; Rev. C. C. Mitchell and Mrs. Mitchell, of the mission to the Independent Nestorians; Rev. Isaac P. Stryker, of the mission to Borneo; Mrs. Wolcott, wife of Rev. S. Wolcott, and Mrs. Smith, wife of Rev. Eli Smith, of the mission to Syria and the Holy Land; Mrs. Powers, wife of Rev. P. O. Powers, of the mission to Turkey; Mrs. Allen, wife of Rev. D. O. Allen, of the Mahratta mission; Mrs. Johnson, wife of Rev. S. Johnson, of the mission to Siam; Mrs. Smith, wife of Rev. J. C. Smith, of the mission to Ceylon; and Mrs. Munn, wife of Mr. Bethuel Munn, of the Sandwich Islands mission. Two of these had previously returned from the work
abroad in feeble health, and seven were taken away, either before
they had reached their posts of labor, or in less than twelve
months after arriving at them.

Domestic Department.

MISSIONARIES.

Twenty missionaries and assistant missions have been dismissed
from the service of the Board, through failure of health, changes
in the missions, and other causes, viz: Rev. J. L. Thompson, of
the mission to Turkey; Rev. S. R. Houston, of the mission to
Greece; Rev. Isaac Bird and Mrs. Bird, of the mission to Syria
and the Holy Land; Rev. Daniel Lindley and Mrs. Lindley, of
the mission to the Zulus of Southern Africa; Rev. William T.
Van Doren and Mrs. Van Doren, of the mission to Borneo; Rev.
Isaac Bliss and Mrs. Bliss, Rev. Lorrin Andrews and Mrs. An­
drews, and Rev. J. S. Green and Mrs. Green, of the Sandwich
Islands mission; Doct. R. L. Dodge and Mrs. Dodge, and Mrs.
Smith, formerly Miss M. T. Bissell, of the mission to the Chero­
kees; and Mr. William S. Van Duzee and Mrs. Van Duzee, and
Miss Asenath Bishop, of the mission to the Indians in the State
of New York. Fourteen of these had returned to this country
previous to their dismission; the others remain abroad, though
not in connection with the Board.

Thirteen missionaries and assistant missionaries have arrived in
this country on their return from various missions, during the year,
viz: Rev. J. L. Thompson, of the mission to Turkey; Rev.
Justin Perkins and Mrs. Perkins, of the mission to the Nestorians
of Persia; Rev. S. B. Munger and Mrs. Munger, of the mission
to the Mahrattas; Rev. H. R. Hoisington and Mrs. Hoisington,
of the mission to Ceylon; Rev. John Scudder, M. D. and Mrs.
Scudder, of the mission to Madras; and the Rev. Isaac Bliss and
Mrs. Bliss, Mr. S. N. Castle and Mr. Bethuel Munn, of the Sand­
wich Islands mission.

Sixteen missionaries and assistant missionaries have been ap­
pointed; and three, previously appointed, have been, at their own
request, released from their connection with the Board, since the
last meeting.

The number now under appointment is five, of whom not more
than three will be prepared to go out the present year.
The following missionaries and assistant missionaries have gone out to their fields of labor, viz:

**To the mission at Cape Palmas, West Africa:**

**To the mission to Turkey:**
Rev. G. W. Wood, formerly of the mission at Singapore, and Mrs. Wood.

**To the mission to Syria and the Holy Land:**
Doct. H. A. De Forest and Mrs. De Forest.

**To the mission among the Independent Nestorians:**
Rev. Thomas Laurie and Mrs. Laurie.

**To the mission to Ceylon:**

**To the mission to Borneo:**
Rev. William H. Steele.

**To the mission to China:**
Mrs. Parker, wife of Rev. P. Parker, M. D.

**To the Sandwich Islands mission:**
Rev. George B. Rowell and Mrs. Rowell, and J. W. Smith, M. D. and Mrs. Smith.

**To the mission among the Cherokee Indians:**
Mr. Kellogg Day and Mrs. Day.

**To the mission among the Choctaw Indians:**
Mr. C. C. Copeland and Miss Harriet Arms.

Rev. B. C. Meigs has returned to the mission to Ceylon; Rev. P. Parker, M. D., to the mission to China; Mrs. Thurston, wife of Rev. A. Thurston, to the Sandwich Islands mission, and Miss Ellen Stetson to the mission among the Cherokees. Thus it appears that the number of laborers who have gone out to their work from this country, during the year, is twenty-five, being seven less than have been dismissed and removed by death.

The number under appointment is smaller than it has been for many years. Of the candidates for the ministry who have recently completed their preparatory studies, or who expect to complete them during the next twelve months, very few are known to the committee as having decided to offer themselves to the Board for the missionary work.
The general agencies of the Board are filled by the individuals who were named in the last Report as occupying those stations. Their labors have never been more abundant, nor have they ever been more acceptable to the friends of the cause, or crowned with greater success, than during the last year.

In the northern district of New England, Mr. Clark's anticipations of a growing interest in the missionary cause, and increasing contributions to it, have been realized.

There has evidently been a great advance in the missionary spirit of the churches throughout that agency. The extensive introduction of the Dayspring has diffused more widely than ever before, a knowledge of the operations of the Board. Large additions have been made to the number of contributors. The amount contributed is greater by fifty-seven per centum than it was last year, taking the whole agency together. From the State of Maine the contributions have been nearly doubled.

The system of organized associations and auxiliary societies, recommended by the Board, finds increasing favor in this agency, and has been extended and made more thorough during the last year.

In the southern district of New England and eastern New York, the Rev. C. Eddy and his associate, the Rev. O. Cowles, have labored with similar encouragement. A large part of this agency has long been more thoroughly organized for the missionary work than any other portion of the country from which the pecuniary resources of the Board are derived. In no other is missionary intelligence so generally diffused, or the interest in the work so lively and pervading. The absolute increase of receipts from this agency has been greater than from any other, though the relative advance has not been so large as in the northern district of New England. Nearly half the amount received into the treasury during the year, came from this agency.

The increase from the whole agency was nearly thirty-six per cent. From Massachusetts it was forty per cent. This includes an unusually large sum from legacies.

The causes referred to in the last report, as adverse to an increase of contributions from northern, central, and western New York, have operated with augmented power during the year that has just closed. If no extraordinary impulse had been given to the missionary cause in that region, the contributions to the Board could scarcely have been kept up to the amount previously received. In these circumstances, the increase which has been realized, amounting to nearly ten per cent, must be regarded as indicating a decided advance in the extent and strength of interest
felt in the operations of the Board. That such is the fact, both Mr. Cannon and Mr. Malin testify. Missionary intelligence is more sought after; there is a growing readiness to form organizations for systematic action; and many who have been accustomed to contribute generously to the cause, have, with greatly diminished means, made efforts and sacrifices to sustain, or even increase their usual contributions. From the auxiliary society of New York and Brooklyn, the receipts have been greater by nearly twenty-four per cent. than those of the previous year.

The expectations cherished at the last meeting of the Board, that an agent would be speedily appointed to fill the vacancy, caused by the resignation of Mr. Hall, in New Jersey, Pennsylvania, Delaware and Maryland, were not realized. The agency has remained vacant through the year. Yet many of the churches embraced in it, and specially those in the State of New Jersey, and the cities of Philadelphia, Baltimore and Pittsburg, have nobly responded to the appeals made to them for an increase of contributions. From the whole agency the receipts have increased nearly thirty-seven per cent. above the preceding year. This gratifying result is to be ascribed mainly, to the blessing of God on the personal efforts and influence of pastors and other friends of the cause, and especially to the voluntary labors of some of the pastors in visiting churches in their own neighborhood, to lay before them the claims of the missions.

The Rev. David Malin, for the last eighteen months associated with the Rev. Mr. Cannon, in the state of New York, has accepted an appointment to this agency, and is expected to commence his labors there at an early day.

No agent of the Board has labored in the southern Atlantic states during the year. Yet the impulse which went out from the last annual meeting, has been as strongly felt, and as productive, among the churches which co-operate with us in that region, as in any part of our country.

The aggregate of receipts from the whole country south of the Potomac, has been nearly three times as great in the year that has just closed, as in that which preceded it.

In the valley of the Mississippi, Mr. Curtis, whose recent appointment to that agency was mentioned in the last report, has prosecuted his work without interruption during the year. He has been encouraged in the arduous labors of that extensive field by many indications of undiminished attachment to the Board, and increasing interest to the missionary cause. It could scarcely have been expected that contributions would be greatly increased, in the extreme pecuniary depression of that part of our country; yet the amount received from that source is seventy-five per cent. greater than it was the year before; and the increased number of
ch URCHES AND INDIVIDUALS WHO HAVE MADE CONTRIBUTIONS, INDICATES A
DECIDED ADVANCE IN MISSIONARY PRINCIPLE AND FEELING, AND ENCOUR-
AGES THE HOPE THAT THE GREAT AND RAPIDLY MATURING RESOURCES OF THAT
FERTILE REGION ARE TO BE CONSECRATED TO THE WORK OF SPREADING THE
GOSPEL THROUGH THE WORLD, IN A SPIRIT OF LARGE AND GENEROUS BENEVO-
LENCE.

THE REMARKS JUST MADE WITH REFERENCE TO THE AGENCY FILLED BY
MR. CURTIS, APPLY WITH NEARLY THE SAME PROPRIETY TO THE WESTERN
RESERVE AND MICHIGAN, WHERE THE REV. MR. COE HAS CONTINUED TO
LABOR AS THE AGENT OF THE BOARD. THE RECEIPTS FROM THIS AGENCY
THE LAST YEAR, ARE NEARLY TWICE AS GREAT AS THOSE OF THE PREVIOUS
YEAR.

OUR ESTEEMED FELLOW LABORERS OF THE REFORMED DUTCH CHURCH,
HAVE PARTICIPATED IN THE IMPULSE WHICH, BY THE BLESSING OF GOD,
HAS MOVED SO EXTENSIVELY THE FRIENDS OF THE BOARD, DURING THE
YEAR UNDER REVIEW. THE AMOUNT RECEIVED THROUGH THE BOARD OF
FOREIGN MISSIONS OF THAT CHURCH, IS CONSIDERABLY IN ADVANCE OF THE
PRECEDING YEAR, AND LARGER THAN EVER BEFORE.

FROM THE BOARD OF FOREIGN MISSIONS OF THE GERMAN REFORMED
CHURCH, LESS HAS BEEN RECEIVED THAN WAS REPORTED LAST YEAR. A
NUMBER OF CHURCHES IN THAT CONNECTION HAVE MADE CONTRIBUTIONS
DIRECTLY TO OUR TREASURY, WHICH DO NOT APPEAR TO THE CREDIT OF THAT
BOARD.

THE ARRANGEMENT ALLUDED TO IN THE LAST REPORT, TO DRAW OUT MORE
FULLY THE RESOURCES OF THAT CHURCH FOR THE FOREIGN MISSIONARY WORK
IS NEARLY COMPLETED; AND THE COMMITTEE SEE NO REASON TO DISCOUR-
AGE THE ANTICIPATION THEN EXPRESSED, THAT THE ACTIVE AND EFFICIENT
CO-OPERATION OF THAT BODY OF CHRISTIANS IN EXECUTING THE LAST COM-
MAND OF OUR COMMON LORD AND REDEEMER, MAY BE SPEEDILY
SECURED.

IT IS AN INTERESTING FACT, THAT THE AMOUNT RECEIVED AT THE VARIOUS
MISSIONS, AND FROM OTHER FRIENDS OF THE CAUSE IN FOREIGN COUNTRIES,
INCREASES FROM YEAR TO YEAR. A PORTION OF WHAT IS THUS CON-
TRIBUTED IS GIVEN FOR LOCAL PURPOSES, AND IN SUCH A WAY THAT IT DOES
NOT APPEAR IN THE REPORT OF THE TREASURER. MORE THAN $2,000
HAVE BEEN ACKNOWLEDGED FROM THESE SOURCES DURING THE LAST YEAR.

A LIVELY INTEREST HAS BEEN AWAKENED BY THE VISITS AND ADDRESSES
OF THE REV. MR. PERKINS, OF THE MISSION TO THE NESTORIANS OF
PERSIA, IN COMPANY WITH MAR YOHANNAN, A BISHOP OF THE NESTO-
RIAN CHURCH. THESE BROTHERS HAVE TRAVELLED EXTENSIVELY IN NEW
ENGLAND AND THE MIDDLE STATES, AND ADDRESSED LARGE AUDIENCES
WITH HAPPY EFFECTS.

PUBLICATIONS.

FOUR THOUSAND FIVE HUNDRED COPIES OF THE LAST ANNUAL REPORT
HAVE BEEN PUBLISHED, TOGETHER WITH AN EDITION OF THE REV. DR.
Edwards' sermon preached before the Board at the last annual meeting; and one thousand copies of the proceedings of the Board at the special meeting held in New York, in the month of January.

The number of copies of the Missionary Herald is a little less than was reported last year, viz: twenty-three thousand, including the edition published at Cincinnati.

Of the Dayspring, sixty-five thousand copies are published monthly, and almost the whole edition goes into immediate circulation, chiefly in New England and the Middle States. The popularity and apparent usefulness of this work, are fully equal to the anticipations expressed at the last meeting of the Board. As yet its publication does not seem to have interfered materially with the circulation of the Missionary Herald, and it enters thousands of families which that work has never reached. It is extensively taken by sabbath schools and juvenile associations; and it is intended that a part of each number shall be specially adapted to interest and profit the young.

The Committee are happy to state, that since the first day of April, they have engaged the Rev. Daniel Crosby, who had previously resigned his pastoral charge at Charlestown, Ms., to edit this work, in connection with other labors for the cause, at the Missionary House and among the churches of New England. The increasing popularity and usefulness of the work, bear testimony to the value of the labors Mr. Crosby has bestowed upon it.

The Committee would earnestly bespeak the co-operation of pastors and other friends of missions in every part of the country, to give to this paper the enlarged circulation to which they believe it is fairly entitled by its intrinsic worth, its cheapness, and its importance as a channel for the diffusion of useful intelligence, and a means of cultivating a missionary spirit. A little effort might double its circulation, and such an enlargement of its sphere of influence would be alike beneficial to its readers, and to the cause of missions.

They would also call attention to the fact, that in order to cover the expenses of publication, at the present price, the original terms of the work must be adhered to, viz: to send it only where it is ordered, and where payment is made in advance, and in parcels of not less than eight numbers to one direction.

An early renewal of their orders for the work, is solicited from all who wish to receive it after the close of the present year.

FINANCES.

The members of the Board are already aware, that its financial condition is prosperous beyond the expectations entertained at 1842.
DOMESTIC OPERATIONS.

[Report,

the last annual meeting. Who could have anticipated, amid the anxious consideration of this subject, which engrossed so large a part of that meeting, that we should be able now to report the appropriations of the year all met, and the debt almost wholly liquidated.

Yet such, through the blessing of God on the measures then adopted, was the position of the Board, on the 31st of July.

The whole amount of receipts for the year ending that day, was $318,396 53
Total of expenditures, 261,147 02
To which add the debt of last year, 57,808 91
Making a total of $318,955 93

Leaving a balance against the Board of $559 40, and showing an increase of receipts above the last year of $83,207 23, about thirty-five and a half per cent. on the whole amount, while the expenditures have been diminished $7,767 77, or nearly three per cent.

Of the receipts, $39,088 were from legacies, being nearly twice the amount received from that source during the previous year, and nearly three times the average amount for the five preceding years. Of the whole amount received, $103,642 were from the State of Massachusetts, being an increase of $29,774 above the preceding year. From New England $189,720 were received, of which $25,979 were from legacies—an increase of thirty-nine and a half per cent., or $53,660 above the preceding year. Out of New England the amount contributed was $128,676, being an increase of thirty-five per cent., or $29,547 above the preceding year.

It has been stated, that the expenses of the year have been somewhat less than those of the preceding year, and less than the estimates presented at the last annual meeting. This is owing partly to the fact that so few missionaries have been sent out, and partly, to the unexpected temporary restraint put upon the operations of some of the missions, by the disturbed state of the countries in which they are planted.

The large increase of receipts, at a time of such severe pecuniary embarrassment, is a fact full of instruction and encouragement to those who love the cause of missions. It comes to us as an answer to prayer; as an expression of the attachment of the churches to the cause, and of their confidence in the Board; as an indication of their ability and readiness to meet the increasing wants of that system of missionary operations which owes its existence, enlargement and prosperity, to the blessing of God on
their prayers and contributions; as a practical demonstration, that when, in the progress of the work, a crisis arrives demanding increased efforts and sacrifices, thousands may be so reached and moved, that they will cheerfully make them.

The result, for which we now give thanks to God, is intimately connected with the spirit which prevailed at the last annual meeting, and the measures then adopted. The deep sense of personal responsibility in connection with the work there felt and avowed, and the prayerful purpose of meeting that responsibility, formed and expressed under the hallowed influences which rested upon that assembly, were borne forth as by some mighty and far reaching agency, and almost simultaneously awakened sympathetic feeling and action among the friends of the Board, however remote from the place of meeting. Those present at the meeting bore with them the impulse as they returned to their homes, and propagated it in their spheres of action; the weekly religious papers gave it a wide and rapid circulation; it pervaded the anniversary meetings of numerous auxiliary societies immediately subsequent to the meeting of the Board, and was diffused by them; and the publications of the Board, special and ordinary, gave it direction and stability.

The effects were prompt and decisive. So favorable were the results already ascertained, at the special meeting in January; that the afternoon and evening of the second day of that meeting were spent in thanksgiving and praise to Him who had so signally answered our prayers; and the Board recommended to pastors and churches co-operating with it, to offer, at the monthly concert on the first week in February, their united thanksgivings to God for the relief already experienced, and their supplications that he would crown the whole movement by the abundant outpouring of his Spirit for the revival of religion at home and abroad.

Before the close of that month the debt of the Board was liquidated, and numerous churches were enjoying times of refreshing from the presence of the Lord, and have already, as their first fruits, added many thousands to their communion.

These statements respecting the causes and character of the impulse given to the missionary work during the year under review, and the sources from which the increased receipts of the Board have been derived, may aid in the solution of questions of great importance, which claim attention at the present meeting.

Will this impulse prove permanent? Can this interest be sustained? What can be done to secure this result?

The sum received last year from legacies was twice as great as can be ordinarily expected from that source. Subtract from the whole receipts what thus must be regarded as extraordinary, and the remainder will be a little less than $300,000, which may be
fairly considered as derived from the ordinary sources of income. This sum, in the deliberate judgment of the Board has been needed annually, for the last four years, to give efficiency to the missions under its care. So far as the receipts have fallen short of this, the missions have suffered, and their operations have been crippled and straitened for four years past.

The ordinary receipts of the last year, though so much in advance of preceding years were barely adequate to the actual, pressing wants of the missions. It has been necessary to apply to the liquidation of the debt, funds which were needed for their relief and enlargement. They are suffering still. Any pecuniary reaction during the year on which we have entered, any falling off in the contributions of the churches, must therefore impair the efficiency of the missions, fetter the hands of the missionaries, and withhold the means of salvation from our perishing fellow men, to whom we have sent them in obedience to Christ's command, and to whom he has given them access. Such will be the inevitable result, so far as the impulse which the cause has received shall prove to be fickle and temporary. That such will be its character, we have reason to fear in proportion as the supporters of the Board look upon the contributions they have made as a special effort; or feel that the claims of the cause press more lightly upon them now that the debt has been liquidated; or consider themselves as having given to the Board, in its exigency, what ought ordinarily to be otherwise appropriated; or shrink from the sacrifices needed, in the present state of the business and currency of the country, to meet the claims of the Savior for a world perishing in darkness and sin.

Against such impressions, the Committee have sought to guard by every means within their power. How far they have been successful, time will show. There is much in the character of the late movement to encourage the hope that it will prove steady and permanent. It commenced with pastors and those members of the churches, who give tone and direction to the feelings and action of the Christian community, and whose intelligence and steadfast principle may be confided in. It has been marked by a sense of personal obligation and responsibility, and by a spirit of sacrifice and self-denial. In its progress it has greatly enlarged the number of contributors, and made contributions more systematic than before. It has reached every part of our country. The revivals of religion that have been cotemporaneous with it, have been remarkable for their deep seriousness and sobriety, and have added many to the churches, who will prove themselves, it is hoped, the warm, steadfast, devoted friends and supporters of the missionary cause.

These features of the movement seem to indicate, not a mere
feverish excitement, to be followed by languor and debility. The Committee would fain regard them as tokens of a higher tone of spiritual health, and more vigorous action of the great principles of spiritual life. They encourage our confidence in God, and in his people; and the belief that we have witnessed the commencement of an advance in the missionary spirit and effort of the churches, that will not disappoint and put to shame the expectations it has excited; but moving steadily onward, become more and more prayerful, affectionate and self-denying, till it is prepared to do and to suffer, for the evangelization of the world, all that is required by the commands of Christ, and the necessities and sorrows of perishing men.

Such will be its character and such its blessed influence, in proportion as the members of the Board, and the great body of pastors and friends of the cause, in every part of the country, cultivate that sense of personal obligation and responsibility in relation to the work, and that spirit of prayerful personal consecration to efforts in its behalf, which hallowed the closing hours of the last annual meeting.

In addition to the amount acknowledged in the Treasurer's account, there has been received during the year,

From the American Bible Society, . . . . . . . . $9,000
From the American Tract Society, . . . . . . . . 8,000
MISSION TO THE ZULUS, IN SOUTH AFRICA.

INKANYEZI, in the Zulu country.—Aldin Grout, Missionary, and Mrs. Grout.

UMLAZI, near Port Natal.—Newton Adams, M. D., Physician, and Mrs. Adams.

(2 stations; 1 missionary, 1 physician, and 2 female assistant missionaries;—total, 4.)

The prospect of a relinquishment of this mission is less than it was last year. A station has been formed in the proper Zulu country, to which the name Inkanyezi has been given—a name signifying, in the Zulu language, a star; and Mr. Grout, who commenced the station, expresses the hope that it may prove the day-star of gospel light to the Zulus.

This missionary recrossed the Umtogela river, the western boundary of the Zulu country, in May, 1841—four years from the time he and his brethren retired from the country on account of the war between Dingaan and the Boers. Thirty-seven villages are so near to Inkanyezi, that their inhabitants can be collected for worship on the Sabbath, and the district around the station has many inducements for the natives to settle upon it. The distance from Port Natal is about a hundred miles. Mr. Grout found nothing to fear at his new place of residence, except wild beasts, whose voices were often heard at night; and notwithstanding these, and that his dwelling was a mere native hut, he and his family were happy. He regards the Zulus as furnishing a hopeful field for missionary labor, and calls earnestly for more missionaries. He repeats the testimony several times given before, that the people are neither intemperate, nor licentious, nor addicted to theft. It does not follow from this, that they are ready to hear and obey the gospel; but such comparative freedom from the more gross and stupifying vices of heathenism is an encouragement to make efforts for their spiritual renovation. The date of Mr. Grout’s last communication is Feb. 15th.

The attendance on preaching at Inkanyezi is about 250; at Umlazi it is about 800, in two distinct congregations. Each station has a school of about 50 pupils. At the latter station, the parents take much more interest than formerly in having their children taught. Mrs. Adams has a school for girls once a week,
where they learn to use the needle; and a weekly meeting for
adult females, who are also instructed in needle work. One of
the attendants on this meeting gives evidence of having been born
again.

The mission printed 48,200 pages, during the year 1841, in the
native language; 37,000 pages were portions of the word of God.
The whole number of pages from the beginning, is 55,380.

Mr. Lindley has requested a release from his connection with
the Board, that he may accept an appointment of minister in the
Reformed Dutch Church, offered him by the Volks Raad, or
legislative council of the emigrant farmers. This call was re­
garded by him and by his brethren as being intimately connected
with the cause they were sent to South Africa to promote. The
Committee have unabated confidence in the judgment and devoted­
ness of Mr. Lindley, and concurring in the views he expressed,
they granted his request, hoping that his labors in the new and
interesting field to which the Lord is apparently calling him, will
result in furthering the salvation, not only of the Dutch, but also
of their neighbors the Zulus. Mr. Lindley is, however, at liberty
to retain his connection with the Board, should the mission advise
to it in consequence of unexpected changes in the country before
the arrival of his discharge.

The governor of the South African colony, by proclamation
dated Cape Town, Dec. 2, 1841, denies the right of the emi­
grants to be recognized as an independent people, and declares it
to be the intention of his government to resume the military occu­
pation of Port Natal. The preventing of injustice, warfare and
bloodshed among the remnants of native tribes around that port, is
assigned as a motive for this movement.

The Committee are pained to record the death of the Rev. George
Champion, a member of this mission, which took place at Santa
Cruz, one of the West India Islands, where he had gone for the
benefit of his health, on the 17th of December last. His age was
thirty-one. The life of this excellent missionary was one of rare
consecration to the cause of Christ. Possessing an ample fortune,
and the esteem of a most respectable circle of friends, nevertheless
his fondest desire to the last was to resume his missionary labors
and spend his life among the degraded Zulus in the wilds of
Southern Africa. "Blessed are the dead who die in the Lord."
MISSION TO THE GREBOS, IN WEST AFRICA.

Fair Hope, at Cape Palmas.—John Leighton Wilson, Benjamin Griswold, and William Walker, Missionaries; Mrs. Wilson, and Mrs. A. E. Wilson.—Number of native helpers not reported.

Fishtown, ten miles west of Fair Hope.—Benjamin Van Rensselaer James, Printer, and Mrs. James.—Native helpers not reported.

(2 stations; 3 missionaries, 1 printer, and 3 female assistant missionaries;—total, 7.)

While this mission has been strengthened by the accession of two new missionaries and an assistant missionary to its number, it has been bereaved by the death of Doct. Alexander E. Wilson. This sorrowful event occurred at Fishtown on the 13th of October, and was the consequence of an epidemic dysentery, which about that time prevailed extensively in the country, and proved fatal to a large number of natives. It was in the same month, two years before, that Doct. Wilson arrived in West Africa, after having shared largely in the trials to which the South African mission had been subjected. He was devoted to his work, and faithful unto death, which he met with much cheerfulness and joy. Stephen Williams, a native African, who was his interpreter and formerly a member of the seminary and church at Fair Hope, was removed into the eternal world five days before Doct. Wilson, and by the same disease, and in a similar frame of mind. Mrs. Wilson, thus early bereaved of the companion of her youth, was graciously sustained in her affliction, and, removing to Fair Hope, took the care and instruction of the female department of the seminary. That the operations at Fishtown might be sustained, Mr. and Mrs. James removed to that place.

The Rev. William Walker and wife, and the Rev. Benjamin Griswold embarked at Boston, Dec. 6th, in the schooner Herald, Capt. Goldsmith, and arrived at Cape Palmas on the 3d of February. The Board will thankfully acknowledge the goodness of God in subjecting them only to the milder forms of fever, in the process of acclimation to which they were of course subject on their arrival.

The press, owing to a deficiency of funds, and also to the death of Doct. Wilson, was kept at work only part of the year 1841. The printing was as follows:

<table>
<thead>
<tr>
<th>Title</th>
<th>Pages</th>
<th>Copies</th>
<th>Whole No. of Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bible History</td>
<td>70</td>
<td>2,000</td>
<td>140,000</td>
</tr>
<tr>
<td>Child's Book, 2d ed.</td>
<td>12</td>
<td>2,000</td>
<td>24,000</td>
</tr>
<tr>
<td>Gospel of Mark</td>
<td>70</td>
<td>2,000</td>
<td>140,000</td>
</tr>
<tr>
<td>Simple Questions</td>
<td>14</td>
<td>2,000</td>
<td>28,000</td>
</tr>
<tr>
<td>Grebo Reader</td>
<td>45</td>
<td>1,000</td>
<td>45,000</td>
</tr>
</tbody>
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The number of pages of distinct matter was 211, and of copies, 9,000. The whole number of pages was 377,000. The
number of copies printed in the native language, from the beginning, is 91,672, and of pages, 2,252,132. A thousand copies of a small collection of English hymns for the use of the seminary, was also printed during the last year.

For two years past, few natives at Fair Hope could be induced to attend preaching on the Sabbath, excepting such as were connected with the schools. But at Fishtown, the station more remote from the colony, the attendance has been uniformly good; and it is believed that the preaching of Doct. Wilson, as well as his death, made a deep impression on the minds of the people. The congregation at Serekeh, when Mr. Wilson has occasionally preached at that place, has always been large and solemn. At Rocktown, there is usually a good attendance.

One addition was made to the mission church, and the members have generally conducted with christian propriety.

Of common schools, there are six at Fair Hope, taught at night, and containing about 100 pupils; one small night school at Fishtown for adults; a day school at Rocktown, in which eight or ten boys can read books in the English and Grebo languages with ease, and write legibly; and another promising school at Serekeh. Towards the close of the year, a school was opened at Grand Sesters, at some distance up the coast, as an incipient step in the forming of a station at that place, which was then and for a few months afterward in contemplation.

A boarding school was in existence at Fishtown, during most of the year, containing from fifteen to twenty pupils. The seminary at Fair Hope contained fifty-four pupils in the year 1840. The number last year was somewhat less, and has since been reduced one half, in consequence of the uncertainty which hangs over the future operations of the mission at Cape Palmas. The more advanced class has completed the prescribed course of study, and the members of it would make good assistant teachers; and it is believed that most of them would be willing to accompany the mission elsewhere, should the seat of its operations be removed. The mission regard the young men as having reason to expect that, on finishing their education, they would be employed as teachers. The following remarks of the mission, made after stating the fact already mentioned, are submitted to the consideration of the Board:

"The amount of funds placed at our disposal for the ensuing year, and which we suppose is all that the Committee have in their power to appropriate, will utterly preclude the possibility of employing one of them. How our character and operations, as a mission, will be affected by these pecuniary straits, remains to be seen. If missions accomplish the object proposed and expected by the christian church, they must, for a time at least, in the necessary course of things, become increasingly expensive. And when the means of their expansion are withheld, it is the source of more embarrassment and difficulty to the missionary than any one can conceive, who has had no experimental knowledge on the subject."
It never entered into the plan of the West African mission, that its principal operations should long be at Cape Palmas. And now it has become necessary to look out for some more eligible spot, to serve as a central point in the development of a system of missionary labors for the good of that part of the African continent. The Committee need not here go into a statement of the reasons which have made the missionaries all desirous of a removal elsewhere. A single fact has great influence with the Committee. The native teachers and pupils in the mission schools, though from districts and tribes owing no fealty whatever to the colony, are nevertheless subjected to military duty by the colonial laws. The Committee have remonstrated against this with the Society in Maryland, as being unnecessary and of doubtful expediency, so far as the colony is concerned, and as being extremely injurious in its effect on the mission; but that Society feels itself obliged to sustain the policy. It is obvious, that the leading object of the colony, and that of the mission, in respect to the natives of Africa, are far from being the same; and there is too much evidence that the colonists, as a body, regard the missionaries and their enterprise with jealousy and ill will.

When the mission began to think of removing elsewhere, Mr. J. L. Wilson visited Grand Sesters, about fifty miles to the windward, to see if that were an eligible place for a mission. Subsequently he made a second visit to Cape Lahou, about two hundred miles eastward of Cape Palmas; he had visited that place in the year 1839. On the arrival of the two new missionaries, it was resolved that Messrs. Wilson and Griswold should together make a visit to Cape Lahou, and then go as far eastward as the river Gaboon, beyond the Bight of Benin and near the equator. They were to be taken to both these places by their valuable friend, Capt. Lawlin, to whom, for his many acts of kindness, the mission and the Board are under great obligations. Capt. Lawlin once made an excursion into the country behind Gaboon, and represents it as populous, and the inhabitants as mild and friendly in their disposition. The two brethren were expected to commence the voyage early in May, with the understanding that whatever place they should determine to occupy, Mr. Wilson was to remain there to prepare for the mission, while Mr. Griswold returned temporarily to Cape Palmas. The stations already occupied can now be relinquished with little sacrifice of property. It may, however, be advisable to keep up a small station at Cape Palmas. The prospect of forming a mission on the Niger, is for the present much darkened by the well known painful catastrophe of the late English expedition on that river.

The Committee have been pained to hear, since completing this report, that Mrs. Walker died of fever on the 2d of May.
the third attack, which assumed the form of typhus fever, and could not be arrested. Her chief concern was lest her death should prove detrimental to the missionary cause in West Africa, by deterring others from resorting to that field, and giving it their interest, prayers, and contributions. Messrs. Wilson and Griswold commenced their tour eastward on the 17th of May.

EUROPE.

MISSION TO GREECE.

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

On his way to this country.—George W. Leyburn, Missionary, and Mrs. Leyburn.

(1 station; 3 missionaries, and 3 female assistant missionaries;—total, 6.)

The Committee entertain the hope that the statement in the last Report with respect to the increasing liberality of the government of Greece, may still be true, but the aspects are somewhat changed. The government has required that one of the catechisms used in the Greek church be introduced into the schools supported by the Board at Areopolis. This catechism teaches the worship of pictures, with other superstitions, which no consistent Protestant can possibly countenance. Nor would the government yield the point, except on condition that the catechism should be taught to the pupils in a church by a man of its own appointment; and in that case the use of the New Testament was not to be allowed in the schools, nor were members of the mission to give any religious instruction to the pupils. All religious instruction to the members of the schools, whether by means of the catechism, or an exposition of the gospel, was to be by the catechist employed for the purpose by the government; and this in order to avoid expositions contrary to the dogmas of the Greek church. Of course, schools could not be continued by the Board, or any of its missions, on conditions such as these, and the station at Areopolis has been relinquished. The Board, in common with the great body of intelligent Christians in this country, will feel disappointment and regret that the principles of religious liberty have no stronger hold in Greece; for the schools, with which the government has in this manner interfered, were not supported by the Greek people, but by the benevolence of friends of Greece in the United States. The principle, on which such an interference is based, is not one, it is hoped, which will long find toleration in the Greek mind. It should be added, that the requisition thus made upon the mission, was not occasioned by any alleged impropriety on the part of the missionary at Areopolis. His conduct, in a difficult position,
has uniformly secured for him, as the Committee are assured, in all quarters, a character for frankness in avowing his principles, and for consistency and Christian discretion.

Mr. Leyburn, on leaving Areopolis, consulted the Committee as to his duty. As he must leave Greece, and had not health enough to learn one of the languages of Western Asia, the Committee consented to his return to this country. Meanwhile Mr. Houston, who was mentioned in the last Report as being in this country, was preparing to join the mission to the Nestorians in Persia, to which he had been designated on the relinquishment of the station at Areopolis, when the unexpected failure of his wife's health compelled him reluctantly to ask a release from his connection with the Board, which has been granted.

Dr. King and Mr. Benjamin remain at Athens. They have no schools, nor have they had for some time past, but are usefully employed as heretofore. The former preaches publicly and regularly in Greek to a congregation of from thirty to one hundred attentive hearers, and with a ready command of the language, and in the manner of the most efficient preaching in this country. His place of worship, which is commodious, was erected by himself, with the aid of personal friends in this country. He preaches also by the wayside in an earnest and affectionate manner, and distributes a large number of books annually. At the latest dates he was translating Dr. Beecher's Temperance Sermons into Modern Greek, and revising Mr. Abbott's "Mother as Home" for a new edition in the same language, this work being well received by the Greeks, and well fitted to be useful to them in domestic life. Mr. Houston says that he found almost every individual, with whom he had conversed during his residence in Greece, acquainted with the character of Dr. King, and ready to testify a respect for him and his benevolent work. Mr. Benjamin is also doing much good at Athens as a laborer in the department of Christian literature. He engages with no small enthusiasm in the translating and publishing of books, for which he is specially qualified. And just now, the contributions he is able to make to the Christian literature of such a people as the Greeks, are of great importance. Their national literature and character are both in the incipient stage of formation. His books and those prepared by Dr. King, are printed at Athens, by native presses, and for that reason are more acceptable and influential than if printed elsewhere and by mission presses. Mr. Benjamin will soon be able to co-operate with his associate in preaching the gospel in the Greek tongue. Nor have the evangelical labors at Athens been without spiritual fruit.

The relinquishment of the station at Areopolis is a testimony against the errors of the Greek church of the most public and
decisive character. Letters of recent date inform the Committee that the step is regarded by the Greeks as an honest and consistent movement.

**ASIA.**

**MISSION TO TURKEY.**

**Smyrna.**—Daniel Temple, Elias Riggs, John B. Adger, and Henry J. Van Lennep, Missionaries; Mrs. Temple, Mrs. Riggs, and Mrs. Adger.—Seven native helpers.

**Broosa.**—Benjamin Schneider and Daniel Ladd, Missionaries; Mrs. Schneider and Mrs. Ladd.

**Constantinople.**—William Goodell, Harrison G. O. Dwight, William G. Schaufler, Henry A. Homes, and Cyrus Hamlin, Missionaries; Mrs. Goodell, Mrs. Dwight, Mrs. Schaufler, Mrs. Homes, and Mrs. Hamlin.—Six native helpers.

**Trebizond.**—Thomas P. Johnston and George W. Wood, Missionaries; Mrs. Johnston and Mrs. Wood.

**Erzincan.**—William C. Jackson and Josiah Peabody, Missionaries; Mrs. Jackson and Mrs. Peabody.—One native helper.

In this country.—Philander O. Powers, Missionary.

(5 stations; 16 missionaries, 14 female assistant missionaries, and 14 native helpers; total, 44.)

**Smyrna.**—Mr. Hallock, the missionary printer at this station, has, with the consent and approbation of the Committee, returned to this country, with his family; and though no longer connected formally with the Board, having requested and received a release, he is usefully employed at present in the manufacture of Arabic and Syriac type for the use of the printing establishments in Syria and among the Nestorians.

Messrs. Temple, Riggs and Adger are, in consequence of their immediate connection with the printing establishment for the Turkey mission, much occupied in editing the several works printed at Smyrna—the two former in the Greek language, the latter in the Armenian. Mr. Van Lennep has been perfecting himself in the Greek and Turkish languages, and mainly for this purpose has divided his time between Smyrna, Broosa, Constantinople and Adrianople. While at the place last named, he saw reason to believe that missionary labors would be highly useful among the Bulgarians, a people professing the religion of the Greek Church. At a fair in the neighborhood of Adrianople, not less than 2,000 copies of the Bulgarian New Testament were sold.

Mr. Temple has the care of the Greek “Monthly Magazine,” aided by Mr. Petrokokino, to whose taste, talent and zeal its popularity and usefulness are in great measure to be attributed. The work goes far towards paying for itself, and it is believed that no periodical in the modern Greek language is more read or
more highly esteemed. The circulation of the “Armenian Magazine,” edited by Mr. Adger, is gradually increasing. It has more in it on the subject of religion than the other, and in this respect conforms to the taste of the Armenian reading community.

The printing during the year 1741, amounted to 10,418,400 pages of all sizes, equivalent to 10,843,704 pages duodecimo. This (correcting an error made in the last Report,) makes the whole number of pages from the beginning, 54,910,260. The pages of scripture were 2,664,000, and of tracts 7,754,400.

Two printing presses and seven founts of native type are in use.

While Mr. Adger was at Constantinople to complete his revision of the Armenian New Testament, his life was brought into great danger by severe illness. On his return to Smyrna, he resumed his stated Armenian service. The number of Armenians present varies from four to ten. Mr. Riggs preaches in Greek at his own house, to from ten to twenty persons. In the winter he has a bible-class of six or seven young men, who manifest a pleasing interest in the study of the Scriptures. One has been led, it is hoped, to submit himself to the Savior. Most of these young men were from the neighborhood of Larissa, in Thessaly, and were at Smyrna for purposes of trade or study. It was at their request that the exercise was commenced. The English service in the Dutch chapel has been maintained as usual.

The average daily attendance in the school for Greek girls under Mrs. Temple’s care, is more than fifty. The pupils learn a small portion of Scripture every day, and are required to attend the Sabbath school. Mrs. Riggs has two boarding pupils, who make good progress both in Greek and English studies.

Broosa.—Mrs. Powers, whose return to this country with her husband, on account of extreme sickness, was mentioned in the last Report, died peacefully on the 15th of February. The health of Mr. Powers prevents his immediate return to his missionary labors.

The number of books circulated at Broosa and in its vicinity, during the year ending May, 1841, was 1,337. The Armeno-Turkish Pentateuch excites considerable interest among many of the people. The only language with which they are acquainted being the Turkish, which they read in the Armenian character, (hence called Armeno-Turkish,) and the Old Testament existing among them heretofore only in their ancient Armenian tongue, of which they are ignorant—this portion of Scripture comes to them with something of the freshness of a new revelation.

Some mention was made in the last Report of the work of the Spirit in connection with this branch of the mission. Mr. Homes, writing in August, a year ago, says, that “the encouraging state
of things at Broosa, as compared with past periods, is not exaggerated, if we speak of it as a revival. We hope always with trembling, yet the number and character of those who give evidence of piety, or who are seriously inquiring, is such as to fill our hearts with joy. The attempt at continuing public preaching is the most successful that has been in all Turkey, and in a city where the opposition and persecution has most closely affected the missionaries themselves. As early as April of last year, the attendants on preaching averaged from twenty to thirty, who were usually attentive, and sometimes deeply moved by the word and Spirit of God. At the close of that month, the hope was entertained that four or five had been born of the Spirit since the commencement of the year. Six or eight others were much interested in what concerned the salvation of their souls, and a large number were so far awakened to thought and inquiry, that the missionaries could not but cherish the expectation of their eventually coming to a saving knowledge of the truth. One or two individuals were known as having been brought to serious consideration simply by reading the Scriptures, without any personal communication with members of the mission, or with the pious native young men connected with it. In June, the continued indications of the presence of the Holy Spirit were exceedingly cheering. The calls for books were frequent, and continued to be so through the summer, though there were not wanting appearances of opposition. In July, Mr. Schneider, in speaking of the evident satisfaction with which his Armenian audience listened to his preaching, says, that he felt it to be an unspeakable privilege to be permitted to speak to them of the grace that is in Christ Jesus. Many, who were desirous of attending, were deterred by fear, remembering the past opposition and persecution. "But I hesitate not to say," says Mr. Schneider, "that, should there be thoroughly evangelical preachers from their own number, both among the Greeks and Armenians, especially the latter, who should preach to them, faithfully and affectionately, Christ and him crucified, they would have crowded audiences, and the people would be highly gratified." Intelligent natives, well acquainted with the state of feeling among their countrymen, had often assured him of this. Hence he argues the importance of earnest prayer by all Christians, that evangelical piety may be revived among the clergy of the eastern churches; and also of measures for raising up, with the blessing of God, a pious and enlightened native ministry.

Mr. Ladd, formerly of the Cyprus station, is now resident at Broosa.

Constantinople.—There is just now an apparent retrogression in the Turkish mind—possibly a reaction upon the forced reforms
in manners and usages under the vigorous reign of Mahmoud; when, too, European diplomatic influence was more actively exerted at the Porte, than it is at present. Fanaticism is an essential element of the Mohammedan religion, and under its revived and baleful power, the famed Hatti Scheriff, or charter of liberty for the rayahs, proves but a dead letter.

On the other hand, the principles of both civil and religious liberty seem to be steadily advancing among the Armenians. Until sometime in the year 1841, all important business in the internal administration of the ecclesiastico-political power of the Armenian church, was managed by a few of the highest bankers; that is to say, by an aristocracy founded on wealth. But the merchants and artizans, taking advantage of the times, complained to the Moslem government of the unjust and oppressive measures of the bankers, and by perseverance in petitioning obtained their object. An order was issued that the administration of affairs in the Armenian nation be placed in the hands of twenty-seven tradesmen, which was done. The different occupations being classed together, so as to form twenty-seven classes, each selected one man to be its representative. But the year had not expired before there was a counter revolution. The bankers and higher clergy preferred charges of impeachment against the counsellors, and they were thrown into prison. On this fact becoming known in the bazars, a body of Armenian tradesmen, to the number of five or six thousand, assembled before the grand vizier's place of business, and remonstrated so effectually with him, that their representatives were released. They next demanded the removal of the patriarch, who had so greatly disappointed their hopes. It was not until November that matters were arranged, and not until a peremptory mandate had been issued by the Porte to the bankers to become reconciled to the people. The people required, as preliminary measures to a reconciliation, that those who had been banished on the overthrow of the representative council be restored, that the council of twenty-seven be revived, and that the patriarch henceforth have nothing to do with matters not purely ecclesiastical. A sort of charter was drawn up, embracing these among other provisions, to which the bankers at length assented, and to which it is believed the assent of the Porte was subsequently given. Towards the close of the year, the reis effendi called up some of the leading men of the Armenians, and told them to choose their council, and arrange and manage the affairs of the nation as they had proposed. At the same time he exhorted them to live in peace with each other, and give the Porte no more trouble.

Mr. Schauffler was expected to complete his business at Vienna in the early part of the present year, and to return to Constanti-
nople. The Committee propose to furnish an associate for him in his Jewish labors, as soon as the suitable man can be obtained.

On the 6th of November, Mr. Goodell wrote that he had completed the translation of the Old Testament into Armeno-Turkish. "I corrected the last verse in Malachi," he says, "this morning, with shoutings, grace, grace, unto it." I wrote at the bottom, 'Bless the Lord, O my soul, and forget not all his benefits;' and then shut up my books and fell on my knees to give thanks unto the name of the Lord. In the course of two or three months, it will probably all be printed."

In compliance with the advice of his brethren, Mr. Goodell was immediately to commence revising his translation of the New Testament, preparatory to a new edition. In view of this important work, he remarks:

"As nearly all can read the Armeno-Turkish, and very many thousands among them can read nothing else, the translation of the Bible into this language is imperiously demanded. It was strongly urged upon me eighteen years ago by the Rev. Pliny Fisk, one of the first missionaries of the Board to Palestine; I have had my eye upon it ever since; Providence has furnished me with the means by raising up instruments; and I have spared no pains or labor to have it as perfect as possible: otherwise I might have completed it long ago. In some instances I have spent more time on the examination of a single passage, than I should have felt justified in employing on a whole chapter, had I been throwing it out upon a starving population, who had never yet tasted this Bread of Heaven. It is not a version, or a revision of a former translation; for no such ever existed. The whole has been taken fresh from the Hebrew."

The distribution of books by sale or otherwise, at this station during the year 1841, amounted to 2,598.

The religion of the oriental churches, as it exists in the minds of the people generally, is without spiritual power, being merely one of external forms and observances. Though the doctrines of repentance, faith, and love are found inculcated on the pages of the church service, the language of those pages is one the people do not understand; and even there, they are too generally concealed beneath the accumulated rubbish of past superstitious ages. In this position of their minds, what the people need is the preaching of a pure and spiritual Christianity by those who regard forms and external institutions as of secondary importance, and whose only message is Christ and him crucified. Under the head of preaching may be included all kinds of oral instruction in religion, whether given in a formal manner to an assembly of people, or in private conversation. During the year under review, there has been more opportunity for this, than in any former year. The people have visited the missionaries with more freedom, and most of them for the definite purpose of religious inquiry. An Armenian chapel has been fitted up in Mr. Goodell's house, where a re-
ligious service has been held twice a week. About one hundred
and fifty persons had attended, though not more than twenty or
thirty were present at any one time. New hearers were present
on almost every occasion. One man, who came for the first
time a year ago, after hearing a sermon on faith with fixed at-
tention throughout, exclaimed,—pointing to the individual that
brought him to the service,—"Blessed is this man who conducted
me here. Thrice blessed is he that has had this privilege for so
long a time of coming to such a place. Oh that I had been so
happy as to have found this place before." Of these hearers Mr.
Goodell says:

"They come a distance of from two to three, five, and even ten miles;
they come in the middle of the day, and in the very midst of business
hours; and, belonging as they mostly do, to the various trades, and being
men of thrift, they have to shut up their shops in the midst of all the
worldly around them, when they come to hear the gospel. They pay their
own boat hire for the sweet privilege of hearing the gospel. By coming to
us they have nothing to get but the gospel. They hope for nothing else.
They do not even look to us for protection, or for any other earthly favor.
Excepting four or five, they have no temporal connection with us what-
ever, but are altogether independent of us. They are all men, the customs
of society not permitting them to bring their families with them. They
belong generally to the middling class, that class now rapidly rising in im-
portance, and becoming the nation itself, and taking hold of the manage-
ment of its affairs with a giant-like grasp.

"If you ask, why the meetings are not held in the evening, when the
men have leisure; the answer is, that many could not come for the dis-
tance, and that those who could, would still not be able to return, as all
the different gates in and about the city are closed at dark. Those who
should come would have to pass the night with us. Could the meetings be
held nearer the centre of business, many more would doubtless be pres-
ent. But for this a large room must be taken, and we have no funds for the
purpose."

Mr. Dwight has begun a course of lectures on systematic the-
ology, commencing with a class of two or three Armenians. One of these is a priest.

It is decided not to remove the seminary, which is under the
care of Mr. Hamlin, to Smyrna. The school was first opened in
apartments of an old decaying palace at Arnaout Keni, a vil-
lage on the Bosphorus, six miles above Constantinople. This
was in the summer of 1840. On the 4th of November it was re-
moved to Bebeck, a mile above Arnaout Keni, where is the papal
college mentioned in the last Report. Mr. Hamlin was limited
by the means at his disposal to twenty-four scholars; but more
were desirous of coming to the school. In May of last year, he
was induced to suspend the school in consequence of the enmity
of some of the ecclesiastics and bankers, and the peculiar situa-
tion of affairs among the Armenians already described. After
two or three weeks, however, nearly all the pupils returned, and
others applied for admission. At the opening of the present year, the school was prospering admirably, with nineteen boarding scholars under a constant and strong religious influence, and making good proficiency in their studies. The Committee received so forcible an appeal, some months since, in behalf of this institution, that they felt constrained to make a special grant to enable the mission to place it on a broader and firmer basis. A quotation from the journal of Mr. Dwight, will show how this institution is regarded by the serious minded people:

"One of my hearers, a very quiet and serious-minded man, who has been very attentive to the preaching of the word for some months past, lately placed his son, who is about twelve years of age, in Mr. Hamlin's school. When on their way to the village where the school is located, the father said to his son, 'Do you know what is my object in placing you at this school? It is for no other purpose than that you may become a true disciple of Christ. I wish you to keep this ever in mind, that you go there for nothing else, and you are to aim at nothing else but to become a true disciple of our Lord Jesus Christ.' I question whether ten years ago, nay even five years ago, a parent could have been found in the whole city, who would have thought of speaking thus to his son on taking him to school. I doubt whether one individual of all those who sent their children to our high school in Pera five years ago, did it with any such view as that expressed above. They would have said then, 'You go to school to learn the sciences and the languages and other things that will be useful to you in this life.' But, blessed be God, we have now entered upon a different dispensation. That was a preparatory dispensation, very important in its place, but not permanent, and now set aside to make way for a brighter and more glorious day. There can be no doubt the individual above referred to was entirely sincere in what he said. He gave utterance to the deep feelings of his heart, and he is not alone. Many more parents can now be found, who, through the grace of God, would say the same to their children; and who desire to live themselves, and to have their households after them live for the kingdom and glory of Christ. Until lately few could be found among the Armenians who had any idea, other than that all who are baptized and who attend to the outward forms of religion, are the true disciples of Christ. Now, multitudes are awake to the distinction between mere nominal Christians and true; and the solemn inquiry, "Am I a Christian?" is coming home to many hearts."

The Armenian college at Scutari was closed by the bankers in October last, after having been in operation three years and cost the Armenian community a large sum of money.

Something more should be said, for the glory of our Redeemer, concerning the character of the work of grace now in progress among the Armenian people at Constantinople and its vicinity.

The brethren, in a general letter from the mission, dated in May of last year, speak in a very decisive manner concerning those who have been hopefully renewed by the word and Spirit of God.

"In our intercourse with the people, the great subject upon which we dwell is 'Christ and him crucified.' And we believe that the doctrine of justification by faith in Christ, without the deeds of the law, and without
the observance of the ceremonies of the church, is better understood by no body of Christians than by our native brethren. It is a fact which calls for grateful acknowledgment, that those, who from time to time have been mentioned by the brethren at Constantinople, in past years, as having come under the influence of truth and of the Holy Spirit, have, in almost every instance, held on their way. The exceptions to this are very few, and refer principally to some who were mentioned in the earlier stages of the mission. Some also, who have for many years past been enlightened, and have been regarded as evangelical in their views, have not made that progress which we hoped, and which we still hope. Among this class it is not improbable that the souls of some may be wearied because of the way. But let the churches know that there are native brethren here to whom we give the right hand of fellowship: who are not merely changed in regard to a few articles of belief, and in other respects living as formerly in worldliness and sin, but who are men of prayer and of the Holy Ghost, and who constitute a living, breathing Christianity in the midst of their church and community. Among them there are men of influence, boldness and fervor, who would be pillars in any church at home. And though there are different degrees of faith and zeal among them, yet every one of them shows himself to be a living soul by walking round among the dead of his own kindred, and calling upon them to rise that Christ may give them light. When, therefore, we consider this work of the Lord in all its relations, attendant circumstances and aspects, we cannot but regard it as a great and glorious work. We trust it is also an onward work, and that Rome and hell will not be able to prevail against it. We entreat you to remember that our difficulties are great, our enemies many; our strength small, and that we need your constant and earnest co-operation."

Again, Mr. Dwight writes thus, in the first month of the present year:

"During the last year our native brethren, of whom we have before spoken to you oftentimes, have, with scarcely one exception, appeared to be steadily growing in grace and in the knowledge of Christ, and their number has also been increased, and that too from the ranks of infidelity and gross wickedness. If you could come here now, I could show you some individuals, who one year ago were drunkards and gamblers and adulterers, and some of them confirmed unbelievers, who, by the wonderful grace of God, are entirely transformed, and exhibit in a high degree the humility, purity, simplicity and spirituality which are characteristic of the renewed man. The change in them is so great that many of those who are without take notice of it, and speak of it as a wonderful thing. I would not have you understand that the number of such as I have described above is great. On the contrary, it is small; but it is more than one, or two, or three. One very pleasing characteristic of our native brethren, and a highly promising one to the cause of truth, is, that they are in general very active for the salvation of their countrymen. No sooner do they feel the power of the truth on their own hearts, than they strongly desire to communicate the impressions they have received to others. And as every man is the centre of a circle of influence, the good seed of the word is in this way sown in many different parts, and among many different classes of this great metropolis. Indeed there are men here of great influence, whom none of us have ever seen, but who are daily preaching Jesus; they themselves having learned the truth second-hand, as it were, through some of those who have received it from us. They do not visit us for prudential reasons, which any one acquainted with the true circumstances of the case would readily understand. Our intercourse with the people, however, is becoming more and more free, and I feel almost ready to sink under the load of responsibility that rests..."
upon me as one of the ministers of Christ here, who, by his providence, are called to act so important a part in the midst of circumstances of such overpowering interest as those in which we now find ourselves placed. The darkness of superstition is breaking away before the light of eternal truth. Many minds are awakened, and some are on the utmost stretch of inquiry, dissatisfied with all former views and opinions, and eagerly seeking for some solid ground to rest upon, and for that quiet, peaceful, soul-satisfying confidence, which only the truth can inspire. Not unfrequently a burdened sinner comes with the thrilling inquiry, 'What must I do to be saved?' Under God, these minds we are to direct; these souls we are to mould; these sinners we are to point to the blood of the Lamb that cleanseth from all sin! Oh it is a privilege to live at such a time and in such a place, but it is a privilege deeply laden with responsibility. I often think with shame and humility of my own unfitness for the station I occupy, and wish there was a wiser and better man in my place. But since God, in his providence, has brought me here, and permitted me to acquire a knowledge of the language, so as to communicate freely and easily with the people who are in these interesting circumstances, what can I do but go forward, asking God for wisdom to direct, which I endeavor to do every day?

Mr. Dwight adds:

"I endeavor in the simplest manner possible to preach Christ and him crucified, and I have dwelt much of late on the great doctrine of the reformation,—justification by faith without the deeds of the law. All our native brethren here have very clear views on this important point."

The same missionary elsewhere makes an interesting comparison between past and present times:

"I have been led to reflect lately, and with great satisfaction, on the difference between the state of things here now, and that which existed five or six years ago and previously. Then, we had nearly as much intercourse with the people as we have now? We had a very flourishing high school, and much preparatory work was done. Some at that time were truly interested in the things of religion, and we had religious conversation with many; but by far the greater part who came to us, came for the purpose of general inquiry, or to see our philosophical apparatus, or to listen to a lecture on the sciences, or on chemistry. We felt happy, if by such means, we could draw them to us, and make more human knowledge the entering wedge, by which to open a passage to their minds for that knowledge which is divine. But now, how marked, and how delightful, the change! They come to us in large numbers, drawn by the attractive power of the truth of God alone: they come to inquire, not about electricity, or galvanism as before, but about the eternal destiny of the soul, and the way of which God may be reconciled and the soul saved. Truly our hearts may exclaim, 'What hath God wrought?' It is, I am confident, the work of his Spirit; and indeed I feel that to doubt this, would be the rankest infidelity. To him, therefore, let us give all the praise."

Nicomedia.—This place has been mentioned in former Reports. A pious Armenian of property and influence has been made superintendant of the school department in this city by the Armenian community, and has placed two pious teachers in the public school of two hundred scholars. A pious priest has gone thither,
and taken with him a quantity of books to distribute among the people. The Board will remember, that it was by means of books the spirit of the gospel was first revived in Nicomedia.

**Ada Bazar.**—This place, situated beyond Nicomedia, was mentioned in the last Report as one in which an interesting work of grace had commenced. It now claims a more extended notice. Until October of the last year, no missionary had been there. The agency used by the Holy Spirit to commence this work was the books of the mission, in connection with the labors of an ignorant but pious trader, who received his first ideas of the true gospel from Messrs. Dwight and Hamlin at Nicomedia, and who was afterwards occasionally at the capital, and attended Mr. Dwight's meetings. Probably this man is referred to in the following quotation from Mr. Dwight's journal in August of last year:

"S., the merchant from A. B., arrived to-day, and attended my service. He brings the most wonderful and gratifying intelligence from that place. Immediately after he returned there he was thrown into prison by his enemies, but was soon released by a powerful friend. He soon began to collect together on the Sabbath the enlightened Armenians for reading the Scriptures and prayer. At first much was said against it, but several of their enemies came to witness their proceedings, and went away reporting that there was nothing amiss. They meet now regularly, in number from twenty-five to fifty, and read the Scriptures and our books, and exhort one another, and call upon God in prayer. These all take the Scriptures as their only guide in matters of faith and practice. The intercession of saints they exclude, saying, 'Christ is an all-sufficient mediator.' Some whole families are included in this number, and the father of the household has family worship daily, reading the Scriptures, and praying with his wife and children. S. related these circumstances in the presence of our Armenian friends assembled for service, and they were all in tears at hearing the good news, and felt that they could thank God and take courage."

In the October following, Mr. Dwight describes an interview he had with three of the converts from Ada Bazar:

"After leaving my room in the Khan to-day, I called, agreeably to appointment, upon some of the native brethren from Ada Bazar, who occupy a room in another khan. One of them came to conduct me to the place, and we found two waiting for us. They said that they supposed another of their number had arrived, though they had not yet seen him. They commenced reading to me a letter from him, in which he sends much love to me, and tells them to consider their eyes as his eyes when they look upon me, and their lips as his lips when they kiss me, etc. While they were reading he came in, and scarcely ever in my life have I witnessed a more joyful meeting. His countenance is full of life and vivacity, and at the same time, of seriousness, and every motion indicated the deep feelings of his heart. They all expressed the highest satisfaction that I had happened to be there just at the time of his arrival, and they ascribed it to the good providence of God alone. We sat down together, and had a long conversation about Christ and his kingdom, and the marks of a true Christian; and
it was truly surprising to me to see such evidence of the work of God on the hearts of these young men, brought up, as they have been, in the midst of error, darkness and delusion. They are called to suffer opposition and reproach, some of them at their own paternal firesides, for the name of Christ; but they seem ready to endure cheerfully all that the Lord brings upon them. A vartabed from a neighboring monastery came to preach in their church recently, and he preached the pure gospel, and greatly comforted their hearts. He preached upon the cross of Christ, and said, 'Do not deceive yourselves by supposing that when you have kissed and worshipped before the wooden or gilded crosses, you have done your duty. That is not taking up your cross and following Christ. This implies that you should deny yourselves and forsake the world; and this you must do if you would be true Christians.' The ex-patriarch, who has gone to Nicomedia to reside, preached there on the last Sabbath, and this our native brother heard him and was much pleased. Much of his sermon was on the duty of keeping the Sabbath holy. Said the patriarch, 'The Sabbath is not a day to spend in working, nor in amusing yourselves; but in religious duties. You should then remain at home and read the Bible and pray, and not go abroad to distract your minds. There is a nation that keeps the Sabbath thus strictly, though it is not necessary that I should name it in this place.' Here he evidently alluded to the American nation, and many of those present, perhaps most, understood the allusion.

About this time Mr. Schneider, of the Broosa station, in compliance with the request of the brethren at Constantinople, visited Ada Bazar, accompanied by a pious young man who was well acquainted there. Mr. Schneider was joyfully received by native brethren who had been united to him in spirit, but had never seen his face before, and he had much profitable intercourse with them. He found such a hungering and thirsting after righteousness, that it was very delightful to impart the words of truth.

The diffusive nature of this holy influence which God has been pleased to awaken at Ada Bazar, is already apparent. Speaking on this point, Mr. Schneider says:

"The spirit of inquiry has in fact already spread, both from Ada Bazar and from Nicomedia. In a village near A. there is one inquirer, and he the teacher of the school in that place. In Armash, three hours distant from Ada Bazar, where the Armenians have a monastery, there is a teacher and a vartabed, both much enlightened and specially interested in the diffusion of evangelical truth. I had not the pleasure of seeing them; but S., who has often conversed with them, makes mention of them with the greatest pleasure and approbation, especially of the vartabed. In three other villages in that vicinity there are also a few of these inquirers. They became interested in the following way. The particulars, which I shall here relate, were communicated to me by one of the brethren from Nicomedia, who happened to be at Ada Bazar at this time. He stated, that when a number of them had become enlightened and interested in the truth in N., they began to feel desirous that the same work might commence in other places. They therefore selected one of their number to send him into some of the neighboring villages, to call the attention of the people to the Bible. They put forth considerable effort to give him also some secular employment, so that he might be able to procure his daily bread, while he was laboring to do good. This measure would also prevent the suspicions and prejudices of the people from being excited. Thus furnished,
and set apart, as it were, to his work, he entered on his commission. In the first village of 800 Armenian houses, his efforts resulted in interesting four or five persons. After remaining there some time, he proceeded to another village of 200 houses, where he was instrumental in awakening a spirit of inquiry in the breasts of two individuals. Thence he departed to a small village of 100 houses, in which one man, and he the priest, had his attention arrested, and participated in these new views. After having thus passed through these three villages, considerable stir began to be made, and it was thought prudent for him to return. This was truly a missionary tour, projected and carried out by these brethren. And though we know not how far the persons, mentioned above, have become truly evangelical in their views, and forsaken old errors, or how many of them, or whether any of them, have been truly born again; yet they have no doubt imbibed the same spirit which has been awakened both in Ada Bazar and in Nicomedia. And as there is evidence in both these places of the existence and progress of a work of the Lord, it is but a just inference to conclude, that the same work has commenced in these villages also, whatever may be the present stage of its progress."

Mr. Schneider then proceeds to make some reflections on the prospect of the spread of truth in that quarter of the world."

"From these statements we are abundantly encouraged to hope, that the same state of religious interest will gradually extend to other Armenian villages in that vicinity. Of these there are a considerable number, and more or less intercourse is carried on between them constantly. We must not at all be surprised to hear that in such and such a village some few have begun to read the New Testament, and to see the practical errors of their people, and to seek the good old way. My heart is greatly cheered by the strong hope, and even assurance, that such will be the case. All God's dealings with the Armenian nation show that he is ready speedily to visit them with his grace. He is now doing it. The work has begun in several places, as it were simultaneously. They are ready, if I may be allowed to use the expression, or at least many of them, to be wrought upon. I have often been surprised by the state of readiness or preparation for the reception of the truth, which I have found in some individuals. The degree of experience I have had has given me the opinion, that, in almost every place where there are a number of Armenians, a few would be found ready to receive the truth in its purity, if it were properly presented to them, and that they would give themselves up to its influence. For, unlike the Greeks, who seek after wisdom in general, they have a desire for the knowledge of God. In this view, how important that men should be raised up, and that especially from their own nation, who should, in every place, call the attention of the people to the word of God. And if all their vartabeds (preachers) should become truly pious, and every Sabbath preach the gospel to their flocks, what a glorious harvest would soon be gathered! With what power would the kingdom of God come among them! May the day speedily arrive, when all their churches shall echo every Sabbath with the sound of the glorious gospel."

The latest intelligence from Ada Bazar is, that the vartabed of the place had given formal permission to the evangelical Armenians to meet every Sabbath in a private house for prayer and reading the Scriptures; and the number that met for this purpose varied from twenty to forty or fifty.
TREBIZOND.—Enough perhaps has been said to illustrate that holy influence, which is now operating on the Armenian mind and heart. There continue to be indications of it at this station. Mr. Johnston's average congregation is twelve, and those who attend, about thirty persons in all, come without any attempt at concealment, and hear with great seriousness. At the commencement of the mission in this place, the people generally had the impression that the missionaries were infidels, and always associated them with Voltaire. But most of the people are now ready to acknowledge them as belonging to a sect of Christians, and the impression is gaining ground that they are true preachers of the gospel. If restraint were taken off, there would probably be a large increase in the number of hearers. Some of the present hearers appear to have received the truth in love.

A good influence is exerted through some of the schoolmasters, and there is great need of schools. Comparatively few of the Armenians in that quarter are able to read. Five copies of the Armenian Magazine and five of the Greek are taken by subscribers.

The Rev. George W. Wood, formerly connected with the Singapore mission from which he returned in January of last year, embarked on the 8th of March, with Mrs. Wood, at Boston, in the barque Catharine, captain Gardner, with a conditional designation to Broosa. Unforeseen circumstances on his arrival at Smyrna made it desirable that he should proceed, temporarily, to Trebizond, where Mr. Johnston stood in great need of an associate. He was at Constantinople at the latest date, on his way thither.

ERZEROOM.—Mr. and Mrs. Peabody arrived on the 27th of July, 1841. From that time till the cool weather, the city was infested with the plague. At one time there were said to be more than two hundred deaths daily by the pestilence. The victims were chiefly among the Turks.

There are about 1,000 houses of permanent Armenian residents at Erzeroom, or about 5,000 souls. In addition to these, between two and three thousand Armenians are there for purposes of trade. Three or four thousand Armenians are said to reside within three hours of the city, and as many more at a greater distance, but within a day's ride. There is frequent intercourse with Erzengan, and with Moosh and Van; and trade occasionally brings persons from Tokat, Diarbeker, and Aleppo. Mr. Jackson gives the following facts concerning the large towns, with which Erzeroom has more or less connection.
Larnika.—The Rev. James L. Thompson arrived at Boston on the 2d of December, and has since been released at his own request from his connection with the Board. The Committee having relinquished the station in Cyprus, Mr. Ladd has removed to Broosa.

The free schools in the Turkish mission are six in number, containing one hundred and twenty-five pupils. There were 7,245 volumes distributed during the year 1841.

In closing the Report on this mission, the Committee quote some remarks made by the mission in a review of the year ending May 1841. They are applicable to the year now under review:

"It embraces decidedly the most interesting period in the history of the mission; and while we review it, casting, at the same time, our eye forward to the future, we are filled with mingled emotions of gratitude, anxiety and hope. The period now reported commences May, 1840. We had then begun to feel the reaction of the persecution of 1839, and that reaction has become more decided and powerful during the year. Minds have been awakened to inquiry, which, but for the banishments, the anathemas, the burning of books, and the shutting up of schools, might have been awakened only by the angel of death. Some of these awakened souls have, we trust, become renewed souls, and will be eternal monuments of our Redeemer's grace and power in making the wrath of man praise him. Some of the persecutors have confessed their error, and one of them, at least, now preaches the faith he once attempted to destroy.

"The persecution has apparently given an impulse to the distribution and careful reading of our books. We present a single fact as an illustration. While two of the brethren were at Nicomedia in June last, an individual from a neighboring village called at the khan, and applied for books, urging that his neighbors wished to know what these things were, which are everywhere spoken against.

"We are confident also that the spirit of freedom and of Christian boldness has been cherished among our native brethren and friends. Recent attempts to break up the mission seminary wholly failed, because neither the scholars nor their parents would obey the order of the vakeel to withdraw from all connection with us. They declared it to be a subject over which he had no right to exercise despotic power. A priest was a few days since called up by the vakeel, and ordered to remove his son from the school. He pleaded and expostulated. The vakeel said to him, 'You are
a bold man! your words are strong!' or as we should say in English idiom
'You are an impudent fellow.' The priest calmly replied, 'You would not
think so, were you not angry with me.' A jeweller who was ordered to take
away a younger brother from the school replied, 'If you will furnish as good
a school, I will take him away. If not, I cannot take him away, for his
only object is to get an education.'

Another aspect peculiarly marks the present year. It is the opening
and extension of our field of labor. New points of interest in the interior
are continually presenting themselves, which ought to be supplied with or
dained missionaries or native helpers. To supply only a part of these want
our system of education needs to be more than quadrupled. Smyrna, Con
stantinople, Broosa, Trebizond, Erzeroom and Van ought to be centres, from
whence a native agency should go out among the villages and cities where
nominal Christians are to be found. We shall meet with opposition every­
where, but in spite of opposition there is in every place, a harvest to be
reaped. The Lord of the harvest hath prepared it, and we call upon the
American churches to gather it in, and reap fruit unto eternal life.'

MISSION TO SYRIA AND THE HOLY LAND.

BEYROUTH.—Eli Smith, William M. Thomson, Nathaniel A. Keyes, Samuel Wolcott
and Leander Thompson, Missionaries; C. V. A. Van Dyck, Physician; George C
Hutner, Printer; Mrs. W. M. Thompson, Mrs. Keyes, Mrs. L. Thompson, Mrs. Hurter
and Miss Betsey Tilden.—Five native helpers.

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

BYBLOUB, on Mount Lebanon.—Elias R. Beadle, Missionary; Henry A. DeFor
est, M. D., Physician; Mrs. Beadle and Mrs. DeForest.

In this country.—John F. Lanneau, Missionary.

(3 stations; 9 missionaries, 2 physicians, 1 printer, 9 female assistant missionaries, and
6 native helpers;—total, 27.)

Syria appears, just now, to be a central point in the great whirl
of eastern politics. Mr. Smith, writing from Beyroot, under date
of January 7th, thus describes the influence of this fact on the
operations of the mission. It should be remembered that Mr.
Smith's return to Syria was in the June previous.

"Since I was here last, an entirely new aspect has come over this part of
the world. Formerly, we were noticed only by the people here and our
friends at home, and labored on in quietness, the country itself being hardly
thought of by the politicians of Europe. Now, in connection with the rev­
olution brought about in my absence, Syria has become a theatre of politi­
ical intrigue, and diplomatists have fixed their eyes upon our missionary
operations. Importance, far more indeed than we deserve, is thus attached
to the position we occupy. When any one of the different sects, whom we
are endeavoring to benefit, happens for a time to be gained over by the
political party that is supposed to be favorable to us, it crowds upon us,
willing to receive schools and books, and attend our preaching; and for the
moment a wide field seems opened before us. Perhaps to-morrow it may
come under the influence of another political party, and then the door is
again shut. I have no doubt that continual advance is made in influence
over the people, by these different changes. For at every opening new
acquaintances are made, some personal friends are gained, and the truths of
The Druze Districts of Lebanon

Convents are - made bush

Scale of 10 miles

Part of the Mediterranean

Sidon

Hauris, Deir Es-Suhen

Khan of Nady and Qanas

Jeoun of Lady Stenhouse

East of Weyl

B Der Mishmooish

El Nahal, three and Palace of Shiek Abou

Mountains of Nady Assan

Palace of Abou Yosouf

B Der Bashir
the gospel are made known to many who never heard them before. When our way is again hedged up, nothing of all this may appear for a time; for the feudal principle is so strong, that the common people dare not walk in any other than the path marked out by their nobles. Yet, though they dare not express their private opinions, they still have them: and when a favorable juncture occurs, our friends appear again, and we perhaps find the seed we had sown has sprung up and attained to a considerable growth. Moreover, the sects are so numerous, that some are always more or less open to us, and we have always enough to do; and we labor on, doing what good we can to individuals, and gaining, so far as we are able, personal friends, knowing that these changes are changes in the leaders, for their own personal ends, while the opinions of the people remain at heart but little altered. Yet there is an evil, a great evil, in being thus beaten about by these political surges, and we try to avoid them all in our power, and seek the stilliest water we can find. Yet our minds are never free from anxiety, looking out for what may come next. And besides this, we are excessively troubled to give our friends at home proper and correct accounts of our labors and prospects. One of the brethren, in giving reasons for not writing home more full accounts, characteristically remarked, that he could not get the world here to stand still long enough to describe it. So it is—we write home now an account of our labors and prospects, with propositions for funds and men to do this or that; and before our letter reaches the United States, some revolution has taken place, which materially alters our plans and prospects, and we want to do something very different from the thing proposed."

The only wise course for the mission and the Board is, to keep entirely aloof from all connection with the parties in these and all other political movements, and from all participation in their plans and measures. However impossible it may be to look upon them with indifference, yet, as laborers in the work of Christian missions, belonging to a kingdom that is not of this world, whose objects are spiritual, and whose weapons are not carnal, we should stand aloof from them. When indeed one is in the midst of events, and knows the relations of things better than the immediate actors, and sees how he can turn the stream to suit his own wishes and the apparent interests of his mission, the temptation is great; but the wisdom that comes from above, cries "forbear." Our responsibilities, at least in foreign lands, are limited to our vocation as heralds of the cross, to the simple inculcation of gospel truth among those who can be persuaded to hear us. Yet as occurrences in the great civil world of every kind have more or less bearing, in the providence of God, upon our work, it is proper that we should notice them.

The war from without, which swept along the coast of Syria in the autumn of 1840 and transferred that country from the dominion of Mohammed Ali to that of the Sultan, was followed, in the next year, by a civil war, in which the Maronites and Druzes of Mount Lebanon contended for the ascendency. This war resulted, about the first of November, 1841, in the complete triumph of the Druzes over the Maronite Patriarch. It was a war of the Druzes, professedly and really against the Papists, they having provoked
it; and when Maronites and Greek catholics have been disarmed, the Greeks in the same village have had arms given them. Meanwhile Mount Lebanon was covered with ruins.

Mr. Smith, writing on the 28th of April last in the name of the mission, takes a calm and discriminating view of the advances made by the Druzes towards the mission and the christian religion, down to the termination of this civil war, and of the relations in which the mission stood at that time towards the mountain population.

"We have reviewed the history of our intercourse with that people, and the various aspects of the advances they have made towards us and our religion, in order to arrive at an enlightened and safe opinion in reference to a measure of such importance. The facts thus brought under review and our opinions respecting them, we have thought it our duty to communicate to you. We shall aim to present them in the same cautious and discriminating manner in which we have endeavored to look at them ourselves; not for the purpose of impression upon others, but in order to form for ourselves a safe and correct judgment.

1. The first advances of the Druzes towards us, of which we took much notice, was in the winter of 1835-6. They were then threatened with the military conscription, which, under the Egyptian government, was such a terror to all in Syria who professed Mohammedanism. Hitherto, though in their hearts despising that religion, they had professed it for the sake of protection. But now they found their christian neighbors better off than themselves, they being in no danger of impressment into the army. This temporal advantage of Christianity commended it to their favor, and from time to time numbers presented themselves to us with an urgent request for baptism. Their application, indeed, was for a full introduction to the doctrines and rites of Christianity, and was accompanied with a professed readiness to comply with all its duties. The secular motives which urged them were not concealed from us, nor did we fail to make them known to you. Yet we did not feel obliged by them to exclude such inquirers from our houses. On the contrary, in the exercise of that charity which hopeth all things, we trusted that among them might be found some sincerely anxious for their salvation. Especially did faith in the promises of God require us to use the means, in the hope that he would not withhold his blessing. We were the more encouraged by the fact that the number of applicants increased, after it was fully made known that we had it not in our power to afford the protection sought. It was then that the greatest number, both of the nobility and of the common people, flocked to us. They came, making no application and expressing no hope for protection, though we did not conceal from ourselves the fact that they doubtless expected their temporal condition to be in some way improved by a profession of Christianity. Thus this first aspect of the Druze movement, originating in a desire for individual protection, had a decidedly religious character.

2. In another aspect of it, it was connected with a desire for national protection. The Druzes originally owned and governed the part of the mountains in which they live. But some seventeen or eighteen years ago, their power was broken, and they have since occupied a subordinate position, oppressed by a christian ruler, obliged to yield the precedence to the Maronite people, and suffering severely in many of their dearest rights. In these circumstances, a particular family, in point of rank belonging to the second grade of nobility, and in point of character and intelligence second to none in the sect, conceived the idea of securing some sort of protection from England for the whole community. This design came to our knowl-
edge near the beginning of the movement for individual protection already described. That was confined chiefly to the uninitiated, the leaders in this were from the initiated. The one who first proposed it was of that class. In carrying it forward he was indefatigable, not only laboring to commend it to his countrymen, but he travelled also as far as Constantinople and Malta, in pursuit of it. He is now no more; but we shall not soon forget the gentleness of his deportment and warmth of his friendship in private, and the unaffected dignity of his countenance and person, as he took his place in our congregations on the Sabbath. He was the most interesting Druze we have known. This part of the Druze movement had also a religious aspect; for it was only upon a proposed profession of the protestant religion that they based their expectation of protection from England. It was this that made it of interest to us as missionaries. For they knew that we were neither political agents nor Englishmen; yet as teachers of the protestant religion, it was natural that our acquaintance should be sought, and our instructions received. Thus we found ourselves in such a peculiar connection with the sect, that in our journeys among them, the initiated were the first to receive us, and our stopping places were their sacred temples. There was also connected with this part of the movement a desire for schools, which was diligently fostered by the family already alluded to.

3. A third aspect of the movement among the Druzes was connected with a desire to regain their political ascendancy. The general revolution in Syria, by which the government was transferred from Mohammed Ali to the Sultan, brought about a great change also in the internal affairs of Lebanon. The governor of the mountains, whose power had reduced them so low, was banished, and their great sheikhs, some of whom had been in exile for seventeen or eighteen years, returned and resumed their authority as feudal lords of the sect. These were strangers to the movement, which in the meantime had taken place among their people in favor of protestantism. Yet the idea of English protection was seized with avidity; and in connection with it, they were willing to countenance schools, both among the common people and the nobility. That they would, in this connection, manifest the same favorable inclinations towards our religion, as their countrymen had done, it was natural for us to expect. But we are obliged to say, that in our intercourse with them, during the past summer, we saw nothing of it. And throughout the sect, either because the necessity of protection in which it originated had ceased, or from a spirit of conformity to the will of their leaders, which, with the Druzes, is very strong, the disposition to inquire on the subject of religion very much decreased. The desire for schools, however, was evidently stronger and more extended than ever before, both among nobility and common people. Yet this, we at length perceived, was rather countenanced by the high sheikhs in others, than entertained heartily by themselves. In a word, it became evident, that protection of trade and schools was not the great thing they desired from the English. And when they became satisfied that no aid was to come from that quarter to assist them in regaining their political ascendancy, they took their own independent measures to accomplish the object. And at length, to secure themselves in the position to which the war that followed raised them, they applied to the Turks for that for which they had looked to the English in vain. Two or three of our schools were broken up in consequence, and Mohammedan teachers scattered among the people. But this political ruse of the high sheikhs, we have reason to believe, had not the approbation of the more sensible of the people. And they have now their reward. For the favor shown them by the Turks proves to have been only a bait held out to catch them; and they have been caught. Almost every one of them is now under arrest at Beyroot.

Such is a brief history of our intercourse with the Druzes. In reference to it, we need only add, in justice to the Druzes, that in every instance
where their disposition to cultivate friendly relations with us has been checked, it has been owing to imminent danger of oppression and persecution."

Let us now look at our present position.

"1. By the recent civil war, the power of the Maronite patriarch, which has always presented the greatest obstacle to our labors, of any thing in the country, has been, at least for the present, destroyed. That he will regain some of it, we do not doubt. But it seems hardly possible that he should rise to the position from which he has fallen, and possess again the power to persecute as he has done.
"2. The power of the high sheikhs, whose intrigues and political designs have of late interrupted, in a great measure, our labors in the mountains, has apparently fallen. And thus we are left again to have direct intercourse with the same class of the people that in former years have so earnestly sought our friendship.
"3. Among them our acquaintance has now become very widely extended. And this acquaintance is of such a nature that we are universally looked upon as friends; so that wherever we go, we have free access to them.
"4. This access is to a people with whom the choice of religion is voluntary. The Druzes are the only sect in the country, among whom birth does not bring the obligations of membership. Their covenant of admission requires that the candidate be in possession of soundness of mind and body, and that it be adopted with an entire freedom of will; or else it is not valid. The consequence is, that more than half of the community have never adopted the profession, and are, strictly speaking, members of no sect.
"5. An impulse in favor of schools has now been extensively given, and in favorable circumstances, we could doubtless establish them in very many places.
"Among such a people thus situated, we should consider ourselves justified in establishing a station, even did no religious inquiry exist among them. How much of this there is now, we are unable to say; recent events have to a great extent concealed it from us. Yet, though it be now dormant, we are not without hope that it may be awakened, and under proper instruction, lead to a saving knowledge of the truth.
"Still, we do not conceal from ourselves, nor would we from you, the existence of obstacles which may hinder the success of the contemplated station, and perhaps even prevent its establishment.
"1. The present unsettled state of the mountains may lead to disturbances which will render a residence there wholly unsafe. Since the arrest of the sheikhs, the Turkish authorities have taken such a course, that their designs remain wholly unknown. And what will be the result of the present position of things, we feel entirely unable to conjecture.
"2. The jealousy of the Turkish authorities may present a serious obstacle. They are now excessively jealous of foreign intrigues. And after all that has happened, the pasha who governs the mountains might easily suspect our operations of political designs, and arrest them at the outset. Yet we hope, by seizing a proper opportunity for entering upon our labors, and by adopting such principles to guide us, as shall direct us clear of all just grounds of complaint, to escape such an evil. At any rate, in view of the present attitude of the Druzes, and the expectations that have been raised at home, we could not do otherwise than make arrangements to labor among them, even at the risk of detaining at Beyroot through the year, the brethren set apart for that field."

The fact is not to be denied, that the circumstances of this mission, at the present time, are such as to be very trying to the
faith of the Board and of the mission itself. Some of the younger missionaries write under feelings of great discouragement and apprehension, in respect to the course of events in Syria and the results of their labors. In addition to the perpetual change, to which every thing around seems subjected, the grand evil that will necessarily embarrass the system of raising up a native ministry and bringing it into active usefulness, has become painfully apparent in this mission. The Committee refer to the mercenary influence of giving employment and support extensively to those who become converts. This is an evil which it will require the exercise of great wisdom and piety in all the missions to prevent from resulting in disastrous consequences. There was probably some error in this respect, in the early period of the Syrian mission, arising from inexperience, which the grace of God may enable the missionaries to guard against hereafter.

Another difficulty, involving considerations of the deepest interest, is thus stated by a member of the mission, in a recent letter. He says, "It is our duty to imitate the example of the apostles, preach the gospel to our fellow men wherever we have opportunity, and endeavor to bring them to an acquaintance with the truth, and to a renunciation of their errors and sins; and for the rest, to have faith in God, and commit all temporal results to Him. This seems to me the true missionary platform. But before applying its doctrines to this field, let us look for a moment at the amazing difference between our position and that of the apostles. They bore the brunt of every persecution. The boast of the apostle was—'I more, in labors, in stripes, in prisons, in deaths.' The disciples were animated to cheerful endurance by the example of their leader and teacher, and their warm sympathies clustered around him in his greater perils and trials. With us, the case is directly reversed. We are protected, we are supported. Our converts must bear the burden alone. And shall we, secure in the possession of comforts, to which the poor people around us in their prosperous days would not aspire—shall we call on them to suffer and starve, by identifying their faith with ours? The sympathies of men must flow in a different channel, before we meet with a response to such an appeal." Though the conclusion to which this writer comes, is by no means sustained by the experience of some other missions not very differently situated, the suggestions which he makes demand the prayerful attention of missionaries and of the churches.

Meanwhile missionaries and their directors and patrons are gaining useful experience. They are learning the will of God in respect to the manner of doing his work. The only rule we can follow, is to do the will of God, from year to year, as we learn it from his word and providence. This we have aimed to do,
though doubtless with many shortcomings, and with errors both in theory and practice, for which we should humble ourselves before him.

The providential interpositions in behalf of this mission within the two years past, should animate our faith. How remarkable the preservation of the houses, printing establishment, library, furniture, and other property of the mission, in their exposed situation during the bombardment of Beyroot in the autumn of 1840! At that time, too, how full of hope was the Maronite patriarch, that he should domineer over the whole of Lebanon, and expel our mission from the country! His intrigues had drawn from the Turkish government a declaration to our Minister resident, that the American missionaries would not be protected by the Porte, and from the Minister a declaration, under a mistaken apprehension of the extent of his official duty, that he had no power to protect them; and for a time also, it seemed as if a great protestant power, deceived by papal influence, was bent on building up the Maronites at the expense of the Druzes. This latter evil was, in the providence of God, of but short duration; but the mission was never more evidently in danger, than after the termination of the war of the allied powers. It seemed as if the patriarch was then to carry all before him. Just then the Druzes, impelled by desperation, rose in arms and broke down his power; and meanwhile, as it is understood, our own government instructed its Minister resident at the Port to extend the same protection to missionaries as to merchants and travellers. “It is better to trust in the Lord than to put confidence in princes.” What he designs to permit in future, it is not for us to know at present, but it would be ungrateful to indulge in unbelieving fears.

Mr. Thomson has forwarded statistical information concerning Syria, which his opportunities and means for collecting facts of this sort have probably rendered as correct as the case will permit. Leaving out of view the district of Adona, which does not properly belong to Syria, he estimates the entire population at a million and a quarter; to which perhaps a hundred thousand wandering Arabs should be added.

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<tbody>
<tr>
<td>Moslems</td>
<td>565,000</td>
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<td>Armenians and other sects</td>
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<td><strong>Total</strong></td>
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The Moslems are found everywhere, excepting Lebanon and the large mountainous region of the Ansareea. The orthodox Greeks exist also in every part of the country. The Druzes occupy Lebanon, particularly the southern part of it, and Anti-Lebanon; also a district in the Haouran, another in the pashalic of Aleppo, and a few thousands reside in Damascus and the vicinity. The Ansareea occupy the large and fertile region north of Tripoli, and spread over mountain and plain all the way round the head of the sea to the plain of Adona. The Maronites reside in Lebanon, about two thousand in Aleppo, a few in Damascus, and a few in other places. The Greek Papists are confined chiefly to Aleppo, Damascus, Beyroot, Sidon, and villages in Lebanon. There are, however, a few in the Haouran. The Armenians reside chiefly in Jerusalem and within the pashalic of Aleppo. They increase along the northern frontier of Syria. The Jews reside in Jerusalem, Hebron, Tiberias, Damascus, and Aleppo, with small communities in some other cities. The Matawales are Shiites, or disciples of Ali. That sect is here quite insignificant for numbers compared with the other Moslem sect, the Sonnites, or followers of Omar.

An extended view of Aleppo as a field for missionary labors, was given in the Missionary Herald for June last. The station commenced there by Mr. Beadle, has been discontinued. The mission at one time proposed having a station at Bethlehem, but for various reasons the Committee have doubted the expediency of the measure. Even Jerusalem does not appear to be a sphere of great usefulness at present. Ten small schools are supported by the mission, containing 245 males and 42 females; in all, 287. Nine of these schools are connected with the station at Beyroot; the other is at Jerusalem. In the families of the missionaries, there are eleven female boarding pupils. The seminary at Beyroot has twenty-two boarding scholars, and as many more day scholars—forty-four in all. There is to be a preparatory school.

The printing in the year 1841, amounted to 636,000 pages, nearly half of which were portions of the sacred Scriptures. The books and tracts distributed exceeded nine thousand; and nearly eight thousand of these were distributed at Beyroot. Less than five hundred were circulated from Jerusalem. The number of pilgrims was unusually small. The printing office was opened about the 1st of July, 1841, after having been closed since March 20, 1831. The printing from the beginning, amounts to 3,087,000 pages.

The mission, in the report they make for the year 1841, say all that is necessary in relation to their preaching and the state of their native church.
"Our English service at the American consulate, has been more numerously attended than during any previous year of the mission. Part of the time the presence of many of the British officers and soldiers rendered our place of worship quite crowded, and imparted an unusual interest to our small congregation. The Arabic service has met with various interruptions during the year, partly from the very disturbed state of the country; partly from the long quarantine on account of the plague; and partly from the absence of all the mission during the summer, while prosecuting our labors among the Druzes. We may safely say that the past has been a year of unparalleled distress and distraction of mind, both to the mission and to the poor people of this country. It is a cause of deep lamentation, though not at all surprising, that the public mind has been almost wholly engrossed by political and social calamities. The same causes must produce the same results in all countries; and while we mourn over this sad desolation, we see nothing in it that ought to discourage our hearts. When permitted to continue our public worship for any length of time, the attendance has been good, and the attention to the preached word very gratifying. We feel constrained, however, to mourn the absence to a great degree, of that influence of the Holy Ghost, which renders the preached gospel a savor of life unto life. Such a result, at the close of a year, demands a strict and solemn review, and a close examination into the cause of the absence of spiritual influences. We ought not and dare not rest satisfied in such a languishing state, and we feel called upon to bring all the tithes into the store-house of the Lord and prove him, if he will not pour out such a blessing that there shall be no room to receive it.

"We have recently set apart one of our number to hold the relation of pastor to our small church. It is not intended by this arrangement to relieve the other members of the mission from the ever pressing obligation to preach the gospel in season and out of season; but merely to secure thereby that special pastoral care for our small flock, which they greatly need. Our church has suffered much in the general confusion and disorganization of the country. The love of some has waxed cold, and some have been fatally entangled, we fear, in the snares of the devil. Over such we are called to mourn, and for their restoration it is our duty to labor and pray day and night. May we prove good and faithful shepherds, watching for souls as those who must give account; making straight paths for our feet, lest that which is lame be turned out of the way, but rather that it be healed; looking diligently, lest any man fail of the grace of God, lest any root of bitterness springing up trouble us, and thereby many be defiled. We would also urge upon all our friends to pray for the literal peace of our Zion. While civil war, with all its train of calamities, rages around us, every good work must languish. It is the hour of darkness and Satan's opportunity to lead unwary souls in the paths of spiritual death. Iniquity comes in like a flood. May the Lord lift up a standard against it."

Doct. and Mrs. DeForest arrived at Beyroot in the latter part of the month of March. They went by way of Paris, where Doct. DeForest, at his own private expense, availed himself of the medical advantages afforded by the hospitals in that city.

The mission has been subjected to some afflictive bereavements. The death of Mr. Hebard, at Malta, was mentioned in the last Report. On the 26th of October, Mrs. Wolcott was removed by death, after a painful illness of three days. The last speech that was audible on her tongue was, that Jesus was the only portion of her soul. Another, the wife of the Rev. Eli Smith, was removed by a longer sickness on the 27th of May, a year and one month after
entering on her missionary labors. Her closing scene was of a very interesting character, and one of her last efforts was to assure her afflicted husband, that she did not regret having come to Syria, even though it were but to die. It should be added, that neither of these deaths was attributable to the climate, or to any thing peculiar to the missionary life. Mr. and Mrs. Bird, owing to the continued indisposition of the latter, have asked and received a release from their connection with the Board.

By the mail, which brought tidings of the death of Mrs. Smith, the Committee were informed that the Turks had imprisoned the principal Druze sheikhs, while Albanion troops were daily arriving at Beyroot, destined, as it was supposed, to fall upon and disarm the mountaineers. On all hands there were suspense and anxiety. The intercourse of the missionaries with the Druzes was almost entirely suspended, and a dark cloud seemed, for the time, to be hanging over that unhappy country.

MISSION TO THE NESTORIANS OF PERSIA.

OOROOMIAH.—Albert L. Holladay, James L. Merrick, Willard Jones, William R. Stocking, and Austin H. Wright, M. D., Missionaries; Edward Breath, Printer; Mrs. Holladay, Mrs. Merrick, Mrs. Jones, and Mrs. Stocking.—Twelve native helpers.

In this country.—Justin Perkins, Missionary, and Mrs. Perkins.

(1 station; 6 missionaries—one a physician, 1 printer, 5 female assistant missionaries, and 12 native helpers;—total, 24.)

In a mission so secluded from the world as that among the Nestorians who reside along the eastern base of the Koordish mountains, we ought not to expect much variety of stirring incident. Moreover the communications the past year from the mission have been less abundant than usual, owing to the absence of the oldest member during the greater part of the year. Mr. and Mrs. Perkins, finding a sea voyage necessary for the recovery of her health, left Ooroomiah July 5, 1841, and arrived at New York on the 11th of January, just in time to be present at the special meeting of the Board in that city. The passage from Smyrna was 109 days, and much solicitude was felt for their safety before their arrival. They were accompanied by Mar Yohannan, whose desire to see this country was so great, that he could not be dissuaded from coming. None of the missions of the Board being authorized to afford facilities for travelling in such cases, the bishop met his expenses as far as our shores, from his own private resources. Since then, for the most part, they have been defrayed by the Board. As the early friend and constant helper of our brethren who are residing among his people, and as a representative of one of the most interesting branches of the ancient church of Christ—interesting as well for its past missionary enterprise, as for its present
NESTORIANS.

comparative purity in rites and doctrines,—he has been received with fraternal and Christian feeling by the Board and by this religious community, and his visits to different parts of the country, in company with Mr. Perkins, have been the source of pleasure and usefulness.

The missionaries at Ooroomiah continue to labor harmoniously with the ecclesiastics. Their opportunities for preaching are more numerous than they have strength to meet. Accordingly Mr. Stocking, being evidently called of the Lord 'to take part in this ministry,' was ordained by the clerical members of the mission, on the 31st of March, 1841. The missionaries say:

"The ordination services were performed in the Nestorian church (St. Mary's) in this city, to the use of which we were welcomed by the Nestorian bishops. The occasion was rendered peculiarly interesting by the presence and serious attention of a crowded Nestorian audience, who, at the close, advanced individually and kissed Mr. Stocking's hand, as a recognition of the validity of his consecration; while the venerable mar Elias kissed his head, as a token that he also welcomed him as one worthy and duly authorized to break the bread of life to his people."

The fact that the Nestorians cheerfully permitted the ordination to take place in one of their churches, and manifested so much interest in it, is an evidence how little sectarian or ecclesiastical jealousy prevails among the priesthood or the people. Of this fact we have also had very gratifying evidence in the bishop of that church, who is at present among us.

A single extract from Mr. Stocking's journal presents the necessity there is for the faithful exhibition of the fundamental doctrines of the gospel among the Nestorians:

"On my way to Geog Tapa for preaching, I gave priest Abraham some account of the Sandwich Islands, and the remarkable success which has attended the efforts of the missionaries to enlighten and Christianize that people. He replied that there was much, both in practice and doctrine, in their church, calculated to hinder the gospel of Christ. And I will make known to you some things that have occurred of late. 'At the last Thursday evening meeting,' he remarked, 'you preached on justification by faith, and attached no real merit to works in procuring pardon and salvation. From that time till now,' said he, 'we have had many warm discussions among ourselves on the views you presented. Some said you was aiming a blow at our melpanas (teachers,) for they have taught that prayers for the dead are efficacious, that almsgiving and fasting have a virtue in themselves as well as the sacrifice of Christ. I, on the other hand, maintained that your views were scriptural; that every thing was proved by the Scriptures; and that they were sufficient. On my declaring this, the bishops and the others became angry with me, and were on the point of striking me. I told them they might strike, but I should adhere to the Bible, even to my blood. They then threatened writing to the patriarch to have me excommunicated from the church.' The priest remarked further, that he had withstood their views, quoting the Bible in favor of the truth. He then observed that they had not begun to understand the Bible till about two years
since; that very much in their books was decidedly against it. He then enumerated several things, as invocation to the saints, prayers and sacrifices for the dead, and some other things founded on the teachings of men and ignorance of the word of God."

The members of the Board and the churches will have need to remember this mission and the kindred mission in the mountains in their prayers, that grace and wisdom may be given to avoid those serious evils, alluded to in the Report on the Syrian mission, which are inseparable from the only method yet discovered for rearing an efficient native ministry for preaching the gospel. Taking into view the selfish, mercenary nature of man, even when sanctified in part, and the little restraint that is put on these principles in Asiatic society, how great the risk in countenancing the hope of employment and reward among the ecclesiastics; and yet how impossible to accomplish our object without doing this! The danger and difficulty will be greatly increased, of course, should another and rival sect enter this field, and especially one that would not be scrupulous in counteracting our influence. The Lord forbid that any should do this, who bear the name of Protestants.

The mission has seven places for stated preaching. The seminary has 46 pupils, of whom 18 are females. The free schools are 20 in number, in as many villages, all taught by priests or deacons. They contain 470 pupils, of whom 40 are girls. The whole number in the schools is therefore 516.

Sixteen hundred volumes were printed in the year 1841, and 3,600 tracts. The pages were 510,400. As the press arrived as late as Nov. 17, 1840, this is probably the whole amount of printing at the close of last year. The Committee have employed Mr. Hallock to cut a new font of Syriac type, under the superintendence of Mr. Perkins. It is to be conformed to the most approved written character, as was the Arabic type cut in Smyrna, and to be somewhat smaller than the one now in use by the mission, which was procured in London.

The plain of Ooroomiah is one of the most fertile and beautiful spots in the world. But its luxuriant vegetation subjects the inhabitants to fevers and opthalmia at certain seasons. To escape the influence of the malaria, the missionaries built sleeping chambers on the tops of their flat-roofed houses. But this precaution not being effectual, though it was useful to some in the mission, a desirable spot for residence in the hot summer months was obtained in the elevated village of Syr, about five or six miles from the city of Ooroomiah. Here rooms were built sufficient for two families, which, as a defence against any sudden incursion of the Koords, were surrounded by a strong stone wall. The effect of a
removal to Syr in the unhealthy season, has been found very salutary.

The Committee stated in the last Report, that they had decided against continuing a distinct mission for the Mohammedans of Persia, and that Mr. Merrick had been authorized to join the Nestorian mission at Ooroomiah. He has borne the sacrifice of feeling involved in this measure in a Christian manner. The Mohammedans will naturally continue to claim some part of his attention. The manuscript copy of Mr. Merrick's "Life and Religion of Mohammed" has been received by the Committee, but the pecuniary state of the times will prevent the booksellers from undertaking its present publication.

MISSION TO THE INDEPENDENT NESTORIANS.

Abel K. Hinsdale and Thomas Laurie, Missionaries; Asaiah Grant, M. D., Physician; Mrs. Hinsdale and Mrs. Laurie.

(2 missionaries, 1 physician, and 2 female assistant missionaries;—total, 5.)

Messrs. Hinsdale and Mitchell left Beyroot, with their wives, in an Austrian brig on the 24th of April, 1841, and arrived at Alexandretta on the 30th. Thence they proceeded to Aleppo, and arrived on the 8th. They did not leave Aleppo till the 28th, and adventuring so late in the season across Mesopotamia, considerable anxiety was felt on their behalf by their friends who were more experienced in traversing these countries. The route, however, has been one of the great highways of nations from the earliest times, and is still.

"About three hours from Aleppo," says Mr. Hinsdale, "we passed several mud villages, in appearance resembling a collection of hay stacks in America, the upper story being conical and about the size that our farmers make their stacks of hay. We halted on the banks of the Kowaik. Here we were joined by a company of pilgrims, twenty-five or thirty in number, who were returning from a visit to the 'Holy City,' and were our fellow travellers as far as Diarbekir. Some of them were travelling on foot, others who were able to procure them, riding horses, mules, or donkeys. Aged women, whose strength seemed nearly exhausted, were returning from a tour of four or five months, doubtless congratulating themselves that they had purchased a clear title to eternal life by visiting the scenes of our Savior's sufferings, and paying their adorations to those consecrated places."

They went by way of Orfah, (which is the name now given to the far-famed Edessa,) Diarbekir, and Mardin; and appear to have been singularly favored, during most of the way, in freedom from exhausting heats and exciting alarms. Mr. Hinsdale says their health was good until they reached Mardin, about midway
between Diarbekir and Mosul. He says, too, that the weather was very comfortable till after they passed that place—cool enough for comfort at the time of day they travelled, usually making it necessary to wear overcoats for two or three hours in the morning. While at Aleppo, Mr. Mitchell had a slight attack of fever and ague; but after a few days, he was so far restored, that it was thought the journey would be beneficial; and, after being on the way two or three days, he appeared perfectly well, and continued so till the 19th of June, after passing Mardin. Then being overtaken with a shower, he had a slight chill, which was repeated three days afterward. On the 25th, without any apparent disease, he lost the use of his reason, and from that time, without pain, he drooped away like the withering of a plant, until two o'clock on the morning of June 27th, when he died. The sudden and early death of Mr. Mitchell was not owing to fatigue; for the journey was comparatively an easy one, and there was no undue haste in prosecuting it. It was not owing to the heat of the climate. Nor was it owing to a want of acquaintance with travelling in those parts, or medical advice. At Aleppo they had the attention of a good physician, and on the journey had the assistance of a fellow traveller, who, in addition to considerable medical knowledge, had the advantage of having travelled extensively for seven or eight years in Western Asia and Africa. It was rather one of God's inscrutable providential dispensations, by which he would teach his people that their strength and their hope are in him.

Grief and fatigue occasioned Mrs. Mitchell to be taken suddenly ill three days after the decease of her husband. She was carried in a palankeen to Mosul, three days distant, where, on the 12th of July, less than a week after her arrival, she died. Mr. and Mrs. Hinsdale suffered by the watching and fatigue to which they were called in administering to their dying associates. Indeed the arrival of Doct. Grant at Mosul, on the 25th of August, was eminently seasonable in relation to Mr. Hinsdale, as he was then suffering from a dangerous relapse of fever.

It was stated in the last Report, that Doct. Grant left this country on the 1st of April, 1841, on his return, going by way of England. He hoped to overtake Messrs. Hinsdale and Mitchell, but hearing at Constantinople that they would probably be detained at Aleppo; he determined to go by way of Trebizond and Erzeroum. He reached Erzeroum on the 12th of June. Going thence on the 22d by way of Van, which he entered July 1st, he took the shortest route to the country of the Independent Nestorians. On the 8th he was at Julamerk, where he was received with no less apparent cordiality than in former times. The journal of this his third visit to this singular region and people, may be found in the Missionary Herald for June and July.
Mosul must at present be regarded as a temporary out-station of the mission to the Independent Nestorians. It is so situated that it may be necessary to regard it as common ground for the mission of the Board to the Nestorians, and that of our Episcopal brethren to the Jacobites.

In November, when Mr. Hinsdale had recovered strength so far as to be able to travel, he and Doct. Grant made a short tour among the Yezidee and Nestorian villages lying nearest to Mosul. The journal of this tour is in the Missionary Herald for August.

These brethren unite in calling for an increase of their number. There will be many privations and hardships, and some personal dangers; but what other reason can be assigned why we should stand aloof from the Nestorians? The country, too, is swarming with papal emissaries, who have serious designs upon the Nestorian people, and shall we have less courage and enterprise than they? The Rev. Thomas Laurie and wife embarked for this mission in the barque Susan Jane, capt. Fletcher, on the 29th of July. They are expected to go by way of Samsoon and Tokat, and the Committee hope they may reach Mosul in the autumn.

BOMBAY MISSION.

BOMBAY.—David O. Allen and Robert W. Hume, Missionaries; Mrs. Hume.
MALCOLM-PETH.—Allen Graves, Missionary, and Mrs. Graves.
(2 stations; 3 missionaries, and 2 female assistant missionaries;—total, 5.)

The stations in the mission to the Maharrattas being so remote from each other, it was inconvenient and expensive for the missionaries to meet for business. The Committee have therefore divided the mission into two—called the Bombay and Ahmednuggur missions. The former has the printing establishment under its care, and the latter the seminary. The two missions date their separate existence from the 1st of January last.

The printing during the year 1841 in Maharratta, amounted to 50,500 copies and 2,644,000 pages. The number of distinct pages of matter was more than a thousand. The amount of Maharratta printing from the beginning, including that of 1838, in which year 1,470,300 pages were printed, is therefore 32,139,987 pages. Mr. Webster, the printer, has been recalled by the Committee, and has reached this country with his family.

The schools at the Bombay station are ten in number, besides a family boarding-school, and contain about 400 pupils. The natives call frequently for tracts. When the missionaries go into the city they are generally listened to with respect, and find some willing to hear their message. The native congregation numbers
about 250. Two were admitted to the Bombay mission church during the year 1841. The health of both Mr. and Mrs. Graves is feeble. Mr. Graves's adult hearers are from ten to thirty or forty. He has received two members into his church, but had experienced severe trial in the conduct of some of the members.

In a tour, which Mr. Hume performed in the Southern Concan, the Jews came to visit him in considerable numbers, asking for different portions of the Scriptures not in their possession. He says:

"They are an interesting part of the community, ever disposed to greet the missionary and to receive his tracts and Scriptures. They told us that before the missionaries came and distributed the Bible among them, they were much like their heathen neighbors; but that now they have put away all heathenish practices. It is the prevailing opinion that the Israelites in this region are descended from the ten tribes. They do not acknowledge the name of Jews. They call themselves Beni Israel, that is, the children of Israel. The name Judah is not in use among them."?

The following table of Mahratta books and tracts in use by the mission has been received by the Committee the past year. The books are thirty-six in number, and are bound in twelve volumes:

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<tr>
<td>First Book for Children,</td>
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<td>Messrs. Nichols and Hall</td>
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<td>Mr. Hall, enlarged by Mr. Allen</td>
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<tr>
<td>A help in acquiring the Eng. Language,</td>
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<td>Easy Lessons, with Dictionary,</td>
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<td>History of our Savior,</td>
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<td>Child's Book on the Soul, 1st part,</td>
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<td>Summary of the Scriptures,</td>
<td>Mr. Allen, originally Mr. Newell</td>
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<td>On the Worship of God,</td>
<td>Messrs. Hall and Allen</td>
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<td>Three Worlds,</td>
<td>Mr. Hall</td>
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<td>Good Tidings,</td>
<td>Mr. Newell</td>
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<td>Prayer (for children),</td>
<td>Mr. Allen</td>
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<td>Mr. Allen, (an abridgement of the 'Summary, &amp;c.)</td>
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<td>Scripture Doctrines,</td>
<td>Mr. Allen</td>
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<td>History of Joseph and his Brethren,</td>
<td>Mr. Bardwell</td>
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<td>The Trial of false Gods, &amp;c.,</td>
<td>Mr. Nichols</td>
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AHMEDNUGGUR MISSION.

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

SEROOR, on the great road from Ahmednuggur to Poona, 28 miles from Ahmednuggur.—Ozro French, Missionary, and Mrs. French.—One native helper.

JALNA.—One native helper.

In this country.—Sendol B. Munger, Missionary, and Mrs. Munger.

(3 stations; 4 missionaries, 1 teacher, 6 female assistant missionaries, and 4 native helpers;—total, 15.)

This mission has its field in the Deccan. Jalna is in the territory of the Nizam, one of the ‘protected states,’ under the government of a Mohammedan prince. Mr. and Mrs. Munger, who resided at this station, are now in this country, with the approval of the Committee, on account of the protracted ill health of Mrs. Munger. They arrived June 9th. There is some doubt in the mind of the Committee about the expediency of the Board’s having a mission (for such it ought soon to become, in case the station is continued) in the Nizam’s country. At present the station is looked after by a native helper, and is occasionally visited by a missionary from Ahmednuggur. While performing tours in the autumn of 1840, Mr. Munger distributed 4,675 copies of Scriptures and tracts, containing nearly 200,000 pages.

Seroor is a new station, situated on the great road from Ahmednuggur to Poona, twenty-eight miles from the former place and forty from the latter. Its population is about 6,500. The brahmins have less influence there, than in many other places. Mr. French removed his family to Seroor on the 21st of May, 1841, and regards his prospects as favorable. There are villages large and small in the neighborhood. The mission church at Ahmednuggur, at the close of 1841, consisted of fourteen members. Two had died in the faith during the year, and six had been received on profession—one the wife of Haripunt, the first brahmin convert at Ahmednuggur, herself originally a brahminee. The average congregation at this station, is 250.

The seminary contains 76 pupils and the boarding-school for
girls 37; and there are six free schools for boys containing 210 pupils, and three for girls containing 58. There is also a preparatory school containing 25. So that the whole number of pupils at the Ahmednuggur station, is 436.

On the great point,—the reception which is given to their message,—the brethren remark as follows:

"The people generally have listened to the gospel message with more interest than we have usually seen exhibited. The knowledge of Christianity which they already possess, and especially their knowledge of some individuals who have become Christians, lead them to give a more attentive ear to the missionary and to understand his instructions better, than would otherwise be the case. There is too a growing feeling on the part of those who desire to oppose Christianity, that they cannot gainsay or resist the arguments in favor of it; and they prefer to remain silent, rather than engage in vain efforts to support the absurdities of Hindooism by argument. They accordingly shrink from open collision with the missionary, and allow the common people to listen quietly to his instructions. This is a great point gained: for nothing is more discouraging to one endeavoring to make known the truth, than to see all his efforts completely frustrated by the opposition or raillery of one or two wicked brahmins. Such things often occur: and at such times if ever, the missionary feels his own weakness and need of Almighty aid. He then sees the power of that depravity which nothing but the Spirit of God can remove. He finds himself in the same situation in which the Savior was often placed, in his discussions with the Pharisees and bigoted Jews, who would not come to him that they might have life—who would not believe. We are glad to say, however, that such things occur more rarely now than heretofore; and those who do begin to oppose or rail soon retire from the field, as if conscious that even with such weapons they cannot maintain their unrighteous cause. This remark applies particularly to places repeatedly visited."

They add:

"We are now beginning to derive great assistance from our native converts in preaching the gospel in the neighboring villages—and whenever we have occasion to make tours. On a tour one or two of them always accompany us, and their efforts to bring the people together, and to impart instruction to them, render our own labors very much more profitable, than if we went alone. Not only so, we often send out two of them together to villages in the vicinity, to spend a day or two in making known the truth and in distributing religious books, and they often return with cheering accounts of the success of their efforts."

Again:

"In December last one of our number spent a few days in a neighboring village with his family, and there every day while he remained, he had a daily congregation of mahars to listen to the truth. They met in the evening after returning from their work, and seemed happy to sit an hour and listen to the preaching of the gospel. They would frequently ask questions as to particular points, showing a desire to know the truth; sometimes these questions would be as to the propriety of some of their customs and observances, and when any thing wrong was pointed out to them, they appeared interested to hear and free to confess whatever was shown to be improper.
The women also came in great numbers to the tent to receive instruction from the wife of the missionary. When it became necessary for us to leave them, they expressed a desire that we should come often and teach them more about these things. We hope to be able to adopt this plan more than we have done; to occupy a village for some days, having as much intercourse with the people of the village as possible, and making excursions to the small villages in its vicinity as may be convenient; and repeating these visits to particular places as often as circumstances will allow. One of our number should be constantly engaged in this work, and when the season is favorable for travelling, we think that only one or at most but two of us should remain at Ahmednuggur, while the others should be scattering the seed of the word in the adjacent villages.

In view of the field thus open to us and of the encouraging prospects presented for laboring in it, in view too of the native help raised up in the providence of God for our assistance, we cherish strong hopes of being able to pursue the work of preaching the word to a much greater extent, and with much more success, than ever before. With our present native helpers, three missionaries can now labor in this field to very much greater advantage than when we had but one. Operations here we can commit to their charge when we leave the station, and at the same time we can take one or two with us to assist in proclaiming the gospel. Could we have two or three missionaries sent to strengthen us, we could find abundance for them to do. Indeed we see not how we can fully occupy this field without this amount of help."

The Mahars are thought to be the original inhabitants of the country. Like the hill tribes, who are confessedly aborigines, they have not the obstacles in the way of their becoming Christians, which the religion of the brahmims throws in the way of the higher castes. One extract more will be made from the report of the Ahmednuggur station:

Besides the brahmims there is no class of Hindoos which affords so many religious teachers, or gooroos, in this region, as the mahars. There are some noted mahar gooroos in this vicinity, who boast of thousands of disciples; while among the koonabees, or other higher castes, until you come to the brahmins, you find a gooroo but seldom. Many of these mahar gooroos are opposers of idolatry, and, discarding the Hindoo system of incarnations and the belief in the efficacy of pilgrimages and other Hindoo rites to secure salvation, maintain the doctrine of one invisible God, who alone is to be worshipped, and whose favor is to be obtained by inward meditation upon his character and perfections. Many mahars, on hearing us preach, have exclaimed that this was just the doctrine taught them by their own religious teachers; and it is only when we tell them of the Savior of the world, that they perceive the discrepancy of their system and ours; and even this does not appear to excite in them that opposition which it does in preaching to other classes of Hindoos."

The facts mentioned in the following quotation from a letter by Mr. Munger, may yet have considerable historical interest. He says:

"A gentleman at Jabbalpoor, 120 miles northeast of Nagpoor, is getting out from Germany some young men for the purpose of commencing labors, after the manner of the Moravians, in behalf of the tribe inhabiting the
hills in that vicinity. He is about commencing such a station near the source of the Narbudda river. This kind of missionary labor is gaining some repute in this country. There is a company of Germans, eighteen or twenty in number, under the direction of a Mr. Start, by whom they are mainly supported, laboring at Hajee-poor, near Patna, and vicinity. Of course, a large proportion of these are artisans. These are tokens of good for India."

MADRAS MISSION.

ROYAPOOUM, a northern suburb of Madras.—Samuel Hutchings, Missionary, and Mrs. Hutchings.—Two native helpers.

CHINTADREPETTAH, a southwestern suburb of Madras.—Miron Winslow, Missionary, and Mrs. Winslow.—One native helper.

BLACK TOWN, where the printing office is.—Phineas R. Hunt, Printer, and Mrs. Hunt.

In this country.—John Scudder, M. D., Missionary, and Mrs. Scudder.

(3 stations; 3 missionaries—one a physician, 1 printer, 4 female assistant missionaries, and 3 native helpers ;—total, 11.)

Doct. Scudder, finding no essential improvement of his health by a residence on the Neilgherry Hills where he spent a portion of the year, left Madras, with the advice of his mission and also of Docts. Birch and Sanderson, for the United States, in April last, and arrived in New York with his family in August. About the time of Doct. Scudder's departure, Mr. Hutchings, with the approbation of the Ceylon mission, removed to Madras for a period not exceeding two years, for the purpose of assisting the mission, and of carrying a Tamul and English dictionary through the press.

Mr. Hutchings took charge of the station at Royapoourum, and Mr. Winslow removed his residence to Chintadrepettah. At this latter station a beginning has been made in forming a female boarding school for girls of good caste. The school is in its infancy. Seven or eight pupils from good families have been connected with it, but only three can be considered as permanent members. The number of free schools connected with the mission is fifteen, containing 495 pupils, of which fifteen are girls.

The press has been in constant operation during the year. The whole number of pages printed in the Tamul language is 19,430,467; included in this aggregate are 8,000,000 pages of scripture, and 11,000,000 pages of tracts. The whole amount of printing in this mission from the beginning, is 53,150,467 pages.

Connected with the printing and binding department and the type foundery at Madras, there are sixty-five individuals in the employment of the mission.

Besides the receipts for January, which were included in the accounts of last year, the press has cleared to the mission by work done for different societies and individuals, $3,107 50.
The mission has four places of stated preaching, and two native assistants. The aggregate of the congregations at two of these places, is 550.

"I do not know," says Mr. Winslow, "of a more promising place in India for preaching the gospel, than Madras now offers. If there were a dozen missionaries able to preach in the native language, and they had as many, or twice as many, little chapels in places favorable for the natives to congregate, and occupied them alternately, or otherwise as they might agree, but frequently, each of them say two or two or three times a week, I believe they would have full congregations in most places at suitable times, and that, by the grace of God, there would ere long be a shaking in this great city. I never preached to better congregations of natives than I now do, or (except when there was a special revival) with more encouragement."

A piece of land has been purchased at Royapoorum as an eligible place for a chapel, and a subscription of about £1,500 has been obtained to aid in its erection. The building is to be sixty feet in length and twenty-six feet wide, with a small belfry at the front end. The corner stone was laid on the 3d of March, 1842, and in April following the walls were raised about two thirds of the height, and were in progress. Mr. Winslow, after his return from a tour in Bangalore, of which mention was made in the last Report, established an evening meeting at Royapoorum, in a bungalow on the premises of a very respectable native merchant, who had recently united with the church. The persecution which this meeting awakened, is thus described in the annual report of the mission for 1841:

"The Romanists immediately began to annoy us, and sent letters threatening our lives. They threw stones, both in time of meeting and at other times, at the family; set up a noisy meeting in the adjoining house, and disturbed us by offensive smelling lights and fire-works, as well as by the noise of bells and various instruments; and when this was stopped by the police authorities, they burnt the bungalow with the furniture it contained. All this persecution tried Ondatcheypillay very much; but I have reason to hope it was for the good of his soul. He has of late seemed quite in earnest in religion, as also his wife, who had formerly been a Romanist, and is one of those now admitted to our church. The schoolmaster, admitted from heathenism, has had some persecution to bear; but I hope may be enabled to persevere in following Christ. Five children were baptized."

At the communion in September, 1841, fifteen natives and one European woman were admitted to the church upon the profession of their faith. On this occasion, "a very respectable and comparatively large native congregation were assembled, consisting of heathens, Romanists, and some nominal Christians, who for two and a half hours were silent and attentive, while attending to the preaching of God's word and the ordinances of his house. With three occasional native communicants, there were in all at the table, twenty-six." At the communion in March, 1842, six
other adult natives were admitted to the church; making in all twenty-one natives received on the profession of their faith at the two communion seasons of September and March. The church now consists of twenty-eight members.

The only department of labor which remains for the Committee to notice, is thus described in the Report of the mission for 1841:

"Before Doct. Scudder left for the Hills, in April, he spent some weeks in tract and scripture distribution in Madras, on a plan similar to that pursued by him in the country, that of inviting the people to a central place, in different parts of the town, and of spending several hours a day in conversing with them and selecting those to whom distribution should be made. In this manner a large number of the 'Blind Way,' a stitched volume of tracts, and many portions of the Scriptures in Tamil and Telogoo, were distributed. Mr. W. gave some little aid in this, after his return from Bangalore in February, and he has also from Sabbath to Sabbath and week to week distributed in a similar manner, after preaching, whether at the station or in a school-room, these and similar books, with two or three thousand Tamil almanacs. In this way, although the distributions have been much less than when Doct. Scudder was able to spend three or four months in tours abroad for this express purpose, yet a great amount of truth has been sent forth on the printed page, during even the last year."

The following facts from the communications of Mr. Winslow are worthy of record, both as matters of history, and because of their bearing upon the success of Christianity in Southern India. Under date of August 21, 1841, he says:

"Strict orders have come from the Court of Directors and from the Supreme Government, for the withdrawal of all connection of the local government with the idolatry of the natives. Of course, some of the disgraceful scenes which we have been forced to witness, heretofore, will now cease. One great impediment to the spread of Christianity is removed."

April 22d, 1842, he adds:

"It is said that the supreme government at Calcutta, since the arrival of the new governor-general, are consulting on the expediency of introducing the Bible into the government schools, and that the design is favored by the directors at home. If so, and if Christianity is gradually taught in all the schools patronised by government, a great change will soon be manifest throughout the country. The schools are already in a great measure giving a lead to public opinion."

The mission close their annual report for the year with the following statement:

"The encouragements were never greater for our going forward and attempting to carry out the original plan of the mission, not only as to the press, but as to education and preaching. We need only men and money, and faith and prayer. The field is every where inviting. Yet at this crisis we are greatly weakened. May the Lord send us help from the sanctuary"
and strengthen us out of Zion. May he excite the beloved and favored churches of our native land to more self-denying zeal for the honor of the Savior among the degraded heathens, Mohammedans, Romanists, and Protestants who have a name to live but are dead, that they may be instrumental in turning many to righteousness and from the power of Satan unto God."

MADURA MISSION.

MADURA.—Ferdinand D. W. Ward, Missionary; John Steele, M. D., Physician; Mrs. Ward and Mrs. Steele.—Four native helpers.

MADURA FORT.—Robert O. Dwight, Missionary, and Mrs. Dwight.—Five native helpers.

DINDIGUL, thirty-eight miles northwest of Madura.—John J. Lawrence and Nathaniel M. Crane, Missionaries; Mrs. Lawrence and Mrs. Crane.—One native preacher and seven native helpers.

TEKUVANUM, twelve miles southeast of Madura.—Clarendon F. Muzzy, Missionary, and Mrs. Muzzy.—Three native helpers.

SEVAGUNGA, twenty-seven miles southeast of Madura.—Henry Cherry, Missionary, and Mrs. Cherry.—Three native helpers.

TEKUMULONGU, twelve miles southwest of Madura.—William Tracy, Missionary, and Mrs. Tracy.—Five native helpers.

(6 stations; 7 missionaries and 1 physician, 8 female assistant missionaries, 1 native preacher, and 27 native helpers;—total, 44.)

If we suppose a line drawn from the city of Madras across the peninsula of Southern India, to Cannanore, on the opposite coast of Malabar, the portion thus cut off in the South, including the island of Ceylon, will embrace the tract of country in which the Tamul language prevails. This language is spoken by almost every tribe in the various provinces of this immense tract. The missions established by the Board within the limits of the Tamul language are the Madras, the Madura, and the Ceylon missions.

The Madura mission embraces the four districts of Madura, Dindigul, Sevagunga and Ramnad. These districts, which together are called the "Madura Collectorate," contain an average population of 287,061, making a total of 1,148,244 souls. This whole section of country is, in "the strictest sense open to the reception of Christian truth and Christian teachers." Nothing but the want of pecuniary means and proper laborers prevents the establishment of schools and Christian institutions in almost every town, village or hamlet in the district. Mr. Ward, writing in behalf of the mission as late as January, 1842, says, "There is hardly a town or village of any consequence, from which we have not received formal requests, I had almost said entreaties, to send among them a teacher." Six large towns are mentioned, where ordained missionaries should be stationed without delay. Each of these towns is surrounded by villages from fifty to one hundred
in number. In these crowded villages not a Christian teacher resides. The heathen schools which exist in most of them, would pass at once into the hands of the missionaries, if such were there to receive and support them. In a map of the Madura mission, drawn from the most authentic sources and forwarded to the Committee from the mission, not less than forty places are put down, each of which is eligible for a station of from two to three families.

Nor is the Madura district, alone open to the missionary. In a joint letter of April 1, 1841, the mission say, a population surrounds us, who speak one language equalling more than one half of the United States. The whole field is open from one end of the land to the other. In city, town and country, the living minister will find the way prepared before him to preach the tidings of the Savior’s love, and to distribute all the tracts and bibles which the American churches will furnish.” With so “wide and effectual a door” open before them, the missionaries have repeatedly, during the year, uttered a loud call for help. On this point the Committee permit them to speak for themselves.

“The experience of five years has so augmented our knowledge of the destitution and real necessities of the district, and brought to light so many facilities for successful missionary operations, that if we have erred, it has been in too long silence, in too long neglecting to give you statistics, which would at one view lead you to see the necessity and importance of a large reinforcement to the mission.

“We see before us the city of Tanjore, containing, it is said, a population of fifty thousand souls, and within its walls there has for many years resided no missionary to tell of the glad tidings to the perishing, many of whose parents were once blessed with the presence and preaching of the devoted Swartz. The population of the district of Tanjore is 1,128,730. In that kingdom, so fertile that it has been called the Garden of India, there is but one missionary to 225,000 souls. Could the American church look upon that fair land, ‘where only man is vile,’ she would weep tears of compassion and send forth a great multitude to reap a glorious harvest. Contiguous to it is the district of Trichinopoly, containing 554,730 souls. From thence urgent appeals for missionaries have been repeated, but we have as often been under the painful necessity of saying we cannot send now. These appeals have been from public bodies, from villages, and head men. The only apparent obstacle, which has caused some of us heretofore to feel that it was inexpedient to occupy that field, is now removed by the hand of God. The district is ninety-six miles in breadth by sixty-four in width, and contains a population nearly equal to South Carolina. Gladly would we have complied with the request of the delegates¹ for 1840, had it been in our power. You will see our inability to comply with either their resolutions or the anxious solicitations of the people, from the following facts. Our present field of labor comprises the whole of Madura collectorate, containing the districts of Madura, Dindigul, Sevagungà, and Ramnad, together with Nattam, now included in Madura. These four districts contain an average population of 287,061. Total amount 1,148,247; which, together with a small part of Tinevelly, occupied by Rev. Messrs. Tracy and Muzzy, equals, according to the census of 1830, the population of the four states of Maine, New Hampshire, Vermont and Connecticut. The average
number of people to each missionary is 143,530, almost equaling, according to the census as given in Mrs. Winslow's Memoirs (the present census I have not yet seen,) the whole population accessible to our sister mission at Jaffna, with whose feelings and desires, not only the delegates, but each member of the Jaffna mission concurs, when they urgently appeal for a reinforcement of nine missionaries, which would give them thirteen laborers in the field and two in the seminary. Taking into account the three English missionaries, Jaffna would then have one man to each 8,434 inhabitants. Who that knows the toilsomeness of missionary labor will say this is too much? Though we think it not too much, we will not venture to ask it for this wide, waiting, and promising field. One man to each 8,434 would swell our appeal to 134 missionaries in this one collectorate. If such are our necessities, you will not think it strange that we have no man to spare for other parts of the country not less populous or promising. While we each have allotted to us over 140,000 souls among whom to labor, where is the man competent for the task already given him. Let it be remembered that this was once the seat and centre of Tamul literature, and of a Tamul world, according to Malta Brun, containing ten millions of souls. But this calculation is thought by some to be too high. Be it high or low, we present a field before the American churches, which, for facility in labor, extent of operation, and promise of success, is surpassed by none. We present it for her prayerful consideration. Would that I could present it in such a light that she could see it as it is.

"Does the church wish for new fields to be presented to their view in order to be excited to renewed vigor. If so, we will present as many such as she will send sons to occupy for years to come. Could she look upon these benighted millions hastening to the judgment, we confidently trust she would arise and resolve with united hearts, We will send the gospel; yea, by the hand of our own beloved pastors, who have broken to us the bread of life, will we send it; these will we send, and they shall be followed by the sons and daughters of the church, until India shall need no more to come from far to say, 'Know the Lord.' In view of our anticipated seminary, for which we have long had boys preparing, and many of whom are ready and waiting to enter; of the extent and facilities offered for the free and unobstructed labor of missionaries; of the many and repeated invitations from heathen and catholics for missionaries; and of the destitution of millions whom we cannot reach because of the fewness of our number, we cannot do less than ask for the remaining twenty of the twenty-seven missionaries requested in the appeal of 1835. May we not hope for that number? If not, we would joyfully receive as many as God in His providence may lead you to send.

Believing that there is not on the surface of our globe, among unevangelized men, a spot where the labor of the Christian husbandman is more needed than that which we are called upon to cultivate; and knowing that no obstructions here exist, except those which it is the object and aim of Christianity to remove, we send you this strong cry, Send us men! Crowds are thronging the way to death—eternal death! What are eight persons among 1,000,000 idolaters? Oh, do not turn a deaf ear to our call.

"It is also to be borne in mind that our mission is beginning to take rank and to exert an influence in this part of India. We are accordingly called upon to bear our part in the examination and revision of the Scriptures, in the preparation of books and tracts, and in such like pursuits, all of which require no little time and careful study and strength. We think that we speak advisedly, when we say that every member of the mission has as much to do at present as he ought to have in charge. Our hands are full, and yet we see much directly at hand to which we strongly desire to give our attention, while all around us the heathen are pressing on unprepared to eternity, and we are without the ability to instruct them as to the true way
to heaven. Are we not borne out in our request, that you send us as soon as possible, three ordained missionaries?

And now we leave the subject with you, and shall wait with anxiety to receive a reply. Can you pass us by? We cannot believe you will thus answer our request. Oh that we could take you to our boarding schools, our English school, our free schools, and to the villages under our charge. Oh that you could see the people. Truly you would feel for us, you would not cease to urge and plead with friends and all to whom the subject belongs, till you could say, The men whom you want are found; they are appointed; they have sailed. Do this, and in the behalf of the perishing we will thank you."

The call for twenty missionaries in the first of these extracts, and the still more earnest call at least for three in the last, were equally in vain. The Committee have not been able to add a single individual to the mission during the year. In the meantime the mission has been reduced in its numbers and weakened by disease. The Rev. Daniel Poor, one of the earliest missionaries of the Board, who has resided in the Tamul country for twenty-five years, and who since March, 1836, has been connected with the Madura mission, has during the last year returned to Ceylon.

Mr. and Mrs. Muzzy, who were mentioned in the last Report as residing on the Neilgherry Hills, on account of Mrs. Muzzy's health, were unable to return to the mission until the middle of December. Mrs. Muzzy's health, however, seems in a good degree restored by this residence of fourteen months on the Hills. The Committee are happy to acknowledge the kind attentions of Doct. Birch, surgeon in the Hon. Company's service at Ootacamund, and also of Doct. Sanderson, the assistant surgeon, bestowed repeatedly and with great cheerfulness upon those missionaries of the Board, who through failure of their health have been obliged to resort to the Neilgherries. The restoration of Mrs. Muzzy's health is to be ascribed, with the blessing of God, to the valuable services of these gentlemen, bestowed for a long time, and with a generous refusal of any compensation.

Doct. Steele, though gradually sinking under the progress of his disease, was able to perform his professional duties, besides acting as depositary and treasurer of the mission, until near the close of the year. He became, however, so weak and debilitated in December, that he found it necessary to be relieved from all care and responsibility connected with the mission.

The removal of Mr. Poor from Madura created a necessity for other changes in the location of the remaining members of the mission. Mr. Dwight, of Dindigul, took the place of Mr. Poor, and removed to Madura in August, 1841. The distance of Dindigul from any station rendered it inexpedient for a single family to reside there alone. Accordingly, after the departure of Mr. Dwight to Madura, it was found necessary in October for Mr. and
Mrs. Crane to remove from Terupuvanum to Dindigul. The arrangement was made in the painful prospect of leaving the large and flourishing station occupied by Mr. Crane, entirely destitute. By a kind Providence, Mr. Muzzy returned at the close of the year and took his residence at the vacant station. These changes have necessarily somewhat impaired the strength of the mission, though no one department of labor has been abandoned during the year. The statistics of the school department present a small reduction from the last Report in most of the items. That the general result, however, is so nearly equal to the number of scholars then reported, is owing chiefly to the very commendable spirit manifested by the school teachers at several of the stations, and their willingness to make personal sacrifices to sustain the schools. It became evident to the mission at their annual meeting, that the appropriation for the year would absolutely forbid them proceeding further on the existing scale of operations, and that a curtailment in some department of their labors was inevitable. A reduction in the number of schools, painful as the measure was, seemed absolutely necessary. With this conviction the missionaries returned to their respective stations. The alternative which in two instances was submitted to the native teachers, and the course so honorable to themselves, which the teachers pursued in this emergency, are facts in the history of the mission which the Committee cannot withhold.

"As may well be supposed, we returned to our stations with heavy hearts and sad countenances. What shall I do? seemed to be the serious inquiry of each one, as he approached the people of his charge. Must I drop some of my schools? and which shall it be? The boarding school I must not dismiss. This day school I cannot spare. That one is too important to be dispensed with. The third secures to me the friendship of an important village and a large audience whenever I visit the place. The teacher of the fourth is an influential man in his village, favorably disposed, and a co-operator in mission work. Thus in regard to each school, might be given a good reason why it should not be dismissed. But dismissed some of them must be; necessity called for a reduction of their number. The feelings with which we made known this painful truth to our teachers can be more easily imagined than described. Though painful the process, the result has acquainted us with a pleasing fact respecting the teachers' attachment to us. On informing them that I had less, by about one fourth, to expend for schools, than I had last year, I put the question for their consideration and decision, whether I should drop some of the schools, or whether they should all be continued, and the money be divided among them according to the value of their respective schools. They immediately and unanimously exclaimed, 'You must not discharge us; we will take what you have to give.' It is difficult to understand how some of them can support their families on so small a monthly allowance as they now receive."

The other instance alluded to is contained in the journal of Mr. Ward:
“I told the teachers in brief what of course seemed inevitable, and left them to consider the subject for a few days, requesting them to meet again at my room on the following Tuesday.

“Teachers assembled as requested. I met them with a sad heart. We commenced with prayer that the God of wisdom would teach us what to do in this painful exigency. I then told them frankly how the case stood. Here, I said, are so many rupees—about half the amount I had last year. What shall I do? If each one of you says, I want all I am entitled to, I must dismiss at once at least four schools. I will leave you for a few moments to talk over the matter, and when I come in you can tell me what is your decision. I left them and went into the other room. Having returned in about half an hour, I inquired of the oldest man what conclusion, if any, they had arrived at. He replied parabolically thus: ‘If a father has ten sons, and unfortunately loses half his property, will his sons allow him to turn away five of their number to starve, while the rest are supported in comfort? No! These sons will consent to live on less and to have the parent divide the amount equally among them. This is our decision. We are each willing to live on rice congee, rather than have any of our number dismissed.’ The conclusion, I need not say, afforded me sincere gratification. Instead, therefore, of a breaking up, as I anticipated, the ten commence the year in a manner that does credit, I cannot but think, to their better feelings, though painful to my own; for the amount that each will receive is quite insufficient to meet the expenses of even a Tamul family. My hope is that the pressure will not long continue, and that means will come to hand from some quarter to relieve our wants. Little do friends in America know the value of a dollar, when we give only seventy-five cents for teaching a school of from thirty to thirty-five boys for a month! Oh it is painful to accept such an offer, for no one can make the requirement.”

The following summary give the results of the year in this department of labor: one native preacher; 27 native helpers; one English day school containing about 100 pupils; four boarding schools for males with 112 pupils; three boarding schools for females with 46 pupils, and eighty-two free schools with 3,047 pupils. About forty females are mentioned in connection with the free schools, making with those at the two boarding schools, a total of 86 female pupils. The whole number of scholars connected with these various schools is 3,304. The mission already feels the need of a seminary. Many of the lads in the boarding schools might at once, and profitably, be brought together as the nucleus of such an institution.

Direct religious instruction forms a very prominent feature in the character of these schools. At Madura, the studies pursued in the common schools have, with the exception of geography, been purely religious. The masters and monitors meet twice in the month at the house of the missionary for religious instruction. In his report for the year, Mr. Ward says, “Pupils and teachers have acquired a large amount of divine knowledge. I would fain hope and earnestly pray that it may be productive of good to their immortal spirits.” In the boarding school at Terupuvanum, the New Testament is the standing reading book, which they have read through, translating from English into Tamul and from Tamul.
into English. At Dindigul, during three days in the week, the majority of the children in the free schools are taught from the Bible and catechism by religious teachers. The number of boys in these schools who have read the Scriptures and gone through the catechisms and decalogue, is 197. Mr. Cherry, at Sevagunga, says in his last report:

"The flourishing condition of the native free schools and the progress of teachers and scholars in divine knowledge, are sources of much encouragement. The monitors during the past year have attended daily two hours at the mission house for the study of religious truth."

Of the girls' school at Sevagunga, Mr. Cherry says, in his report, "We regard this school as one of the most pleasing features in our missionary operations at Sevagunga. The natives who visit it are amazed and wonder, but do not oppose. Two years since no Tamulian in these parts would have believed it possible."

The following facts, from a communication of Mr. Tracy, show to what extent the leaven of Christianity may be spread among the people by means of the schools:

"A number of the boys, who live at a distance of five or six days' journey, had daily morning and evening prayers, both going and returning. Of the three boys who were admitted to the church, I have heard, not from themselves only, but from other very good authority, pleasing reports both of their faithfulness and patience in making known the word of eternal life. One of them, on reaching his native village, which is filled with Roman Catholics, commenced immediately visiting every house in succession, and conversing with the inmates on the concerns of their souls. Many, he said, heard him gladly; while some ridiculed, and others said the gods they worshipped were Periappen, Chinappen, and Dievetai, that is, Peter and Paul, and the mother of God. When reproved for working on the Sabbath, some of the people warmly defended the practice, but others admitted that it was wicked and contrary to the word of God. The other two boys went daily into the streets and bazaars, distributing books and conversing with all who would listen. They were often surrounded by hundreds of people. Sometimes the brahmins opposed and ridiculed. Sometimes rude boys pushed them about, but others heard them patiently and gladly, and thus in some cases for hours at a time they read and spoke to the people.

"From all that I can learn, the visit of these boys to their various places of residence has, I trust, been productive of good. Many have heard the glad tidings of salvation; some have been excited to inquire what these things mean; what this gospel is, which can make even children so earnest in seeking the salvation, not of their friends only, but of those also who ridicule and hate them; and who will say that the Holy Spirit cannot make even the imperfect efforts of these youth mighty to the conversion of souls?"

The preceding extract also shows the value of another department of labor pursued vigorously within the limits of the Madura mission, though by no means peculiar to this mission. Tours by the missionary, and more especially by the native assistants, are made among the people, and in the neighboring towns, for the pur-
pose of addressing them on the subject of religion, and of distributing portions of the Scriptures and religious tracts.

In this department of labor the reports of the mission are not full, and the Committee cannot give accurate statistics. At each of the stations, however, there is an increasing demand for religious books, and opportunities for distribution are abundant. At Terumungalum, the native assistants, whose duties would allow, have gone out daily into the surrounding villages, to make known the truths of the gospel. The number of tracts distributed at this station during the year is 11,470, of portions of Scripture 1,322. The distribution at Sevagunga has been—tracts, 11,148; gospels, 740; religious books for schools, 475; making a total of 12,363.

An extract from a letter of Mr. Tracy will show the frequent demands for this species of labor, furnished by the circumstances of society:

"Twice a year, in November and January, these feasts possess peculiar attractions. Last November the number of persons present was computed at not much less than 200,000; and in January of this year about half that number were assembled. On the return of the people from the former festival, four of my native assistants and catechists were constantly employed from day-break till night, in conversing with the passing crowds, and giving books to those who were able to profit by them. At no time during the day were there, I think, less than 150 or 200 persons listening to the truths of the gospel. Others came directly to myself to make their requests and hear what I had to say. Some of these cases, as well as many others since, have awakened much interest in my own mind, but they are too numerous to particularize."

On the 21st of February, 1841, a church was organized at Sevagunga. Messrs. Ward and Crane officiated in the exercises of the occasion. The church contains twelve members, nine of whom were admitted by letter, and three on profession of their faith. "It was an occasion of deep interest, an era in the history of that mission station, and indeed of that populous town. One of the individuals admitted on profession of his faith, was a teacher in one of the free schools." The immediate consequences of this step—and the trials and sacrifices which most converts from heathenism in Southern India have to encounter, by making a profession of Christianity, are similar to these,—are thus described by Mr. Cherry:

"About three hours after he had received the ordinance of baptism, he was literally cut off from all the rights and privileges of caste, orders were issued to the washerman not to wash his clothes, to the barber not to cut his hair, and thus to all whose services he might require. No lenity could be shown to one who had brought such deep and lasting disgrace on himself and his caste by uniting with Christianity. His father's family have suffered not a little on his account. A brother, who held employment under
the rajah, was immediately discharged, and no one would permit his parents to come to their houses for fire, no one would extend to them any kindness whatever. On Monday morning following he went as usual to his school, but a man was set to prevent his passing the door. His school has not been in existence a day since he dared publicly profess his faith in Christ. He has at times felt much depression in consequence of these and like trials, but as yet he gives a promise through grace of remaining steadfast."

The station at Terupuvanum is very much in need of a church building. All the meetings are held on the verandah of the mission house, which is attended with great inconvenience both to the family and to the congregation. The audience is of course compelled to change from one side of the house to the other to suit the "sunshine, wind and rain."

At Terumungalum a temporary bungalow has been erected as a place in which to hold the public exercises of the Sabbath. "It is fifty-three feet by twenty-nine. The roof, which is of grass, is supported upon pillars of brick and chunam, and the intervals between the pillars are filled up with walls of unburnt brick and mud."

Various religious exercises, preaching and catechetical, are held at each of the stations on the Sabbath. The congregations are composed of the pupils of the different schools, the adults connected with the mission, and such hearers as, from their connection with the scholars, or by a spirit of inquiry, are induced to attend. The congregations vary from 40 to 400 or 500. The Committee are unable to give the accurate results for the year.

These efforts have not been wholly without the blessing of God. In some of the boarding-schools the state of religious feeling has been such as to give much encouragement to the missionaries. From the boarding-school at Terumungalum, three of the larger boys have been admitted to the church. At Sevagunga three also made a profession of the faith on the occasion of the formation of the church at that station. At Dindigul five adults, all heads of families, have been admitted to the church during the year.

This mission, although among the more recent missions established by the Board in Southern India, is fast becoming an efficient and influential mission. Already is it exerting a spirit of inquiry in the minds of the natives, and disseminating light in a region, which more, perhaps, than any other part of the heathen world, is open to the introduction of Christianity. Its establishment is most timely, not only for those salutary changes which are taking place in the opinions, prejudices and habits of the heathen, but also because it occurs at an important crisis in the affairs of the government. The colonial government in India have heretofore had the regulation and control of certain revenue, arising from a
tax upon pilgrims visiting the sacred places, and also from certain funds connected with the temples. The control and disbursement of the monies thus raised, has afforded an official countenance and support to idolatry. Efforts have long been in progress to terminate this connection of the Government with the idolatrous system of the natives. How far these efforts are likely to prove successful in the Madura district, and the result which, in the estimation of the heathen themselves, will follow from the new regulations of the government, may be learned from the following extract from a letter of Mr. Tracy, dated Oct. 1, 1841:

"Another circumstance of great moment to the cause of Christianity, is the recent dissolving of government connection with idolatry. During the past month all the temples, if the people speak the truth, in this district, Terumungalum, had been given up by government into the hands of the people. What the ultimate effect of this measure will be cannot for a moment be doubted. Indeed the people themselves have no hesitation in saying that the temples will go to ruin. Soon after the promulgation of the order to dissolve all connection with idolatry, I received a visit from a brahmin, whom on former occasions I have found much opposed to Christianity. In the course of conversation I mentioned the rumor that the government were about giving up to the people the care of the temples, and asked if he could tell me any thing about it? He replied, he was very sorry to say it was too true. Why? I asked. "Because," said he, "the government took very good care of the temples, but now they will go to ruin. The government ought not to resign this charge of the sacred places." But, said I, the government have often been charged with approving of heathenism because they had charge of the temples, and there was some show of reason for such a charge. Now they have taken proper measures to show that the charge was unfounded. As it would be wrong for the government to compel any to become Christians, so it would be wrong for them to support heathenism. If the people love their own religion, they will support it: if they do not love it, then let it go to ruin. "Ah," said he, "there is the difficulty; the people do not love their religion for its own sake; scarce a single brahmin could be found in the country, who would do any thing from real love to his religion. It is a desire to make a living, which influences them all. Here, in Madura, the temple is under the care of four men, two of whom are among the highest rank of brahmins. Now commit the funds of the temple to their hands, and those funds will quickly disappear. Each one will appropriate something to his own use, till in a short time all will be gone. And the same is true of the other temples." Well, I replied, if this be the case, why should the people support a religion they do not love? Let every man choose for himself: let all become Christians, if they will. That they will finally become so I cannot doubt, for the word of God declares that the heathen are given to the Lord Jesus Christ for his inheritance, and not one jot or tittle of that word has ever yet failed. "Yes," said he, "I suppose that will be the end of it."

In accordance with the sentiments of the preceding extracts, the Bishop of Madras, in a letter dated the 7th of Dec. 1841, has expressed the opinion that the funds by which the temples are kept in repair will be misappropriated and plundered by the natives into whose hands they have passed, and consequently that the pagodas will soon fall to the ground.
CEYLON MISSION.

TILLIPALLY.—Daniel Poor, Missionary, and Mrs. Poor.—Ten native helpers.

BATTICOTTA.—Benjamin C. Meigs, Richard Cope, and Robert Wyman, Missionaries; Nathan Ward, M. D., Physician; Mrs. Cope, Mrs. Wyman, and Mrs. Ward.—One native preacher, twelve native helpers, two of whom are tutors and four are teachers in the seminary.

OODOOVILLE.—Levi Spaulding, Missionary; Mrs. Spaulding, and Miss Eliza Agnew, Teacher.—Twelve native helpers.

MANEPI.—Samuel G. Whittelsey and John C. Smith, Missionaries; Eastman S. Minor, Printer; Mrs. Whittelsey, Mrs. Minor.—Eight native helpers.

PANDITEROPO.—James Read Eckard, Missionary, and Mrs. Eckard.—Eight native helpers.

CHAVAGACHEERY and VARANY.—George H. Apthorp, Missionary, and Mrs. Apthorp.—Six native helpers.

In this country.—Henry R. Hoisington, Missionary, and Mrs. Hoisington.

(6 stations and 5 out-stations; 10 missionaries, 1 physician, 1 printer, 11 female assistant missionaries, and 47 native helpers;—total, 70.)

Some important changes have taken place in the location and labors of the missionaries during the year. Rev. Henry R. Hoisington, principal of the mission seminary at Batticotta, whose labors have for two or three years been interrupted by protracted ill health, left Ceylon, with the approbation of the mission, on the 3d of July, 1841, and, after spending some months at Madras, arrived at the United States on the 3d of June. Mr. and Mrs. Eckard spent a part of the summer and autumn of 1841 on the continent on account of the health of Mrs. Eckard.

In consequence of the absence of Doct. Scudder from Madras, the Ceylon mission, in January of the present year, consented to the temporary removal of Mr. Hutchings to that mission, for the purpose of superintending the printing of a Tamil and English dictionary, and to aid the Madras mission so far as his services might be available; an arrangement, which the Committee have since approved. Mr. and Mrs. Hutchings left Jaffna for Madras on the 10th of April.

Mr. Meigs, who, at the last annual meeting, was waiting for an opportunity to return to Ceylon, embarked at Boston in the ship Brenda, capt. Ward, on the 17th of October, in company with a reinforcement for the mission, consisting of Messrs. Samuel Whittelsey, Robert Wyman, John C. Smith, and their wives. They arrived at Ceylon about the first of April, all in good health except Mrs. Smith, who must have carried with her from this country the seeds of a fatal disease. Mrs. Smith lingered about a month after her arrival, and died at Batticotta of pulmonary consumption on the 9th of May last. In a letter dated May 11th, announcing her death, Mr. Minor says, “Her end was peace, and we have the
sweet assurance that death is to her eternal gain. The name of Jesus was precious to her in her dying moments; 'precious sovereign, precious Savior,' were some of her last words.

By a mutual arrangement between the Madura and Ceylon missions, the Rev. Daniel Poor, who was transferred to the Madura mission in March 1836, has rejoined the mission in Ceylon. After an absence of five years, he recommenced his labors at Tippally on the 14th of September 1841, being one month and one day short of twenty-five years from the time of his first settlement there. Mr. Poor thus describes his first missionary arrangements and labors after his return:

"On looking around in pursuit of the people of my charge, I found that to a great extent, instead of the fathers have come up the children; and that many, both old and young, with whom I had formerly had contests on the subject of the great salvation, had been called to their account.

To apprize the people, in a formal manner, of my return to Tippally, and to remind them of the weighty message I have to deliver to one and to all in the name of my Lord and Master, I dictated a circular letter, addressed to the inhabitants of the parish, inviting them to meet me statedly at the church on the Sabbath, when I should read and expound the word of God, and confer with them freely on many subjects which it is important for them to know. In this circular they were referred to the 2d and 55th chapters of Isaiah, the 2d Psalm, and other portions of Scripture, setting forth the object of my coming among them, and the urgent claims which the subject has upon their immediate attention. This letter was written simultaneously on the Ola by the native assistants, who were directed to different villages for the purpose of reading the letter, which bore my signature, and also the portions of Scripture explanatory of my message. For several weeks the meetings for hearing the reports of the assistants were lively and interesting. They made good use, it would seem, of the peculiarity in the manner of their visiting the people. Many who manifested no wish to see the catechists coming among them, were much interested on being informed that they had a letter to read, addressed to the Tippalians by the missionary."

The school system connected with the Ceylon mission, consists of one seminary, located at Batticotta, and containing 207 pupils; nine English day schools for males, in which are 501 scholars; two boarding-schools for females, in which there are 118 scholars; and sixty-five free schools, containing an aggregate of 1,693 male, and 902 female pupils. In addition to these there are five out-stations, at which there are six schools, containing 120 scholars, and continued through the whole or a part of the year. The grand total of scholars in all the schools of the Ceylon mission is 3,541; of these 3,096 belong to the free schools, and about 1,000 are females.

The Seminary at Batticotta is at present under the care of Messrs. Cope and Ward. The native tutors and teachers whose names were mentioned in the last Report, continued to give instruction in the seminary. There is also a theological class of
eight. Of the pupils in the seminary, ninety-one are members of the church. Two important regulations have been adopted during the year. 1. That the pupils now belonging to the seminary be hereafter required to furnish their own clothing; and 2. That every youth, who hereafter shall enter the seminary, shall be required to give security for the payment of his board during the whole seminary course.

Concerning these measures, Mr. Minor says, under date of Oct. 14, 1841, "Sufficient time has not yet elapsed to indicate the full effect of these measures. It is putting down a stake that marks progress." Messrs. Ward and Cope, at the later date of December 13th, remark as follows:

"The measure was well received by the community, and the new class was admitted on this plan. A bond is taken to secure the payment of board after the youth shall have completed his course of study. The Seminarists were told that these steps were taken not because the benevolence of the churches had ceased to place funds at our disposal, to provide for them, but from a belief that the time had come when they ought to begin to help themselves; that the people were able to pay for their education, and that we were consulting their own interest in requiring them to begin; and that it was our wish and for their good that the institution be placed on such a footing, that though foreign aid were cut off, they might still enjoy the benefits of a Christian seminary. We are mistaken if this change is not to prove advantageous to the best and dearest interest of the institution and mission."

These measures in regard to the seminary afford pleasing evidence that the mission is making progress, that it has secured in some good degree the confidence of the people, that prejudices are giving way, and that education, even in schools where the most direct and pointed measures are used for the conversion of the children, is held in much higher estimation than in former years. At the commencement of the mission, pupils could not be induced to reside upon the premises, even when their expenses were borne, without some additional reward. An important measure has also been adopted in regard to the native free schools, viz. the employment of teachers who have been educated in the seminary at Batticotta. Mr. Spaulding expresses his views of the importance of this measure, July 24th, 1841:

"We have strong hopes that in this way we may be able to dispense with most of the old heathen teachers, and introduce those who have been educated, and who belong to our church. In this way too we hope to be able more satisfactorily to introduce the rudiments of arithmetic, geography, etc. Although these schools are now passing through the reforming state, still our prospects of raising their character are encouraging."

One of the strongest indications that missionary labors in Ceylon are effecting salutary changes in the opinions of the people, is
seen in the higher estimation in which female education is now held, and in the comparative ease with which female pupils are obtained for the schools.

Mr. Poor, upon his arrival at Tillipally, resolved to grant no applications for schools except upon certain conditions; one of which was that the inhabitants of the village, for which the school was requested, should send at least twenty-five girls to the school. Applications in accordance with these conditions soon exceeded the resources of the station. Mr. Hutchings has also succeeded in establishing a school at Manepy, for female children of persons of high caste, "who have hitherto regarded it as disgraceful for girls to learn, and who would not consent to have them learn with other children." This school contains thirty-two scholars. Ten of the free schools at Tillipally are exclusively for girls, and six are under the instruction of native females. Two of the schools for girls at Oodooville also are taught by native females.

These facts evince an extraordinary change in public sentiment. They show with what certainty the work of undermining the idolatrous systems of the people, is going on. Mr. Spaulding writing from Oodooville in April last, says, "The number who have been educated in our boarding-schools, and who have been married to Christian husbands, is sixty-five. Of these, five now rest from their labors, and are, I trust, with Jesus. Of the remaining sixty, three are with the Church missionaries, three with the Wesleyans, three with the Madura mission, three at Madras. Most of these are employed in teaching, and some of them with success. Those connected with our mission are variously employed. As far as I am acquainted with the facts, they are to be commended for their good behavior, and for the manner in which they train their children." It is certainly remarkable that the females who have embraced the Christian religion in Jaffna, so uniformly adorn their profession.

The missionaries speak decidedly and with encouragement respecting this department of their labors. Mr. Poor, after the observations and experience of a quarter of a century, expresses the opinion, "that a system of native free schools furnishes probably the happiest combination of influences for doing good to soul and body, that can possibly be desired by the missionary. It is far more acceptable to the people of this country, than the same amount of expenditure even for medical purposes."

The printing done by the four presses at Manepy, during the year 1841, was 17,473,200 pages. Included in this are 5,979,000 pages of Scripture, 7,473,200 pages of tracts, and 2,328,000 pages of the Tamul Dictionary, making a total of 15,780,200 pages in the Tamul language. The whole amount of printing of all kinds from the beginning, as stated in the last returns from the mis-
sion, by which the former reports are corrected, is 95,887,158 pages.

The work done at the bindery during the year under review amounts to 72,546 volumes.

A Tamul dictionary, commenced by Mr. Knight before his death, and continued by native assistants, under the supervision of Mr. Spaulding, was issued from the press in April last. This work contains 674 pages, with an appendix of seventy additional pages.

"It should be stated," says Mr. Spaulding, "to the credit of our native assistants, Nathaniel, Dwight, and Homer, that there was never before a dictionary in the Tamul language, in alphabetical order. I am frank to say that it is worthy of the patronage of any man, or body of men, who would do the greatest good with the least money, to the literature of the Tamul people. It is the first complete dictionary given to a literary and somewhat polished nation of eight or ten millions."

The Tamul and English dictionary, commenced also by Mr. Knight, and at his death committed to Mr. Hutchings, is now in a course of publication under the supervision of Mr. Hutchings at Madras. The temporary removal of Mr. Hutchings from Ceylon to the Madras mission, has already been noticed. In addition to these, an English and Tamul dictionary is nearly completed by Mr. Spaulding.

"By these three dictionaries," Mr. Spaulding remarks, "the Tamul language is not only in a great measure settled in respect to orthography and definition, but brought within the reach of the Tamul and English student in our villages and seminaries, and of those engaged in translations of the Bible, book-makers and preachers."

In the several native churches connected with the Ceylon mission, there are 335 members. Of these ninety-one are members of the seminary at Batticotta, eighteen are pupils of the female seminary at Oodooville, and two belong to the female seminary at Varoany, making a total of 111 church members, receiving the best advantages for education that the mission affords. The Committee are able to report no striking indications of the special presence of God with the mission during the year. On the contrary the attention of the missionaries has been painfully called to the gradual decay of spiritual life in the church, which has resulted, doubtless, from the reduction of their number, and the consequent diminution of their strength. The necessary abandonment of some stations to the almost unaided labors of native assistants, threw upon these assistants a responsibility which they were not fully qualified to sustain as Christians or as scholars. The removal of some of the older missionaries by sickness, and to the other missions, the various and accumulated labors which were thus thrown upon a reduced number, and more especially the partial acquaintance of the
younger missionaries with the language, the customs, the modes of thought, and consequently with the trials and difficulties of the native members, prevented that constant pastoral watch and Christian sympathy, which even in the best churches at home are regarded as essential to progress in spiritual growth and sanctification. In such circumstances, it is not surprising that converts from heathenism should manifest a gradual increase of worldly mindedness, and indifference to their religious duties. The mission at Ceylon have set themselves seriously to the correction of these evils as they have appeared in the church during the past year. A faithful course was first pursued with the native preachers. Two of them were suspended from their office, the case of a third was postponed, and a fourth was permitted to pursue his labors with a serious admonition. These measures were followed by seasons of fasting and prayer. The missionaries have also during the year assisted each other at several of the stations in a series of religious meetings. Messrs. Cope and Ward, under date of Dec. 13, 1841, give the results of such meetings with the students in the seminary at Batticotta. "The wavering appear to be confirmed in the faith, there seems to be a clearer apprehension of the doctrines of the gospel, and there is a greatly increased interest in religious exercises; the Sabbath is better observed, and the prayer rooms are frequented in an unwonted manner. Whether any have been converted, we do not pretend to judge. We wait to see the fruit in this respect. There are from fifty to seventy-five who wish to be regarded as candidates for church membership."

Mr. Eckard, writing from Panditeripo, May 7, 1842, says:

"After the rains had ceased, evening meetings for preaching were held at several of our stations, in the churches. Mr. Poor assisted me at two successive night meetings held in the church here. I think that these two congregations were the largest that I have seen since I left America. Two excommunicated church members manifest regret for their conduct. Several of the school boys are very attentive to religious instruction."

The journals of the missionaries afford evidence that opportunities for bringing Christian truth into contact with the minds of the people have almost immeasurably increased during the last twenty-five years. Mr. Poor gives the following statement of his Sabbath and week day meetings, and his methods of preaching to the people in his visits, in a letter dated Tillipally, March 31, 1842:

"From the 14th of November last my course of preaching on the Sabbath has been as follows: At nine o'clock, A. M., for boys' schools, attended by the pupils, monitors, and schoolmasters; the number of attendants on an average, is something more than five hundred. At half past ten, A. M., for adults, attended by church members of both sexes, domestics, schoolteachers, English school children, and as many of the fathers of the children as can be induced to attend by special invitation in the course of the
week. This congregation varies from seventy-five to one hundred and twenty. At four o'clock, P. M., a service is held exclusively for females, attended by school children, teachers, mothers of the children, and other women. This congregation varies from three hundred and fifty to four hundred. A Sabbath school is held morning and afternoon with the school children one hour previously to the service. The number belonging to these three congregations may be estimated in round numbers at one thousand, nine-tenths of whom are ordinarily present. This statement is applicable to the Sabbath attendance at the station, till within the last fortnight. With a view to the more extensive preaching of the word, and to meet the case of six of the more distant female schools, we have commenced a service on Sabbath afternoon in those villages, to be conducted by the native assistants at the same time that I hold a service in the church for the female schools that are near. At these several places there has been hitherto an encouraging attendance of adult females with the children. This will probably be the case till the novelty of the service is gone, when there will be a falling off, unless the Spirit be poured out from on high and floods upon the desolate places. It is distinctly understood that these meetings are exclusively for females. This is a new feature in my mission labors, and one that promises something important to the progress of divine truth among the people. In the foregoing remarks, I have briefly noticed our preaching engagements on the Sabbath.

To accomplish as much as possible, and with the least amount of time and strength, in the way of impressing the truth of the gospel upon the minds of the school children, all the boys connected with the schools of the station assemble at the church on Tuesday morning, for the two-fold object of being instructed and examined in their monthly lessons, and of being familiarly addressed on the subject of the great salvation. As this is parade day, on which occasion the number of children present is noticed, there is usually a better attendance than is ordinarily to be found at the school bungalows. On this occasion the spacious church at Tippallly is put fully in requisition. The scholars are arranged in order, being seated upon mats, and spend about two hours in attending to their ordinary studies. My attention is usually directed to a particular school or to the members of a particular class from all the schools; or to those particulars that most need supervision. The children are then brought together as a congregation for a religious service. This is sometimes conducted by the native assistants in rotation, but more frequently by myself. Soon after the children are dismissed, a meeting is held with the schoolmasters and catechists for business and instruction. On Friday morning the female schools assemble at the church, and pursue a course similar to that pursued by the boys on Tuesday. A portion of the girls, weekly, are brought under a more rigid examination than the boys; it being in reference to a system of small rewards of clothing, awarded them for a specified progress within the term of six months. At four o'clock, P. M., of the same day, the weekly church meeting is held. This is a season for taking counsel on the affairs of our little Zion, and of looking to the Lord for assistance.

On Wednesday the monitors from the boys' schools, about twenty in number, spend six hours at the station, under a course of instruction in reference to what they are required to teach in the schools, and also to their own improvement as candidates for the office of schoolmasters in time to come. They are taught by one of the school superintendents, who has opportunity of noticing their doings at the schools. On the evening of this day, Wednesday, the weekly missionary prayer-meeting is held, alternately at Manepy, Ondooville, and Tippallly. The pleasure of seeing white faces, and of holding free intercourse with our fellow-laborers, presents a strong motive for a punctual attendance. This meeting should be put quite as much to the score of the social and self-indulgent, as to religious exercises. The variety of developments at our several stations furnishes inexhausti-
The first Monday in the month is devoted to the monthly missionary prayer-meeting. This meeting, I am happy to find, is continued with the same spirit and interest with which it was commenced in olden time.

In the afternoon of the last Monday in the month, two meetings are held at the station simultaneously; the one a mothers' meeting, and the other a meeting for baptized children. Thursday is a day for miscellaneous business. An arrangement has recently been made for having a short religious service on Thursday, at four o'clock, P. M., in every school-room, to be conducted by the schoolmasters, (most of whom are church members,) by the catechists, and myself; all pursuing a prescribed course of instruction on the occasion. Saturday is devoted to preparation for the services of the Sabbath.

The more than 3,000 children and youth already collected in the mission schools under the patronage of the Board in Ceylon, present a mass of mind which cannot be contemplated with indifference, nor influenced without great and permanent results. These youth are soon to be active, and some of them prominent members in society. They will not be idolaters from conviction. But what is to be their character, and what their future influence in the land? This single inquiry presents in its true light their present importance, as a class to whom the gospel is preached. The following statements of two native catechists made in their report to Mr. Hutchings, as late as April of the present year, are quoted as native testimony to the gradual influence of the mission, and the salutary changes which have been brought about in the religious sentiments and habits of the people:

"Formerly when we preached the gospel, distributed tracts, and exhorted the people, they became very angry, and would not receive the books or our advice. Now in these days, the people show a great wish to receive books and they read them. When they cannot understand the meaning, they ask us. The first class, such as Brahmins, religious mendicants, and the learned, before they received the Scriptures, boasted on account of their high standing, and the truth of their religion; but after a light shone in their minds by reading the Scriptures which we gave, their minds are struck that the Christian religion is true, and that their gods and their ceremonies are of no use. But when speaking with them about the Christian religion, some are silent through shame, and cast their eyes down because they cannot find any argument to oppose. The second class confess that their works, worship, and faith on their gods are nonsense, but that they cannot walk according to the Bible, for the Bible teaches us not to make any difference in regard to caste, and though they should attempt to walk as our religion requires, they are prevented by the reproach of their superiors as well as inferiors. The third class acknowledge that they have sinned against God, and are wicked, and that God alone can forgive them. The fourth class, when they compare the Old and New Testaments, find many things against each other, and also ask many vain questions, such as how did sin come among the angels, when God, angels, and heaven are holy. When we hear such questions, we advise them not to tempt God, because He is the Creator, and we are his creatures,—therefore, we have no right to ask any such questions."

1842.] Ceylon. 157
Another catechist remarks:

"I have the satisfaction of reporting to you the advantages to the people from reading the tracts and Scriptures. Civilization advances in the district of Jaffna, though but slowly, through the light of the gospel. A great many changes have taken place in their religious notions, since the missionaries arrived. The word of God seems more and more to find acceptance with the people. I often meet with the following question from many, 'Why has God given such a bad mind to man?' This question stands firm among the heathen when I speak of their sinful state, and of the necessity to redeem them from their sins; but still many feel in their minds, and confess that they have sinned against their heavenly master. I am very glad to state, that almost all, even the Brahmins, do feel the Christian religion to be the only religion which will lead men right, and that their religion will never blot out their bad works."

MISSION TO SIAM.

BANGKOK, (the seat of government,) TWO STATIONS.—Charles Robinson, Stephen Johnson, Dan B. Bradley, M. D., Jesse Caswell, H. S. G. French, Asa Hemenway, and Lyman B. Peet, Missionaries; Mrs. Robinson, Mrs. Bradley, Mrs. Caswell, Mrs. French, Mrs. Hemenway, Mrs. Peet, and Miss Mary E. Pierce, Teacher.

In this country.—Mrs. M. H. N. Benham.

(2 stations; 7 missionaries and 7 female assistant missionaries;—total, 14.)

Mr. Johnson, whose departure from Boston on his return to Siam, was mentioned in the last Report, arrived about the middle of May, 1841. Seven weeks after his arrival he was called to mourn the death of Mrs. Johnson, who died on the 1st of July. Although cut off before entering upon her work, she expressed great satisfaction in having devoted herself to the cause of missions.

Mrs. Benham, widow of the late Rev. N. S. Benham, with the advice of the mission, left Siam on the 21st of October, 1841, on account of her health, and arrived in this country on the 23d of May following.

A large proportion of the population of Siam is Chinese. These are supposed to number not less than 500,000, and in the estimation of the mission present a field of labor perhaps even more encouraging than the Siamese themselves. The labors of the missionaries are divided between these two portions of the inhabitants.

The government of Siam, which is purely heathen, has thus far manifested no opposition to the mission. On this subject the missionaries say:

"No other mission of the American Board, in its relation to the civil government, occupies a position more critical and interesting than this. At the era of its establishment, it was a matter of great uncertainty, whether the preaching of the gospel would be tolerated in this kingdom. Those of us who first came hither, had but little expectation of the press being allowed
to operate here under some years. But hitherto God has watched over us
and suffered not one individual, from the king on his throne to the humblest
of his subjects, seriously to disturb us in our plans for evangelizing this
nation. Indeed in the eyes of the king himself, and in that of numbers of
the highest and most powerful of his princes and nobles, God has granted
us such a degree of favor, as we could not reasonably have expected. We
apprehend they cannot now be ignorant of our wish to establish in their
dominions a system of religion the most diverse from their own, and which,
in case of its triumph, must demolish their splendid temples, or convert
them to the worship of the true God, abolish their numerous and powerful
priesthood, and change the entire aspect of society."

In the Siamese department, Mr. Robinson has translated the
books of Genesis, Daniel, and the Gospel of Matthew. The
Gospels of Mark, Luke and John, the Acts of the Apostles, the
Epistle to the Colossians, and the three Epistles of John, had been
previously translated. Only the Gospel of Mark and the Acts of
the Apostles have as yet been printed. The mission has also
begun to print and put in circulation a series of juvenile tracts,
which they hope will be extensively useful among the Siamese
youth. These works, with the fourth part of the Old Testament
history and the reprinting of tracts already out of print, have
occupied the press during the year. The whole number of octavo
pages and of tracts, and portions of scripture printed during the
past year, is 1,430,000; the whole number of pages from the
beginning, is 4,652,960.

Attempts have been made to establish boarding schools both for
Siamese and Chinese children; but among the former with very
limited success. There are only three schools in connection with
the mission, which contain seventeen pupils, most of whom are
Chinese. The prospect is favorable, that by suitable efforts and
encouragement, any number of boys, equal to the resources of the
mission, may be collected into schools from the Chinese portion of
the population. Upon the comparative prospects of obtaining
scholars among the Siamese and the Chinese, Mr. Peet writes as
follows:

"The wats or temples furnish another item in the civil relations of the
Siamese which baffle the efforts of missionaries laboring among them to a
great extent. These are institutions established and patronized by the king
himself, for educating the male population and perpetuating the national
religion. The priests and the boys under their instruction are daily fed by
the people. The wats are visited regularly once a year by his majesty, and
supplied by his munificence with cloth for the priests, money, and all other
necessary articles. Thus Siam is made to abound more with free schools
than any other people with which I am acquainted, and these schools are
accessible to the little boy, the youth, the man of mature strength, and to
the aged sire. In view of the above statements, you will readily see why
it is, that the members of both missions belonging to that department, have
as yet utterly failed to establish a permanent school among the Siamese.
It has not been owing to a want of effort or zeal on the part of those con-
cerned, but to the force of circumstances.
"What now are the facts respecting the Chinese? I trust you will excuse me, if I here introduce the results of my own humble efforts, since they are referred to for the purpose of illustrating the main proposition. After devoting my time pretty exclusively to the study of the Chinese language and the distribution of tracts, for some ten months from the time of our arrival here, I suggested to the brethren my desire to establish a Chinese boarding school for boys, which met with their entire approbation. In less than six weeks we had a school established containing from ten to twelve scholars. The location was an out-house to a Chinese temple, as I had no school room as yet connected with our premises. It was, however, understood, that I intended fitting a room under my house, and having a permanent boarding school; but as yet the school was only a day school."

The missionaries have aimed to disseminate truth among the people by the distribution of religious tracts and portions of scripture. They have distributed during the year 26,788 copies.

The wats or temples already alluded to, afford a very favorable opening for this kind of labor. Mr. Caswell says, Oct. 1, 1841:

"The number of priests, including those of both orders, residing at the wats in Bangkok and its suburbs, I think cannot be less than 10,000. There are two wats which, as my teacher says, have each 500 priests of the highest rank and as many of the lower. The great body of these priests are young men. Indeed, if we should call a Siamese wat a seminary or university, perhaps as clear an idea of its nature would be imparted as by any description. These young men are expecting, after spending a few years in the wats, to graduate and enter upon the active business of life. At present they have little to do, and time often hangs heavily upon them. An interesting story, if within their reach, will scarcely fail to be read. The fathers, too, and brothers of the boys to whom these books are given, will also read. The aged priests also, who are much reverenced by all classes of people, and who never visit the missionaries, will in this way be reached. There are none at the wats who treat me with so much respect as the aged priests. And let it be noticed also that we reach these priests in a way least calculated to excite their opposition, and with truth as well adapted to their minds as any that could be presented to them.

"By distributing books at the wats we shall reach a large number of the children of the nobles and princes of the kingdom. The wats seem to be a kind of stepping stone to preferment. At least it is thought necessary that all noblemen's sons should go through the two grades of the priesthood before they are qualified for office."

Writing again on the 1st of April, Mr. Caswell describes other facilities for the extensive distribution of books and tracts, and his somewhat novel method of operations:

"I have commenced systematic distribution of tracts among the boats that come from the country. I go out in a small boat, sitting Turk fashion, with a box of books before me, having two men to manage the boat. I go to some common resort of boats, and usually distribute from seventy-five to a hundred books, to from twenty-five to thirty boats before returning. More commonly but one tract is given to a person. The giving of a tract is usually accompanied with a few words of explanation, instruction or exhortation; but the nature of the work is such as forbids any extended address, even though my knowledge of the language were such as to admit of it.

"During the last month I have distributed a few tracts before sunrise
nearly every day. My main object in this morning excursion is exercise by rowing the boat. By going out every morning I can, besides attaining this object, supply those boats with tracts which stop near the mission premises.

Boats coming from the country may be arranged in three classes:
1. Small junks, sometimes with one mast, but commonly with two. These come from towns on the gulf, and contain from twelve to twenty-five men.
2. Trading boats from inland towns. These, I should judge, are from thirty to thirty-five feet in length, and are covered with a wattling of bamboo split fine, snugly woven, and lined so as to shed rain. These boats seem to be the property of the most substantial farmers of the country. They commonly contain one family, sometimes two, with the produce which they bring to sell. They are propelled by oars and setting poles.
3. A smaller class of boats, containing not families, but from two to four or five men. These have come to Bangkok, not for trade, but to do what they call "royal work." By law all males in Siam are required to labor every fourth month for the king. This is equivalent to taxation in other countries.

These three classes of boats afford a most interesting and important field of labor. By them the gospel may be conveyed to every part of the kingdom. Probably there is no other kingdom on earth, as large as Siam, where the people of all classes so generally visit the capitol. This field is now open. I know of nothing to hinder the giving of tracts to any boat visiting Bangkok. I have distributed tracts before the palace of the prah klang, before that of Chou-Fah, and before that of the king, and have never met with the slightest opposition. There is not only no hindrance of a governmental nature; there is none or next to none from the exercise of influence of any kind. In most countries the priests feel called upon to oppose the introduction of a new religion, and do actually constitute a strong barrier to the progress of the gospel. But here it is not so. There is no class of people more importunate in begging for books than are the priests; and this too in public and on all occasions.

During the months of February and March, I have distributed 1,209 tracts to 349 boats which came from abroad, besides more than 200 to boats belonging in Bangkok. These 349 boats were from forty-six different places.

Mr. Robinson has held religious exercises on the Sabbath at the floating house, to a congregation composed chiefly of individuals in the employment of the mission. A few others, however, have usually been present. Doct. Bradley has continued to preach at the tract house on the Sabbath, and three times during the week. At the close of the year a chapel was nearly completed on the mission premises, affording a convenient place for schools and the worship of God. On the 23d of August, Mr. Caswell commenced a method of preaching, which he thus describes:

At ten o'clock in the morning took a seat under the verandah of my house, for the purpose of preaching the gospel to any who might turn aside to listen. My teacher was stationed in one of the basement rooms near me, and was directed to notice all the mistakes I might make in speaking, that he might afterwards correct them. I selected the hour from ten to eleven, with the hope, that, as that is a time when men would be most likely to be engaged in business, my audiences would be small. I wished they might be so, that I might hold familiar and protracted conversation with individuals. My hopes, however, have been disappointed. Commonly, in a short time after taking my seat, I have from twenty to thirty hearers, and not
unfrequently as many as forty. My common course has been to distribute tracts, only at the end of each half hour.

"At all times a considerable portion of my audience consists of Chinese. A majority of them, I presume, understand Siamese, and possibly a majority were born in this country. I keep Chinese tracts on hand to give to those who can read. During the five weeks which have elapsed since commencing this exercise, it has been omitted but two days.

Towards the close of the year, the attention given to preaching, and the desire manifested by some to know and embrace the truth, encouraged the hope that the missionaries were about to witness happy results of their labors.

That these hopes have not been fully realized, appears from the following extract from the joint letter of the mission for 1841:

"Two or three months since, there appeared to be an unusual seriousness among the young men employed in the printing department, and among others employed in our families. It continued for some weeks, and we cannot doubt but the Spirit of the Lord was moving on their minds. At the tract house also there was apparently an unusual attention to the word of God. Of those employed by the mission, four or five expressed hope in Christ, and declared their determination to devote themselves to his service. Four were finally examined and propounded for admission into the church recently organized. But when the time arrived for baptism and full admission to Christian privileges, they shrunk from making a solemn, public profession of the christian religion. Probably the fear of persecution had much influence in deterring them from this public avowal of Christ as their God and Savior. To be the first among millions of devoted idolaters to renounce the established religion of this country and publicly profess a new and opposite faith, in ignorance of the consequences to their dearest temporal interests and their lives, requires no little moral courage and confidence in God. Some of them may perhaps be Christians, though we do not now see that evidence of the genuineness of their piety which we could desire. Their conduct has been to us no small trial. We need wisdom to guide us."

Respecting the results of their labors and their encouragements, the mission has written as follows:

"Eternity alone can disclose to us the results of tract distribution in Siam during the past and former years. We have abundant evidence that through the medium of tracts some knowledge of divine truth has been very widely dispersed among the dark-minded millions by whom we are surrounded; and that through them the public mind has been in some measure awakened to the gospel. We hope they may, through the divine blessing, be important means of preparing the way for the ultimate triumph of the gospel over a cunningly devised and long and firmly established system of idolatry, to which the hearts of all classes of this people yet continue strongly wedded, however much the understanding of numbers may be enlightened to see its folly.

"The encouragements to missionary labor here, both among the Siamese and Chinese, were never greater than at the present time. We cannot but feel that even now God is performing a great work here in connection with the labors, example, and sufferings of his servants for his name's sake, a work preparatory to the future displays of his power and grace in the conversion of multitudes of souls. In due time we shall reap if we faint not.
Among the Chinese in Siam there is a peculiarly encouraging field of christian effort. Their children, comparatively speaking, are highly accessible to christian influence. There is little reason to doubt but most of the Chinese schools in this city might be brought under christian influence and religious instruction, both during the week and on the Sabbath, by paying the salaries of their teachers, in whole or in part, averaging probably about six dollars a month. Could we preach in Chinese with ease and fluency, there is much reason to believe that respectable congregations might ere long be collected.

MISSION TO CHINA.

CANTON.—Elijah C. Bridgman, D. D., David Abeel, D. D., Peter Parker, M. D., and Dyer Ball, M. D., Missionaries; Mrs. Parker and Mrs. Ball.

MACAO.—Samuel Wells Williams, Printer.

IN THIS COUNTRY.—Ira Tracy, Missionary, and Mrs. Tracy.

(2 stations; 5 missionaries—two of them physicians, 1 printer, and 3 female assistant missionaries;—total, 9.)

Doct. Parker embarked at Boston, with his wife, on his return to China, June 13th. He was generously furnished with a gratuitous passage by the owners of the barque Mary Ellen, Captain Henry. Though the war between Great Britain and China still continues, his return was rendered proper by the fact, that there are now perhaps more and better opportunities for missionary labor than at any former period since the commencement of the mission. Doct. Ball, also, of the Singapore mission, having gone to Macao with his family for the benefit of Mrs. Ball's health, has been authorized to remain in China; and Mr. Tracy, of the same mission, should his health enable him to resume his labors among the heathen, may be expected to go to China rather than Singapore.

The communications from the mission during the past year, though giving much information concerning the course of events in the Chinese empire, furnish but little subject matter for this Report. The brethren have been diligently employed as usual. The Chrestomathy has been completed, and published in 730 royal octavo pages; adding materially to the small stock of helps in acquiring the language. Mr. Williams has also nearly completed a small volume of "Easy Lessons" in the language, and Dr. Bridgman has made considerable progress in collecting materials for a grammar. Dr. Abeel visited Singapore and Borneo during the year, and was absent from April to December. In February last he proceeded up the Chinese coast to Amoy, which had fallen into the hands of the British forces, to see what openings for missionary efforts there might be in that quarter. He was accompanied by Doct. Boone, of the American Episcopal mission, and took with him a small quantity of books and tracts. About the same time Mr. Williams visited Hong Kong, for a simi-
lar purpose. This place has come into existence since the commencement of the war, and it is impossible yet to know what will be its future importance. Subsequently to Mr. Williams' visit, the English government kindly gave the mission a site at Hong Kong for building. The Committee have heard of Dr. Abeel's arrival at Amoy, with improved health. This place is said to have been one of the strongest ports in Fuhkeen.

Atih, the Chinese young man whom Dr. Bridgman has so long been endeavoring to prepare, through the grace of God, for a translator of the Scriptures, spent the last winter with his affectionate and assiduous teacher; but the Chinese officers are endeavoring to obtain his services, as the commissioner Lin had done.

It was thought that the time had nearly arrived for opening a Chinese school in connection with the mission. Writing from Macao, one of the older missionaries says:

"We hold it as certain, that at Hongkong, or at other places, probably at more than one place, the British will continue to enjoy and to give full protection, secure from the influence of Chinese officers. At such places the establishment of schools will be practicable. Here in Macao the Chinese will not at present interfere with our operations, and it may continue to be thus in future. There are in the empire so many species of religion, that the government may by and by see fit to allow every man to worship according to his own pleasure. Full toleration will come sooner or later. For training up of priests, the Papists have a very well endowed and well regulated college here, and others in other parts of the country. We too must, and God helping us, we will have ours also, for the chief part of the labor of evangelization must be done by natives. These are to be trained, and the earlier they are trained the better."

The school of the "Morrison Education Society," under the care of Mr. Brown, is successful beyond any thing of the kind hitherto attempted in China. It has eighteen pupils, and may be enlarged according to its means of support.

Writing on the 1st of January, the missionaries thus advert to the prospect that the Lord is preparing the way for the more free introduction of the gospel into China:

"The near approach of the appointed time for the promulgation of the gospel in China, we think, was never so clearly indicated by the signs of the times as at present. We seem to be on the eve of a new era, when the barrier against ingress to this empire must fall. Those who have ruled here for near two centuries, and who always have been more or less inimical to the religion of Jesus, must soon either grant free intercourse, or allow the reins of government to be wrested from their hands. At Hongkong, Amoy, Chusan, Chinhai, and Ningpo—all of which are now occupied by British forces—full protection and free toleration are enjoyed."

One thing at least is certain. In the providence of God, powerful causes are in operation to humble the proud and contemptuous spirit of the Chinese nation, and at the same time to give
them more correct apprehensions of the intelligence and civilization of other nations; and it should be our prayer that this great nation may speedily be blest with the influences of the divine word and spirit.

INDIAN ARCHIPELAGO.

SINGAPORE MISSION.

SINGAPORE.—Alfred North, Printer, and Mrs. North.

In this country.—Joseph S. Travelli, Missionary, and Mrs. Travelli.

(1 station; 1 missionary, 1 printer, and 2 female assistant missionaries; total, 4.)

Mr. North is still at Singapore and has charge of the seminary for boys. This institution is so interesting in itself, that all who know any thing about it think it ought in some way to be kept in existence. It is doubtful how far the services of the pupils can be relied on as native teachers hereafter; but the Committee trust the school will be kept in operation, even should the Board retire wholly from this field. In the relinquishment of the station, they are endeavoring to prevent any sacrifice of good already accomplished.

MISSION TO BORNEO.

PONTIANAK.—Elihu Doty, William Youngblood, Frederick B. Thomson, and William J. Pohlman, Missionaries; Mrs. Doty, Mrs. Youngblood, Mrs. Thomson and Mrs. Pohlman.

Absent from the mission.—Albert Nevius, Missionary, and Mrs. Nevius; and Miss A. C. Condit.

On the outward voyage.—William H. Steele, Missionary.

(1 station; 6 missionaries, 6 female assistant missionaries;—total, 12.)

The last Report stated that Mr. Nevius and his family were at Singapore, on account of the health of Mrs. Nevius. They subsequently removed to Penang, on the hills of which they found a cooler atmosphere. They were there at the close of the year, and then decided, under medical advice, to go to the Neilgherry Hills, in a Bombay vessel which would land them at Calicut on the Malabar coast, from whence the land carriage is shortest and least expensive. The Committee had sent out advice to Mr. Nevius to return directly home, as there was so little prospect of his rejoining his mission; but the advice does not appear to have reached him in season.

Mr. Pohlman arrived at Pontianak on the 5th of August, from Batavia; and Mr. Doty on the 27th, from Sambas. Early last autumn the colonial authorities at Batavia forbid Mr.
Thomson any longer the performance of missionary duties at that place, and manifested a disposition to restrict the labors of the missionaries of the Board rigidly to Borneo. He accordingly made immediate arrangements for removing to Pontianak. Prior to this unexpected movement, however, on the part of the government, the Committee had come to the conclusion that it was advisable for Mr. Thomson to proceed to Borneo, and had written him to that effect. The coincidence of these two events could have left no doubt on the mind of the missionary, as to the will of Providence concerning him.

Messrs. Stryker and Van Doren arrived at Batavia on the 18th of March. The former soon passed through the process of acclimation, and had the promise of excellent health; but meanwhile it became evident that neither Mr. nor Mrs. Van Doren had the physical constitution requisite for that part of the world. It is probable that this fact could not have been known otherwise than by actual trial. In compliance with decided medical advice, they have returned to this country, and their connection with the Board has, at their own request, been dissolved.

Mr. Stryker had been nearly a year in Batavia, when Capt. Codman, of the ship Sarah Parker, offered him a free passage to Singapore, on his way to Borneo. The government gave consent, and he gladly embarked, in good apparent health. A letter from the Rev. William H. Medhurst, dated Batavia, April 19th, communicates the painful fact to the Committee, that Mr. Stryker died just as the vessel reached Singapore. This is all that is yet known concerning this afflicting dispensation of Divine Providence. Mr. Medhurst thinks the exertions necessary to get away on short notice, may have laid the foundation of a fever.

The Rev. William H. Steele, destined to this mission, embarked at Boston for Batavia, in the ship Bazar, Captain Kilham, May 25th.

The mission is now concentrated in the district of Pontianak, agreeably to the views of the Committee stated in the last Report. There is a Malay day school of about fifteen pupils, half of whom are girls. Out of this little school, the mission hope to obtain pupils for a Chinese boarding school. The mission intended also to establish a boarding school for Malay and Dyak children.

On Sabbath morning a religious service is held for adult Chinese, and the attendance has been encouraging. This service was conducted by Messrs. Doty and Pohlman. Mr. Youngblood holds meetings in Malay on Sabbath afternoons, which is attended by the Malays in the employ of the mission and by a part of the children of the school. Nor do the brethren despise this “day of small things.” On the arrival of Messrs. Thomson and Stryker, they expected to attempt the establishment of a station among
the Dyaks of the interior. They had reason, however, to apprehend some objection to this on the part of the local Dutch authorities; but the Committee can hardly believe there will be any serious opposition to this measure.

It is time that we understood our relations with the government of Netherlands India. The Committee are persuaded that it is not best to prosecute the mission in Borneo much longer, under the restrictions and uncertainties to which it has hitherto been subjected. The requisition upon the missionaries to spend their first year at Batavia, is unreasonable and of no good tendency. It is of itself, probably, a sufficient reason for retiring from Netherlands India, if it is to be persisted in. Should we by any means be restricted to the sea coast of Borneo, that would also be a weighty reason for removal to some more friendly field. As a means of getting all practicable information, and at the same time of doing what might be possible for conciliating the confidence and friendly co-operation of the good people and government of Holland, the Committee resolved upon sending an agent to that country, in concurrence with the Board of Foreign Missions of the Reformed Dutch Church, and upon the nomination of that body, they offered the mission to the Rev. Isaac Ferris, D. D., a member of this Board. Dr. Ferris accepted the appointment, and, going by way of Havre, reached Rotterdam about the first of June. He was received with great kindness and respect by Mr. Ledeboer, the Secretary of the Netherlands Missionary Society, and by the Board of Directors of that institution. He found that Society not a little embarrassed by a late restriction of the government, requiring them to send to Netherlands India only native Dutch missionaries, of whom few were to be obtained. A committee had been appointed to go to the seat of government at the Hague, and if possible effect the removal of this restriction; and the Directors, on being made acquainted by Dr. Ferris with the merits of his case, instructed that committee to seek also the removal of the restrictions imposed on the missionaries sent from the Reformed Dutch Church of the United States. There is no doubt but that committee pleaded the cause of their American brethren, as well as their own, with ability and faithfulness; but the result of their appeal to the government was unfavorable in every respect. Dr. Ferris had been requested by the committee of the Netherlands Society to leave the matter entirely to them, in the first instance. He now went to the Hague, and had himself an interview with the Minister for the Colonies, who received him with great affability, and expressed the most friendly regard for the American branch of the Dutch Church, and entire confidence in its missionaries; but stated that the exclusion of all foreigners from the interior of their possessions, in the Indian
Archipelago, was a principle of settled state policy; and so far as
the civil policy of the government was concerned, the members of
the Reformed Dutch Church and the missionaries from the same
must be regarded as foreigners. Our missionaries would still be
restricted to Borneo, and required to spend some time in Batavia
before going thither. The Minister however assured Dr. Ferris,
that directions should be forwarded to the colonial authorities to
give all countenance and facilities to our mission in Borneo, both
on the coast and in the interior; and the Directors of the Nether­
lands Missionary Society have sent an earnest request to this
country that this mission may not be discontinued; and they
pledge themselves to the continued use of all proper means for
bringing their government to the adoption of a more liberal policy.

Though the mission of Dr. Ferris has not had the effect to
relieve our brethren in Borneo from their embarrassments, it has
accomplished all that the nature of the case rendered possible,
and more than was expected. At any rate, it has made certain
the facts by means of which we may learn the will of God with
respect to our duty. This was in itself an object worthy of the
embassy. In some collateral objects of his mission, Dr. Ferris
was entirely and very happily successful. He is supposed now to
be on his return.*

NORTH PACIFIC OCEAN.

MISSION TO THE SANDWICH ISLANDS.

ISLAND OF HAWAII.

KAILUA.—Asa Thurston, Missionary; Seth L. Andrews, M. D., Physician; Mrs.
Thurston and Mrs. Andrews.

KEALAKEKUA.—Cochran Forbes and Mark Ives, Missionaries; Mrs. Forbes and
Mrs. Ives.


WAIMEA.—Lorenzo Lyons, Missionary, and Mrs. Lyons.

HILO.—David B. Lyman and Titus Coan, Missionaries; Abner Wilcox, Teacher;
Mrs. Lyman, Mrs. Coan, and Mrs. Wilcox.

KOHALA.—Elias Bond, Missionary, and Mrs. Bond.

ISLAND OF MAUI.

LAMAINA.—Dwight Baldwin, M. D., Missionary; Mrs. Baldwin and Mrs. McDonald.

LAMAINALUNA.—Ephraim W. Clark and Sheldon Dibble, Missionaries; Mrs. Clark
and Mrs. Dibble.

WAILEA.—Edmund Bailey, Teacher; Mrs. Bailey, and Miss Maria C. Ogden,
Teacher.

LI'IHA.—Daniel T. Conde, Missionary; William H. Rice, Teacher; Mrs. Conde and
Mrs. Rice.

* See Appendix.
Island of Molokai.

Kaluaaha.—Harvey R. Hitchcock, Missionary; Mrs. Hitchcock, and Miss Lydia Brown, Teacher.

Island of Oahu.

Honolulu.—Richard Armstrong and Lowell Smith, Missionaries; Gerrit P. Judd, M. D., Physician; Levi Chamberlain, Secular Superintendent; Amos S. Cooke and Horton O. Knapp, Teachers; Ednaund O. Hall and Edmund H. Rogers, Printers; Henry Dimond, Bookseller; Mrs. Armstrong, Mrs. Smith, Mrs. Judd, Mrs. Chamberlain, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, and Mrs. Dimond.

Punahou.—Daniel Dole, Missionary, Mrs. Dole, and Miss Maria M. Smith, Teacher.

Ewa.—Artemas Bishop, Missionary, and Mrs. Bishop.

Wailuku.—John S. Emerson, Missionary; Edwin Locke, Teacher; Mrs. Emerson and Mrs. Locke.

Kaneohe.—Benjamin W. Parker, Missionary, and Mrs. Parker.

Island of Kauai.

Waimea.—Samuel Whitney, Missionary, and Mrs. Whitney.

Koloa.—Peter J. Gulick, Missionary, and Mrs. Gulick.

Wailua.—William P. Alexander, Missionary; Edward Johnson, Teacher; Mrs. Alexander and Mrs. Johnson.

Station unknown.—Asa D. Smith, Missionary, and Mrs. Smith.

On their way to the Islands.—George B. Rowell, Missionary; James W. Smith, M. D., Physician; Mrs. Rowell and Mrs. Smith.

In this country.—Hiram Bingham, Missionary; Samuel N. Castle, Secular Superintendent; Mrs. Bingham.

(19 stations; 24 missionaries—one a physician, 3 physicians, 2 secular superintendents, 6 teachers, 2 printers, 1 bookbinder, and 40 female assistant missionaries;—total, 76.)

The statistical portions of the Report on this mission relate to the year ending May, 1841. The dates of communications from members of the mission come down to the early part of the present year.

Mrs. Munn was removed from the mission by death on the 25th of August, 1841. Her disease was consumption, and she departed in peace. Her bereaved husband has since returned, with impaired health, to this country, bringing his children with him, and is not expected to resume his missionary labors. He came in the ship Wm. Gray, on the 20th of April. Mr. Bliss and family and Mr. Castle, came in the same vessel. Mr. and Mrs. Bliss have since asked and received a dismission. Mr. Castle is expecting to return to the islands by the first opportunity. Mrs. Thurston embarked on her return, with her two youngest children, in the ship Victoria, Captain Spring, on the 10th of March. The Rev. Jonathan S. Green has at his own request been released from his connection with the Board. Mr. and Mrs. Bingham may be expected to resume their missionary labors during the ensuing year.
The ship Gloucester, with Messrs. Dole, Bond, Paris and Rice, and their wives, arrived at Honolulu, May 21, 1841. Messrs. Paris and Rice had been designated to the Oregon mission. The mission was then holding its annual meeting at Honolulu, and, in view of difficulties at that time existing in the way of prosecuting missionary labors in the Oregon country, together with the urgent call for more laborers at the Sandwich Islands, those two brethren were advised not to proceed farther till they should receive instructions from the Committee. The Committee have since authorized them to remain in connection with the Sandwich Islands mission. The Rev. George B. Rowell and James W. Smith, M. D., with their wives, destined to the islands, embarked at Boston, May 2d, on board the brig Sarah and Abigail, Captain Doane, bound for Honolulu. The mission asks for a farther increase of its number, in view of the active foe that is coming in upon them from the papal church.

On the 5th of May, 1841, the native church suffered a severe bereavement in the death of Kapiolani, at Kealakekua, on Hawaii. Mr. Forbes, her pastor, thus speaks of her whom he calls a "beloved friend and mother in Christ:"

"This nation has lost one of its brightest ornaments, and speaking thus I disparage no one. Her life was a continual evidence of the elevating and purifying effects of the gospel. She was confessedly the most decided Christian, the most civilized in her manners, and the most thoroughly read in her Bible, of all the chiefs this nation ever had; and it is saying no more than truth to assert that her equal, in those respects, is not left in the nation. There may be those who had more external polish of manner, but none who combined her excellencies. She is gone to her rest, and we at this station will feel her lost the most. We cannot see how it can be repaired."

Another bereavement was experienced on the 15th of January last, when Hoapili-wahine, widow of the well known Hoapili, so long governor of Maui, was called to her rest at the age of 65. These two led the way in the introduction of the practice of Christian marriage into the islands. Her loss will be deeply felt on the island of Maui.

The civil and social condition of the islands is gradually improving. Mr. Richards has been much favored in his sphere of labor. A constitution has been framed by the government, and considerable progress made in a system of laws. Their effect in moulding the habits of the people, however, even with the powerful aid of the gospel and its institutions, must of course be gradual. But it is a great thing for a nation to have good laws, and still more to realize their obligation and value. Mr. Johnson, writing from Kauai under date of February, 1841, gives some account of the laws relating to common schools:

"In each village containing fifteen or more children, of a suitable age to attend school, the parents shall meet and choose three of their number as a
school committee. This committee shall obtain a teacher. In case the children are less than fifteen, they are to unite with a village near. The teacher is to be paid as follows: In all places where good land can be obtained, a piece wild or uncultivated shall be selected. It shall be cultivated in the following manner: three days of the king, three days of the head-man, and three days of the common people, shall be given to the teacher; making nine days' labor of all the people in each district, per year. Besides this, each boy over eight years of age shall work six hours per week on the land of the teacher.

"In places where land cannot be obtained, the law authorizes the committee to assess such a tax on the people as they shall judge fit.

"A school-agent is appointed on all the larger islands, paid by government, whose duty it shall be to visit the schools, and counsel the committee, the teachers and children. Over these is a head agent or superintendent, to collect information and report the state of the schools to the government each year.

"Suffice it to say, that the law is so framed that no child between the ages of four and fourteen can absent himself from school; and all between fourteen and eighteen, who desire it, can attend school, without being called to the work of the king or head-men. On the whole I think the laws good, and adapted to do much towards securing peace and prosperity to the nation."3

It is understood that some improvements in those laws were contemplated, but precisely of what nature the Committee do not know.

Education. The following is a tabular view of the Common Schools on the islands:

<table>
<thead>
<tr>
<th>STATIONS</th>
<th>SCHOOLS</th>
<th>TEACHERS</th>
<th>PUPILS</th>
<th>READERS</th>
<th>WRITERS</th>
<th>ARITHMETIC</th>
<th>GEOGRAPHY</th>
</tr>
</thead>
<tbody>
<tr>
<td>HAWAII:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hilo</td>
<td>60</td>
<td>120</td>
<td>2,500</td>
<td>600</td>
<td>200</td>
<td>100</td>
<td></td>
</tr>
<tr>
<td>Waimea</td>
<td>22</td>
<td>22</td>
<td>1,000</td>
<td>300</td>
<td>80</td>
<td>223</td>
<td></td>
</tr>
<tr>
<td>Kohala</td>
<td>32</td>
<td>50</td>
<td>1,100</td>
<td>300</td>
<td>80</td>
<td>223</td>
<td></td>
</tr>
<tr>
<td>Kailua</td>
<td>16</td>
<td>35</td>
<td>1,070</td>
<td>296</td>
<td>55</td>
<td>226</td>
<td>55</td>
</tr>
<tr>
<td>Kealakekua</td>
<td>34</td>
<td>34</td>
<td>1,637</td>
<td>522</td>
<td>80</td>
<td>356</td>
<td>50</td>
</tr>
<tr>
<td>MAUI:</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hana</td>
<td>20</td>
<td>29</td>
<td>1,477</td>
<td>523</td>
<td></td>
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</tr>
<tr>
<td>Wailuku</td>
<td>30</td>
<td>60</td>
<td>2,214</td>
<td>750</td>
<td>165</td>
<td>306</td>
<td>90</td>
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<tr>
<td>Lahaina</td>
<td>16</td>
<td>35</td>
<td>1,120</td>
<td>384</td>
<td>156</td>
<td>363</td>
<td>209</td>
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<tr>
<td>Kaanapali</td>
<td>6</td>
<td>6</td>
<td>274</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>MOLOKAI:</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hono</td>
<td>9</td>
<td>9</td>
<td>300</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kauai</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kaneohe</td>
<td>9</td>
<td>9</td>
<td>300</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ewa</td>
<td>16</td>
<td>13</td>
<td>550</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Waioli</td>
<td>13</td>
<td>14</td>
<td>757</td>
<td>339</td>
<td>145</td>
<td>237</td>
<td>67</td>
</tr>
<tr>
<td>KAUAI:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Waioli</td>
<td>14</td>
<td>17</td>
<td>467</td>
<td>200</td>
<td>33</td>
<td>175</td>
<td>44</td>
</tr>
<tr>
<td>Lihue</td>
<td>6</td>
<td>6</td>
<td>251</td>
<td>133</td>
<td>50</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>Koloa</td>
<td>4</td>
<td>5</td>
<td>286</td>
<td>93</td>
<td>30</td>
<td>51</td>
<td></td>
</tr>
<tr>
<td>Waimea</td>
<td>13</td>
<td>13</td>
<td>502</td>
<td>305</td>
<td>200</td>
<td>300</td>
<td>55</td>
</tr>
<tr>
<td>Total</td>
<td>557</td>
<td>563</td>
<td>5,514</td>
<td>961</td>
<td>3,546</td>
<td>750</td>
<td></td>
</tr>
</tbody>
</table>
The number of the common schools is therefore 357, and of the pupils 18,034. The mission in the annual letter of June, 1841, speak of the schools in connection with the laws for their improvement, which were promulgated at the close of 1840:

"The station and common schools, as a general fact, were in a languishing condition the former part of the last year. While the rewards of their toil were becoming more and more sure to Hawaiians in almost every other department of useful industry, teachers, as a class, saw no corresponding increase of their resources. In fact, many of them found their means of support becoming precarious, just about in proportion as those of their employers increased. They could not be expected to regard this state of things with indifference. It was known that the government had, for more than a year, had before them the project of a law for the encouragement of education. The better and more intelligent class of the people were ready to second the will of the government on the subject. The thing, however, moved slowly. The friends of education waited for the chiefs to take the lead. The teachers feared that nothing would be done. Many of them became discouraged and left their work. At Honolulu, however, and at some other places, the station schools have flourished through the year. Five months have now elapsed since laws to encourage schools for children went into operation. Though they have, as a general fact, been but very partially enforced, their effect has been considerable."

To give a just idea of the schools, it is perhaps necessary to quote the remarks of Mr. Lyons, who writes from Waimea, Hawaii, September 13th:

"The remark that schools have gone into successful operation should be understood with proper limitations. Should a stranger enter them and cast his eye around upon pupils and accommodations, his conclusion might be that schools could not be very successfully taught there. The pupils, for the most part, wear nothing but a kapa, which perhaps does not cover more than half of their bodies. The school-house is a grass building, rude, and uninviting; having, as a general thing, no floor but that of dry grass, no seats, no tables, no school apparatus. The scholars sit in wild disorder, one is talking, another laughing, another reading with a loud voice, some are running and climbing about the house, and others crying, while the teacher's authority is but little regarded. He uses the rod occasionally, but with so much indiscretion as to drive the scholars from the school, and excite commotion among parents. Let it not be understood that all the schools and school-houses are of this description. In some there is a difference. The scholars are better clothed, the house is furnished with a seat or two, a rough table, a map of the world, a few slates, a black-board, a few printed cards, a calabash, in which to deposit books; the floor also is covered with mats, and there is considerable order among the pupils. It will be perceived that still something is learned. When, however, it is reported that there are so many writers, let it be understood that the writing is performed principally on slates. For the schools are not furnished with paper, or ink, or quills, nor the teacher with a penknife. Indeed most of the present teachers would not know how to use a knife if they had one. These articles cannot be procured in this region. They could be obtained at Honolulu. But then the people have nothing with which to purchase them. What articles they have of this description are principally obtained from the missionary. He would gladly give them more were it in his power."
In October last, a lovely scene was presented in the immediate vicinity of Honolulu, which, with its attendant circumstances, is thus described by Mr. Smith:

"About the middle of October we devoted three days to the examination of five district schools in this parish, embracing about five hundred children. The brethren in the first parish examined their schools at the same time. Encouragement having previously been given to the children and their parents, that at the close of the examination they should be indulged in a social feast; and provision having been made to this effect, the schools in both parishes, embracing about fourteen hundred children, and each school with its standard, marched four abreast, two of the first parish, and two of the second. The king and chiefs, followed by a band of music, led the procession. They marched about one mile and a quarter up into the valley of Panoa, and there they seated themselves in little companies upon the ground and partook of the bounties of a kind Providence. The governor had prepared a table in European style, in the school-house, for the king and chiefs, and foreign residents and strangers who might be present on the occasion. After dinner the king and Kekauluohi addressed the children and youth, and expressed much joy that they were permitted to meet them under such interesting circumstances. And they exhorted them to persevere and obtain a good education in the morning of life. John II, the general superintendent of the schools on Oahu, followed with a few pertinent and eloquent remarks, after which they all returned quietly to their several homes."

There are six Boarding Schools, viz:

<table>
<thead>
<tr>
<th>School</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>At Hilo, on Hawaii, for boys</td>
<td>50</td>
</tr>
<tr>
<td>Hilo, for girls</td>
<td>20</td>
</tr>
<tr>
<td>Waialua, on Oahu, for boys</td>
<td>11</td>
</tr>
<tr>
<td>Honolulu, for the young chiefs</td>
<td>11</td>
</tr>
<tr>
<td>Wailuku, on Maui, the Female Seminary</td>
<td>60</td>
</tr>
<tr>
<td>Lahainaluna, on Maui, the Missionary Seminary</td>
<td>50</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>202</strong></td>
</tr>
</tbody>
</table>

The boarding school for boys at Hilo sent seventeen to the mission seminary during the year. Twenty of the boys are members of the church in regular standing. The girl's school at the same place continues to be supplied with food by the voluntary contributions of the people. Thirteen of the girls are members of the church. The school at Waialua is a self-supporting institution. Three hours of the day are devoted to study and recitation, and five to manual labor. The school is under the direction of a board of trustees. The prosperity of the school for the young chiefs, under the care of Mr. and Mrs. Cooke, has exceeded the most sanguine expectations of the mission. The government of the school is paternal in its influence, and the improvement of the scholars most obvious. Their lessons have all been in the English language, and have been reading, spelling, writing, arithmetic, geography, drawing, English composition, and singing. The pu-
pils are young. The pupils in the Female Seminary at Wailuku attend to reading, writing, mental and written arithmetic, geography, sacred and civil, exhibition of Popery, Gallaudet's "Book on the Soul," and "Natural Theology." In April of last year, they sustained a public examination in these several branches with credit to themselves and to the institution.

The number of pupils in the Mission Seminary during the year ending April 1841, was 84. Of this number three died, two were dismissed, and twenty-nine graduated at the examination in April. The school was more flourishing in this period than for several previous years. The branches taught were writing, geography topographical and descriptive, Keith on the globes, mental and written arithmetic, geometry, trigonometry, surveying, navigation, algebra, sacred geography, sacred history and chronology, natural theology, church history, and moral philosophy.

Arrangements have been made for establishing a school at Punahou, a few miles from Honolulu, under the charge of Mr. and Mrs. Dole, and Miss Smith, where the missionaries may place their own children for education.

Meeting-houses and School-houses. The stone church at Kealakekua has been finished. It is 127 feet by 57, and plastered within. Three grass meeting-houses have been built during the year at out-stations. Progress has been made in collecting materials for a stone meeting-house at Waialua. The walls of the large stone meeting-house for the First Church at Honolulu were nearly completed in June of last year. At Waialo a frame meeting-house has been built; it is 70 feet by 35, and plastered inside and out.

It would be injustice to the native church at Kealakekua and to its pastor, if the Committee were not to quote Mr. Forbes's account of the manner in which the meeting-house at that station was erected. The voluntary submission to such an almost incredible amount of toil in collecting the materials and erecting a house of worship, would not have been were there not a strong attachment to the privileges of the sanctuary among the people. Mr. Forbes says, under date of July 22, 1841:

"By the blessing of God we now have a comfortable and decent place of worship, erected solely by voluntary effort, and principally by the church members. We hope soon to have the tones of the Sabbath bell instead of the din of the conch, which has hitherto been our only signal for meetings. Our kind friends of Reading, Pennsylvania, have furnished us with a bell gratis, but we have not yet got it up. The building is 120 feet by 57 on the inside, laid up in stone and lime, with side walls twelve feet high, and lathed and plastered overhead in the form of a hollow half hexagon. The whole cost of the building cannot be easily computed. But I think we could not have erected it for less than $6,000, had every thing been paid for. In the first place, every stone had to be carried by the church members on their shoulders about one eighth of a mile to the building. This was gratuitous labor. Our lime had then to be obtained in the following manner:
the coral was taken from the sea; and as there are no reefs here, it was procured at the bottom in from ten to twenty feet water, by diving down, detaching a piece, and if large, ascending to take breath, then descending again with the rope, which they make fast and draw up the mass. In this way the canoe was laden and then rowed ashore, and the coral piled on the beach. Thus all the lime stone was procured—about thirty-six cubic fathoms in all. It was then to be burned. For this purpose they had to procure more than forty cords of wood, every stick of which was carried from the mountain, from one to two miles, on the shoulders of the church members. After the wood was got and the lime burned, it still had to be taken from the beach up to the building, about one quarter of a mile. This was done by the women in calabashes, each one filling her calabash with lime, and carrying it on her shoulder to the building; in all about 700 barrels of lime. In like manner they carried full as much sand, and about an equal quantity of water, making in all about 2,000 barrels of sand, lime and water, carried solely by the women in calabashes. This labor of the female church members was entirely gratuitous, besides many contributions in other ways. Then the plates, beams, sill, rafters and posts, which support the work overhead, joints, laths, etc., were still to be got. This fell to the men, of course; and as we had no cattle to drag large sticks, such things not being owned by any person who is a member of my church, the male church members divided themselves off into companies, according to the size of the stick to be dragged down; and taking with them ropes, each company selected their stick, going up to the mountain by daylight. The posts and beams required from about forty to sixty men for each stick. Generally they got down the stick by dark, after much toil, over beds of lava and ravines. The distance was from six to ten miles. In this way all our timbers were obtained. Sometimes I went with them myself to encourage them, and found that by the time we reached the place where the timbers were, we had performed quite a fatiguing morning's journey, besides being benumbed with the cold and thoroughly wet with the dew on the fern and underwood through which we had to make our way.

"To pay the workmen who laid up the walls and did the carpenter work, the members of the church each subscribed according to his ability, some ten dollars, some five, and some two, and some one. This they paid in whatever they could that the workmen would take. Some paid in hogs, some in fish, some in potatoes, some in turkeys, fowls, and goats, some in tapas, malos, etc., and a few in cloth and money. This, together with the subscriptions of my own family, and of Mr. Ives, and thirty dollars from Mr. Gulick, in addition to boxes from our friends in America which we devoted to the church, to the value of $100 in all, and $10 cash from Mr. Lowenstem, an Austrian traveller, $15 from Captain Rickertson, one barrel flour and one piece cloth from Captain Brown, enabled us to pay off the workmen within about $100, which small debt the church are trying to pay off.

"Thus we have a comfortable house of worship, the fruit of the people's own industry and voluntary effort, and are about to put up a base for a belfrey to hang the bell, which has just come out in the Gloucester. I ought, perhaps, to state that, during the progress of our building, the members of the church contributed at monthly concerts to the amount of $240, in various articles, such as tapas, malos, etc., which was divided monthly among the school teachers, who at that time had no provision made by government for their support. The usual monthly contributions at our concerts averaged about fifteen dollars, from the females alone. That of the men was devoted to the building. It has been to me a vast burden of care and anxiety during the two years of its erection. I have had to superintend the whole process, and many times to lay out and correct the work with my own hands; and many a hard hour's labor have I spent on it in various ways."
The manner in which the wood is drawn from the mountains, is described by Mr. Coan, in speaking of an effort made by his people, at a later period, to erect a new house of worship at Hilo. The distance which the timber had to be drawn, in this case, was from four to six miles.

"One stick only can be drawn in a day, by a given company of from 40 to 80 persons, according to the size and length of the stick. In order to stimulate and encourage the people in this great work, (for it is truly a great and heavy work to them,) I have often gone with them to the forest, laid hold of the rope, and dragged timber with them from morning to night. On such occasions we usually, on our arrival at the timber to be drawn, unite in prayer, and then, fastening to the stick, proceed with our work. Dragging timber in this way is exceedingly wearisome, especially if there be not, as is often the case, a full complement of hands. But what is wanted in numbers is sometimes supplied in the tact and management of the natives, some of whom are expert in rallying, stimulating, and cheering their comrades by sallies of wit, irony, and, if the expression be allowable, of good natured sarcasm. Their manner of drawing is quite orderly and systematic. In the first place they choose one of their number for a leader. This done, the leader proceeds immediately to use his vocal organs, by commanding all others to put theirs at rest. He then arranges the men on each side the rope, like artillerists at the drag-rope. Every man is commanded to grasp the rope firmly with both hands, straighten it, and squat down inclined a little forward. The leader then passes from rear to front and from front to rear, reviewing the line, and seeing whether every hand grasps the rope. All is now still as the grave for a moment, when the commander or marshal of the day, roars out in a stentorian voice, draw! draw! Each one then rises, bending forward; every muscle is tense, and away dashes the timber through thicket and mud, over lava and streamlet, under burning sun, or amidst drenching rain, as the case may be. No conversation is allowed, except by the marshal, who seems to feel it his privilege, during his incumbency, to make noise enough for all the rest. About once in half a mile all stop to rest, and then proceed again. If the company become languid or lazy, which is apt to be the case after an hour or two, choosing to walk erect and to hold the rope loosely, then the brilliant marshal has a thousand smart things to say to arouse their zeal and provoke their muscular energies. I will give you one sententious phrase: 'Bow the head, blister the hands, sweat.' If the marshal finds his voice exhausted before noon, which is often the case, then he resigns, either voluntarily or through the modest hint of a friend, and another is chosen to fill his place. All is done in good nature."

Six school-houses have been erected, during the year, at Kailua, and twenty-five at Hana, and at the station on Molokai, a school house has been built 80 feet by 18.

Printing.—The following works were printed in the Hawaiian language during the year ending April 1, 1841:
### At Honolulu:

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**Total:** 1,234 123,700 9,721,150

### At Lāhainalani:

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**Total:** 703 13,450 887,050

The whole number of continuous pages in the above tables, is 1,967; of copies, 137,150; and the grand total of pages in Hawaiian printed during the year is 10,408,200. This is more than double the amount of printing in the preceding year. The amount of printing in the native language from the beginning is 109,604,273 pages.

The binding of Hawaiian books at Honolulu, within the year, amounted to 74,515 volumes.

**Churches.**—The following tabular view of the churches for the year ending at the annual meeting of the mission in May of last year, is taken from the annual letter of the mission:
It appears from this table, that 22,806 natives have been received into the Christian church since the mission was commenced in the year 1820, and that 1,473 were received the past year. Why does not the mention of this last named number strike our minds more forcibly? The number now in regular standing is 16,893. It will be proper to quote the remarks which the mission make in connection with this tabular view.

"Among this people, whose minds are scarce yet free from the mists of superstition in which they were educated, much stability of character is not to be expected. It is not, therefore, strange to us that many backslide so soon as they have lost their first excitement. Although our churches have not been so signally blessed the past year as in the two previous ones, still we have not been left without evidence of God's gracious presence among us, convincing and converting sinners. The novelty of our revival has passed away, and with it that peculiar excitement arising from novelty; and now more solid and arduous labors fill the hands of the pastor. Our labors are now demanded more as pastors among our church members, to guide, watch over, and instruct them, and less as evangelists to gather into the churches from the highways and hedges. The result of the high excitement in the islands is nothing more than we anticipated. In almost every case, where large accessions have been made to our numbers, proportionately large defections have occurred. It was to be
expected that, where such vast numbers were gathered into the churches, much chaff would be found among the wheat. Yet the work stands confessedly a glorious work of God, and a bright era in the history of this nation. The spirit of benevolence, we think, advances among this people; but of course is very immature as yet. You will see in our minutes some notice of what the people have done the past year. The table of statistics will inform you of the numbers added to our churches during the year, and will be some guide, though not a perfect one, in forming an opinion of their present state."

The revival in the church at Kailua, under the pastoral care of Mr. Thurston, was in progress at the close of the last year—the fourth or fifth year of its continuance.

The number of cases of church discipline at some of the stations, will naturally attract attention. The last Report contained observations on this subject. The Board is referred also to remarks upon it by Mr. Thurston and Mr. Forbes, in the Missionary Herald for April. It should be borne in mind that some of the missionaries, considering the character of the native converts, and their habits and exposures, have thought it necessary to subject their members to censure for faults and practices, which it might not be proper to treat so severely in a people of different character and situation. The members of these churches have not been thoroughly instructed from childhood in Christian doctrines and morals, like those admitted to churches in Christian lands.

Contributions.—The people are trained to habits of liberality, as far as may be. The amount of contributions at nine of the stations, partly in money and partly in labor and native productions, exceeded 4,000 dollars; and a considerable amount of the labor and productions contributed, was not valued. And we are to consider the poverty of the people. Probably the people on the sterile surface of Kona and Kau present an extreme case of destitution; but we may easily draw a general inference from Mr. Forbes's account of the condition of the people, who made the prodigious effort, already described, to build the meeting-house at Kealakekua.

"We must keep in mind that there are not forty families in the church, whose whole wardrobe and household furniture taken together would amount to more than twenty dollars. The whole property of a family in this region usually consists of a canoe,* worth from ten to thirty dollars, a hog or two, a grass house, worth from ten to forty dollars, (more houses are worth ten dollars, than can be found worth forty,) a few mats, in value perhaps worth three or four dollars; a few calabashes; say worth two dollars; a shirt apiece for each male and sometimes one pair of pantaloons; one loose dress for

* I do not mean that every family possesses a canoe, perhaps about one family in three possesses a canoe of some kind. In some villages more than half have canoes, though few of them are worth ten dollars.
each female,* with a few tapas to sleep in. They rarely have seats in their houses, and still more rarely any dishes or pots, except one wooden dish for the whole family. Their mats form seats, tables, and often beds. Axes are very rare. A few of them have fish-nets, and but here and there one. Thus you have an inventory of property, of pretty universal, and, I believe, correct application to the mass of the people on this island. I do not now recollect more than ten common people about us, in a population of 4,000, who own a horse apiece. Others may have horses in their care, which belong to some chief and therefore are not at the disposal of the natives. A few of them own goats. Perhaps there are twenty persons in the whole district of 4,000 souls, who own twenty goats apiece. This is a large estimate, for I do not believe 4,000 goats can be collected in the whole district. There is not one native blacksmith among the whole 4,000, who can purchase bellows and tools. There is no such thing owned in all the district, except by foreigners. There is not a native carpenter who owns a set of tools, to my knowledge, on this island, the population of which is 30,000, or more. Here and there one owns a saw and an adze, rarely any, however, except canoe diggers, and the tools they have usually belong to some chief, for whom they work. A few of them have doors to close the entrance to their houses. But a lock is almost as rare here as a comfortable dwelling."

The sufferings of the people from poverty, ignorance and real barbarism, are affectingely described by Mr. Lyons, whose station is in the northern part of the interior of the same island. He says:

"I often hear that an individual is sick and travels to his house; but on inquiry, the sick man is not there. He is either well and at his usual employment, or has gone with all his sickness cleaving to him, nobody knows where. More frequently, however, he has gone in search of food for his children, and this may be a mile or two distant. The sick receive but little attention from friends and relatives. They are placed perhaps in the most unpleasant part of the house, and on the poorest mat. Their bed and pillow are perhaps no softer than a board. They have no fond mother or affectionate sister or sympathising friend to sit by them to administer to their comfort. Of articles of food suitable for the sick they are entirely destitute. If they can obtain a piece of water-melon at such times, they regard it as a great luxury, as well as a good medicine. They are often left alone for hours, yea for a whole day, when their case is such as to require constant attention. When in the very agonies of death, no one perhaps is present to listen to the last dying groan, or perhaps offer a prayer for the departing soul. I often weep over the poor miserable natives, when I go out among them and behold their miserable dwelling-places, destitute of all articles of comfort. I have sometimes found a sick and apparently dying person in such a wretched hovel that I could not enter it. Hence I would be obliged to stay without and talk and pray there. Smoke and heat and filth and contractedness would not allow me to enter. It is a wonder the sick ever recover, or the well keep well so long. Let it not be understood that all houses are alike. In some there is a difference; yet all are sickening enough. I have also endeavored to heal the sick by administering medicine, and have sometimes tried to do something for their comfort in the arti-

* Perhaps one half the females are able to get a single loose dress, most of them a chemise. On an average about one half of the men can command a shirt and pantaloons.
ele of food. But it is very difficult to do any thing of this kind. Whatever is done must be done at our house. We must provide the dish, the spoon, the water, the rice, the flour, the milk, the sugar, prepare the article and send it. Then it is not certain it will be given to the sick. Others, who may have more of something else than love, may devour it. Such is heathenism."

A Hawaiian Bible Society has been formed, with the intention of having branches in different parts of the group. One had been previously formed at Lahaina, to which three hundred dollars were subscribed by the natives. Its primary object was to supply the children, who could read and were attending school, with the New Testament.

Native capacity for Improvement.—Mr. Conde bears testimony to the capacity of the natives to improve:

"Experience abundantly proves that these Hawaiians are capable of becoming neat and skilful workmen in all kinds of building, as also in drawing, engraving, and in short all the arts which are practised by the most enlightened nations. And it is truly gratifying to those who are laboring to disseminate piety and intelligence among this people, to see that many of them are beginning to awake to the cultivation of those arts which, it is hoped, will ere long enable the nation generally to construct permanent dwellings, to manufacture their own cloth, and also to engage in many other employments as a means to procure for themselves the comforts and conveniences of life. The resources of the islands are apparently very great, and the natives have only to be taught the art of developing them, in order speedily to raise this nation from their present state of poverty to the possession of all that can contribute to their elevation among the more favored nations of the earth. But especially it is gratifying to see these natives by arts of industry endeavoring to improve their temporal condition, as by so doing they will eventually be able to sustain their own civil and religious institutions, which are so essential to their best interests."

The Papists.—The mission have transmitted a brief report concerning the proceedings of the papists:

"The assiduous efforts of the papists to gain a footing here have not failed of success painful to every benevolent mind. We do not, however, regard their success among the people as by any means equal to their anticipations. Many things concur to demonstrate their disappointment and mortification at the aversion with which all the intelligent natives regard popery as such. There will be no hesitation, however, on their part in employing all the cunning and perseverance, so characteristic of Jesuits. Their motto appears to be "Death or victory." Being met on every hand with arguments from the Bible, right in the face of their proceedings, they feel it important to weaken the people's faith in it. They say to them, 'You are not yet in possession of the Bible,' and insinuate that it will be furnished by themselves. They have not yet, however, established any press in the islands, unless the press which issued the Sandwich Islands Gazette (now discontinued) was theirs.

"Their first location was in Honolulu; but so little success have they had immediately in the village, that apparently they have despaired, and are now devoting almost their whole efforts to these portions of the population
which have come less under missionary influence. In those places they are more successful, as might be expected where the people are ignorant and superstitious, and where they meet with little opposition from missionary instructions among the people. This demonstrates the great importance of our being able immediately to fill every vacancy in the islands, so that the people may be enlightened, and, if possible, saved. What we do must be done soon, or the door will be closed by the papists, if within the compass of their ability.

"About twelve months ago they succeeded in obtaining a footing on Hawaii also, and located themselves at Kailua. For a few months after their arrival there they attracted much attention. All were anxious to see the pope and the kii (the priest and images;) but when they had gratified their curiosity in gazing at the images, wax candles, and the splendid vestments and genuflections of the priest, they lost their admiration of popery, so that but few in the village have as yet united with them. A number, however, from the less enlightened districts have fallen into their snare. They reported themselves as carrying all before them at Kailua, and probably thought they were; while hundreds who gave in their names as converts had no other interest than merely to see the images and splendid exhibitions which the priests professed to show their disciples. To obtain this they coveted and gave in a fictitious name, all assuming the same name. No professor of religion had any share in the deception that we know of. The great anxiety of the papists here appears to be to increase their numbers. Hence they baptize all who will join their ranks with very little regard to moral character. They exert themselves to spread their principles throughout the islands by every possible means, and the bishop left here a few months ago for Europe, as is reported to obtain a large reinforcement to their numbers.

"There are now three of them on Hawaii, besides some seculars, and three on Oahu; but none on the other islands. They are erecting a spacious stone chapel in Honolulu, and have stipulated for a thatch building to be erected at Kailua. For the latter they are to pay $1,100. Their plans are deeply laid, and their resources probably large, besides the fact that at present they are backed up by the French consul in the name of his nation. The consequence is the king and chiefs are vacillating in their proceedings. What the result will be it is not easy now to predict; but our consolation is that all things are in the hands of God, and he can make the wrath of man to praise him."

More particular notices of the efforts and progress of this delusive and dangerous heresy, the Board will find in communications from individual members of the mission, published in the Missionary Herald for the present year. (See Vol. XXXVIII., pages 95, 149, 150, 151, 153, 243, 245, 246, 247, 248, 250, 28, 285, 343, 353.) The twenty thousand dollars, so violently and unjustly extorted by Captain Laplace from the government, has not yet been restored by the king of the French.

Concluding Remarks.—The Report on this field of our labors as a Board of Missions, will be brought to a close by some interesting remarks of the missionaries, in their last general communication:

"From the liberal provision made by the government for the support of common schools we are encouraged to expect happy results. It indicates
some progress towards the people's sustaining their own institutions. These institutions cannot be considered as well established among them, so long as they depend on foreign patronage; and the churches here cannot be expected to shine in all the Christian graces, nor attain to manly vigor until their Christian principles are thus called forth into active exercise. It is, moreover, very important that the churches here sustain the gospel among themselves, in order that the funds from abroad, thus saved, may be employed in sending the gospel to those still in heathen darkness. In contemplating the number of hopeful converts who have been added to our churches, it is not strange that many have been led to think the time was near when the Board might be relieved from the burden of sustaining the mission. To us, however, it is evident, we shall need patronage from abroad for a long time to come. If sustained independently of foreign patronage, we must be supported either by the voluntary contributions of our churches and congregations, or by our own labor. As to the first method, the people are too poor and their piety too immature to allow us to expect anything like an adequate support from their contributions; and as to getting a support by our own labor, we would remark that this, at many of our stations, would be impossible; and that such stations, without foreign help, must be abandoned: and even at the posts most favorable to success, the time and energies of a self-supporting missionary would be so fully employed in providing for his family, as to nullify his labors as pastor or teacher. This fact was deeply impressed on the minds of the delegation from this mission, who nine years ago visited the mission to the Society and Georgian Islands. It is also very strikingly illustrated at this time in the mission of the Board to Oregon; and in fact illustrations are not wholly wanting among ourselves. For as far as our skill and industry have been employed in secular pursuits in order to relieve the funds of the Board, there has been a corresponding loss of effort for the spiritual welfare of the people. We are aware that it has been urged in favor of a missionary's engaging in secular pursuits, for the purpose of supporting himself and family, that by so doing he would teach the people industry, and aid them in developing the resources of the country. But, however highly we may prize these results, objects of far higher importance now demand all our efforts. We have arrived at a crisis in our work. The wily agents of Romanism are in the field exerting all their energies and employing every stratagem to thwart our plans and hinder our cause; so that now we must leave to those who are devoted to commercial pursuits the work of developing the natural resources of the islands. They are numerous and ardently engaged in this very work; but let all our energies be employed in opposing error, by publishing the truths of the glorious gospel of our God and Savior.
Department of Indian Missions.

MISSION TO THE CHEROKEES.

Dwight.—Jacob Hitchcock, Superintendent of Secular Affairs; Henry K. Copeland, Farmer; Kellogg Day, Teacher; Mrs. Hitchcock, Mrs. Copeland, Mrs. Day, Miss Stetson, Miss Moore.

Fairfield.—Elizur Butler, Missionary and Physician; and Mrs. Butler: Esther Smith, Teacher.

Pine Hill.—Samuel A. Worcester, Missionary; and Mrs. Worcester: Mary Avery, Teacher; Nancy Thompson, Assistant; Stephen Foreman, Native Preacher and Assistant Translator; John Candy, Native Printer.

Mount Zion.—Daniel S. Butrick, Missionary; and Mrs. Butrick.

Honey Creek.—John Huss, Native Preacher.

William Potter, Missionary, and Mrs. Potter; and Sophia Sawyer, not now laboring in connection with the mission.

(5 stations; 4 missionaries—one a physician, 3 male and 13 female assistant missionaries—2 native preachers, and 1 native assistant;—total, 23.

The time for which Miss Bissell engaged in the missionary service having nearly expired, and the state of her health forbidding her to continue her labors in the girls' school at Dwight, she requested and received a release from further connection with the Board in October of last year.

Doct. R. L. Dodge and his wife, having been dismissed at their own request, left Dwight in May last.

Miss Stetson returned to Dwight with restored health in January, and resumed the labors in which she had previously spent about twenty years.

It was mentioned in the last Report, that Mr. Kellogg Day had taught the school at Dwight a few months, without a formal appointment from the Committee. As he appeared to be qualified for the work, and desirous to continue in it, he has been appointed an assistant missionary; and after a visit to his friends, he returned with Mrs. Day to the station in December.

Mr. Potter continues to labor as an agent in the northern part of Alabama and Tennessee.

The school of Miss Sawyer in Fayetteville, Arkansas, seems to be assuming a more permanent character. A few Cherokee pupils attend it, and her labors appear not to be without a favorable bear-
CHEROKEES.

1854.

The income of the school renders it unnecessary for her to draw on the treasury of the Board.

Concerning the churches under the care of the mission no full reports have been received. The state of religion has been unfa­vorable. There have been few indications of the presence of the Holy Spirit to quicken the graces of the believer, or to renew the impenitent. Still the power and grace of God have been mani­fested in a few instances. To the church at Dwight a full Cherokee man and his wife were received in July; and towards the close of the summer term of the school at that station there was an un­usual attention to the concerns of the soul among the pupils, and some, there is reason to hope, have passed from death unto life. A daughter of Mr. Worcester and a Cherokee young woman were received to the fellowship of the church at Park Hill in April, and another young Cherokee woman was prevented by sickness from being received with them. Mr. Butrick has had the pleasure to receive four Cherokees, two men and two women, to the church at Mount Zion; all of whom, with seven children, were baptized. A new meeting-house, begun by the Cherokee church at this last station, and completed with the aid of the mission, has been erect­ed, the largest and best, Mr. Butrick remarks, in the Cherokee country: and on it has been placed the first bell which was placed on the meeting-house at Brainerd, in the early days of the mission; and which the Brainerd church carried with them in their removal to their present country, to be again employed in sum­moning them to worship in the house of God.

The following table gives a view of the several churches under the care of the mission. The reports from the stations are for the year ending with the close of May, except that from Fairfield, which is brought down to the end of July.

<table>
<thead>
<tr>
<th>Added.</th>
<th>Whole number.</th>
<th>Cherokees.</th>
<th>Whites</th>
<th>Blacks.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dwight</td>
<td>39</td>
<td>26</td>
<td>12</td>
<td>1</td>
</tr>
<tr>
<td>Fairfield</td>
<td>2</td>
<td>71</td>
<td>61</td>
<td>4</td>
</tr>
<tr>
<td>Park Hill</td>
<td>6</td>
<td>30</td>
<td>42</td>
<td>1</td>
</tr>
<tr>
<td>Honey Creek</td>
<td>4</td>
<td>29</td>
<td>27</td>
<td>2</td>
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<tr>
<td>Mount Zion</td>
<td></td>
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<tr>
<td>Total</td>
<td>14</td>
<td>214</td>
<td>173</td>
<td>31</td>
</tr>
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Five members of the churches have died; eight have been subjected to church discipline for misconduct; and three persons previously under censure have been restored. The number of members in the five churches, now in good standing, is represented as being greater, by twenty, than it was last year.

No missionary has yet been obtained for Dwight, and the inter­ests of the church and school are suffering severely on this account.
The missionaries from the other stations preach there as their other duties will permit.

The school at Dwight embraces forty-eight or fifty girls, most of whom were boarded in the mission family. The boys' school has not been resumed; and the opinions of the mission family and of many of the more intelligent Cherokees seem to be rather unfavorable to having both sexes brought together in boarding-schools at the same station.

Schools have been taught at Fairfield, Park Hill, and Mount Zion; but in respect to their condition or the number of pupils, no reports have been received.

The school fund of the Cherokees is sufficient to support teachers and furnish books, stationary, etc., for eleven public district schools. The system is now ready to go into operation as soon as suitable teachers can be procured. The Rev. Stephen Foreman, a well educated preacher and connected with the mission of the Board, has been appointed by the Cherokee government superintendent of these schools, to hold his office two years, and in connection with three directors for each school, to be appointed by him and to hold their offices during good behavior, is to appoint the teachers, furnish the books, and have the control of the schools. The books have been selected from the best in use in New England, and forwarded.

Two intelligent Cherokees, named Epenetus and Jesse, have been licensed by the missionaries as catechists to visit among their people, pray and converse on religious subjects, and conduct meetings. They have entered on their work and promise to be useful and acceptable in it.

At the mission press the amount of printing executed has been small, embracing a thousand copies of the Cherokee Almanac for 1842, extending to thirty-six pages, an edition of the Cherokee laws, the epistles of John for the Choctaw mission, a small book for the Methodist mission to the Choctaws, and a few other small jobs.

Temperance seems to be advancing among the Cherokees. Large meetings have been held to promote the cause, and considerable numbers have pledged themselves to abstain from the use of intoxicating drinks, amounting in connection with a single meeting, to 140. It is estimated by Mr. Worcester that the practice of not fewer than 1000 Cherokees is now conformed to such a pledge. There are some indications that the public officers of the United States in that vicinity, will adopt more efficient measures than heretofore to prevent the introduction of intoxicating drinks into the Indian territories in that quarter.
MISSION TO THE CHOCTAWS.

Wheeleock.—Alfred Wright, Missionary; Mrs. Wright; Anna Burnham and Sarah Kerr, Teachers; Pliny Fisk, Native Catechist.

Stockbridge.—Cyrus Byington, Missionary; Mrs. Byington; Charles C. Copeland, Teacher.

Pine Ridge.—Cyrus Kingsbury, Missionary; Mrs. Kingsbury; Harriet Arms, Teacher; Jonathan E. Dwight, Native Catechist.

Goodwater.—Ebenezer Hotchkin, Missionary; Mrs. Hotchkin.

Norwalk.—Jared Olmstead, Teacher and Licensed Preacher; Mrs. Olmstead.

(3 stations—4 missionaries—1 licensed preacher—1 male and 8 female assistant missionaries—2 native catechists.—Total, 16.)

On the 6th of December Mr. Charles C. Copeland and Miss Harriet Arms embarked at Boston to proceed by way of New Orleans, to the Choctaw country, where they had been appointed to labor as teachers. Having reached the place of their destination in January, Mr. Copeland soon after took charge of the school at the Stockbridge station, and Miss Arms of that at Pine Ridge, where they have since been successfully prosecuting their labors.

During the past year the health of the mission families has generally been good, and they have been permitted to prosecute their labors with little interruption from sickness. Nor have disease and death abounded among the Choctaws themselves, as in most of the preceding years since removing to their present country. In this the missionaries gratefully acknowledge the gracious protection of their Heavenly Father.

Last winter, Mr. Olmstead, at the request of the principal men in the settlement, removed to a place which he calls Norwalk, about five miles northwest of Wheelock, and twelve east by north from Fort Towson. The location is thought to be favorable for a school.

Miss Burnham, though the oldest missionary laborer in connection with the Board, still continues her labors on Red River, about eight miles from Wheelock, where is the nearest mission family, residing from October till May, in a cabin, alone, or with an Indian girl for company, teaching her school through the week, and on the Sabbath superintending a Sabbath school and bible-class. During the remaining months of the year, when the unhealthiness of the location renders it necessary for her to reside at Wheelock, she still keeps up her Sabbath school and bible-class, riding to the place and spending the day in giving instruction and returning at night.

The Choctaw young men, named Pliny Fisk and Jonathan E. Dwight, heretofore mentioned as having acquired a substantial preparatory education at seminaries in Ohio and New Hampshire, are
prosecuting studies with reference to becoming preachers to their people; and in the mean time are assisting the missionaries in conducting religious meetings, teaching, and translating.

Churches and preaching.—Again the missionaries are permitted to report the mercy of God in giving success to their labors and in pouring out his Spirit on the Choctaw people. By the union of the churches at Bok Tuklo and Wheelock, the number of churches now under the care of the missionaries is five, one less than were reported last year. To the church at Wheelock, eleven have been added by profession during the past year, and seven by letter, and the present number is ninety-five. About twenty persons are regarded as candidates for church fellowship.

To the church at the Stockbridge station 226 have been received since its organization in 1832; of whom 74 have died, 25 have been cut off, 41 dismissed to other churches, of some others little is known, and 70 now remain. The population about this station, which was formerly dense for an Indian settlement, is now much reduced by sickness and removal to other parts of the country. No less than 274 persons have died in this settlement since the beginning of the year 1836.

During the year ending in August, 1841, ninety-three persons united with the three churches under the care of Messrs. Kingsbury and Hotchkin, which then embraced 136 members. Since that time no full report of these churches has come to hand; but on the 15th of June last, Mr. Kingsbury writes that on his last visit to the western district where two of them are situated, the meetings were more interesting than at any former period. Fourteen were admitted to the church, and about twenty were serious inquirers. Mr. Hotchkin states that on the two Sabbaths preceding the 4th of August, nineteen were received to these churches and others were candidates for admission at the next communion.

Of the results of the Christian instruction imparted, Mr. Kingsbury writes:

"Already are the happy effects of the gospel visible in those neighborhoods where it has obtained an influence. Its great importance, even to the temporal interests of the nation, is now generally admitted by those who are enlightened. And when we consider the present generation as only the pioneers of the thousands and hundreds of thousands of various colors and languages, who, at no distant day, are to occupy these fertile regions, the importance of having established among them, at this early period, the institutions of the gospel will appear unspeakably great.

"There is a manifest advancement, in all respects, in this section of the Choctaw country. The people generally are rising in the scale of social, intellectual, and moral improvement. There is also a small increase of population, with a prospect of a still greater one. This remark applies particularly to those of mixed blood. There is a pretty large class, both of Choctaws and Chickasaws, principally of the full-bloods, who are stationary as
1842.] CHOCTAWS. 189
to improvement, and who are diminishing in numbers. These are strongly
attached to their ancient habits, are whiskey drinkers and ball-players, sel­
dom if ever attend on the preaching of the gospel, and manifest no interest
in the cause of education. 39

Reports from some of the churches not having been received,
the whole number of members cannot be stated. It is probably
about 350.

Within the sphere of Mr. Wright’s labors are three places where
preaching is statedly held; within that of Mr. Byington are five;
and Mr. Kingsbury, in addition to preaching at his station and at
Fort Towson, makes extensive tours in the western districts set­
tled by the Choctaws and Chickasaws, preaching and visiting the
people. In reference to the importance of these labors, Mr.
Kingsbury says:

“We greatly need more preaching. A first rate preaching missionary
would, at this time, be a great blessing, both to the Choctaws and the white
people near them. If there is not a powerful moral influence exerted here
to counteract the strong current of worldliness and vice that is setting in
upon this community, there is great reason to fear the consequences. Never
did I feel so much the need of qualifications of a high order as a gospel
minister. Oh that you could send an able and acceptable man, if it were
only for a short period 4 And much as my labors are needed at Pine Ridge
and the fort, there are at least six other places, and some of them nearly
100 miles distant, where Mr. Hotchkin or myself ought to preach once a
month, and administer the Lord’s supper once in three months. We are in
danger of losing a large portion of one of the fairest harvest fields that has
ever been spread out before us for want of suitable laborers or rather of a
suitable kind of labor.”

Of the same district, to which his labors are principally confined,
Mr. Hotchkin writes under date of August 4th:

“We formed a temperance society here in April last, of twenty members,
on the total abstinence pledge. We have now on the record more than 300
names. Among these are the chief of this district and sixteen of his prin­
cipal captains. We only want three more captains to make a majority in
this district. If the temperance cause should meet with no counteracting
influence from the whites, we may look forward to the time when we shall
see wonders wrought by the Holy Spirit. In fact, we see that already. I
do not hesitate to say that there never has been, since I have been acquaint­
ed with this people, a season of so much interest, all things considered.
Their crops were never better; there never was more peace and friendship;
there never was less sickness; drunkenness has decreased a hundred per
cent. at least. The calls for books and teachers was never louder; and we
have never had more additions to our churches. On the last two Sabbaths,
Mr. Kingsbury and myself baptized and admitted nineteen persons; others
stand propounded for the next communion; and some newly awakened
come forward at almost every meeting. We need another missionary in
this district exceedingly at this time. The chief asked me last Monday,
‘Cannot your Board send us a missionary to live here by me? There is
ample scope of country, and people enough to preach to, who are now
ready to hear. Our circuit extends more than a hundred miles. It is
impossible for Mr. Kingsbury and myself to preach at our several places, oftener than once a month, and at some of them only once in two months."

**Week Day and Sabbath Schools.**—At Pine Ridge Mr. Kingsbury has commenced a small boarding-school, under the instruction of Miss Arms, which embraces twenty-two pupils, thirteen of whom are boarded in his family, and for eleven of whom he receives nearly an equivalent for the expense incurred for them. The school at Wheelock embraces thirty-nine pupils, of whom twenty-seven are girls. A class of twenty adult Choctaws also is taught by Mr. Fisk at the station; and once a fortnight he meets a class of beginners at a place five miles distant. In Miss Burnham's school on Red River are twenty pupils. A Choctaw female member of the church, three miles from Wheelock, teaches a small school. At Norwalk Mr. Olmstead's school has been attended by about fifty, of whom twenty-five are regular pupils. To Mr. Copeland's school at Stockbridge belong fifty-five pupils, about half of whom attend regularly, and twenty or more are full Choctaws. The whole number of schools is seven, embracing about 150 pupils regularly attending, exclusive of the school under the superintendence of Mr. Hotchkin at Good Water, supported principally by government funds, containing twenty-one pupils.

The number of Sabbath schools and bible-classes taught at the stations or other places by members of the mission or by intelligent Christian Choctaws, under the general superintendence of the mission, is not less than fourteen or fifteen, embracing about 350 pupils. Four or five of these are under the immediate care of Choctaw teachers.

The desire for knowledge seems to be extending and strengthening in nearly all parts of the Choctaw country, and greater efforts are made, and expenses incurred by the people to secure an education for their children, than at any former time. Temperance is also gaining ground, and the leading men in the nation are enlisting in the work of promoting it. On these topics Mr. Wright, in a recent letter, says:

"The cause of temperance has received a new impulse during the year. There are three societies in the neighborhood of Wheelock—an adult, a juvenile, and a female society. Of these societies there are not far from two hundred members.

"A mere statistical report of our schools does not show the progress that knowledge is making among the Choctaws. The desire for knowledge and improvement is extending, and many, in places remote from any school, have learned to read. The truths thus brought into contact with their minds, it is hoped, will be like the leaven hid in the three measures of meal. An instance of this kind has recently come to my knowledge. In a settlement fifty or sixty miles from Wheelock, a number have learned to read, among whom was a promising youth of sixteen or seventeen years of
1842.

PAWNEES.

age, who had heard little or no preaching. He became deeply interested in what he read. But he was soon taken sick and died. On his dying bed he enjoyed great peace of mind, and spoke much of heaven, and tenderly exhorted his father and other relatives to be ready to follow him. His exhortations have made a deep impression on his father's mind, which, it is hoped, may lead to his saving conversion. This fact shows the importance of our Choctaw books, and also, how desirable it is that suitable reading matter should be furnished for so many minds which are now beginning to thirst for knowledge."

The Choctaw government are about to establish a number of boarding-schools in different parts of their country, to be supported by their own funds, and to be controlled and managed by themselves.

The missionaries, especially Messrs. Wright and Byington, are still much interrupted in their appropriate missionary labors, by calls made upon them for medical services. The circumstances of the mission families, as well as those of the Choctaws, render it highly important that a pious and skilful physician should be attached to this mission.

The gospel of Matthew with brief notes, amounting to 198 pages, and also the epistles of John, twenty-seven pages, have been printed in the Choctaw language during the year; the former in Boston, and the latter at the Cherokee press at Park Hill. The editions comprised 1,000 copies of each, and the whole number of pages was 225,000.

Colonel Juzon, chief of the Western district, long known as a friend and promoter of education and good order, died in May of last year. His successor in office is likely to exert a similarly beneficial influence among his people.

MISSION TO THE PAWNEES.

John Dunbar, Missionary; Mrs. Dunbar; Samuel Allis, Teacher, Mrs. Allis; George B. Gaston, Farmer; Mrs. Gaston.

(1 station; 1 missionary, 2 male and 3 female assistant missionaries;—total, 6.)

The affairs of the Pawnees, within the last year have assumed a much more promising aspect. The present United States agent, Daniel Miller, Esq., seems disposed to discharge the duties of his office with great vigor and fidelity. To prevent the introduction of whiskey among the Indians, he is adopting effectual measures. He appears also to be adopting prompt measures for fulfilling the stipulations of the treaty with the Pawnees, furnishing them with teams, utensils, farmers, mechanics, &c., thus providing facilities and holding out inducements for them to abandon the chase and cultivate the soil. What is essential to the accomplishment of the humane intentions of the government and will be highly impor-
tant in its bearing on the character of the Indians and the success of missionary labors among them, the agent is aiming to appoint only such men as farmers, teachers, and mechanics, as are of good moral character, and will heartily co-operate with the missionaries in promoting the highest moral and social welfare of the Indians. Messrs. Gaston and Allis, heretofore assistant missionaries, have been appointed by the agent, one as a farmer and the other as a teacher, under the patronage of the government. Four or five other persons of approved character, had, when the last communications were written, either received appointments, or were expected soon to be appointed, to make up the number stipulated by the government.

The Indians seemed to be encouraged with the hope that the treaty was at length to be carried into effect, and already were congregating at the places selected for their settlements. Early in May, a portion of all the four bands, amounting to 250 or 300, had removed, among whom was the first chief of the Grand Pawnees, who is also the first chief of the tribe; the first chief of the Republican band; the third and fourth chiefs of the Tapage, the first being prevented only by sickness; and the two principal men of the Loup band. Led on by so many of their most influential men, it is hoped that, if facilities and inducements are furnished, the whole 6,000 composing the tribe, may, without great delay, become an agricultural people, under the steady influence of schools and Christian instruction. To meet their wants at this important crisis, a missionary or two and a physician are urgently needed. Mr. Dunbar is quite too much pressed with other labors, in the present state of things, to admit of his devoting to the spiritual interests of the Pawnees that time and labor which they need.

Messrs. Dunbar, Allis, and Gaston have resided the past year at the place where the Indians are now assembling, and have labored, as they had opportunity, for those to whom they could gain access. Another year it is hoped that more may be done directly for their spiritual improvement.

MISSION TO THE OREGON INDIANS.

WAHILATUV.—Marcus Whitman, Physician and Catechist, Mrs. Whitman; William H. Gray, Mechanic and Teacher, Mrs. Gray.

CLEAR WATER.—Henry H. Spalding, Missionary, Mrs. Spalding.

TSIMAKRAIN.—Cushing Eells and Ekanah Walker, Missionaries; Mrs. Eells and Mrs. Walker.

(3 stations; 3 missionaries, 1 physician, 1 male and 5 female assistant missionaries;—total, 10.)

In April of last year, Mr. Smith, after having suffered no little annoyance from the savage manners of the Nez Perces around
him, finding his own health much impaired and that of Mrs. Smith alarmingly so, left his station called Kamiah on the 19th, and reached Walla Walla on the 27th of that month. There they remained till the 11th of May, when they proceeded down the Columbia river to Fort Vancouver, to avail themselves of the advice of the surgeons of the Hudson's Bay Company, at that post. By this they were led to believe that Mrs. Smith could not regain her health in a climate so variable and severe as that of the mountainous parts of the Oregon country, and amid so many exposures as she must there be subjected to. Having remained under medical treatment at Vancouver and vicinity for some months, with little benefit, they were advised to proceed to the Sandwich Islands, which they did, arriving at Honolulu the 25th of January. Under the mild and genial influence of that climate, the health of both had so far improved in the following two months that they requested the Committee to permit them to make trial of missionary labors at those islands. This they have been authorized to do.

The Rev. John D. Paris and Mr. William H. Rice and their wives, who embarked the 14th of November, 1840, proceeding by the way of the Sandwich Islands, to reinforce this mission, as mentioned in the last Report, arrived at Honolulu 21st May, 1841. In consequence of unfavorable accounts from the Oregon mission, which reached them there, and the urgent demand for additional laborers at the Islands, they were induced, with the advice of the brethren of the mission there, to proceed no further till they could receive instructions from the Committee. Taking into view the circumstances of both missions, together with the fact, that before instructions could reach them, they would have advanced far in acquiring a command of the Hawaiian language, and become well initiated into their labors, the Committee assented to their becoming permanently connected with the Sandwich Islands mission.

In February last the Committee, owing to the character of communications then recently received from the several missionaries, made a careful examination of the difficulties which seemed to be impeding the success of this mission. The communications represented the number of Indians on the waters of Snake or Lewis river, the southern branch of the Columbia, as being much smaller than had before been supposed; those falling under the influence of the three stations constituting the southern branch of the mission, not amounting to more than 3,000 or 3,500, speaking the Kayuse and Nez Perces languages, while they were scattered over a country of great extent, having their places of resort in numerous small valleys on the water courses, and separated from each other by wide tracts of barren and precipitous country.
They were also addicted to a wandering life, and under the adverse influences operating upon them, not much inclined to change their mode of life, or come with much constancy under the instructions of the missionaries. Some of the missionaries appeared to be much disheartened in their labors and expressed a strong desire to leave that field of labor. There were also indications of an unhappy disagreement among some of them relative to the manner of conducting their labors.

Under these circumstances, the Committee deemed it advisable to discontinue the southern branch of the mission, embracing the stations at Waiilatpu, near Walla Walla, and Clear Creek and Kamiah, higher up on the waters of Snake river. In carrying this into effect, it was thought best that Rev. H. H. Spalding and Mr. W. H. Gray should return to the United States, while Doct. Whitman, after disposing of the property of the stations, should join the other branch of the mission, near Fort Colville, on the main or northern branch of the Columbia. Mr. Smith, as already mentioned, had proceeded to the Sandwich Islands; and Mr. Rogers, who had labored usefully in concert with the missionaries, though not under any formal appointment from the Committee, had connected himself with the Hudson's Bay Company.

The latest communications from the Waiilatpu station were dated in November last, but contain little information respecting the several departments of missionary labor. The Indians in the vicinity of the station, instigated by a papal Indian of one of the tribes east of the mountains, had treated Doct. Whitman and Mr. Gray with a good deal of insolence and abuse, destroying some property, demanding payment for the land, timber, fuel, and water, which the missionaries used, and threatening to drive them from the country. But by moderation and firmness, on the part of the missionaries, and the seasonable and friendly interposition of Mr. McKinlay, the chief factor at Fort Walla Walla, the Indians were led to confess their folly and wickedness, and peace seemed to be fully restored.

A Papal mission sent across the mountains from St. Louis, has entered this portion of the Oregon country, and is erecting buildings preparatory to a permanent establishment.

In October last the trading establishment at Fort Walla Walla was consumed by fire.

From Clear Water Mr. Spalding writes in February last that the prospects of usefulness at that station had never been more favorable. The school had averaged more than eighty pupils, who were much interested in their studies and were making good proficiency. And while the Indians at Waiilatpu were manifesting so much hostility, a thousand or more were regularly attending on religious instruction at Clear Water during a series of meetings
continued nine or ten days. Subsequently Mr. Spalding mentions that seven Indians were examined for admission to the mission church.

From Tshimakain letters have been received with dates as late as the first of March last. The labors of the missionaries were much as heretofore; and while they were permitted to observe an obvious increase of religious knowledge among the Indians, they had no satisfactory evidence that any of them had become subjects of the renewing grace of God. In some individuals there was evinced more thoughtfulness, more power of conscience, and a softening of character. The missionaries had made a number of tours to bands of Indians residing at a distance, sometimes at their earnest request, to instruct them in the truths of the gospel.

At all the stations considerable assistance has been furnished the Indians by the missionaries in supplying agricultural implements, in preparing and planting fields, and in erecting houses. Some females have been taught to card, spin, weave and knit.

The missionaries are still making progress in acquiring a knowledge of the language of the Indians, and in preparing portions of the Scriptures and other books for the press.

MISSION TO THE SIOUX.

Lac qui Parle.—Thomas S. Williamson, Missionary and Physician; Stephen R. Riggs, Missionary; Alexander G. Huggins, Farmer; Mrs. Williamson, Mrs. Riggs, Mrs. Huggins and Miss Fanny Huggins.

Near Fort Snelling.—Samuel W. Pond, Missionary; Gideon H. Pond, Farmer; and their wives.

(2 stations; 3 missionaries, 1 a physician, 2 male and 6 female assistant missionaries;—total, 11.)

About a year since a commissioner on the part of the United States government negotiated a treaty with the Sioux, according to the terms of which they were to cede to the United States most of that portion of their country which lies on the Mississippi river and its tributaries, reserving five reservations on the St. Peter's, the most easterly of which was not to be less than thirty miles from the junction with the Mississippi. For compensation they were to receive mills, farmers, mechanics, teachers, teams, stock, provisions, goods, medical attendance, etc., with some military posts established between them and the Ojibwas. Should this treaty be ratified, of which no information has yet been received, it will probably bring those bands residing near the Mississippi more compactly together, for at least a part of the year, and may furnish facilities and inducements for them to lead a settled and agricultural life. It will probably put a termination to the long continued state of warfare which has existed between
them and the Ojibwa bands contiguous to them. The provisions of the treaty seem to be just and humane.

The Messrs. Pond, with the bands with whom they have been laboring near the mouth of the St. Peter's, have remained during the last year in the same unsettled state in which they were the year preceding. For a part of the year many Indians were accessible, and pretty constant instruction was given; but owing to the intoxicating drinks which the Indians easily obtained, their unsettled location, and their quarrels with the Ojibwas, the missionaries labored to great disadvantage. In its bearing on their labors, the contemplated treaty is of great importance. The elder Mr. Pond has spent the last summer at Lac qui Parle. The other still acts as United States' farmer.

In the report of their station the missionaries at Lac qui Parle thankfully acknowledge the divine goodness in warding off death, preserving health to their own families, and to the Indians around them. No communicant of the church, now numbering more than forty, has died for more than two years; and of the nearly ninety baptized children, no one has died within the last year. This must be regarded as a remarkable instance of the absence of disease and mortality in an Indian population, especially in relation to the children, and is doubtless indicative of the improvement in character and manner of life which Christianity has been the chief instrument of introducing.

To the church at Lac qui Parle, forty-eight Sioux, mixed or full blood, have been received; nine of the latter, including three men and six women, have united with the people of God during the last year. One having died, three having been dismissed to other churches, and two being under discipline, the number remaining in good standing, is forty-two. It is an interesting fact, that of those received to the church, thirty-seven were heads of families, and had children, three of them being probably from sixty-five to seventy years of age, eight from forty to sixty, and twenty-six from twenty to forty. In all, ninety-four children have been baptized, of whom eighty-five were children of Sioux mothers.

During the year a house of worship has been erected by the missionaries, aided by some of the Indians, where a congregation of forty or fifty Indians assemble on the Sabbath and at other times for Christian instruction and worship. The monthly concert for prayer is held in the Dakota language, and is attended by about thirty Indians. "As an evidence of the work of God's spirit on their hearts," says Doct. Williamson, "it has been very pleasant to me to hear our native members using in prayer many expressions found in the prophets and Psalms, never translated into their language, and which, consequently, they have had no
opportunity of hearing.” He infers that these Indian converts must have been under the teachings of the same Spirit that guided the devotions of the ancient saints.

Of the conversion of the adult Indians, the missionaries seem to entertain more hope than they did in the earlier periods of the mission. Pride of character, fear of losing their rank and even their lives, as well as the natural opposition of the heart to the requirements of a spiritual religion, caused the men long to resist conviction, and to stand aloof from the influence of the mission, while the women, who could change their religion with less fear of reproach or persecution, more readily embraced the gospel. But even the men are beginning to act more freely, while at the same time less opposition and ridicule are encountered by them in forsaking their former mummeries and embracing the Christian system. Labor is becoming somewhat less dishonorable among the men than it has heretofore been. Some now have fields of their own in which they labor; others can easily be induced to labor for the mission; while others will venture to share, to a greater extent from year to year, in the toils of their wives.

The school, depending for pupils on the number of Indian families which are within reach of it, has varied much at different seasons of the year. During one quarter the average daily attendance was eighteen, while during the next quarter it was fifty-six, and the next eight or ten. The whole number who were present during any portion of the year, was 120, of whom twenty-three could read intelligently in their own language, fifteen studied arithmetic, and twelve wrote on paper. This does not include a considerable number of adults who have heretofore learned to read and write. The school has been taught principally by Miss Huggins. Nearly as much time has been expended in teaching the females to sew, spin, weave, and perform other appropriate kinds of labor, as in teaching them to read; and in this the success has been highly gratifying, though the effort has been attended with many embarrassments.

Since the commencement of the mission, it is estimated that considerably more than 200 Indians have attended the school more or less; and that about 100 have learned to read intelligently.

Several portions of the scriptures, including more than half of the New Testament, have been translated by the missionaries into the Sioux or Dakota language, and with a small collection of hymns and some elementary books and small religious tracts, are about to be printed.
MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall and Leonard H. Wheeler, Missionaries; Mrs. Hall and Mrs. Wheeler; Grenville T. Sproat, Teacher, Mrs. Sproat; Abigail Spooner, Teacher.

POKEGUMA.—William T. Boutwell, Missionary, Mrs. Boutwell; Frederick Ayer, Catechist, Mrs. Ayer.

FON DU LAC.—Edmund F. Ely, Catechist, and Mrs. Ely.

(3 stations; 3 missionaries, 3 male and 7 female assistant missionaries;—total, 13.)

Of La Pointe, where is the oldest station comprised in the mission to the Ojibwas, Mr. Wheeler gives the following description. Magdalen Island is one of a group lying off a large cape extending into the southwesterly part of Lake Superior.

"La Pointe is situated on the western extremity of Magdalen Island, about three miles distant from the main land. At the end of the island, is a bay which forms a beautiful harbor, and around which live most of the inhabitants of the island. Upon the two opposite points of land that inclose the bay are the two principal settlements; the northern of which is occupied by the American Fur Company's establishment, the papal church, and further down the bay, the new meeting-house belonging to our mission. The opposite point is occupied by the mission premises, and the establishment of the other trading company.

"The permanent inhabitants of this island are mostly French and half-breeds. Quite a number of Indians reside here during the summer, assembling here from nearly all parts of their country to receive their annuities. Not a few heathen Indians will remain here permanently; among whom is the chief called Buffalo, who is head of all the Indians in this vicinity."

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"The hostile feeling which has for many years existed between the Ojibwas and their neighbors the Sioux, has, during the last year and a half, developed itself in more frequent acts of savage warfare. The one which most deeply affected the mission was briefly adverted to in the last Report, and is described below in the language of Mr. Ayer. The settlement of Christian Indians at Pokegumua was attacked because of its contiguity to the Sioux country:

"War has desolated Pokeguma. On the morning of the 24th of May, more than a hundred Sioux fell upon our quiet settlement, and in two short
hours made it a scene of war and death. The enemy bore away the scalps of two interesting girls, one a scholar of our school. A Christian Indian brother was severely wounded in the arm, and two sons of another brother were wounded, one in the head and the other in the shoulder. Two or three others were slightly wounded. The enemy left two or three of their dead behind. They did not molest us, or injure any of our property.

Five days after this event all the Indians, including our own people, left to flee north. A few families including two of the Christian Indians went directly to La Pointe. All the others went some distance up the St. Croix. None have returned, except two or three, who tarried here but a night.

Since that time no Ojibwas have resided at Pokeguma; nor is it probable they will settle there again until their quarrel with the Sioux shall be brought to a close. Of course there has been no school or regular congregation at this station. Messrs. Boutwell, Ayer and Ely have visited the scattered settlers, instructed and watched over them in their places of retreat as much as their circumstances would permit. Most of the church members, with their families, last spring selected a place of temporary residence near the western extremity of Lake Superior. Mr. Ely accompanied them. Mr. Boutwell remains at Pokeguma, in charge of the mission property, and to do what he may be able for the Indians who may linger near their former residence. If the treaty, last year negotiated with the Sioux, should be carried into effect, and they, as there provided, should be removed toward the sources of the St. Peter's river; or if a permanent peace should be established between them and the Ojibwas, Pokeguma might again become the promising settlement of Christian Indians, that it was two years ago.

At La Pointe the labors of the missionaries have been prosecuted with little interruption and with promising success. Soon after the arrival of Mr. and Mrs. Wheeler, in July of last year, the latter opened a school for female children, which has been attended by from sixty to seventy girls, and varies from twenty to forty daily. The school was subsequently taken charge of by Miss Spooner. It comprises half breed and full Indian girls from protestant, papal, and heathen families. The boys' school, under the instruction of Mr. Sproat, has never been more interesting and promising, the whole number of pupils having been forty-nine, and the average, thirty-three. Mr. Wheeler and Mr. Sproat have each a class of Indian young men, whom they meet in the evening during the winter to teach reading, writing, and some other branches. Mrs. Wheeler also had a similar class composed of Indian women and girls, whom she taught to read and sing. These schools attracted a good deal of attention, and seemed to be doing good.

Of the religious services of the station, Mr. Hall thus writes:

We have on the Sabbath two public religious exercises in the Ojibwa language, one sermon in English, and a religious meeting in the evening.
Our meetings have been attended by more persons, for several months past, than they have been heretofore, though the number is still small. The number of protestant residents here, who understand and speak the English language, is increasing. We feel it our duty to maintain religious exercises in English regularly on the Sabbath, and to give all the interest to them we are able. Our success in future with the Indians in this region, will depend much on the character of the white population which wanders up here among them.

"Our exercises in the Ojibwa language have been increasingly interesting this winter, both from the numbers and interest of those present. A part of the time I preach in the native language, and a part of the time instruction is given through an interpreter. I have devoted my time principally to preaching and translating this winter. I intend to have considerable portions of the Bible ready to print by next fall."

Of the progress of the mission and its influence, Mr. Hall says:

"Notwithstanding the troubles between the Sioux and Ojibwas, I think there has never been more encouragement to labor for the conversion of the Ojibwas, than there is at present. There has evidently been a very deep impression made upon them as a people by missionary efforts among them. I think they are much more disposed to regard missionaries as their benefactors now, than they ever were before. It is true that the great majority of them care little about becoming real Christians, nor do they appreciate the value of education; yet they see that where there have been missionaries among them, they have been in various ways benefited by them. And the Indians would be glad to have missionaries go to reside in every part of the country. It seems to me that all that is needed here is the Spirit of God to be poured out, to bring considerable numbers into the kingdom of God. The Lord gives us as much work as we all can do, and I trust we are not laboring in vain."

The church embraces five half-breeds and two full Indians. Three other half-breeds, members of Presbyterian churches, reside near the station, and commune with the church.

MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, Missionary, and Mrs. Marsh.

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

As the result of the religious awakening experienced among the Indians at this station eighteen months since, and noticed in the last Report, thirteen persons have been received to the fellowship of the mission church, of whom six were baptized. Baptism has also been administered to seventeen children. Connected with the church are now fifty-five members in regular standing. While some who, for their disorderly conduct had been cut off from church privileges, have appeared to be penitent and been restored; others, by their misconduct, have subjected themselves to the censures of their brethren. Only one member of the church has died.
Meetings are well attended, and the people listen with interest to the instructions of the sanctuary. The Sabbath school embraces all the children and many of the adults. Owing, as is believed, to the diminished use of intoxicating drinks, and to a general improvement in the morals and habits, and consequently the health of the Indians, the annual number of deaths is not now half as great as it was twelve years ago. This is gratifying testimony respecting one of the remnants of a race whom the philanthropist has feared was doomed to extinction.

Since the Indians have taken the management of their school funds and schools into their own hands, education has not advanced among them. During the last year their schools have been taught but a part of the time, and without such progress in the pupils as could be desired.

Some years since this band of Indians adopted certain municipal laws and regulations, by which all their civil affairs were to be conducted. But under the operation of this system there has been a good deal of restiveness; and this effort at self-government has been but imperfectly successful. Instances of disaffection and disorder are not infrequent.

MISSION TO THE NEW-YORK INDIANS.

**Tuscarora.**—Gilbert Rockwood, Missionary; Mrs. Rockwood; Hannah T. Whitcomb, Teacher.

**Seneca.**—Asher Wright, Missionary, Mrs. Wright; Sophia Mudgett, Teacher.

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

**Alleghany.**—William Hall, Missionary, Mrs. Hall; Margaret N. Hall, Teacher.

(4 stations; 4 missionaries, 8 female assistant missionaries;—total, 12.)

During the last year the missionaries have been permitted to prosecute their labors more quietly, and with more evidence of the presence of the Holy Spirit to give them efficacy, than for some years before. There has been less of jealously and angry contention among the Indians; more confidence has been manifested in the missionaries; and the attendance on the means of grace, especially at Tuscarora and Alleghany, has been more encouraging.

At the stations just named, numbers, it is believed, were convicted of sin and led to exercise repentance and faith on Christ during the last winter and spring. At Tuscarora, the special seriousness began with a visitation of the families on the reservation by the missionary in November; and at Alleghany, its first manifestation was in connection with a temperance meeting with which the new year was opened. At the former some of the more influential Indians were embraced among the converts. Five have
been received to the church. At the latter the revival was more general, including a number of heads of families, persons of all ages, and some who were almost hopelessly depraved and opposed to Christian truth. Previous to the first of July, thirty had been received to the church, and others were expected to be added soon. The Christian character of the church members had been greatly improved. Union and mutual love marked their conduct, and a much better state of morals was prevailing on the reservation.

On the Buffalo reservation the church, for some years past, has been subjected to a severe ordeal by the measures employed to induce the tribe to cede their lands and the strife which these have occasioned. The disorderly conduct of many has rendered it necessary to suspend them from the fellowship of the church; and some have been excommunicated. More recently the congregation has increased, the attention to the preaching of the gospel has been more encouraging, some backsliders have professed repentance, and one other person has been received to the church.

At Cattaraugus there has been little apparent change in the religious state of the people during the year. None have been added to the church, while fourteen have, by their disorderly conduct, drawn upon themselves the censures of their brethren.

To the four churches thirty-six members have been added during the year. The church at Tuscarora now contains forty-seven members, that at Buffalo twenty-nine, that at Cattaraugus fifty-one, and that at Alleghany, eighty; in all, 207.

At Tuscarora there has been but one school, embracing about thirty pupils; at Seneca four schools, with one hundred and twenty-two pupils, at Cattaraugus three schools with sixty-seven pupils, and an evening school attended by twenty-three adults; and at Alleghany three schools, with sixty pupils; in all twelve schools. The average daily attendance was about 210.

Sabbath schools have been taught on all the reservations; one at Tuscarora, four at Seneca, two at Cattaraugus, and one at Alleghany; embracing together, 155 pupils, though the usual attendance was somewhat less.

The desire for education is becoming stronger and more general. Even the heathen portion, on some of the reservations, are said to be all in favor of education.

"The great line of demarcation," say the missionaries, "between the heathen and Christian portions of the tribe, is fast disappearing. In the temperance cause, both portions unite harmoniously together. The strongest heathens seem to apprehend that the time is near when their old superstitions must be abandoned, and Christianity must become their national religion. The missionaries
seem to have the confidence of all classes, except a few of the most violent of the emigration party. We are not without hope that we are near the dawn of a great reformation of morals and religion, if indeed the light has not begun to break in upon our darkness.

"Many of those belonging to the heathen portion attend religious meetings more frequently than heretofore; some have already publicly renounced their superstitions; they often ask Christians to pray at the opening of their councils, and the expediency of a general change in their religion has been agitated to some extent. This state of things is probably the result partly of honest conviction and partly of worldly policy. Whatever be their motive, we should rejoice that the Lord is inclining them in any degree to open their eyes to the truths and claims of the Christian religion."

At the beginning of the year it was found that intemperance was increasing. This led to meetings and discussions, and to other vigorous measures for arresting its progress, which have been more successful on all the reservations than at any former period. Great numbers have connected themselves with temperance societies and become pledged to abstain from all intoxicating drinks. This movement has of course conduced much to the promotion of industry and good order, as well as mutual good will among the Indians.

The desire for books, as well as the ability to read them, is becoming more prevalent. Encouraged by this, a small press and a supply of type and office furniture have been procured for the mission, and the work of printing commenced on the reservation near Buffalo, under the superintendence of Mr. Wright. A few numbers of a small monthly publication, containing hymns, portions of scripture, and other useful matter, translated into the Seneca language, have been printed. This, it is hoped, may become an important channel for disseminating religious and other useful knowledge among that portion of the tribe, now considerable, who can read their own language.

A treaty was negotiated with the Seneca Indians in 1838, for the cession of their lands and their removal to a country west of the state of Missouri, which, after meeting with various impediments, was proclaimed by the president of the United States in 1840. By this they were to lose all the lands embraced in their four reservations. But this treaty, for some reason or other, was not carried into effect; and during the last spring an attempt was made to modify the treaty so as to render it less repugnant to the feelings of the great body of the Indians. As the result, a supplemental treaty was agreed to, by which the Senecas cede all the Tonawanda and Buffalo reservations, and agree to concentrate on
the two southern reservations of Cattaraugus and Alleghany. Compensation is to be made in conformity with the principles of the former treaty, modified so as to accord with the change in the amount of land relinquished. Two years are allowed the Indians for removing from the ceded reservations.

This arrangement will render it necessary to remove one of the mission stations, and modify the relations of the Indians and the mission in other important respects. Some good may result from it. The Indians will be more densely settled, and of course be brought within the reach of a more steady Christian influence. It may at least be hoped that the agitations and strifes, which have exerted so disastrous an influence upon them during the last six years, will now be suspended; that old wounds will be healed, and a new movement made in useful knowledge, industry, and in Christian piety and morals.

MISSION TO THE ABENAQUIS.

Peter Paul Osunkhirhine, Native Preacher; Caroline Rankin, Teacher.

(1 station; 1 native preacher; 1 female assistant;—total, 2.)

Owing to the ill health of the teacher, the school has been suspended at intervals during the year. This, together with the absence of the Indian families from their homes some portions of the year, as their wants or occupations inclined them, has caused the school to be small.

The Indian congregation, as to numbers and attention to the truth, has been much as in years past. The vigilance of the papal party prevents many accessions from them; but those who have embraced Protestant sentiments seem to be advancing in an intelligent and steadfast adherence to the truth. Four have been admitted to the church on profession of their faith, and others were candidates for church fellowship. While on a visit to a few families of his tribe, residing forty miles from St. Francis, Mr. Osunkhirhine found twelve out of fifteen persons, not church members, deeply interested about their spiritual state, and giving evidence of conversion to God. Still he has not been without his trials. Two members of his church have grieved him by their unchristian conduct and rendered it necessary to exclude them from the church. The papists have annoyed him in various ways, as heretofore. His own health has been poor, and his heart has been wrung by the removal of another child by death, the third that has been cut down in rapid succession. In all this, however, his confidence in God and his steadfast attachment to his work
seem to be unabated, and he finds evidence that his people are making some progress in Christian character and in improving their social condition.

**Summary.**—25 stations; 24 missionaries, of whom 2 are physicians; 1 other physician; 7 male teachers; 5 other male and 52 female assistant missionaries; 3 native preachers, and 3 other native assistants;—total, 95.)

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**General Summary.**

The receipts have been $318,396 53, and the expenditures $318,955 93; and the amount of the Board’s indebtedness has, through the favor of God, been reduced to $559 40. Of the receipts, about 39,000 were from legacies.

The number of missions is 26; of stations, 85; of ordained missionaries, 134, seven of whom are physicians. There are 11 physicians not preachers, 13 teachers, 9 printers and bookbinders, and 10 other male and 179 female assistant missionaries. The whole number of laborers from this country is 356, or twenty-eight less than were reported last year. To these we must add 4 native preachers, and 128 native helpers—a number less than was reported last year, owing to imperfect returns from the missions,—and the whole number of laborers sustained through the treasury of the Board, is 488. Eight ordained missionaries, and 4 male and 12 female assistant missionaries, in all 24, have been sent forth during the year.

The number of mission churches is 59, and of church members in regular standing 21,261, of whom 1,651 were received the past year.

There are 17 printing establishments, 31 presses, 4 type foundries, and 49 founts of type in the native languages. The printing for the year, was 64,499,767 pages; and the amount of printing from the beginning, is 354,333,077 pages.

Eight of the boarding schools are denominated seminaries, and these contain 526 boys; the other 22 boarding schools contain 212 boys and 386 girls;—making the whole number of boarding scholars 1,134. The number of free schools is 618, containing 27,298 pupils.

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**Conclusion.**

The Prudential Committee would invite the attention of the Board to two or three subjects of some importance.
CONCLUSION.

1. In the process of subduing a country, while portions of the grand army are employed here and there, the main force is usually directed to some one or two points. When these are carried, then one or two others are selected for the more concentrated movement; and so on till the country is subdued.

This illustrates the course which seems most proper for missionary societies, in their efforts to subdue the world to Christ. A variety of well-selected posts should be occupied in different parts of the heathen world, for carrying out a prospective system of missionary efforts. It is necessary to have a considerable variety of them, for observation, and as means of informing and interesting the community. Neither can we know, except by actual experiments of this sort, where the best fields are, and where the Lord will grant us the most signal success. A wise foresight, too, will begin working in a number of places, because it is easier to obtain the means from the Christian community for sustaining a variety of missions, than only one or two; and because a few men in each field can do the preparatory work which is indispensable in most fields. There is also a certain kind and amount of experience to be acquired, peculiar to each field, and important to the health and prosperity of a mission, which a few missionaries may acquire as well as many. In short, the outset of almost every new mission involves no small amount of preparatory labor, and sacrifices of health through inexperience, and practical errors of more or less consequence, and disheartening vicissitudes. For these and other reasons, as many widely separated posts should be occupied, as can be done and yet leave such an amount of instrumental power for some one or more of the most promising fields as shall be necessary to their speedy and entire subjugation. We are not now speaking of the duty of the church of Christ as a body. That may be to bring the instrumentality needful for the spiritual conquest of the whole world to bear at once upon every part of it. But this does not apply to particular missionary societies, having only limited means placed at their disposal. It does not apply to this Board. Would it not be wise for us to direct a more special attention than we have done, to those of our missions in which our prospect of success is greatest? In some instances we are urged to this by the fact, that the harvest season has come, and that the harvest is not only to be gathered in, but is in danger of perishing, or being seized by the enemy. In such cases, every motive of Christian policy requires a concentrated and decisive effort; for, though the grace of God may be displayed in such a harvest beyond our most sanguine hopes, it does but increase the necessity for a corresponding augmentation of effort on our part, to prevent the most signal losses and disasters. Such is the case with the mission at the Sandwich Islands. Perhaps the heathen world no
where presents, just now, so strong a case. There is a harvest to be gathered in or lost—a precious opportunity, perhaps soon to pass irrecoverably away from us. This may also be so far true of the Armenians of Constantinople and Asia Minor, as to make it worth while for us to spend much more than we are doing to raise up among them an enlightened native ministry. And who can tell what we are in danger of losing, by proceeding with no more energy in our work among the Nestorians? And then there are the Tamul people of southern India and Ceylon; among them the time has come for a great onset. Were such an onset made at once, and were the Lord to bless it as we have reason to believe he would do, we should soon hear of villages, and districts, and millions of people casting away their idols and coming under the gospel ministry. What an impulse would the cause thus receive at home, and throughout all Christendom! And let none say that we send too many men, or too much money to the Sandwich Islands. As an experiment in missions, to show what the gospel can do for a heathen, savage people, the mission at those islands is worth to the churches, already, manifold more than it has cost. And could our work there be substantially accomplished by means of a greater expenditure for a few years to come, who, in view of such a result, would venture to estimate the value of such an expenditure to the cause of our Lord and Savior? Great and inestimable as are the results of that mission as they are seen at those islands, the results of it upon Christendom are now doubtless far greater; and on the supposition just made, those results would every where be of the most satisfactory and decisive character in determining in men's minds the practicability of foreign missions. Even now we may say, Where is the pious mind that has not been affected by it? Where the heart that it has not warmed? You will find its precious results all over the Christian world. Besides its influence on those who love Zion, it has done more to stop the mouths of gainsayers in our own land, than all the other missions combined. How important, then, that our successes there should be followed up with prayerfulness and vigor, so as to reach our ultimate results at the earliest possible day.

2. Another thing demanding consideration is, the danger of disturbance in the harmony of our benevolent institutions. We ought not to shut our eyes upon dangers of this character. Should any unchristian feeling in relation to the different great charities pervade the community, it would be pre-eminently disastrous. The probability of this may not be great; but, although no comparison of the object of foreign missions with other objects has been made by the Board in its appeal to the churches, nor, so far as is known, by its agents; although no means or arguments have been used, the direct tendency of which was to depreciate other
CONCLUSION.

societies, or take from their funds; and although, as the event has shown, the appeals have been no more urgent than was necessary to bring relief; yet no inconsiderable alarm has been felt, lest practical injustice should be done to other charities, and many have supposed that those charities have actually received less than they otherwise would, in consequence of the appeals of this Board and the successful efforts made by the community to relieve its treasury. For all this there appears to be no sufficient reason. Excepting a small amount in the American Tract Society, there has not been a falling off in the receipts of the principal societies for the other objects, patronized by the churches which support the missions under the care of this Board. The American Education Society received about the same amount in the year ending May last, as in the previous year, if we do not take a large legacy into account. The American Home Missionary Society received more by seven thousand dollars; and the American Bible Society received more than in the previous year by fifteen thousand dollars. Is it probable that had this Board been left unrelieved, those other kindred institutions would have received a greater amount than they actually did? On the other hand, the decided relief of any one department in the great system of Christian benevolence, is the forerunner and harbinger of relief for all. All are sustained by a common principle and by a common motive. The light which shines for one cannot but shine for all. The influence that is favorable to one, cannot be otherwise than favorable to all. And when one institution is relieved from a difficulty in which all have been involved, it is for the general interest to prevent that institution from losing the ground it has gained. And if it be true, that the object for which that institution exists, has a peculiar power of engaging the public attention, then there is the more reason why all should see that it is steadily sustained, and that it has as few pecuniary embarrassments and distressing exigencies as possible. Nor is there reason to think that the exigencies of foreign missions, which shall come hereafter, will not be of a highly thrilling nature. The pressure of that cause on the benevolent feelings of the christian community may be expected to increase. When will our prayers, our expectations be answered, if it do not? What if the Papists should make it appear necessary to bring our great missionary experiment at the Sandwich Islands to a speedy issue? What if the Lord should place the whole Nestorian ministry within the range of our spiritual influence? What if the gracious work of the Holy Spirit among the Armenians should gloriously extend, and thousands of evangelical inquirers call upon us for instruction? What if village after village in Southern India should cast away their idol gods, and ask us to teach them the way of life? What
if China should be opened, and the practical question be, whether
the millions in that empire shall become followers of the Lord
Jesus, or of the Pope of Rome?

All these events are within the limits of probability; and when
they come to pass, the pressure of motives upon the hearts of
Christians, in relation to foreign missions, will be greater than it
ever has been. At all events, with an unavoidable and necessarily
increasing expenditure pressing upon us, if pecuniary embarrass-
ment should come after all proper care has been taken to avoid it, it
is impossible the appeal can be too earnest, if it speak the truth;
and the Board must make itself heard, or else tear limb after limb
from the missions under its care to avoid a hopeless insolvency.
In the nature of the case, as was shown at the Special Meeting in
January, there must be a gradual advance in the receipts, or noth-
ing can avert a crisis of some sort in the affairs of a well conduct-
ed missionary society. And surely the time to make the appeal is
when the crisis has come. The time to call for help is when help
is most needed. Every Society should have this right conceded to
it in the fullest extent, and also liberty to take its own way of mak-
ing known its exigencies to its patrons. What would the friends
of the Board have said, had the Board or its Committee been less
earnest than they were, or done less to make the fearful extent of
the exigency understood and felt?

Let there be no feelings of rivalry. Let the guardians and agents
of the different charities make no comparisons of the relative im-
portance of their different objects; nor let it be implied in any-
thing they say or do that there is danger of this or that object
getting more than its share of the public benefactions;—as if
there were a certain amount in each place to be divided among the
several objects, and no more could be obtained. That course should
be pursued, which is fitted to enlighten and expand the public
mind. Let each object be presented with all the distinct and pe-
culiar urgency of claims belonging to it, and in all its individual
greatness and majesty. When the several objects are presented in
this manner, the community may be left to judge as to their rela-
tive claims; and the community, as a whole, will then judge cor-
rectly. And from its judgment, when thus informed, who would
desire an appeal?

3. The character of the missionary spirit, as it is thus far de-
veloped, demands our serious consideration. Regarded as a whole,
it is deficient in spiritual vigor. While the heathen world never
presented such openings as now for missionary labors, there are,
all over Christendom, indications as if the work would not be con-
ducted on a much broader scale, without a new impulse from on
high. It is not many months since the aggregate indebtedness of
the English Missionary Societies exceeded half a million of dol-
27
CONCLUSION.

And who has not acknowledged the existence of a fear in his own breast, that it would not be possible to keep the receipts of this Board, in the year upon which we now enter, at three hundred thousand dollars? And then see what vascillation there is;—now, what a want of funds, and then, what a want of missionaries! The appeals necessary to obtain the one, whenever made, do in reality have the effect to diminish the other, so that it is not easy to avoid being in the one extreme or the other. And as to the young men preparing for the ministry—offers of missionary service have never yet been declined by this Board for want of funds. And why is it that so many as five men are not now known to the Committee, whose services can be obtained by the Board for the present emergency? Is it because, as long ago as 1837, 38 and 39, some missionaries who were under appointment were detained a while for want of funds? Because missionaries were detained then, did our young brethren fear they would be now, and so give up all thoughts of the work? Where is the spirit of Mills, and Hall, and Judson, and the other pioneers in our missions to the heathen? Where the spirit of Him, who came from the abodes of glory to die in this world for guilty man?

Let our prayers ascend to the Lord of the harvest. The churches need to realize more fully, that this is an enterprise in which we can never stop sending forth missionaries, without the most destructive influence on the missions. They need to know, that to stop sending missionaries, is to retard, if not to arrest, the development of missionary feeling in our colleges, and theological seminaries, and throughout the whole rising body of our future ministry; and so to operate fearfully upon the future spiritual development of our churches. And the young men preparing for the ministry need to realize more the extent of their responsibility and privilege. In the order of time, the impulsive feeling to go, takes precedence of that to send. It was so at the outset; it probably will always be so. This single thought develops the duty and privilege of young men preparing for the ministry, in respect to the spiritual illumination of the heathen world. May the King of Zion bring this home upon the most eloquent, learned, and gifted among them. The man who is 'called of God' to go on a mission, has little cause to fear, how numerous soever be the applicants, that faith, meekness, perseverance, and devotedness will not find for him an open door to the heathen world, and the means of there tasking all his powers to the utmost in the service of Christ. Alas for the day, when our young ministers and candidates for the holy office are easily discouraged from devoting themselves to the missionary work. Let them come forward and throw the responsibility of their preaching Christ among the heathen upon the
churches, and see that the blood of a perishing world be not re­quired at their hands.

It is the law of heaven, that in the Christian race we should press onward, never content with present attainments, present do­ings, or present successes. Glory be to God in the highest for what he has done, in the year past, for the system of missions in which it is our privilege to be engaged. But let us remember, we are now only where it was needful we should have been four years ago. We have scarcely expended seven thousand dollars on our system of missions, in the year we have met together to review, more than we did in 1837! The residue of our receipts has gone to extinguish a debt, which was but little more than the accumula­tions of the deficiencies of the four preceding years, compared with the receipts of 1837. These amounted to 52,000 dollars. So that this great and favored community has been virtually at a stand for a series of years in the work of foreign missions. And it is a practical question of the most serious import with the Board, this day, whether the effort of the community, which has just re­lieved our finances, was of a spasmodic nature, and so cannot be repeated in the year we have now commenced. Has it so tasked the energies of the churches, that they need rest?—so drawn upon their resources, that they cannot relieve the other great departments of Christian benevolence from their embarrasments, without re­newing those of this Board, which have been so disastrous to the cause of missions to the heathen? Unless the Committee are greatly misinformed, there are extensive indications that some such calamitous result as this is to be apprehended. Why is it so? Not surely for want of ability. How many are poorer for what they do for the cause of Christ? Some, doubtless, ought not to do more, but, in the judgment of charity, how small the number! So far as ability is concerned, is it not possible, under the influence of love to our blessed Lord, to hold the ground we have so hap­pily gained in our missions to the heathen, and even to gain more, and at the same time afford relief to every other department in our system of benevolence? We need to have more spiritual vigor infused into our missionary zeal. We need to have our hearts loosed from the hold the world has upon them, and brought more under the influence of eternal things. We need to have faith be­come, far more than at present, our guide, our light, so that noth­ing shall really occupy our attention and interest us so much as Christ and his kingdom. We need to have Jesus fill our minds, and give us such conceptions of his grace and glory, and such ex­perience of his love, that the grand object of life with us shall be, not the accumulation of wealth, or the acquisition of fame, but to bring home his salvation as soon as possible to the souls of all men. We need to re-consider the entire subject of our duty to a
lost world redeemed by the precious blood of Christ. We need to look at the enterprize as a business matter, and see what is to be done, how much of labor and money is required, whence that labor and money is to be obtained, what is the probable amount of labor and money we may hope to expend upon so great and important an object in our life-time, and whether this be not a part of our business in this world, and as such, demanding a share of our habitual thoughts and plans. Thus, through the influence of the Holy Spirit, we might attain to that elevated Christian experience, which was so characteristic of the apostles and early Christians. In our prayers, and labors, and charities, we should then go far beyond what we now do, and there would be a corresponding growth in our influence, a corresponding rise in our value and dignity, as subjects of God's everlasting kingdom.

For all this we must lift up our eyes to the Infinite Giver of all good. Our only ground of confidence in respect to the progress and success of the work in which we are engaged, is in God. Jehovah's presence is as necessary to our success as it was to that of ancient Israel when going up to take possession of the promised land. But that presence he has solemnly engaged to give us. The gracious words, "Lo, I am with you alway," revive our hopes. He who made this promise, has ALL POWER. How easy for him to impart tenfold energy to our benevolence! How easy to multiply the number of his faithful people! How easy to reach the principle of faith, and, pouring the light of eternal truth in upon the soul, to bring every talent possessed by his people under the great law of love!

Fathers and Brethren, let us henceforward pursue our work with cheerfulness and joy, under the influence of supreme love to our Redeemer, and faith in his promises and power; and at all events see to it, that we come up to the extent of our own personal, individual obligations.
PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD DURING THE YEAR ENDING JULY 31, 1842.

Mission to South Africa.

Remittances and purchases, $2,634 43

Mission to West Africa.

Drafts, purchases, &c., 6,240 18
Outfit and expenses of Mr. and Mrs. Walker, 471 33
" of Mr. Griswold, 197 35
Passage of Mr. and Mrs. Walker and Mr. Griswold from Boston to Cape Palmas, 375 00
Expenses of Francis Allison, 164 19 7,448 25

Mission to Greece.

Remittances and purchases, 5,917 93

Mission to Turkey.

Remittances, drafts and purchases, 24,564 94
Outfit and expenses of Mr. and Mrs. Wood, 765 32
Passage of Mr. and Mrs. Wood from Boston to Smyrna, 200 00
Do. of Mr. Hallock and family from Smyrna to Boston, and expenses since their return to this country, 1,223 50
Expenses of Mr. and Mrs. Powers, 300 00 27,054 25

Mission to Syria.

Remittances, purchases, drafts, &c., 26,399 51
Passage of Doct. and Mrs. De Forest from Boston, 200 00
Passage of Rev. J. L. Thompson from Smyrna to Boston, and expenses since his return to this country, 250 54 26,610 05

Mission to the Nestorians of Persia.

Remittances, purchases, &c., 8,055 34
Passage of Mr. and Mrs. Perkins from Smyrna to Boston, and expenses since their return to this country, 548 20 8,603 54

Carried forward, $78,468 46
Mission to the Independent Nestorians.

Remittances and purchases, ................................................. 4,538 62
Outfit and expenses of Mr. and Mrs. Laurie, ................................................. 573 22
Passage of Mr. and Mrs. Laurie from Boston to Smyrna, 200 00—5,911 84

Bombay and Ahmednuggur Missions.

Remittances, purchases, &c., ......................................... 19,026 22
Expenses of Mrs. Garrett, ................................................. 235 00—19,261 22

Madras Mission.

Remittances, purchases, &c., ......................................... 2,135 19

Madura Mission.

Remittances, purchases, &c., ......................................... 22,134 33

Mission to Ceylon.

Remittances, drafts, &c., ................................................. 21,351 13
Outfit and expenses of Mr. & Mrs. Whittelsey, Mr. & Mrs. Wyman, Mr. & Mrs. Smith, Passage of Mr. Meigs, Mr. and Mrs. Whittelsey, Mr. and Mrs. Wyman and Mr. and Mrs. Smith from Boston to Colombo, Expenses of Mr. Meigs and family, Passage of Miss Brown from Madras to New York, Passage of Mr. Hoisington and family from St. Helena to New York, and expenses since their return to this country, ................................................. 1,750 00—25,241 30

Mission to Siam.

Remittances, purchases, &c., ......................................... 7,804 44

Mission to China.

Remittances and purchases, ................................................. 3,043 47
Outfit and expenses of Doct. and Mrs. Parker, ................................................. 1,402 63—4,446 10

Mission to Singapore.

Expenses of Mr. Travelli since his arrival in this country, 276 14
Mr. Tracy in this country, including part of passage, 678 10
Expenses of Mr. Wood, since his arrival in this country, 162 00
Purchases, &c., ................................................. 329 31—1,445 55

Carried forward, $166,848 63
**1842.**

**PECUNIARY ACCOUNTS.**

Brought forward, $166,848 63

**Mission to Borneo.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Remittances, purchases, &amp;c.,</td>
<td>4,587 75</td>
</tr>
<tr>
<td>Expenses of Mr. Steele</td>
<td>67 66</td>
</tr>
<tr>
<td>Passage of Mr. Steele from Boston to Batavia</td>
<td>200 00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>4,855 41</strong></td>
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**Mission to the Sandwich Islands.**

<table>
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<tr>
<th>Item</th>
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<tbody>
<tr>
<td>Remittances, drafts, purchases, &amp;c.,</td>
<td>36,564 22</td>
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<tr>
<td>Outfit, expenses and passage of Mr. and Mrs. Paris and Mr. and Mrs. Rice, transferred from the Oregon mission</td>
<td>1,568 16</td>
</tr>
<tr>
<td><em>Mr. and Mrs. Rowell,</em></td>
<td>591 05</td>
</tr>
<tr>
<td>Passage of Doct. and Mrs. Smith and Mr. and Mrs. Rowell from Boston to Honolulu</td>
<td>800 00</td>
</tr>
<tr>
<td>Passage of Mrs. Thurston and her children from New York to do.</td>
<td>400 00</td>
</tr>
<tr>
<td>Expenses of Mr. Bingham and family</td>
<td>280 62</td>
</tr>
<tr>
<td><em>Mr. Bliss,</em></td>
<td>361 05</td>
</tr>
<tr>
<td><em>Mr. Munn,</em></td>
<td>172 50</td>
</tr>
<tr>
<td><em>Mr. Castle,</em></td>
<td>56 08</td>
</tr>
<tr>
<td>Grant to Mr. Ruggles and family</td>
<td>100 00</td>
</tr>
<tr>
<td><em>Mrs. Shepard and family,</em></td>
<td>100 00</td>
</tr>
<tr>
<td><em>Mrs. Loomis and family,</em></td>
<td>100 00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>42,175 46</strong></td>
</tr>
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</table>

**Mission to the Cherokees.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Drafts, purchases, &amp;c.,</td>
<td>5,199 46</td>
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**Mission to the Choctaws.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Drafts, purchases, &amp;c.,</td>
<td>2,960 88</td>
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<tr>
<td>Donations received at the stations,</td>
<td>114 18</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>3,075 06</strong></td>
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**Mission to the Pawnees.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
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<tbody>
<tr>
<td>Purchases,</td>
<td>69 34</td>
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</table>

**Oregon Mission.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Deduct outfit, expenses and passage of Mr. and Mrs. Paris and Mr. and Mrs. Rice, charged last year to this mission, and now transferred to the Sandwich Islands mission</td>
<td>1,868 16</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,127 34</strong></td>
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**Mission to the Sioux.**

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
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<tr>
<td>Purchases, &amp;c.,</td>
<td>938 49</td>
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**Mission to the Ojibwas.**

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<th>Item</th>
<th>Amount</th>
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<tr>
<td>Drafts, purchases, &amp;c.,</td>
<td>2,451 19</td>
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<tr>
<td><strong>Carried forward</strong></td>
<td>$226,892 22</td>
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</table>
Pecuniary Accounts.

Stockbridge Mission.

Drafts and purchases, ................................................................. 492 13

Missions among the Indians in New York.

Tuscarora station, ........................................................................ 490 25
Seneca do. .................................................................................. 1,520 91
Cattaraugus do. ........................................................................ 877 03
Alleghany do. ............................................................................ 779 30—3,067 82

Mission to the Abenaquis.

Expenses of the station at St. Francis, ........................................... 252 40

Indian missions generally.

Education and support of Osage children under the care of Miss Etris, ......................................................... 190 00
Transportation, cartage, labor, &c., for various stations, .......... 202 64—392 64

Agencies.

Services and travelling expenses of Rev. Dr. Porter, ................. 100 00
  do. do. of Rev. W. M. Hall, .................................................. 230 70
  do. do. of Rev. E. N. Nichols, in 1838 and 1839, seventeen and a half months, 971 70
Services of Rev. H. Coe, 1 year, .................................................. 600 00
  Travelling expenses, &c., of do. ............................................ 64 09
  do. of Rev. O. Cowles, 1 year, ............................................ 750 00
  Travelling expenses, &c., of do. ............................................ 407 96
  do. of Rev. D. Malin, 1 year, .............................................. 850 00
  Travelling expenses, &c., of do. ............................................ 74 00
  do. of Rev. W. Clark, 1 year, .............................................. 600 00
  Travelling expenses, &c., of do. ............................................ 383 13
  do. of Rev. F. E. Cannon, 1 year, ...................................... 1,000 00
  Travelling expenses, &c., of do. ............................................ 256 54
  do. of Rev. C. Eddy, 1 year, .............................................. 1,200 00
  Travelling expenses, &c., of do. ............................................ 307 80
Travelling expenses of Dr. Armstrong, ..................................... 255 57
Deputations to attend anniversaries, &c. .................................... 58 66—8,264 15

General Expenses.

Travelling expenses of members of the Board in attending
  the annual meeting in Philadelphia, Sept. 1841, and
  the special meeting in New York, Jan. 1842, ......................... 294 05
Contingent expenses of those meetings, ................................. 42 00—336 05

Secretaries' Department.

Salary of Dr. Anderson for the year ending July 31, 1842,
  $1,700 00; less $600 received from the fund created
  for this purpose, ............................................................... 1,100 00
Salary of Mr. Greene, do. do. ................................................. 1,100 00
Salary of Dr. Armstrong, do. do. ............................................ 1,100 00
Clerk hire, .............................................................................. 400 00—3,700 00

Carried forward, $245,997 41
Treasurer's Department.

Salary of the Treasurer for the year ending July 31, 1842, $1,700; less amount received from the fund created for this purpose, $600, ................................................. 1,100 00
Clerk hire, ................................................. 582 50——1,682 50

Printing Department.

Thirty-second Annual Report, 4,500 copies, . . . 1,267 39
Abstract of do. do. 250 do. ........................................ 32 18
Maps, &c., of Missionary stations, 2,000 do. . . . 106 92
Report of special meeting, 1,000 do. . . . 62 56
Appeal of mission in Turkey, 4,000 do. . . . 32 96
Dr. Edwards's Sermon, ........................................ 44 56
Dr. Anderson's do ................................................................... 84 20
Blank receipts, certificates, circulars, notices, &c., . . . 117 27
Copies of the Missionary Herald, at cost, presented to benefactors, auxiliary societies, missionaries, &c., . . . 3,605 00——7,463 64

Agency in New York.

Salary of agent and clerk for the year ending July 31, 1842, . 1,462 50
Office rent, . . . . 650 00
Fuel, stationary, &c., . . . 138 86——2,251 16

Miscellaneous Charges.

Postage of letters and pamphlets, . . . . 979 46
Fuel and oil, . . . . 137 14
Bank books and stationary, . . . . 36 10
Wrapping paper, twine, nails, boxes, &c., . . . 56 12
Porterage, freight, wharfage, transportation of bundles, &c., . . 77 30
Periodicals, books and binding of books, . . . 56 25
Books for the Library, . . . . 280 92
Care of the Missionary House, making fires, lighting, attendance, labor, &c., . . . 450 00
Cases for cabinet, carpenter work, &c., . . . 128 87
Insurance on property in the Missionary House, . . . 31 25
Copying of letters and documents, and also for the Missionary Herald . . . 167 73
Use of Tabernacle in New York and of Park-street meeting-house, Boston, . . . 115 00
Travelling expenses of missionary candidates, . . . 33 12
Discount on bank notes and drafts, counterfeit notes, notes of banks that have failed, and interest on money borrowed, . . . 658 05
Money lost by J. Talbot, . . . . 250 00
Expenses on Maumee land, . . . . 15 00——3,472 31

Total expenditures of the Board, . . . . $261,147 02
Balance for which the Board was in debt, August 1, 1841, . . . 57,805 91

$318,953 93
PECUNIARY ACCOUNTS.

RECEIPTS OF THE BOARD DURING THE YEAR ENDING JULY 31, 1842.

Donations, as acknowledged in the Missionary Herald, .............................................. $277,495 04
Legacies, do. do. ........................................................................................................... 39,888 31
Interest on the General Permanent Fund, ($22,613 61 being invested in the Missionary House and lot,) .......................................................... 1,344 84
Interest on the Ashley Fund, ........................................................................................ 12 28
Avails of Mackinaw property, ....................................................................................... 316 06

318,396 53

Balance for which the Board is in debt, carried to new account, Aug. 1, 1842, .......... 559 40

$318,955 93

GENERAL PERMANENT FUND.

This fund amounted last year to ................................................................................. $46,435 56
Received since, as acknowledged in the Missionary Herald, ........................................ 1,283 50

47,719 06

Deduct a note received as a donation to this fund in 1825, and now considered of no value, .............................................................. 279 00

$47,440 06

PERMANENT FUND FOR OFFICERS.

This fund amounts, as last year, to ............................................................................. $44,505 47

FUND FOR OFFICERS.

Received for interest on the Permanent Fund for Officers, ........................................ 2,650 65
Paid balance of salaries of the Secretaries and Treasurer, $600 each, see pp. 216, 217, 2,400 00

Balance on hand, ........................................................................................................ $250 65
## AUXILIARY AND CO-OPERATING SOCIETIES.

**BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH**

William R. Thompson, Treasurer, New York City...

**BOARD OF FOREIGN MISSIONS IN GERMAN REFORMED CHURCH**

J. J. Myer, Treasurer, Baltimore, Md.

$10,641 53

500 00

### MAINE

<table>
<thead>
<tr>
<th>Cumberland County,</th>
<th>Daniel Evans, Tr.</th>
<th>Portland,</th>
<th>4,016 14</th>
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</thead>
<tbody>
<tr>
<td>Franklin County,</td>
<td>J. Titcomb, Tr.</td>
<td>Farmington,</td>
<td>150 46</td>
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<tr>
<td>Kennebec Confr. of chhs.</td>
<td>R. Nason, Tr.</td>
<td>Hallowell,</td>
<td>927 96</td>
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<tr>
<td>Lincoln County,</td>
<td>Rev. J. C. Goos, Tr.</td>
<td>Woodstock,</td>
<td>1,150 00</td>
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<tr>
<td>Penobscot County,</td>
<td>E. F. Duren, Tr.</td>
<td>Bangor,</td>
<td>1,346 67</td>
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<td>Somerset County,</td>
<td>Calvin Selden, Tr.</td>
<td>Norridgewock,</td>
<td>105 18</td>
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<tr>
<td>Union Confr. of chhs.</td>
<td>S. Andrews, Tr.</td>
<td>Biddeford,</td>
<td>257 94</td>
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<tr>
<td>York Con. of chhs.</td>
<td>Rev. L. Kimball, Tr.</td>
<td>Limington,</td>
<td>1,175 97</td>
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</tbody>
</table>

### NEW HAMPSHIRE

<table>
<thead>
<tr>
<th>Cheshire County,</th>
<th>Samuel A. Gerould, Tr.</th>
<th>Keene,</th>
<th>1,489 31</th>
</tr>
</thead>
<tbody>
<tr>
<td>Coos County,</td>
<td></td>
<td>3 53</td>
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<tr>
<td>Grafton County,</td>
<td>William Green, Tr.</td>
<td>Plymouth,</td>
<td>1,572 36</td>
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<tr>
<td>Hillsboro' County,</td>
<td>J. A. Wheat, Tr.</td>
<td>Nashua,</td>
<td>3,416 68</td>
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<td>Merrimack County,</td>
<td>G. Hutchins, Tr.</td>
<td>Concord,</td>
<td>1,407 19</td>
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<td>Piscataqua Conf. chhs.</td>
<td>S. H. Piper, Tr.</td>
<td>Exeter,</td>
<td>2,973 03</td>
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<td>Strafford County,</td>
<td>E. J. Lane, Tr.</td>
<td>Dover,</td>
<td>1,166 50</td>
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<tr>
<td>Sullivan County,</td>
<td>Newton Whittelsey, Tr.</td>
<td>Claremont,</td>
<td>796 29</td>
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</tbody>
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### VERMONT

<table>
<thead>
<tr>
<th>Addison County,</th>
<th>Amon Wilcox, Tr.</th>
<th>Middlebury,</th>
<th>1,388 21</th>
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<tbody>
<tr>
<td>Caledonia Co. conf. of chhs.</td>
<td>E. Fairbanks, Tr.</td>
<td>St. Johnsbury,</td>
<td>1,598 95</td>
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<tr>
<td>Chittenden County,</td>
<td>W. L. Seymour, Tr.</td>
<td>Burlington,</td>
<td>626 67</td>
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<tr>
<td>Franklin County,</td>
<td>C. F. Safford, Tr.</td>
<td>St. Albans,</td>
<td>315 61</td>
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<tr>
<td>Lamoille County,</td>
<td>S. Merriam, Tr.</td>
<td>Barre,</td>
<td>91 47</td>
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<tr>
<td>Orange County,</td>
<td>Harry Hale, Tr.</td>
<td>Chittenden,</td>
<td>946 61</td>
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<tr>
<td>Orleans Co. Conf. of chhs.</td>
<td>T. Jameson, Tr.</td>
<td>Irasburg,</td>
<td>410 39</td>
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<td>Rutland County,</td>
<td>William Page, Tr.</td>
<td>Rutland,</td>
<td>2,781 28</td>
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<tr>
<td>Washington County,</td>
<td>J. W. Howes, Tr.</td>
<td>Montpelier,</td>
<td>231 84</td>
</tr>
<tr>
<td>Windham County,</td>
<td>A. E. Dwinell, Tr.</td>
<td>Brattleboro',</td>
<td>1,136 74</td>
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<tr>
<td>Windsor County,</td>
<td>E. G. Tracy and J. Francis, Tr.</td>
<td>Woodstock,</td>
<td>1,262 61</td>
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### MASSACHUSETTS

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<th>Walter Crocker, Tr.</th>
<th>West Barnstable,</th>
<th>879 87</th>
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</thead>
<tbody>
<tr>
<td>Berkshire County,</td>
<td>Rev. T. S. Clark, Tr.</td>
<td>Stockbridge,</td>
<td>1,579 75</td>
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<tr>
<td>Boston and vicinity,</td>
<td>S. A. Danforth, Agent,</td>
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<td>15,476 11</td>
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<td>Brookfield Association,</td>
<td>Allen Newell, Tr.</td>
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<td>Essex County, North,</td>
<td>James Caldwell, Tr.</td>
<td>Newburyport,</td>
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<td>C. M. Richardson, Tr.</td>
<td>Salem,</td>
<td>4,624 81</td>
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<td>Franklin County,</td>
<td>Lewis Stone, Tr.</td>
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<td>1,633 29</td>
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<td>Hampden County,</td>
<td>C. Merriam, Tr.</td>
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<td>Josiah D. Whitney, Tr.</td>
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<td>W. Davidson, Tr.</td>
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<td>J. S. Adams, Tr.</td>
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<td>Framingham,</td>
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<td>Norfolk County,</td>
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<td>Dedham,</td>
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<td>Old Colony,</td>
<td>H. Coggeshall, Tr.</td>
<td>West Newbury,</td>
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<td>Palestine Miss. Society,</td>
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<td>Randolph,</td>
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<td>Pilgrim Association,</td>
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<td>A. D. Foster, Tr.</td>
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Carried forward, $115,471 72
### CONNECTICUT

<table>
<thead>
<tr>
<th>Society Name</th>
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<tr>
<td>Fairfield County, East</td>
<td>Silvanus Stirling, Tr.</td>
</tr>
<tr>
<td>Fairfield County, West</td>
<td>Charles Marvin, Jr.</td>
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<tr>
<td>Hartford County</td>
<td>H. A. Perkins, Tr.</td>
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<td>H. E. Ward, Tr.</td>
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<td>Litchfield County</td>
<td>C. L. Webb, Tr.</td>
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<tr>
<td>Middlesex Association</td>
<td>H. C. Sanford, Tr.</td>
</tr>
<tr>
<td>New Haven County, East</td>
<td>S. Frisbie, Tr.</td>
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<tr>
<td>New Haven County, W. Conno.</td>
<td>A. Townsend, Jr., Tr.</td>
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<td>New Haven City</td>
<td>A. H. Mattby, Agent, C. Chew, Tr.</td>
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<tr>
<td>New London and vicinity</td>
<td>F. A. Perkins, Tr.</td>
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<tr>
<td>Norwich and vicinity</td>
<td>Jonathan R. Flynt, Tr.</td>
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<tr>
<td>Tolland County</td>
<td>G. Janieson, Tr.</td>
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<tr>
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**Brought forward:** $115,471.72

**Contributions:**
- Bridgeport: 1,343.33
- Wilton: 3,077.08
- Hartford: 9,284.72
- Middletown: 3,543.51
- Litchfield: 5,014.39
- Essex: 590.34
- Branford: 1,908.33
- New Haven: 1,592.22
- New London: 2,101.09
- Norwich: 2,090.81
- Tolland: 1,836.90
- West Killingly: 2,269.97
- Mansfield: 1,110.51

**Total:** 42,806.19

### NEW YORK

<table>
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<tr>
<td>Auburn and vicinity</td>
<td>H. Ivison, Jr., Agent, James Crocker, Agent</td>
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<td>Buffalo and vicinity</td>
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<td>Chautauqua County</td>
<td>I. H. Taylor, Tr.</td>
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<tr>
<td>Geneva and vicinity</td>
<td>C. A. Cook, Agent</td>
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<td>Greene County</td>
<td>Rev. Dr. Porter, Tr.</td>
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<tr>
<td>Monroe County and vicinity</td>
<td>Ebenezer Ely, Tr.</td>
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<tr>
<td>New York City and Brooklyn</td>
<td>J. W. Tracy, Tr.</td>
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<tr>
<td>Oneida County</td>
<td>Abijah Thomas, Tr.</td>
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<tr>
<td>Otsego County</td>
<td>Rev. A. E. Campbell, Tr.</td>
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<tr>
<td>St. Lawrence County</td>
<td>Justus Smith, Tr.</td>
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<tr>
<td>Washington County</td>
<td>M. Freeman, Tr.</td>
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<td>Watertown and vicinity</td>
<td>Adriel Ely, Tr.</td>
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**Contributions:**
- Auburn: 1,744.70
- Buffalo: 1,402.75
- Jamestown: 289.41
- Geneva: 7,942.66
- Catskill: 1,835.69
- Rochester: 2,999.86
- New York City: 15,301.06
- Utica: 2,926.25
- Cooperstown: 1,144.37
- Potsdam: 492.57
- Salem: 129.61
- Watertown: 349.45

**Total:** 35,812.29

### VIRGINIA

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<td>Richmond and vicinity</td>
<td>Samuel Reeve, Tr.</td>
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<tr>
<td>Charleston</td>
<td>Robert L. Stewart, Tr.</td>
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**Contributions:**
- Richmond: 1,564.95
- Charleston: 3,554.43

### SOUTH CAROLINA

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### VALLEY OF THE MISSISSIPPI

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<tr>
<td>Auxiliary Society</td>
<td>George L. Weed, Tr.</td>
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<tr>
<td>Michigan Aux. Society</td>
<td>Edward Bingham, Tr.</td>
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<tr>
<td>Western Reserve</td>
<td>Rev. Harvey Coe, Agent</td>
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**Contributions:**
- Cincinnati, O.: 19,442.99
- Detroit, Mich.: 2,007.95
- Hudson, O.: 7,275.42

**Total:** 28,725.46

**Total for all societies:** $217,427.27
APPENDIX.


(See page 168.)

Dr. Ferris's Report of his Mission to Holland is dated New York city, Oct. 27th, and was of course received by the Prudential Committee subsequently to the Annual Meeting. It is deemed expedient, however, to append a few extracts from it to the present Annual Report.

"Descending the Rhine, I reached Holland the last of May, and immediately sought out the venerable Secretary of the Netherlands Missionary Society, Mr. Ledeboer. This excellent man is about seventy-eight years of age, and is actively engaged in several important charities, to which he has been for years devoted. Though so far advanced in life, it is probable that scarce any other man is more punctual in attendance at the several Boards with which he is connected. He received me with great kindness, and expressed a willingness to render every aid in his power. Having read my general letters, he took pains to send them among the members of the Netherlands Missionary Board, resident at Rotterdam. Allow me here to add, that I received marked attentions from him while at Rotterdam, and was conducted by him to the public schools and the Orphan Asylum, that I might see the course of instruction pursued through Holland.

"It occurred very favorably for me, that the monthly meeting of the Board of Directors of the Missionary Society was to take place within a few days after my arrival. Peculiar circumstances had made this an important meeting to them and to myself. In November last, on their application to the government for permission to send out several missionaries, some of whom were from portions of the Netherlands not under the government of Holland, they received direct intimation from the King, that "he hoped no such applications would in future be made." This naturally threw them into confusion, and threatened to paralyze their efforts, by restricting them to native Hollanders for missionaries, of whom they had sent out but few compared with their whole number. The proper course of proceeding in their circumstances had been for some time a subject of anxious conference, until at last it was decided to send a committee to the government, to seek some explanation. A variety of circumstances had interfered to prevent this plan being carried into effect, until the time at which I arrived. Being informed that their committee would present the whole matter of the admission of foreign missionaries, including our own, into Netherlands India, I was naturally solicitous to present our wishes fully to the Board before the committee acted. An opportunity was granted, and I had the pleasure of meeting with the Board of Directors, and stating at considerable length what was sought, and that the views given might not pass from the mind, I put into their hands a written statement, with the general reasoning I had gone into. It was apparent before I had proceeded far in my remarks, that the gentlemen doubted the practicability of obtaining what I sought, seeming to understand the policy of their government. They conferred together, and interpreted to some who did not understand English, what had been said; and the conclusion was that their committee would make our wishes a part of their plea with the government. This conclusion was most cordially come to.

"As the succeeding day was the one fixed for the committee’s visit to the Hague, I looked forward to their return with anxiety, especially as they had so readily and fully entered into the matter, believing that if any thing could be done, they would be able to do it. The committee was one of great ability and character, consisting of their president, Mr. Mull, a gentleman of high standing; Mr. Van Tutem, a promising Re­monstrant clergyman; and Mr. Van Buren, an influential advocate at Rotterdam. My
fears were realized by the report which this committee brought back—that they were able to accomplish nothing;—a report as painful to them, apparently, as to myself, as I saw at a meeting held with them at Mr. Ledebour's, the next day.

This seemed to bring my mission to an end at once, and was very trying; particularly as I had hoped, as my instructions very properly led me to hope, that I might expect most through the co-operation of this Board, which I was instructed first to seek. This result did indeed give a definite and decided form to the course of the government, and thus was better than the uncertainty in which we were involved, and furnished us some basis for subsequent action, but was nevertheless mortifying to me, having come so far and at such an expense. If the reply of the Netherlands Missionary Board to the reference of the government made in 1839 and sent to the Missionary Board of the Dutch Church be examined, it will be found to be a very discouraging document in its bearing on what I sought, and leading the mind to the anticipation of what had now occurred to myself. When I calmly read it on my outward voyage, it almost led me to regret my departure.

It was a question what should be done after this disappointment; and trusting that a kind Providence would overrule all for good, I decided to visit the Minister for the Colonies, and if possible have an interview with the King, to express our thanks for all the kindness and protection our missionaries had enjoyed, and to bespeak a continuance of the same; and next week I accordingly went to the Hague. The King was absent, and did not return during my stay, I had the honor of sending to the palace a beautiful copy of our Psalm Book, with a letter on the subject of my mission, which he probably received immediately on his return.

My friend, Mr. Bleeker, the American Charge, being temporarily absent, I did not enjoy the benefit of his introduction to the Minister of the Colonies, which I should otherwise have had, with all the aid in his power to render. Having enclosed my commission in a note to Mr. Band, the Minister for the Colonies, soliciting an interview, he kindly appointed the same day for it, at the colonial office. I rejoice and am thankful that a kind Providence directed my mind to this, as it has cleared up some dark points, and gained what I cannot but regard as highly important to our missionary operations. It is proper here to go into some details.

The first subject of conversation, was the rule requiring the missionary to spend the first year at Batavia. The minister stated the grounds on which the rule was adopted; viz. prudential, political considerations; and he was careful to assure me that it was not in any way to be understood as implying a want of confidence in our missionaries. He finally referred it entirely to the Governor General of Netherlands India, as being subject to his discretion, and belonging to his government. Having been of the impression that the government in Holland had prescribed the rule, I deemed this an important point. It shows that if the Governor General is a man of the right spirit, the difficulty and delay experienced will be much modified.

I doubt not that while the rule may remain, there will be indulgence shown to the missionary, if his own course be correct; and before the year of his residence expires, he will in ordinary cases be permitted to go to his destination. The more familiar they become with our operations, the greater will be the disposition to accommodate here.

The next subject of conference was the permission to go into the interior of Borneo. Having received, through Dr. Anderson's letter, a copy of the statement of our Missionaries, of the objections of the resident at Pontianak to their going into the interior, I was enabled to state the matter fully. The minister was evidently surprised that any difficulty had occurred, and promptly said he would write without delay to have it investigated, and removed. In his letter to me, he states it strongly, that in that direction they expected us to operate, and this was the view of the Netherlands Missionary Society. This clears the way to a vast field of labor, on which our missionaries may enter with greater confidence, so far as the countenance of the government is concerned.

Having the impression in common with my brethren, as Dr. De Witt appropriately expresses it, that 'the Archipelago was hermetically sealed against us,' and always surprised that the government should interfere in regard to any place not under its jurisdiction, I brought this up as the next subject of conference, and was happy to learn from the Minister, whatever had been the policy of the government, that they would not oppose any movement beyond our civil jurisdiction in the islands of the Archipelago; and that when a mission to any such island should be undertaken, the missionary would not be considered bound by the rule concerning a residence at Batavia. This decision clears the way on a point where there should be no difficulty, and gives confidence that if any new enterprise be undertaken, the government will not interpose obstacles, such as might easily be employed to make any missionary's life unhappy, if not drive him from the field.

The two islands Bali and Lombok, which I particularly named, have been excepted from this general range. They are under native governments, and independent of Holland, but sustain some commercial relations, and have agents of the government read-
ing on them. Recently, owing to some losses experienced at the hands of the natives in some shipwrecks on these islands, the government is seeking a closer connection with them, and acknowledgment of its control. Owing to this, the Minister has in a degree excepted these islands, and purposes to communicate his judgment concerning them through the Netherlands Missionary Society.

"The subject of giving us permission to go generally, as circumstances might allow, into the colonies, I did not bring up on this occasion, as it had been made a part of their application by the committee of the Netherlands Board. I am happy to see the full statement they have made of the policy of the government in their communication to Dr. De Witt of the 4th of July.

"Throughout this conference, the Minister expressed the greatest confidence in American missionaries and those of the Dutch Church. Having been in the East, he had opportunities of seeing them from time to time, and forming his opinions at the seat of their labors.

"At the close of our conference, he desired me to address him by letter on the subjects of our interview, and very kindly sent me the reply, the translation of which, carefully made, I have sent you."

"Is it desirable to maintain our present position in Netherlands Indies, and should we confine ourselves to it?"

"My conviction is, that we should not at present think of withdrawing from Borneo. The government wishes us to continue our work there, and this is the earnest entreaty of the Netherlands Board, as appears from their communication of July 4th. It will be a source of great mortification, I judge, both to the government and to the Board, if we should withdraw, especially if such withdrawal should be based on want of government countenance. By holding on to our present position, and endeavoring to enter and occupy the interior, we are in a condition to enjoy advantages which may compensate all our trials. After what has been done, there will be a disposition to look kindly on our efforts, and we shall be regarded and quoted by those in authority, in their estimates of good influences in connection with their own associations. This will lead to important results.

"But granting this, it is a question whether the Chinese part of our mission might not be removed with advantage. That it will do good, I doubt not; but can it accomplish anything equal to our just expectations? Does the field in which it acts allow this, and is there any such prospect of a wider field as offers to the other part of our mission?"

"My own convictions have always been, that in planting missions, central points should be selected, from which the radiations of Christian influence may proceed in every direction indefinitely. In its present position, our Chinese mission is pent up, and will probably continue so, and will work on a small scale. A removal appears desirable, and as to the question to what other location, circumstances naturally direct us to a point near to, or on the very border of the Chinese field. As our brother Abeel is probably at Amoy, that may be deemed the good location, or one may be found farther south on the coast. The feeling of the Church is probably prepared for a change of this kind. The young brethren now preparing to go abroad, who have expressed their desire on the subject, with our Chinese missionaries at Borneo, would soon make an efficient mission.

"It may be considered important to occupy a new position in the Indian Archipelago, independent of the Dutch Colonies. It was the suggestion of one well acquainted with Holland, that it would be well to take ground thus, and the fewer were our relations to the government, the better. The field is wide, and offers a variety of selection. Such a course, however, would not be recommended by the Netherlands Board. They and the government would prefer our limitation to Borneo. 'Why ask a wider and a new field?' said the President of the Board to me. 'Borneo is large enough for all the missionaries you will send out.' And he proceeded to speak against scattering missionary labors. I found it necessary to show that we ourselves were no advocates for an action, which dissipates influence and runs an itinerary course,—as all our missions had shown,—but that we sought the occupancy of great points, which controlled large populous sections, and that for this we desired new ground. I mention this to show that the brethren in Holland incline to our confinement to Borneo, and if asked definitely, they would, I doubt not, give this advice."
CONTENTS.

MEMBERS OF THE BOARD.

Corporate, 3—Corresponding, 8—Honorary, Officers for the year, Pages: 9 34

MINUTES OF THE ANNUAL MEETING.

Members present, 35—Organization, 38—Reports of the Treasurer presented, Reports of the Prudential Committee presented, 39
Reports of committees on the Prudential Committee’s Report, 39
Marriage of Missionaries, 40
Minutes on Slavery, 42
Connection of the Mission at Cape Palmas with the Maryland Colony, 44
Popular Missionary Lectures, and Juvenile Associations, 47
Leading object of the missions to the oriental churches, 50
Number of Missionaries required for the Missions, and the prospect of obtaining them, 53
Travelling expenses of the Corporate Members of the Board, 54
Quorum for transacting business, 58
The promotion of intellectual cultivation and the arts of civilized life in connection with Christian Missions, 68
Agents of the Board travelling on the Sabbath, 75
Relations of the Pastoral office to the work of missions, 75
Missionary Maps, 80
Finances of the Board, 80
Letter from Dr. Chalmers, 80—Place of Annual Meeting and Preacher, 80
New Members and Officers, 81
Votes of thanks, 83—Devotional services, 83—Adjournment, 82

ANNUAL REPORT OF THE PRUDENTIAL COMMITTEE.

Domestic Department—Obituary notices, 83—Missionaries dismissed, 84—Missionaries returned, 84—Missionaries sent forth, 85
Agents and agencies, 86—Publications, 88—Finances, 89
Foreign Department—Mission to the Zulus, in South Africa, 94
Mission to the Grebos, in West Africa, 97
Mission to Greece, 100—Mission to Turkey, 102
Mission to Syria and the Holy Land, 117
Mission to the Nestorians in Persia, 127
Mission to the Independent Nestorians, 130
Bombay Mission, 132—Ahmednuggur Mission, 134
Madras Mission, 137—Madura Mission, 140—Ceylon Mission, 150
Mission to Siam, 156—Mission to China, 163
Singapore Mission, 165—Mission to Borneo, 165
Mission to the Sandwich Islands, 168
Department of Indian Missions—Mission to the Cherokees, 184
Mission to the Chocawas, 187—Mission to the Pawnees, 191
Mission to the Oregon Indians, 192
Mission to the Sioux, 195—Mission to the Ojibwas, 195
Mission to the Stockbridge Indians, 200—Mission to the New York Indians, 201
Mission to the Abenaquis, 204
General Summary, 205
Conclusion—The most proper course for Missionary Societies to pursue in their missions, 206
Danger of disturbance in the harmony of our benevolent institutions, 207
Character of the missionary spirit thus far developed, 208
Pecuniary Accounts, 212
Auxiliary and Co-operating Societies, 219

APPENDIX.