

R E P O R T

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

PRESENTED AT THE

THIRTY-NINTH ANNUAL MEETING,

HELD IN

BOSTON, MASSACHUSETTS,

Sept. 12-15, 1848.



B O S T O N :
PRINTED FOR THE BOARD, BY T. R. MARVIN.
1 8 4 8 .

MEMBERS OF THE BOARD.

CORPORATE MEMBERS.

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

*Time of
Election.*

Maine.

1832. ENOCH POND, D. D., Professor in the Theological Seminary at Bangor.
1836. LEVI CUTTER, Esq., Portland.
1838. BENJAMIN TAPPAN, D. D., Augusta.
1838. Rev. JOHN W. ELLINGWOOD, Bath.
1842. ELIPHALET GILLET, D. D., Hallowell.
1842. WILLIAM T. DWIGHT, D. D., Portland.
1843. SWAN LYMAN POMROY, D. D., Bangor.
1845. ASA CUMMINGS, D. D., Portland.

New Hampshire.

1832. NATHAN LORD, D. D., President of Dartmouth College, Hanover.
1840. Hon. EDMUND PARKER, Nashua.
1840. Rev. ZEDEKIAH S. BARSTOW, Keene.
1842. Rev. JOHN WOODS, Newport.
1842. Rev. ARCHIBALD BURGESS, Hancock.
1842. Rev. JOHN K. YOUNG, Meredith Bridge.

Vermont.

1818. Hon. CHARLES MARSH, Woodstock.
1838. JOHN WHEELER, D. D., Burlington.
1838. Rev. CHARLES WALKER, Pittsford.
1840. WILLIAM PAGE, Esq., Rutland.
1842. ERASTUS FAIRBANKS, Esq., St. Johnsbury.
1842. BENJAMIN LABAREE, D. D., President of the College, Middlebury.
1842. Rev. JOSEPH STEELE, Castleton.

Massachusetts.

1819. LEONARD WOODS, D. D., Andover.
1820. WILLIAM ALLEN, D. D., Northampton.
1821. JOSHUA BATES, D. D., Dudley.
1823. HEMAN HUMPHREY, D. D., Pittsfield.
1826. Hon. LEWIS STRONG, Northampton.
1826. JUSTIN EDWARDS, D. D., Andover.
1827. JOHN TAPPAN, Esq., Boston.
1828. HENRY HILL, Esq., Boston.
1832. Hon. SAMUEL T. ARMSTRONG, Boston.
1832. RUFUS ANDERSON, D. D., Boston.
1832. Rev. DAVID GREENE, Boston.
1832. CHARLES STODDARD, Esq., Boston.
1834. Rev. SYLVESTER HOLMES, New Bedford.
1835. DANIEL NOYES, Esq., Boston.
1837. NEHEMIAH ADAMS, D. D., Boston.
1838. THOMAS SNELL, D. D., North Brookfield.
1838. SAMUEL FLETCHER, Esq., Andover.
1838. Rev. AARON WARNER, Professor in the College, Amherst.
1838. MARK HOPKINS, D. D., President of Williams College, Williamstown.
1839. Rev. SILAS AIKEN, Boston.
1839. BELA B. EDWARDS, D. D., Professor in the Theological Seminary, Andover.
1840. DANIEL DANA, D. D., Newburyport.
1840. WILLIAM JENKS, D. D., Boston.
1840. ALFRED ELY, D. D., Monson.
1840. Rev. HORATIO BARDWELL, Oxford.

1840. Hon. DAVID MACK, Amherst.
 1840. EBENEZER ALDEN, M. D., Randolph.
 1840. WILLARD CHILD, D. D., Lowell.
 1842. RICHARD S. STORRS, D. D., Braintree.
 1842. EBENEZER BURGESS, D. D., Dedham.
 1842. JOHN NELSON, D. D., Leicester.
 1842. Hon. ALFRED D. FOSTER, Worcester.
 1842. Hon. SAMUEL WILLISTON, East Hampton.
 1843. WILLIAM W. STONE, Esq., Boston.
 1843. Rev. DAVID L. OGDEN, Marlboro'.
 1843. Rev. SELAH B. TREAT, Boston.
 1845. Hon. WILLIAM J. HUBBARD, Boston.
 1845. Hon. LINUS CHILD, Lowell.
 1845. Rev. HENRY B. HOOKER, Falmouth.
 1847. SAMUEL M. WORCESTER, D. D., Salem.
 1848. ANDREW W. PORTER, Esq., Monson.
 1848. Hon. SAMUEL H. WALLEY, Jr., Roxbury.

Rhode Island.

1846. Rev. THOMAS SHEPARD, Bristol.

Connecticut.

1810. CALVIN CHAPIN, D. D., Weathersfield.
 1817. JEREMIAH DAY, D. D., LL. D., New Haven.
 1823. BENNET TYLER, D. D., Professor in the Theological Institute, East Windsor.
 1832. NOAH PORTER, D. D., Farmington.
 1836. THOMAS S. WILLIAMS, LL. D., Hartford.
 1838. JOEL HAWES, D. D., Hartford.
 1838. MARK TUCKER, D. D., Wethersfield.
 1838. Hon. THOMAS W. WILLIAMS, New London.
 1838. Hon. JOSEPH RUSSELL, Milford.
 1840. DANIEL DOW, D. D., Thompson.
 1840. Hon. SETH TERRY, Hartford.
 1840. EDWARD W. HOOKER, D. D., East Windsor.
 1840. Hon. CHARLES W. ROCKWELL, Norwich.
 1840. JOHN T. NORTON, Esq., Farmington.
 1842. CHAUNCEY A. GOODRICH, D. D., Professor in Yale College, New Haven.
 1842. ALVAN BOND, D. D., Norwich.
 1842. LEONARD BACON, D. D., New Haven.
 1842. HENRY WHITE, Esq., New Haven.
 1843. JOEL H. LINSLEY, D. D., Greenwich.
 1848. NATHANIEL O. KELLOGG, Esq., Vernon.

New York.

1812. ELIPHALET NOTT, D. D., Schenectady.
 1812. HENRY DAVIS, D. D., Clinton.
 1823. S. V. S. WILDER, Esq., New York city.
 1824. DAVID PORTER, D. D., Catskill.
 1824. PHILIP MILLEDOLER, D. D., New York city.
 1824. GARDINER SPRING, D. D., New York city.
 1826. NATHANIEL W. HOWELL, LL. D., Canandaigua.
 1826. THOMAS DE WITT, D. D., New York city.
 1826. NATHAN S. S. BEMAN, D. D., Troy.
 1826. THOMAS MCAULEY, D. D., LL. D., New York city.
 1826. THEODORE FRELINGHUYSEN, LL. D., Chancellor of the University, New York city.
 1834. JAMES M. MATTHEWS, D. D., New York city.
 1836. Rev. HENRY DWIGHT, Geneva.
 1838. ISAAC FERRIS, D. D., New York city.
 1838. THOMAS H. SKINNER, D. D., Prof. in Union Theol. Seminary, New York city.
 1838. HENRY WHITE, D. D., Prof. in Union Theological Seminary, New York city.
 1838. D. W. C. OLYPHANT, Esq., New York city.
 1838. RICHARD T. HAINES, Esq., New York city.
 1838. WILLIAM W. CHESTER, Esq., New York city.
 1838. PELATIAH PERIT, Esq., New York city.
 1838. ELISHA YALE, D. D., Kingsboro'.
 1839. ELIPHALET WICKES, Esq., Troy.
 1839. WILLIAM B. SPRAGUE, D. D., Albany.
 1840. REUBEN H. WALWORTH, LL. D., 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'.
 1842. SAMUEL H. COX, D. D., Brooklyn.
 1842. ARISTARCHUS CHAMPION, Esq., Rochester.
 1842. HARVEY ELY, Esq., Rochester.
 1842. CHARLES M. LEE, Esq., Rochester.
 1842. JOHN W. ADAMS, D. D., Syracuse.
 1842. Hon. WILLIAM L. F. WARREN, Saratoga Springs.
 1842. HORACE HOLDEN, Esq., New York city.
 1842. WILLIAM ADAMS, D. D., New York city.
 1843. WILLIAM WISNER, D. D., Ithaca.
 1843. EDWARD ROBINSON, D. D., Prof. in Union Theol. Seminary, New York city.
 1843. WILLIAM PATTON, D. D., New York city.
 1845. BAXTER DICKINSON, D. D., Auburn.
 1846. Hon. HENRY W. TAYLOR, Canandaigua.
 1846. JAMES CROCKER, Esq., Buffalo.
 1846. CALVIN T. HULBURD, Esq., Brasher Falls.
 1848. ERSKINE MASON, D. D., New York city.
 1848. LAURENS P. HICKOK, D. D., Prof. in the Theological Seminary, Auburn.
 1848. WILLIAM M. HALSTED, Esq., New York city.
 1848. DAVID WESSON, Esq., Brooklyn.
 1848. SIMEON BENJAMIN, Esq., Elmira.

New Jersey.

1826. ARCHIBALD ALEXANDER, D. D., Prof. in the Theol. Seminary, Princeton.
 1828. JAMES CARNAHAN, D. D., President of Nassau Hall, Princeton.
 1832. Hon. PETER D. VROOM, Trenton.
 1838. DAVID MAGIE, D. D., Elizabethtown.
 1840. Hon. JOSEPH C. HORNBLLOWER, Newark.
 1842. J. MARSHALL PAUL, M. D., Belvidere.
 1842. ANSEL D. EDDY, D. D., Newark.
 1843. BENJAMIN C. TAYLOR, D. D., Bergen.
 1845. JOHN FORSYTH, D. D., Prof. in Nassau Hall, Princeton.
 1848. ABRAHAM B. HASBROUCK, LL. D., New Brunswick.
 1848. His Ex. DANIEL HAINES, Hamburg.

Pennsylvania.

1826. JOHN LUDLOW, D. D., Pres. of the University of Pennsylvania, Philadelphia.
 1826. THOMAS BRADFORD, Esq., Philadelphia.
 1826. SAMUEL AGNEW, M. D., Butler.
 1826. WILLIAM NEIL, D. D., Germantown.
 1832. JOHN McDOWELL, D. D., Philadelphia.
 1832. CORNELIUS C. CUYLER, D. D., Philadelphia.
 1838. MATTHEW BROWN, D. D., Canonsburg.
 1838. WILLIAM R. DE WITT, D. D., Harrisburg.
 1838. THOMAS FLEMING, Esq., Philadelphia.
 1838. AMBROSE WHITE, Esq., Philadelphia.
 1840. Hon. WILLIAM DARLING, Reading.
 1840. WILLIAM JESSUP, LL. D., Montrose.
 1840. BERNARD C. WOLF, D. D., Easton.
 1840. Rev. ALBERT BARNES, Philadelphia.
 1840. DAVID H. RIDDLE, D. D., Pittsburg.
 1840. J. W. NEVIN, D. D., Professor in the Theological Seminary, Mercersburg.
 1842. JOEL PARKER, D. D., Philadelphia.
 1842. ELIPHALET W. GILBERT, D. D., Philadelphia.
 1843. SAMUEL H. PERKINS, Esq., Philadelphia.
 1848. CHARLES S. WURTS, Esq., Philadelphia.

Maryland.

1834. WILLIAM S. PLUMER, D. D., Baltimore.
 1838. Rev. JAMES G. HAMNER, Baltimore.

District of Columbia.

1842. Rev. JOHN COTTON SMITH, Washington.

Virginia.

1826. Gen. JOHN H. COCKE, Fluvanna County.
 1826. WILLIAM MAXWELL, Esq., President of Hampden Sydney College.
 1834. THOMAS P. ATKINSON, M. D., Halifax County.

South Carolina.

1839. REUBEN POST, D. D., Charleston.

Georgia.

1834. JOSEPH H. LUMPKIN, Esq., Lexington.

Tennessee.

1826. CHARLES COFFIN, D. D., President of the College, Greenville.

1834. ISAAC ANDERSON, D. D., Professor in the Theological Seminary, Maryville.

1842. SAMUEL RHEA, Esq., Blountsville.

Ohio.

1823. LYMAN BEECHER, D. D., President of Lane Seminary, Cincinnati.

1826. ROBERT G. WILSON, D. D., Athens.

1834. ROBERT H. BISHOP, D. D., Oxford.

1838. GEORGE E. PIERCE, D. D., President of Western Reserve College, Hudson.

1840. Rev. HARVEY COE, Hudson.

1840. Rev. CHAUNCEY EDDY, Hudson.

1843. SAMUEL C. AIKEN, D. D., Cleveland.

1845. CALVIN E. STOWE, D. D., Prof. in Lane Seminary, Cincinnati.

Missouri.

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

Michigan.

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

Indiana.

1842. CHARLES WHITE, D. D., President of Wabash 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.]

<i>Time of Election.</i>	Maine.	<i>Time of Decease.</i>
1813.	JESSE APPLETON, D. D.	1820.
1826.	EDWARD PAYSON, D. D.	1828.
1842.	DAVID DUNLAP, Esq.	1843.
1813.	Gen. HENRY SEWALL,	1845.
1842.	WILLIAM RICHARDSON, Esq.	1847.
	New Hampshire.	
1812.	JOHN LANGDON, LL. D.	1820.
1812.	SETH PAYSON, D. D.	1820.
1820.	Hon. THOMAS W. THOMPSON,	1822.
1830.	Hon. GEORGE SULLIVAN,	1838.
1820.	JOHN HUBBARD CHURCH, D. D.	1840.
1842.	Hon. MILLS OLCOTT,	1845.
	Massachusetts.	
1810.	SAMUEL SPRING, D. D.	1819.
1810.	SAMUEL WORCESTER, D. D.	1821.
1818.	ZEPHANIAH SWIFT MOORE, D. D.	1823.
1811.	JEDIDIAH MORSE, D. D.	1826.
1812.	Hon. WILLIAM PHILLIPS,	1827.
1810.	JOSEPH LYMAN, D. D.	1828.
1812.	Hon. JOHN HOOKER,	1829.
1822.	SAMUEL AUSTIN, D. D.	1831.
1812.	JEREMIAH EVARTS, Esq.	1831.
1831.	ELIAS CORNELIUS, D. D.	1832.
1828.	BENJAMIN B. WISNER, D. D.	1835.
1818.	Hon. WILLIAM REED,	1837.
1810.	WILLIAM BARTLETT, Esq.	1841.
1842.	Rev. DANIEL CROSBY,	1843.
1821.	SAMUEL HUBBARD, LL. D.	1848.
1826.	JOHN CODMAN, D. D.	1848.

Connecticut.

1810.	TIMOTHY DWIGHT, D. D., LL. D.	1817.
1810.	Gen. JEDIDIAH HUNTINGTON,	1819.
1810.	JOHN TREADWELL, LL. D.	1823.
1836.	HENRY HUDSON, Esq.	1843.
1819.	JOHN COTTON SMITH, LL. D.	1846.
1842.	Rev. THOMAS PUNDERSON,	1848.

New York.

1818.	Col. HENRY LINCLAEN,	1822.
1819.	DIVIE BETHUNE, Esq.	1825.
1812.	JOHN JAY, LL. D.	1829.
1824.	Col. HENRY RUTGERS,	1830.
1826.	Col. RICHARD VARICK,	1831.
1812.	EGBERT BENSON, LL. D.	1833.
1822.	JONAS PLATT, LL. D.	1834.
1826.	WILLIAM McMURRAY, D. D.	1836.
1826.	JOHN NITCHIE, Esq.	1838.
1816.	STEPHEN VAN RENSSELAER, LL. D.	1839.
1832.	ZECARIAH LEWIS, Esq.	1841.
1840.	GERRIT WENDELL, Esq.	1841.
1812.	JAMES RICHARDS, D. D.	1843.
1813.	ALEXANDER PROUDFIT, D. D.	1843.
1835.	WILLIAM J. ARMSTRONG, D. D.	1847.
1832.	ORRIN DAY, Esq.	1847.
1843.	WALTER HUBBELL, Esq.	1848.
1843.	ASA T. HOPKINS, D. D.	1848.

New Jersey.

1812.	ELIAS BOUDINOT, LL. D.	1822.
1823.	EDWARD DORR GRIFFIN, D. D.	1838.

Pennsylvania.

1812.	ROBERT RALSTON, Esq.	1836.
1834.	ALEXANDER HENRY, Esq.	1847.

Maryland.

1834.	WILLIAM NEVINS, D. D.	1836.
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District of Columbia.

1819.	ELIAS BOUDINOT CALDWELL, Esq.	1825.
1826.	JOSEPH NOURSE, Esq.	1841.

Virginia.

1823.	JOHN H. RICE, D. D.	1831.
1832.	GEORGE A. BAXTER, D. D.	1841.

North Carolina.

1834.	JOSEPH CALDWELL, D. D.	1835.
1834.	W. McPETERS, D. D.	1843.

South Carolina.

1826.	MOSES WADDELL, D. D.	1840.
1826.	BENJAMIN M. PALMER, D. D.	1848.

Georgia.

1826.	JOHN CUMMINGS, M. D.	1838.
1834.	THOMAS GOLDING, D. D.	1848.

Illinois.

1826.	GIDEON BLACKBURN, D. D.	1839.
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Indiana.

1838.	ELIHU W. BALDWIN, D. D.	1841.
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CORRESPONDING MEMBERS.

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 IN THE UNITED STATES.

*Time of  
Election.*

1819. WILLIAM HILL, D. D., Winchester, Va.  
 1819. Rev. JAMES CULBERTSON, Zanesville, Ohio.  
 1819. JOSEPH C. STRONG, M. D., Knoxville, Tenn.  
 1843. S. S. WARD, Esq., Hartford, Ct.

## IN FOREIGN PARTS.

**England.**

1819. Rev. WILLIAM JOWETT, London.  
 1832. JAMES FARISH, Esq.  
 1833. Sir ALEXANDER JOHNSTONE, formerly Chief Justice of Ceylon.  
 1833. G. SMYTTAN, M. D.  
 1835. Sir JOHN CAMPBELL, formerly Ambassador at the Court of Persia.  
 1839. Sir CULLING E. EARDLEY, Bedwell Park, Hatfield.  
 1841. JOHN MORISON, D. D., London.

**Scotland.**

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

**India.**

1833. EDWARD H. TOWNSEND, Esq.  
 1840. JOHN STEVENSON, D. D., Bombay.  
 1840. Rev. GEORGE CANDY, do.  
 1841. E. P. THOMPSON, Esq.  
 1843. Hon. Sir EDWARD GAMBIER, Knt.  
 1843. Lieut. Col. ROBERT ALEXANDER.  
 1843. A. F. BRUCE, Esq.

**Ceylon.**

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

**Penang.**

1839. Sir WILLIAM NORRIS.

**Canada.**

1843. JACOB DE WITT, Esq., Montreal.

## HONORARY MEMBERS.

---

Abbott Rev Charles E., Norwich, Ct.  
 Abbott Charles, Enfield, Ms.  
 Abbott Rev G. D., New York city.  
 Abbott Rev John S. C., do.  
 Abbott Rev Joseph, Beverly, Ms.  
 Abbott Rev Sereno, Seabrook, N. H.  
 Abbott Mrs Sarah, do.  
 Abbott Rev J. J., Bennington, Vt.  
 \*Abeel David, D. D., Albany, N. Y.  
 Abeel Gustavus, D. D., Geneva, N. Y.  
 Abraham Rev Mar, Oroomiah, Persia.  
 Ackart Peter, Jr., Schaghticoke, N. Y.  
 Adair Rev Robert, Philadelphia, Pa.  
 Adams Rev Aaron C., West Bloomfield, N. J.  
 Adams Mrs Anna, Durham, N. Y.  
 Adams Mrs Betsy C., Cambridgeport, Ms.  
 Adams Chester, Charlestown, Ms.  
 Adams Rev Darwin, Fayetteville, Vt.  
 \*Adams Rev Erastus H., Cayuga, N. Y.  
 Adams Rev Ezra, Roxbury, N. H.  
 Adams Rev Frederick A., Amherst, N. H.  
 Adams Rev George E., Brunswick, Me.  
 Adams Rev G. W., Dracut, Ms.  
 Adams Rev Harvey, Farmington, Iowa.  
 Adams Rev Henry, Berlin, Ms.  
 Adams James, Castleton, Vt.  
 Adams James, Charlestown, Ms.  
 Adams John, Worthington, Ms.  
 Adams John, Jacksonville, Ill.  
 \*Adams John Quincy, Quincy, Ms.  
 Adams Rev John, Sharon, Vt.  
 Adams Mrs Mary S., do.  
 Adams Rev John R., Gorham, Me.  
 Adams Mrs John R., do.  
 Adams Rev Jonathan, Deer Isle, Me.  
 Adams Rev J. H., Beattie's Ford, Lincoln co., N. C.  
 Adams J. S., Grotton, Ms.  
 Adams Mrs Mary, Salisbury, N. C.  
 Adams Mrs Mehotable, Salem, Ms.  
 Adams Otis, Grafton, Ms.  
 Adams Samuel, Hollowell, Me.  
 Adams Thatcher M., New York city.  
 \*Adams Thomas, Boston, Ms.  
 \*Adams Rev Thomas, Thompson, O.  
 \*Adams Rev Weston B., Lewiston Falls, Me.  
 Adams William, Jr., New York city.  
 Adams Rev William H., Wellfleet, Ms.  
 Adams Rev William M., Mineral Point, W. T.  
 Adams William, North Brookfield, Ms.  
 Adams William, Cambridgeport, Ms.  
 Adger James, Charleston, S. C.  
 Adger Rev John B., do.  
 Agnew Rev John Holmes, Ann Arbor, Mich.  
 Agnew Miss Charlotte, do.  
 Aiken Rev James, Hollis, N. H.  
 Aiken John, Lowell, Ms.  
 Aiken Jonathan, Goffstown, N. H.  
 Aiken Mrs Sophia, Boston, Ms.  
 Aibro John A., D. D., Cambridge, Ms.  
 Alden Rev Ebenezer, Jr., Tipton, Iowa.  
 Alden Joseph, D. D., Williamstown, Ms.  
 Alden Rev Lucius, New Castle, N. H.  
 Alden Mrs Susan A., Foxboro', Ms.  
 \*Alexander Rev Aron, Lincoln co., Ten.  
 Alexander Adam L., Washington, Ga.  
 Alexander James W., D. D., New York city.  
 Alexander John, Lexington, Va.  
 Alexander Joseph, Albany, N. Y.  
 \*Allen John, D. D., Huntsville, Ala.  
 Allen Rev Aaron P., Exeter, N. Y.  
 Allen Rev Asa S., Dodgeville, Wis.  
 Allen Rev Benjamin R., South Berwick, Me.  
 Allen Rev Cyrus W., Nantucket, Ms.  
 Allen Mrs Mary F., do.  
 Allen David, Pittsburg, Pa.  
 Allen D. H., D. D., Cincinnati, O.  
 Allen Rev David O., Bombay.  
 Allen Diarcar, Lebanon, N. H.  
 Allen Rev Edward, Milford, N. J.  
 \*Allen Rev Edward D., Albany, N. Y.  
 Allen Jabez, Dover, N. J.  
 Allen Rev Jacob, Voluntown, Ct.  
 Allen James, Oakham, Ms.  
 Allen Rev John W., Wayland, Ms.  
 Allen Levi W., South Hadley, Ms.  
 Allen Michael, Pittsburg, Pa.  
 Allen Moses, New York city.  
 Allen Nathan, Lowell, Ms.  
 Allen Peter, South Hadley, Ms.  
 Allen Peter, Jr., do.  
 Allen Mrs Rebecca A., Quincy, Ms.  
 Allen Rev Samuel H., Windsor Locks, Ct.  
 Allen Samuel, Medway, Ms.  
 \*Allen Solomon, Philadelphia, Pa.  
 Allen Rev Stephen T., Merrimack, N. H.  
 Allen Rev Thomas G., Philadelphia, Pa.  
 Allen Tilly, Albany, N. Y.  
 Allen William, Jr., Northampton, Ms.  
 Alling Job, Auburn, N. Y.  
 Alling William, Rochester, N. Y.  
 Almy Mrs Lydia, Little Compton, R. I.  
 Alrich William P., Washington, Pa.  
 Alvord Rev Alanson, Canterbury, Ct.  
 Alvord Rev John W., Boston, Ms.  
 Alvord Mrs Myrtille M., do.  
 Ambler Rev James B., Lynn, Ms.  
 Ambler Rev John L., Danbury, Ct.  
 Ames Ezra C., Haverhill, Ms.  
 Amerman Rev Thomas A., Caseville, N. Y.  
 Anderson Mrs Eliza H., Roxbury, Ms.  
 Anderson Henry H., do.  
 Anderson Miss Sarah J., do.  
 Anderson Rev James, Manchester, Vt.  
 Anderson Mrs Clarissa, do.  
 Anderson Rev John, New York city.  
 Anderson Miss Mary Ann, Londonderry, N. H.  
 Anderson Rev Samuel J. P., Norfolk, Va.  
 Anderson Mrs Sarah Ann, Savannah, Ga.  
 Anderson Rev Thomas C., Lebanon, W. Ten.  
 Andrews Rev Claudius B., Sandwich Islands.  
 Andrews Rev David, Pepperell, Ms.  
 Andrews Rev Elisha D., Pittsford, N. Y.  
 Andrews Rev E. W., Troy, N. Y.  
 Andrews Mrs Julia R., New Haven, Ct.  
 Andrews Seth L., Sandwich Islands.  
 \*Andrews Rev William, Cornwall, Ct.  
 Andrews Rev W. W., Kent, Ct.  
 Andrews Rev Thomas, Berkley, Ms.  
 Andrus Silas, Hartford, Ct.  
 Angier Rev Luther H., Port Gibson, Miss.  
 Anesley Lawson, Albany, N. Y.  
 Antis Mrs Mary, Canandaigua, N. Y.  
 \*Apthorp Rev George H., Jaffna, Ceylon.  
 Arbuckle Rev James, Blooming Grove, N. Y.

- Arden Mrs Charlotte B., Morristown, N. J.  
 Arms Christopher, Conway, Ms.  
 Arms Rev Clifford S., Madison, N. J.  
 Arms Mrs Sarah W., do.  
 Arms Rev Hiram P., Norwich, Ct.  
 Arms Mrs Hiram P., do.  
 Arms Ira, Buckland, Ms.  
 Arms Rev Selah R., Windham, Vt.  
 Armsby Horace, Whitinsville, Ms.  
 Armsby Rev Lauren, Chester, N. H.  
 Armstrong Mrs Abigail, Boston, Ms.  
 \*Armstrong Amzi, Newark, N. J.  
 Armstrong Mrs C. C., Orange, N. J.  
 Armstrong Miss Mary E., do.  
 Armstrong Miss Jane W., do.  
 Armstrong Miss Sarah M., do.  
 Armstrong W. J., do.  
 Armstrong Rev George G., Lexington, Va.  
 Armstrong Rev Reuben, Nankin, Mich.  
 Armstrong Rev Richard, Sandwich Islands.  
 Armstrong Rev E. G., Newburg, N. Y.  
 Armstrong Mrs Sarah A. L., do.  
 Arnold Rev Joel R., Colchester, Ct.  
 Arnold Thomas Clay, Bryan co., Ga.  
 \*Arrowsmith Nicholas, Bodminster, N. J.  
 \*Arundel Rev John, London, England.  
 Ash Rev George W., Putney, Vt.  
 \*Ashbridge Rev G. W., Louisville, Ky.  
 Ashby Rev John L., York, Me.  
 Atcheson Robert, Elizabethtown, N. J.  
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 Atkins Rev Elisha, North Killingly, Ct.  
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 Atkinson Rev Timothy, Lowell, Ms.  
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 Atwater Rev Lyman H., Fairfield, Ct.  
 Atwater Phinehas, Guildford, N. Y.  
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 Avery Joseph C., do.  
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 Bancroft Jacob, Boston, Ms.  
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 Bigelow Rev Jonathan, Rochester, Ms.  
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 Brayton Isaac, Ravenna, O.  
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 Bridel Rev Louis, Paris, France.  
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 Broadhead Jacob, D. D., Brooklyn, N. Y.  
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 Brown Rev Amos P., Jerseyville, Ill.  
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 Brown Mrs Sarah, do.  
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 \*Brown Rev Joseph, New York city.  
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 Brown Lucy Josephine, Boston, Ms.  
 Brown Luther, East Ware, Ms.  
 Brown Miss Lydia, Sandwich Islands.  
 Brown Olivia Howard, Boston, Ms.  
 Brown Rev Oliver, Lyme, Ct.  
 \*Brown Rev Rezeau, Lawrenceville, N. J.  
 Brown Rev S. C., West Bloomfield, N. Y.  
 Brown Rev Samuel R., Hongkong, China.  
 Brown William, Boston, Ms.  
 Brown Mrs Lucy H., do.  
 Brown William, do.  
 Brown William, Philadelphia, Pa.  
 Brown William, New York city.  
 Brown William H., Chicago, Ill.  
 Browne Thomas, Portland, Me.  
 Brownell Rev George L., Mason, Ct.  
 \*Browlee W. C., D. D., New York city.  
 \*Bruen Rev Matthias, do.  
 Brumly Mrs Maria B., Tuscaloosa, Ala.  
 Brundage Rev Abner, Brookfield, Ct.  
 Bruns Henry M., Charleston, S. C.  
 Brush Benjamin, Jr., Stanwich, Ct.  
 Brush Rev William, New York city.  
 Bryan Rev E. D., Port Chester, N. Y.  
 Bryan Joseph, Hancock co., Ga.  
 Bryant Abner, Buffalo, N. Y.  
 Bryant Amos, Nelson, N. H.  
 Bryant Rev James C., South Africa.  
 Bryant John, New Bedford, Ms.  
 Bryant John J., Elizabethtown, N. J.  
 Bryant Rev Sydney, West Stockbridge, Ms.  
 Buchanan James, Washington, D. C.  
 Buck Ephraim, Boston.  
 Buck Rev J. Judson, Cairo, N. Y.  
 Buck Richard P., Brooklyn, N. Y.  
 Buckham Rev James, Ellington, Ct.

- Buckingham Rev Samuel G., Springfield, Ms.  
 Buckingham William A., Norwich, Ct.  
 Buckingham Mrs William A., do.  
 Buecklin Rev Sylvester, Marlboro', Ms.  
 Budington Rev W. I., Charlestown, Ms.  
 Buel Rev W. P., Tallahassee, Fla.  
 Buffett Rev William L., La Salle, Mich.  
 Boffit Rev Platt, Stanwich, Ct.  
 Buist Rev T., Charleston, S. C.  
 Bulen John H., New York city.  
 Bulkley Rev Charles H. A., do.  
 Bulkley Chester, Wethersfield, Ct.  
 Bull Rev Edward, Cheshire, Ct.  
 Bull Frederic, New York city.  
 \*Bull Norris, D. D., Clarkson, N. Y.  
 Bull Mrs Mary Ann, do.  
 Bull William G., New York city.  
 Bullard Rev Asa, Boston, Ms.  
 Bullard Baalis, Uxbridge, Ms.  
 Bullard Rev Ebenezer W., Fitchburg, Ms.  
 Bullard Mrs Harriet N., do.  
 \*Bullard Mrs Margaret P., do.  
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 Bullions Alexander, D. D., Cambridge, N. Y.  
 Bullock James S., Savannah, Ga.  
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 Bunce James M., Hartford, Ct.  
 Bunce Francis M., do.  
 Bunce John L., do.  
 Bunce Jonathan B., do.  
 Bunce Russell, do.  
 Buntion David A., Manchester, N. H.  
 Burbank Abraham, Londonderry, N. H.  
 Burbank Rev Caleb, Chatham, O.  
 Burbank Rev Jacob, Marion, N. Y.  
 Burbank Samuel, Washington, N. H.  
 Burch Thomas, Little Falls, N. Y.  
 Burchard Levi, Shoreham, Vt.  
 Burchard Rev Samuel D., New York city.  
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 \*Burge Rev Caleb, York, N. Y.  
 Burgess A., Hancock, N. H.  
 Burgess Rev Ebenezer, Ahmednuggur.  
 Burgess Mrs Abigail, do.  
 \*Burgess Mrs Mary G., do.  
 Burgess T. M., Providence, R. I.  
 Burhaus Edward J., Roxbury, N. Y.  
 Burke Rev Abel B., Riverhead, N. Y.  
 Burleigh Rinaldo, Plainfield, Ct.  
 Burnap Asa, Newfane, Vt.  
 Burnap Gaius, West Townshend, Vt.  
 Burnap Rev Uzziiah C., Lowell, Ms.  
 Burnham Rev Abraham, Pembroke, N. H.  
 Burnham Rev Amos W., Rindge, N. H.  
 Burnham Charles, Jr., Ellington, Ct.  
 Burnham Mrs Olivia S., do.  
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 \*Burnham Rev Owen, Kennebunkport, Me.  
 Burns William P., Rockport, Ms.  
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 Burroughs B., Savannah, Ga.  
 Burrows Rev George, Trenton, N. J.  
 Burt Rev Daniel C., New Bedford, Ms.  
 Burt Rev Enoch, Manchester, Ct.  
 Burt Rev Gideon, Longmeadow, Ms.  
 Burt Rev Edmund, Deering, N. H.  
 Burt Rev Jairus, Canton, Ct.  
 Burt Moses, North Wilbraham, Ms.  
 Burtis Rev Arthur, Phelps, N. Y.  
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 Burton Rev Nathan, Ridgebury, Ct.  
 Burwell Theodotus, Buffalo, N. Y.  
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 Bush Rev George, New York city.  
 Bush Jotham, Boylston, Ms.  
 Bush Rev Samuel W., Skaneateles, N. Y.  
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 Bushnell Rev Calvin, Mich.  
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 \*Bushnell Rev Jedediah, Cornwall, Vt.  
 Bushnell Orsamus, New York city.  
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 Buswell Jacob, Candia, N. H.  
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 Butler Mrs A. W., do.  
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 Butler Rev Franklin, Windsor, Vt.  
 Butler Oliver B., Norfolk, Ct.  
 Butler Rev Zebulon, Port Gibson, Mi.  
 Butterfield Rev George, Pomfret, Vt.  
 Butterfield Rev O. B., South Britain, Ct.  
 Butts Obadiah H., Westminster, Ct.  
 Buxton Rev Edward, Boscawen, N. H.  
 Byers James, Grove, Pa.  
 Byington Rev Cyrus, Choctaw Nation.  
 Cabel Rev J., Hebron, Licking co., O.  
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 Cady Rev Calvin B., Au Sable Forks, N. Y.  
 Cady Rev Daniel R., Rutland, Ms.  
 Cady Josiah, Providence, R. I.  
 Cadwell Ebenezer, Northbridge, Ms.  
 Cahoon Rev William, do.  
 Caldwell James, Newburyport, Ms.  
 Caldwell Rev Robert, Pulaski, Ten.  
 Calhoun Rev George A., North Coventry, Ct.  
 Calhoun Rev Simeon H., Baird, Syria.  
 Calhoun Rev William C., Hebron, Va.  
 Calhoun William B., Springfield, Ms.  
 Callahan Rev Henry, Niagara Falls, N. Y.  
 Calvert Rev S. W., Bowling Green, Ky.  
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 Camp Rev Edward B., Bridgewater, Ct.  
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 Camp Joel, New Preston, Ct.  
 \*Campagne Baron de, Pfefficon, Switzerland.  
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 Campbell Miss Catharine, Boston, Ms.  
 \*Campbell Col., Macon, Ga.  
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 Campbell Rev William, Flatbush, N. J.  
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 Campbell William H., Washington, D. C.  
 Campbell Rev Robert B., Jr., New York city.  
 Candee Rev Isaac N., Belvidere, N. J.  
 Canfield B. O., Morristown, N. J.  
 Canfield Rev S. B., Cleveland, O.  
 Canning Rev Josiah W., Gill, Ms.  
 Cannon Rev Frederick E., Geneva, N. Y.  
 Cannon Mrs Eliza, do.  
 Cannon Miss Ann Eliza, do.  
 Cannon Frances, do.  
 Cannon J. S., D. D., New Brunswick, N. J.  
 Capron William C., Uxbridge, Ms.  
 Cares Rev John, York, Pa.  
 Carey Ezra, Enfield, Ms.  
 Carleton William, Charlestown, Ms.  
 Carlisle Rev Hugh, do.  
 Carpenter Mrs Abigail, Foxboro', Ms.  
 Carpenter Antoinette F., do.  
 Carpenter Mrs Caroline S., Newburg, N. Y.  
 Carpenter Cyril, Attleboro', Ms.  
 Carpenter Daniel, Foxboro', Ms.

- Carpenter Rev E. I., Littleton, N. H.  
 Carpenter Rev Eber, Southbridge, Ms.  
 Carpenter Mrs Narcissa L., do.  
 Carpenter Edward P., New York city.  
 Carpenter Erastus P., Foxboro', Ms.  
 Carpenter Mrs Catharine, do.  
 Carpenter George, New York city.  
 Carpenter Rev Hugh S., do.  
 Carpenter John, New Utrecht, N. Y.  
 Carpenter Joseph, Providence, R. I.  
 Carpenter Remember, Pawtucket, Ms.  
 Carr Rev Charles C., Fairport, N. Y.  
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 Carrington Henry Beebe, Wallingford, Ct.  
 Carrington William E., Flagg Creek, Ill.  
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 Carroll William, Isle of St Helena.  
 Carruth Francis, North Brookfield, Ms.  
 Carruth Nathan, Boston, Ms.  
 Carruthers James, Portland, Me.  
 Carruthers J. J., D. D., do.  
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 Carter Benjamin, Edinburg, O.  
 Carter Mrs Sally, do.  
 Carter Mrs Elizabeth C., do.  
 Carter Eliza C., Kennebunk, Me.  
 Carter Miss Harriet, Newark, N. J.  
 Carter Rev William, Pittsfield, Ill.  
 Carter William H., Edinburg, O.  
 Cartwright John, Constantinople.  
 Cary Rev Austin, Sunderland, Ms.  
 Cary Mrs Catharine E., do.  
 Cary Rev J. Addison, New York city.  
 Cary Rev Lorenzo, Webster, Ms.  
 Carver Rev Robert, Raynham, Ms.  
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 Case Rev Francis H., Avon, Ct.  
 Case Mrs Margaret A., Rochester, N. Y.  
 Case Mrs Polly, East Hartford, Ct.  
 Case Rev Rufus, St. Johnsbury, Vt.  
 Case Rev William, North Madison, Ct.  
 Caskie James, Richmond, Va.  
 Caskie James A., do.  
 Cass John C., New York city.  
 Cass Lewis, Detroit, Mich.  
 Cass Rev Moses G., Satisbury, N. Y.  
 Cassells Rev Samuel, Norfolk, Va.  
 Castleton Rev Thomas, Syracuse, N. Y.  
 Caswell Rev Jesse, Bangkok, Siam.  
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 Catlin Julius, Hartford, Ct.  
 Catlin Moses, Burlington, Vt.  
 Catlin Willys, Augusta, Ga.  
 Centre Rev Samuel, Monroe, Mich.  
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 Chamberlain Rev Charles.  
 Chamberlain Mrs Hannah, Boston, Ms.  
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 Chamberlain Levi, Sandwich Islands.  
 Chamberlain Rev Pierce, Waterford, Pa.  
 \*Chamberlain Richard, Boston, Ms.  
 Chamberlin Benjamin P., Salem, Ms.  
 Chamberlin Rev William, Godfrey, Ill.  
 Chambers Rev John, Philadelphia, Pa.  
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 Chambers Matthew, Bridport, Vt.  
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 \*Champion Rev George.  
 \*Champion Mrs Susan L., Boston, Ms.  
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 Chance William, Birmingham, England.  
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 Chandler George B., Danville, Vt.  
 Chandler J. W., Peacham, Vt.  
 Chandler Rev Joseph, West Brattleboro', Vt.  
 Chandler Oliver P., Woodstock, Vt.  
 Chandler Samuel A., Peacham, Vt.  
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 Chapin Alonzo, Abington, Ms.  
 Chapin Rev Augustus L., Constableville, N. Y.  
 Chapin Mrs Abby H., do.  
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 Chapin David B., Newport, N. H.  
 \*Chapin Rev Horace B.  
 Chapin Josiah, Providence, R. I.  
 Chapin Mrs Asenath C., do.  
 Chapin Louis, Rochester, N. Y.  
 Chapin Lyman D., Galway, N. Y.  
 Chapin Mrs Mary Ann T., Abington, Ms.  
 Chapin Miss Mary W., South Hadley, Ms.  
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 Chapin Oliver 3d, Somers, Ct.  
 \*Chapin Rev Perez, Pownal, Me.  
 Chapin Phineas, Uxbridge, Ms.  
 Chapin Royal, Providence, R. I.  
 Chapin Rev Seth, Middle Granville, Ms.  
 \*Chapin Rev Walter, Woodstock, Vt.  
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 Chapin William C., Providence, R. I.  
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 Chapman Rev Calvin, Saccharappa, Me.  
 Chapman Rev Charles, Colchester, N. Y.  
 Chapman Rev Elias, Newfield, Me.  
 Chapman Rev Frederick W., Deep River, Ct.  
 Chapman Rev James D., Cummington, Ms.  
 Chapman Rev Nathaniel, Cummien, Me.  
 Chapman Rev William R., New York city.  
 Charr Rev William S.  
 Chase Edward S., Fall River, Ms.  
 Chase Rev Henry, New York city.  
 Chase Rev James M., M'Comb, Ill.  
 Chase Rev Moses, Brandon, Vt.  
 Chase Salmon P., Cincinnati, O.  
 Chase Samuel, Haverhill, Ms.  
 Cheesborough Rev Amos, Chester, Ct.  
 Cheever Rev E., Tecumseh, Mich.  
 Cheever George B., D. D., New York city.  
 Cheever Mrs George B., do.  
 Cheever Rev Henry T., New York city.  
 Cheney Cyrus, Phillipston, Ms.  
 Chesbrough E. Sylvester, West Newton, Ms.  
 Chester Rev Alfred, Morristown, N. J.  
 Chester A. T., D. D., Saratoga Springs.  
 Chester Rev Charles, Greenfield, N. Y.  
 \*Chester John, D. D., Albany, N. Y.  
 Chester Simeon, Greenville, O.  
 Chester Stephen M., New York city.  
 Chester William, D. D., Burlington, N. J.  
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 Chickering Rev John W., Portland, Me.  
 \*Chickering Rev Joseph, Phillipston, Ms.  
 \*Child Rev Eber, Byron, N. Y.  
 Child Miss Mary, Lincoln, Ms.  
 Childlow Rev Benjamin, Paddy's Run, O.  
 Childs Rev Elias S.  
 Childs Horace, Henniker, N. H.  
 Childs Mrs Matilda R. T., do.  
 Childs Silas D., Utica, N. Y.  
 Childs Rev Ward, Strykersville, N. Y.  
 Chipman Rev Richard M., Athol, Ms.  
 Chittenden Rev A. B., Sharon, N. Y.  
 Chittenden Mrs Mary E., New Haven, Ct.  
 Chittenden Simeon B., do.  
 Christian Rev Levi H., Fredericksburg, Va.  
 Christie Rev John I., Warwick, N. Y.  
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 Church Charles, Ogden, N. Y.  
 \*Church Rev Nathan, Bridgeton, Me.  
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 Church Thomas, Singapore.  
 Churchill Francis E., New Lebanon, N. Y.  
 Churchill Rev Silas, do.  
 Churchill Silas, Jr., do.  
 Churchill Rev John, Woodbury, Ct.  
 Chute Rev Ariel P., Harrison, Me.  
 Cilly Mrs Sarah, Deerfield, N. H.  
 Claggett Rev Erastus B., Lyndebero', N. H.  
 Clap James, Roxbury, Ms.  
 Clap Mrs James, do.  
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 Clapp Rev Erastus, Montgomery, Ms.  
 Clapp Rev Ralph, Parma, N. Y.

- Clapp Rev Sumner G., Cabotville, Ms.  
 \*Clark Rev A. P., Augusta, N. Y.  
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 Clark Rev A. R., Huntington, O.  
 Clark Rev Asa F., Tripes Hill, N. Y.  
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 Clark Rev Benjamin F., Rowe, Ma.  
 Clark Rev Benjamin F., North Chelmsford, Ms.  
 Clark Mrs M. A., do.  
 \*Clark Rev Caleb, Truxton, N. H.  
 Clark Rev Calvin, Ann Arbor, Mich.  
 Clark Rev Chapin, Charlestown, O.  
 Clark Rev Charles G., Webster, Mich.  
 Clark Ebenezer, Somers, Ct.  
 Clark Rev Eber L., Richmond, Ms.  
 Clark Rev Edward, Middlefield, Ms.  
 Clark Rev Eli B., Chickopee, Ms.  
 Clark Rev Elias, Greenville, N. Y.  
 Clark Rev Ephraim W., Sandwich Islands.  
 Clark Rev Frederick G., Astoria, N. Y.  
 Clark Rev Freeman, Bath, Me.  
 Clark Rev Gardner K., Spencer, N. Y.  
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 Clark Isaac, do.  
 Clark Rev Henry S., Northford, Ct.  
 Clark James B., Elizabethtown, N. J.  
 Clark Rev J. Bowen, Swampscot, Ma.  
 Clark Rev J. F., Cold Spring, N. Y.  
 Clark Joseph, Granby, Ma.  
 Clark Luther, Athens, Ga.  
 \*Clark Rev Luther, Dryden, N. Y.  
 Clark Rev Lewis F., Whitinsville, Ms.  
 Clark Rev Nelson, Charlton, Ms.  
 Clark Rev \_\_\_\_\_  
 Clark Mrs \_\_\_\_\_  
 Clark Rev Orange, Waterford, N. Y.  
 Clark Rev Rufus W., Portsmouth, N. H.  
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 \*Clark Rev Samuel W., Greenland, N. H.  
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 Clark Rev Saul, Egremont, Ms.  
 Clark Rev Sereno T., Ashfield, Ms.  
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 Clark Mary I., do.  
 Clark Rev Solomon, Petersham, Ms.  
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 Clark Thomas M., Newburyport, Ms.  
 Clark Rev William, Fryeburg, Me.  
 \*Clark Mrs Elvira H., do.  
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 Clark William, Westfield, N. J.  
 Clark William, Jr., do.  
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 Clark Rev William C., Cuyahoga Falls, O.  
 Clarke Rev Dorus, Boston, Ms.  
 Clarke Mrs Hannah A., do.  
 Clarke Henry M., do.  
 \*Clarke Rev Josiah, Rutland, Ms.  
 Clarke Josiah, Leicester, Ma.  
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 Clarke Rev Tertius S., Stockbridge, Ma.  
 \*Clarke Rev Walter, Hartford, Ct.  
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 \*Clary Rev Dexter, Deloit, W. T.  
 \*Clary John, Conway, Ms.  
 Clary Rev Timothy F., New Ipswich, N. H.  
 Clay C. W. McAlister, Bryan co., Ga.  
 Clay Joseph, do.  
 Clay Thomas C., do.  
 Clay Thomas S., do.  
 Clay Miss Anne, do.  
 Cleveland Miss Francis A., Norwich, Ct.  
 Cleveland Rev Charles, Boston, Ms.  
 Cleveland Rev Edward, Bath, N. H.  
 \*Cleveland Rev Elisha L., New Haven, Ct.  
 \*Cleveland Miss Frances A., Canterbury, Ct.  
 Cleveland George W., Salem, Ms.  
 Cleveland John, New York city.  
 Cleveland John P., D. D., Providence, R. I.  
 \*Cleveland Nehemiah, Newbury, Ms.  
 Cleveland Rev Richard F., Fayetteville, N. Y.  
 Cleveland Mrs Sophia, New London, Ct.  
 Cleveland William P., do.  
 Cleveland William N., do.  
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 Cleland Rev Thomas H., Lebanon, Ky.  
 Clement Jonathan, D. D., Topsham, Me.  
 Cliff Rev William, Stonnington, Ct.  
 Close Ezekiel, Stanwich, Ct.  
 Close Gilbert, North Greenwich, Ct.  
 Close Mrs Sally, do.  
 Conn Rev George, Angelica, N. Y.  
 Cobb Rev Alvan, West Taunton, Ms.  
 Cobb Rev Asahel, N. Falmouth, Ms.  
 Cobb Rev Leander, Rochester, Ms.  
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 Coburn Mrs Eliza L., do.  
 Coburn Henry R., Boston, Ms.  
 Coburn Rev Loammi S., Newfane, Vt.  
 Cochran Rev Isaac, Charlotte co., Va.  
 Cockran Rev Sylvester, Northville, Mich.  
 Cockran Rev Thomas P., New Providence, N. J.  
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 Coe Rev David B., New York city.  
 Coe Mrs Deborah E., Hudson, O.  
 \*Coe George W., Savannah, Ga.  
 Coe Rev Noah, New York city.  
 Coe Rev Philemon, Westfield, N. J.  
 Coe Rev Samuel G., Middlebury, Vt.  
 Coe Rev Truman, Kirkland, O.  
 Coffin George S., Winchendon Village, Ms.  
 Coggeshall Hayden, New Bedford, Ms.  
 Coggeshall Mrs John H., New Bedford, Ms.  
 Coggin Rev David, Westhampton, Ms.  
 Coggin Rev Jacob, Tewksbury, Ms.  
 Coggin Rev William S., Boxford, Ms.  
 Coggin, Mrs Mary, do.  
 Cogswell Jonathan, D. D., New Brunswick, N. J.  
 Cogswell Rev Nathaniel, Yarmouth, Ms.  
 Cogswell William, D. D., Boston, Ms.  
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 \*Coit Elisha, New York city.  
 Coit Miss Elizabeth, Griswold, Ct.  
 \*Coit Erastus, Norwich, Ct.  
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 Coit I., Cheraw, S. C.  
 Coit Robert, New London, Ct.  
 Coit Samuel, Hartford, Ct.  
 Coit William D., New York city.  
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 Colburn Rev Samuel W., Monument, Ms.  
 Colby James K., St. Johnsbury, Vt.  
 Colby Joseph, Fryeburg, Me.  
 Colby Mrs Josiah E., Boston, Ms.  
 Colby Rev Philip, Middleboro', Ms.  
 \*Cole Rev Albert, Bluehill, Me.  
 Cole Rev Erastus, Huron, O.  
 Cole Rev Isaac.  
 Cole John, Medway Village, Ms.  
 Cole Mrs Sarah I., Uxbridge, Ms.  
 Cole Rev Thomas, Payson, Ill.  
 Coleman Miss Catharine, Reading, Pa.  
 Coleman Rev Ebenezer.  
 Coleman Eleazer, Easthampton, Ms.  
 Coleman Rev Lyman, Princeton, N. J.  
 Collins A. M., Hartford, Ct.  
 Collins Rev B. E., Shirleysburg, Pa.  
 Collins Frederick, Columbus, Ill.  
 Collins Rev William W., Onondaga Hollow, N. Y.  
 Colt Aaron, Hartford, Ct.  
 Colt Charles, Geneseo, N. Y.  
 Colt Roswell L., Paterson, N. J.  
 Colton Rev Aaron M., Amherst, Ms.  
 Colton Rev Calvin, Cincinnati, O.  
 Colton Rev Chester, Lyme, Ct.  
 Colton Rev Erastus, Cheshire, Ct.  
 Colton Rev Heman S., Hennepin, Ill.  
 Colton Horace, Norwich, Ct.  
 Colton Rev S., Fayetteville, N. C.  
 Comey Jason, Foxboro', Ms.  
 Comfort Rev David, Kingston, N. J.

- Comstock Rev Cyrus, Lewis, N. Y.  
 Conant Rev Gains, Faxon, Ms.  
 Conant Mrs Mary P., Jaffrey, N. H.  
 Conant Rev Robert F., Plattsburg, N. Y.  
 Condit Mrs Phoebe, Orange, N. Y.  
 Condit Rev Aaron, Morristown, N. J.  
 Condit Rev Jonathan B., Newark, N. J.  
 \*Condit Rev Joseph D., South Hadley, Ms.  
 Condit Mrs Mary G., do.  
 Condit Robert W., D. D., Oswego, N. Y.  
 Condit Mrs Robert W., do.  
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 Cone Joseph E., Hartford, Ct.  
 Cone Rev Revilo J., Copenhagen, N. Y.  
 Conkey Rev W. H., Pittsford, Vt.  
 Conklin Rev Luther, Monrovia, N. Y.  
 Conklin Rev Robert H.  
 Conkling Rev C. S., Alexandria, N. J.  
 Connor Abel, Henniker, N. H.  
 Connor Mrs Mary L. N., do.  
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 \*Converse Rev James, Weathersfield, Vt.  
 Converse Rev John K., Burlington, Vt.  
 Converse Sarah A., do.  
 \*Cook Rev Amos I., Fryeburg, Me.  
 Cook Mrs Anna Maria, Geneva, N. Y.  
 Cook Charles A., do.  
 Cook Elias E., do.  
 Cook Charles Lewis.  
 Cook Erastus F., Wethersfield, Ct.  
 Cook Rev N. B., Stonington, Ct.  
 Cook Perez, Granby, Ms.  
 Cook Philos G., Buffalo, N. Y.  
 Cook Rev R. S., New York city.  
 \*Cook Mrs Harriet, do.  
 Cook Rev Stephen, Montreal, L. C.  
 Cooke Amos S., Sandwich Islands.  
 Cooke Mrs Amos S., do.  
 Cooke Mrs C. E., Bloomfield, N. J.  
 Cooke Mrs H. B., do.  
 Cooke Rev George, Amherst, Ms.  
 Cooke Joshua A., Catskill, N. Y.  
 Cooke Thomas B., do.  
 Cooke Mrs Catharine, do.  
 Cooke William Goodell, do.  
 Cooke Rev Parsons, Lynn, Ms.  
 Cooke Rev Phineas, Lebanon, N. H.  
 Cooke Robert L., Bloomfield, N. J.  
 Cooke Mrs Robert L., do.  
 Cooke Rev Sylvester, Wantage, N. J.  
 Cooley Caleb A., South Deerfield, Ms.  
 Cooley Rev Eli F., Trenton, N. J.  
 Cooley Oramel W., Dover, Ms.  
 Cooley Timothy M., D. D., Granville, Ms.  
 Coombs Philip, Newburyport, Ms.  
 Cope Rev Edward, Jaffna, Ceylon.  
 Cope Rev Joseph A., Long Island.  
 Copeland Rev Adoniram J., Illinois.  
 Copeland Rev Jonathan, Holley, N. Y.  
 Corey Mrs Anna, Foxboro', Ms.  
 \*Cornell Rev Frederick F., New York city.  
 \*Cornell Rev John, Millstone, N. J.  
 Corning Rev Alexander E., Manchester, Mich.  
 Corning Gurdon, Troy, N. Y.  
 Corning Jasper, Brooklyn, N. Y.  
 Corning Edward Jasper, do.  
 Corning James L., do.  
 \*Corning Mrs Eliza M., do.  
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 Corning Richard S., Syracuse, N. Y.  
 Cornwall Mrs Jerusha, Kingsboro', N. Y.  
 Cory Rev Benjamin, Perth Amboy, N. J.  
 Cory David, Sparta, N. J.  
 Cory Mrs Holder, Cooperstown, N. Y.  
 Cory Rev Joseph, New Vernon, N. Y.  
 Couch Mrs Betsey, Green's Farms, Ct.  
 Couch Rev Paul, North Bridgewater, Ms.  
 Courson Miss Susan P., Philadelphia, Pa.  
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 Cowan Mrs Elizabeth, Union Village, N. Y.  
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 \*Cowles Rev George, Danvers, Ms.  
 Cowles Rev Henry, Oberlin, O.  
 Cowles Rev John P., Ipswich, Ms.  
 \*Cowles Martin, Farmington, Ct.  
 Cowles Noh, Geneva, O.  
 Cowles Rev Orson, North Haven, Ct.  
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 Cozzens Rev Samuel W., Milton, Ms.  
 Craig Rev Samuel, Ashgrove, Ireland.  
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 Crane E. P.  
 \*Crane Rev Elias W., Jamaica, N. Y.  
 Crane James, Elizabethtown, N. J.  
 Crane Rev John, East Attleboro', Ms.  
 Crane Mrs Anna H., do.  
 Crane John R., D. D., Middletown, Ct.  
 Crane Jonathan, Sharon, Ms.  
 Crane Rev Noah, Sparta, N. J.  
 Crane Thomas, Elizabethtown, N. J.  
 Crane Walter B., Rondout, N. Y.  
 Crawford Rev Robert, North Adams, Ms.  
 Crawford Samuel, West Troy, N. Y.  
 Crawford William A., Woodstock, Ms.  
 Cressey Rev George W., Kennelunk, Va.  
 Cressey Mrs Caroline M., do.  
 Crocker Uriel, Boston, Ms.  
 Crocker Uriel Haskell, do.  
 Crocker Walter, West Barnstable, Ms.  
 \*Crocker Rev Zebulon, Upper Middletown, Ct.  
 Crocker Mrs Elizabeth F., do.  
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 Crofts Rev H. O., Montreal, L. C.  
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 Crosby Howard, New York city.  
 Crosby W. H., do.  
 Crosby J. P., do.  
 Crosby R. R., do.  
 Crosby C. T., do.  
 Crosby E. N., do.  
 Crosby William B., do.  
 \*Crosby Rev John, Castine, Me.  
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 \*Crosby Rev Stephen, Norwich, Ct.  
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 Cross Rev Andrew Boyd, Baltimore, Md.  
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 Cross Rev Moses K., Pulmer, Ms.  
 Crosset Rev Robert, Alstead, N. H.  
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 Crowell Rev John, West Chester, Pa.  
 Crowell Rev Robert, Essex, Ms.  
 Crowell Stephen G., Newark, N. J.  
 Cruikshank Rev William, New York city.  
 Crump William C., New London, Ct.  
 Crump Mrs Eliza, do.  
 Cummings A. P., New York city.  
 Cummings Charles, D. D., Florida, N. Y.  
 Cummings Rev Jacob, Hillsboro' Bridge, N. H.  
 Cummings Joseph, East Ware, Ms.  
 Cummings Rev Preston, Buckland, Ms.  
 Cumpston Rev E. H., Lynchburg, Va.  
 Cunningham Rev A. N., Franklin, Ten.  
 Cunningham Rev John W., Jonesboro', Ten.  
 Cunningham Mrs Lucretia, Boston, Ms.  
 Curing Robert B., Knoxville, Ten.  
 Curran William, Philadelphia, Pa.  
 Currie Rev O. E., New Utrecht, N. Y.  
 Curry Isaac, South Trenton, N. Y.  
 Curry Rev William F., Dansville, N. Y.  
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 Curtis Rev J. W., Hadley, Ms.  
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- Curtis Miss Lucy M., South Hadley, Ms.  
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 Curtis Paul, Medford, Ms.  
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 Cushing Rev James R., Boston, Ms.  
 \*Cushing Mrs J. R., do.  
 Cushing Thomas, do.  
 Cushman Rev David, New Castle, Me.  
 Cushman Rev Job, Tolland, Ms.  
 Cushman J. P., Troy, N. Y.  
 Cushman Minerva, Exeter, N. Y.  
 \*Cushman Rev Ralph, Cincinnati, O.  
 Cushman Rev Rufus S., Orwell, Vt.  
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 \*Cutler Rev E. G., Belfast, Me.  
 Cutler Pliny, Boston, Ms.  
 Cutler Mrs Pliny, do.  
 Cutler Benjamin, Woburn, Ms.  
 Cutler Rev Edward F., Belfast, Me.  
 Cutler Stephen, South Woburn, Ms.  
 Dady Rev Lemuel, Volney, N. Y.  
 Daggett David L., New Haven, Ct.  
 Daggett Leonard A., do.  
 Daggott Rev Oliver E., Canandaigua, N. Y.  
 Daggott Mrs Elizabeth M., do.  
 Daily Rev William M., Washington, D. C.  
 Dale Ebenezer, Jr., Bangor, Me.  
 Dale Rev James W., Philadelphia, Pa.  
 Dale Mrs Margaret, do.  
 Dallas George M., do.  
 Dalrymple, Kirkby, St. Andrews, Scotland.  
 Dame Rev Charles, Falmouth, Me.  
 Damon Alpheus, Ware, Ms.  
 Damon Lewis, do.  
 Dana Miss Anna, Ipswich, Ms.  
 Dana Benjamin, Waterford, O.  
 Dana Miss Esther Ann, Troy, N. Y.  
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 Dana Nathaniel, Boston, Ms.  
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 Danforth Rev Francis, Clarence, N. Y.  
 Danforth Joel, Otisco, N. Y.  
 Danforth Rev Joshua N., Alexandria, Va.  
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 Daniels Lewis, Enfield, Ms.  
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 Darling Thomas S., Reading, Pa.  
 Darling Mrs William, do.  
 Darling Zelek, East Douglass, Ms.  
 Darrow Mrs Mary A., Saratoga Springs, N. Y.  
 Dashiell Rev A. H., Shelbyville, Ten.  
 Dashiell Rev Alfred H., Jr.  
 Davenport Rev James K., Cazenovia, N. Y.  
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 Davidson Sarah C., Philadelphia, Pa.  
 Davis Rev S. T. M., Lancaster, Pa.  
 Davies Mrs Rebecca W. T., New York city.  
 Davies Rev Thomas F., New Haven, Ct.  
 Davis Charles, Elizabethtown, N. J.  
 Davis Edward W., Cambridgeport, Ms.  
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 Davis Emerson, D. D., Westfield, Ms.  
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 Davis Phineas, Jr., Louisville, Ky.  
 \*Davis Rev R. Montgomery, Bridgewater, N. Y.  
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 Davis Rev Samuel S.  
 \*Davis Rev Thomas, Blairsville, Pa.  
 Davison Charles A., Saratoga Springs, N. Y.  
 Davison Rev Clement M., do.  
 Davison G. M., do.  
 Davison Mansfield W., do.  
 Davison John M., Albany, N. Y.  
 Davison John M., Jr., do.  
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 Day Rev Alvan, E. Lenox, N. Y.  
 Day Calvin, Hartford, Ct.  
 Day Caroline E., do.  
 Day Catharine S., do.  
 Day Miss Julia S., do.  
 Day Daniel E. W., Killingly, Ct.  
 Day Foster, Elizabethtown, N. J.  
 Day Rev George E., Northampton, Ms.  
 Day John C., Hartford, Ct.  
 Day Rev Henry N., Hudson, O.  
 Day Rev Hiram, Cornwall, Ct.  
 Day Matthias W., Newark, N. J.  
 Day Mrs Orrin, Catskill, N. Y.  
 Day Benjamin Wooster, do.  
 Day Miss Caroline E., do.  
 Day Miss Charlotte M., do.  
 Day Miss Emily C., do.  
 Day Miss Julia R., do.  
 Day Charles H., do.  
 Day Edgar B., do.  
 Day George B., do.  
 Day Samuel S., do.  
 Day Walter DeForest, do.  
 Day Mrs Sophia A., do.  
 Day Rev Pliny B., Derry, N. H.  
 Day Rev Robert, New Lebanon, N. Y.  
 Day Rev Samuel, Brooklyn, N. Y.  
 Day Mrs Sarah G., Roxbury, Ms.  
 Day Rev Warren, Enfield, N. Y.  
 Day William, West Bradford, Ms.  
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 Dayton Abel, Jr., Harpersfield, N. Y.  
 Dearborn Samuel, Brighton, Ms.  
 De Forest Andrew W. D., Humphreysville, Ct.  
 De Forest Cyrus H., Buffalo, N. Y.  
 De Forest Erastus L., Watertown, Ct.  
 De Forest Henry A., Syria.  
 De Forest Mrs Catharine S., do.  
 De Forest Lockwood, New York city.  
 De Forest Rev Richard, Rochester, N. Y.  
 De Forest William, Bridgeport, Ct.  
 De Forest Rev William B., Watertown, Ct.  
 De Witt Rev Abraham, Rock Church, Md.  
 De Witt Clinton, Montreal, L. C.  
 De Witt Caleb S., do.  
 De Witt Jacob, Jr., do.  
 De Witt Miss Abby, do.  
 De Witt Emily F., do.  
 De Witt Mrs Sophronia, do.  
 De Witt Rev John.  
 Dean Rev Artemas, Bethlehem, N. Y.  
 Dean Rev Henry, Brooklyn, N. Y.  
 Dearing William, Athens, Ga.  
 Decker Rev John, Jr., Newcasttle, Del.  
 Deckert Elijah, Reading, Pa.  
 Delano Lewis Howe, Hardwick, Vt.  
 \*Delano Mrs Maria W., do.  
 Delano Joseph R., do.  
 Delano Lewis W., do.  
 Delano Miss Lydia M., do.  
 Delano Miss Elizabeth D., do.  
 Delano Mrs Eliza W., do.  
 Delano Rev S., Haverhill, N. H.  
 Delavan Edward C., Ballston, N. Y.  
 Demarest Rev William, New Hurley, N. Y.  
 Deming Rev F. A., Freedom, O.  
 Deming William, Litchfield, Ct.

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 Demond Rev Isaac S., New York city.  
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 Dennis Rev Rodney G., Grafton, Ms.  
 Denny Mrs Anna S. T., Keeno, N. H.  
 Denny Christopher C., Leicester, Ms.  
 Denny Mrs Mary, do.  
 Denny George, Westborough, Ms.  
 Denny Mrs C. S., do.  
 Denny Miss A. M., do.  
 Denny Charles Austin, do.  
 Denny Miss Charlotte E., do.  
 Denny Edward W., do.  
 Denny George P., do.  
 Denny James H., do.  
 Denny Robert Breck, Westborough, Ms.  
 Denny Mary H., do.  
 Denny John A., do.  
 Denny Joseph A., Leicester, Ms.  
 Denny Mrs Lucretia, do.  
 Denny Thomas, New York city.  
 \*Denny Mrs Sarah S. T., do.  
 Devaulle Rev D., do.  
 Dashon Daniel, Boston, Ms.  
 Dewey C. D. D., Rochester, N. Y.  
 Dexter Rev Elijah, Plympton, Ms.  
 Dexter Rev Henry M., Manchester, N. H.  
 Dexter Rev Samuel D., Exeter, N. H.  
 Dexter Samuel W., Saratoga Springs, N. Y.  
 Dibble Richard, Rochester, N. Y.  
 Dibble Seymour H., Clinton, N. Y.  
 Dicky Rev John L., New Bloomfield, Pa.  
 Dicky Rev John M., Oxford, Pa.  
 Dickey David, Rochester, N. Y.  
 Dickey Rev William, Bloomingburgh, O.  
 Dickinson Rev Austin, New York city.  
 Dickinson Rev A. C., Bowlinggreen, Ky.  
 Dickinson Rev Charles, Birmingham, Ct.  
 Dickinson Rev David, Columbia, Ct.  
 Dickinson Rev E., Chaplin, Ct.  
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 Dickinson Rev James T., Middlefield, Ct.  
 Dickinson Rev Joel L., Northbridge, Ms.  
 Dickinson Mrs J. L., Litchfield, Ct.  
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 Dickinson Richard W., D. D., New York city.  
 Dickinson William, Hadley, Ms.  
 Dickson Rev Hugh, Greenville, S. C.  
 Dickson Samuel, Enfield, Ms.  
 \*Diell Rev John, Sandwich Islands.  
 Dike John, Salem, Ms.  
 Dike Nathaniel, Steubenville, O.  
 Dillingham Cornelius, Freeport, Me.  
 Dimnick Luther F., D. D., Newburyport, Ms.  
 Dixon Rev Alvin M., Concord, Ill.  
 Dixon Samuel, Enfield, Ms.  
 Donne Rev Julius.  
 Dobie Rev David, Plattsburg, N. Y.  
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 Dodd Joseph S., Bloomfield, N. J.  
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 Dodge David L., New York city.  
 Dodge Rev John V., Evansville, Ia.  
 Dodge Rev Joshua, Moultonboro', N. H.  
 \*Dodge Rev Nathaniel B., Little Osage, Mo.  
 Dodge Mrs Melissa, New York city.  
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 Dodge William E., Jr., do.  
 Doe Nicholas B., Saratoga Springs.  
 Dole Abijah H., Shelburne, Ms.  
 Dole Rev Daniel, South Hadley Canal, Ms.  
 Dole Ebenezer, Bangor, Me.  
 Dole Mrs Hannah, do.  
 Dole Rev George T., Beverly, Ms.  
 Dole Rev Nathan, Brewer, Me.  
 Donaldson Rev Asa, Mansfield, N. Y.  
 Donaldson James, New York city.  
 Donhoff Count, Hohendorf, S. Prussia.  
 Donnell George, Newburyport, Ms.  
 Donnell Rev Robert, Mooresville, Ala.  
 Doolittle Rev Charles, Middle Granville, N. Y.  
 Doolittle Edwin A., Albany, N. Y.  
 Doolittle Rev Edgar J., Hebron, Ct.  
 Doolittle Miss Jane E., do.  
 Doolittle Rev Giles.  
 Doremus Robert O., New York.  
 Dorman Rev Eben H., Swanton, Vt.  
 Dorr Rev Benjamin, Waterford, N. Y.  
 \*Dorr Samuel, Boston, Ms.  
 \*Dorr Mrs Susan, do.  
 \*Dorrance Rev Gordon, Erving's Grant, Ms.  
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 Doty Rev Elihu, Amoy, China.  
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 Doubleday William T., Taunton, N. Y.  
 Dougall John, Montreal, L. C.  
 Dougherty Rev James, Milton, Vt.  
 Douglass Benjamin, New York city.  
 Douglass David B., do.  
 Douglass George, do.  
 Douglass Jonathan A. F., do.  
 Douglass Richard H., do.  
 Douglass James B., Albany, N. Y.  
 Douglass Rev Thomas, New London, Ct.  
 Douglass Rev John A., Waterford, Me.  
 Douglass Mrs L. A., do.  
 Douglass William, Providence, R. I.  
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 Downer Mrs Eliza, do.  
 \*Downer Samuel, Westfield, N. J.  
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 Downs Miss Sarah, do.  
 Downes Rev Edmund, Sherburne, Ms.  
 Drake Rev Cyrus B., Royalton, Vt.  
 Drake Mrs L. M., do.  
 Drake Rev Samuel S., Biddeford, Me.  
 Dresser Rev Amos, Kingston, Ja.  
 Drummond Alexander, Bangor, Me.  
 Drummond Rev James, Lewiston Falls, Me.  
 \*Drury Rev Amos, West Hampton, Ms.  
 Dubois Rev George, New York city.  
 Dudley Rev John, Quechee, Vt.  
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 Duffield Mrs Elizabeth G., do.  
 Duffield Rev George, Jr., Bloomfield, N. J.  
 Duffield Mrs Anna A., do.  
 Dulles John W., Philadelphia, Pa.  
 Dulles Joseph H., do.  
 Dumont Rev A. Henry, Newport, R. I.  
 Dumont Mrs Julia A., do.  
 Dunca Priest, Oromiah, Persia.  
 Duncan Rev Abel G., Hanover, Ms.  
 Duncan Rev Alexander, Newark, O.  
 Duncan Mrs Frances A., do.  
 Duncan James, Aaronburg, Pa.  
 Dundas Charles W., Rochester, N. Y.  
 Dungan Charles B., Philadelphia, Pa.  
 Dunham Mrs Anne, Attleboro', Ms.  
 Dunham Hercules K., Cortland, N. Y.  
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 \*Dunlap Rev Robert, Pittsburg, Pa.  
 Dunlap Rev W. C., Fayetteville, Ten.  
 Dunlop John, Bombay, India.  
 Dunning Rev Andrew, Plainfield, Ct.  
 Dunning Rev E. O., Canajoharie, N. Y.  
 \*Dunton Isaac, Philadelphia, Pa.  
 Dunyee Joseph W.  
 Durant Rev Henry, Byfield, Ms.  
 Duren E. F., Portland, Me.  
 Durfee Rev Calvin, South Dedham, Ms.  
 Durfee Nathan, Fall River, Ms.  
 Durfee Joseph, do.  
 Durfee Mrs Delano B., do.  
 Duryea Rev John H., New York city.  
 Duryea Philip, English Neighborhood, N. J.  
 Dutton Rev Aaron, New Haven, Ct.  
 Dutton Mrs Harriet, do.  
 Dutton Ambrose, Colchester, Ct.  
 Dutton John E., Fulton, N. Y.  
 Dutton Mrs Lucinda M., do.  
 Dutton Rev Samuel W. S., New Haven, Ct.  
 Dutton Moses, Millbury, Ms.  
 Dutton Rev W. B., Charleston, S. C.

- Dwight Rev Edward S., Saco, Me.  
 \*Dwight Rev Edwin W., Stockbridge, Ma.  
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 Dwight Rev H. G. O., Constantinople.  
 Dwight Rev John, West Medway, Ms.  
 Dwight Mrs Lucy S., New Haven, Ct.  
 Dwight M. W., D. D., Brooklyn, N. Y.  
 Dwight Sereno E., D. D., New York city.  
 Dwight Timothy, New Haven, Ct.  
 Dwight Rev T. M., Wethersfield, Ct.  
 Dyer Benjamin, Providence, R. I.  
 Dyer Rev David, Dorchester, Ms.  
 Eames Rev Marshall H., Claridon, O.  
 Earl Benjamin, Fall River, Ms.  
 Earp Robert, Philadelphia, Pa.  
 Easman John, Deerfield, N. H.  
 Eastman Chester, Ovid, N. Y.  
 Eastman Cyrus, Amherst, N. H.  
 Eastman Rev David, Leverett, Ms.  
 Eastman Rev Henry, Brooklyn, N. H.  
 \*Eastman Mrs. Hepzibah, Amherst, Ms.  
 Eastman Rev John, Hawley, Ms.  
 Eastman John L., Ovid, N. Y.  
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 Eastman Mrs Mary, do.  
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 Eaton Darius, Ware, Ms.  
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 Eaton Thomas, Fitchburg, Ms.  
 \*Eaton Rev William, Hardwick, Ms.  
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 Eckhard Rev James R., Savannah, Ga.  
 Eddy Rev Alfred, Bellona, N. Y.  
 Eddy Benjamin, Newton, Ms.  
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 Eddy Rev Henry, Kennebunkport, Me.  
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 Eddy Mrs Elizabeth A., do.  
 Eddy Leveus, 2d, Hudson, O.  
 Eddy William W., do.  
 Eddy Mrs Julia M., do.  
 Eddy Rev Zechariah, Mineral Point, W. T.  
 Eddy Zechariah, Middleboro', Ms.  
 Edgar John T., D. D., Nashville, Ten.  
 Edgell Rev John Q. A., West Newbury, Ms.  
 Edgell Mrs. H. H. A., do.  
 Edmunds John F., Charlotte co., Va.  
 Edminston Rev James N., McCain, Ten.  
 Edmond William, Newtown, Ct.  
 \*Edson Rev Ambrose, Berlin, Ct.  
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 \*Edwards Mrs Electa, Skeneateles, N. Y.  
 Edwards Eugene, Rochester, N. Y.  
 Edwards George W., New York city.  
 Edwards Henry, Boston, Ms.  
 Edwards James G., Burlington, Iowa.  
 Edwards Jonathan, Troy, N. Y.  
 Edwards Mrs Maria C., do.  
 Edwards Rev Jonathan, Woburn, Ms.  
 Edwards Rev Joseph S., Warren, O.  
 Edwards Rev J. Erskine, Stonington, Ct.  
 Edwards Richard, Pittsburg, Pa.  
 Edwards Mrs Catharine P., do.  
 Edwards Miss Margaret W., do.  
 Edwards Miss Sarah P., Hartford, Ct.  
 Edwards Rev Thomas, Boston, Ms.  
 Edwards Tryon, D. D., New London, Ct.  
 Edwards William, Hunter, N. Y.  
 Edwards Mrs Rebecca T., do.  
 Edwards William N., Pittsfield, Ms.  
 Eells Rev Cushing, Columbia River.  
 \*Egerton Rev A. M., Augusta, Ga.  
 Eggleston Rev Ambrose, Windsor, Vt.  
 Eggleston Rev Nathaniel H., Ellington, Ct.  
 Eggleston Silas, East Bloomfield, N. Y.  
 Eldred Rev Henry B., Kinsman, O.  
 Eldred Mrs Janette S., do.  
 Eldredge Rev E. D., Hampton, N. H.  
 Eldredge Rev Micah, Nashua, N. H.  
 Eldridge Rev Azariah, New Bedford, Ms.  
 Eldridge Rev Joseph, Norfolk, Ct.  
 Eldridge Mrs Sarah, do.  
 Elias Rev Mar, Oroomiab, Persia.  
 Elles Benjamin, Newark, O.  
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 Elliot Rev George W., Vermillionville, Ill.  
 Elliot Rev Henry B., Waterbury, Ct.  
 Elliot Rev John, Durham, Me.  
 Elliot Rev Samuel L., Woodbridge, Ct.  
 Elliott Jacob, Waterloo, N. Y.  
 Elliott Mrs Mehitable, do.  
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 Ellis Rev Manning, Brooksville, Me.  
 Ellis Rev William, London, England.  
 Ellis William, Seekonk, Ms.  
 \*Ellingwood Mrs Nancy, Bath, Me.  
 Elmes Thomas, Philadelphia, Pa.  
 Elmore Zaccheus W., Sherburne, N. Y.  
 Elphinstone, Hon Mounatuart, England.  
 Elting Rev Wilhelmus, Farram, N. J.  
 \*Elwell Payn, Waldoboro', Me.  
 Ely Abner L., New York city.  
 Ely Adriel, Watertown, N. Y.  
 Ely Benjamin, Simsbury, Ct.  
 \*Ely Rev David De Forest, Trenton, N. J.  
 Ely Ebenezer, Rochester, N. Y.  
 Ely Elihu, Binghamton, N. Y.  
 Ely Ethan, Longmeadow, Ms.  
 Ely Ezra S., D. D., Philadelphia, Pa.  
 Ely Mrs Irene, Fredonia, N. Y.  
 Ely Mrs Irene S., Fredonia, N. Y.  
 Ely Rev James, Bolton, Ct.  
 Ely Oliver, Binghamton, N. Y.  
 Ely Rev Samuel R., East Hampton, N. Y.  
 Ely Rev William, do.  
 Ely William D., Hartford, Ct.  
 Emerson Brown, D. D., Salem, Ms.  
 Emerson Rev Brown, Caldwell, N. J.  
 Emerson Rev Daniel, Brownstown, Mich.  
 Emerson Rev Daniel II., Flat Rock, Mich.  
 Emerson Edward, Andover, Ms.  
 Emerson Rev Edward B., Norwich, Vt.  
 Emerson Mrs Esther, Hollis, N. H.  
 Emerson Rev John S., Sandwich Islands.  
 Emerson Rev Joseph, Andover, Ms.  
 Emerson Rev Joseph, Beloit, Wis.  
 \*Emerson Rev Joseph, Wethersfield, Ct.  
 Emerson Rev Luther, Va.  
 Emerson Ralph, D. D., Andover, Ms.  
 Emerson Mrs. Rebecca, Bradford, Ms.  
 Emerson Rev Reuben, South Reading, Ms.  
 Emerson Thomas, Buffalo, N. Y.  
 Emery Rev Joshua, Weymouth, Ms.  
 Emory Rev Joseph S., Carroll, N. Y.  
 Emory Rev S. Hopkins, Taunton, Ms.  
 Emery Mrs S. Hopkins, do.  
 \*Emmons Nathaniel, D. D., Franklin, Ms.  
 Ennis Jacob, Newark, N. J.  
 Enos Mrs Abby T., Norwich, N. Y.  
 Enos Truman, do.  
 Entler Rev George R., Windsor, Ms.  
 \*Eustis Charles W., Boston, Ms.  
 Eustis William T., do.  
 Eustis Rev William T., Jr., New Haven, Ct.  
 Evans Nathaniel, Concord, N. H.  
 Evans Rev William, N. Y.  
 Everest Rev Cornelius, Poquonnoc, Ct.  
 Everest F. W., New Lebanon, N. Y.  
 Everett Benjamin, Poughkeepsie, N. Y.  
 Everett Rev Ebenezer, Victory, N. Y.  
 Everett Rev Joel S., Constantinople.  
 Ewers Elihu, Manlius, N. Y.  
 Fabrique William L., Southbury, Ct.  
 Fahnestock B. A., Pittsburg, Pa.  
 Fairbanks Charles, St. Johnsbury, Vt.  
 Fairbanks Franklin, do.  
 Fairbanks Henry, do.  
 Fairbanks Horace, do.



- Fairbanks Joseph, St. Johnsbury, Vt.  
 Fairbanks Joseph P., do.  
 Fairbanke Thaddeus, do.  
 Fairchild Rev Edward, Brooklyn, N. Y.  
 Fairchild Rev E. R., Philadelphia, Pa.  
 Fairchild Rev John, Newton, O.  
 Fancher Rev E. B., Cortland Village, N. Y.  
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 \*Hart Rev Ira, Stonington, Ct.  
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 Hart William, Guilford, Ct.  
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 Hawley Stephen, Bridgeport, Ct.  
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 Hoyt Julius, St. Albans, Vt.  
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 Hubbell Walter S., Canandaigua, N. Y.  
 Hubbell Zalmon, New Berlin, N. Y.  
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 Hudson Barzillai, do.  
 Hudson Charles, do.  
 Hudson Edward McK., do.  
 Hudson Elizabeth McK., do.  
 Hudson Eliza W., do.  
 Hudson Francis B., do.  
 Hudson Grenville M., do.  
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 Humphrey John, Providence, R. I.  
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- Humphrey Jonathan, Londonderry, N. H.  
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 Hunt Rev Christopher, Nashua, N. Y.  
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 Imbrie Rev Charles K., Rahway, N. J.  
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 Isham Giles, Saugerties, N. Y.  
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 Knowlton Swan, Auburn, Ms.  
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 Langdon Rev George, Plymouth Centre, Ct.  
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 Larkins I. P., Bombay.  
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 Larned Moses, do.  
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 Leland John, Amherst, Ms.  
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 Leland Maria, do.  
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 Little Mrs David H., Cherry Valley, N. Y.  
 Little Charles, do.  
 Little David, do.  
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 Little Rev Jacob, Granville, O.  
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 Magoun Mrs Mary, do.

- Magoun Mrs Martha T., Medford, Ms.  
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 \*Mason John M., D. D., do.  
 \*Mason Rev Eaton, Dixfield, Me.  
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 Mason Daniel G., do.  
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 Mason Henry, do.  
 Mason Orion, Medway, Ms.  
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 Masters Francis R., Goshon, N. Y.  
 Masters Nicholas M., Schaghticoke, N. Y.  
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 \*Matthews Rev J. D., Indiana.  
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 Matthews Rev Samuel, Abingdon, Va.  
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 Mattock Mrs Mary E., do.  
 Mattoon Rev Charles N., Aurora, N. Y.  
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 Maxwell S., Jr., Greenfield.  
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 McAlpin Rev Robert, Olney, Ga.  
 McAuley Rev James.  
 McBride Hugh, New York city.  
 McCall Henry, Lebanon, Ct.  
 McCall James, New York city.  
 McCall Theodore, do.  
 McCall Mrs Lucy, Franklin, Ct.  
 McCaerer Rev William H., West Hartmeal, Pa.  
 McCarrol Rev Thomas.  
 McCaerter Robert, New York city.  
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 McCoy Rev R. K., Clayton, Ill.  
 McCrory Rev James B.  
 McCullough Rev J. W.  
 McDermott Rev Thomas, Unity, O.  
 McDonald James M., Jannica, L. I.  
 McDonald Mrs Lucy E., do.  
 McDowell W. A., D. D., Philadelphia, Pa.  
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 McEwen Abel, D. D., New London, Ct.  
 McEwen Rev Ebenezer, Fayetteville, Ten.  
 McEwen Rev James F., Worcester, Ms.  
 McEwen Rev Robert B., Enfield, Ms.  
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 McGaw Robert, Merrimack, N. H.  
 McGill Mrs Penelope, Rochester, N. Y.  
 McGillivray Miss Mary, New York city.  
 McHarg Rev William N., Albion, N. Y.  
 McIlhenny Rev John, Lewisburg, Va.  
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 Mead Marcus, do.  
 Mead Rev Mark, do.  
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 North Milo L., Saratoga Springs, N. Y.  
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 Overaker, Miss Maria, do.  
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 Page Benjamin, Hallowell, Me.  
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 \*Perkins Thomas Shaw, New London, Ct.  
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 Pumpelly James, Oswego, N. Y.  
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 Reove Eveline Elizabeth, do.  
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 Riddel Rev Samuel H., Boston, Ms.  
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 Rogan Rev D., Blountville, Ten.  
 Rogers Rev Charles W., Bryan co., Ga.  
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 Rogers George, Boston, Ms.  
 Rogers Rev Isaac, Farmington, Me.  
 Rogers John, Plymouth, N. H.  
 Rogers Rev Leonard, Union Corner, N. Y.  
 Rogers Moses, South Dennis, Ms.  
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 \*Rogers Mrs William M., do.  
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 Rood Ebenezer, Torrington, Ct.

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 Roosevelt Isaac, Poughkeepsie, N. Y.  
 Root Rev David, Guilford, Ct.  
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 Root Rev Judson A., Terryville, Ct.  
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 Ropes William H., St. Petersburg, Russia.  
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 \*Salisbury Stephen, Worcester, Ms.  
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 Salisbury Stephen, Medway, Ms.  
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 \*Sanderson Thomas, Whately, Ms.  
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 Sanford Rev David, Medway Village, Ms.  
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 Savage Rev William T., Houlton, Me.  
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 Sawyer Rev Leicester A., Monroeville, O.  
 Sawyer Rev Moses, do.  
 Sawyer Oliver, Berlin, Ms.  
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 Schermerhorn Rev John W., New York city.  
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 Schmucker Rev J. G., do.  
 Schneider Rev Benjamin, Broosa, Asia.  
 Schoonmaker, D. D.  
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 Scott Rev W. A., New Orleans, La.  
 Scott Rev William N., Luney's Creek, Va.  
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 Scovel Rev E., Mexico, N. Y.  
 Scovel Hezekiah, Albany, N. Y.  
 Scovel Rev J. F., Holland Patent, N. Y.  
 Scovell Miss Juliet, Lewiston, N. Y.  
 Scovell Rev M., Hudson, N. Y.  
 Scovill Mrs Elizabeth H., Glens Falls, N. Y.  
 Scovill Frederick H., Holland Patent, N. Y.  
 Scoville John, Harwinton, Ct.  
 Seranton Rev Erastus, Burlington, Ct.  
 Scribner Rev I. M., Auburn, N. Y.  
 Scripture Oliver, Hollis, N. H.  
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 Scudder Mrs Sarah L., do.  
 Scudder Rev John, Madras, India.  
 Scudder Mrs Harriet W., do.  
 Scudder Rev Henry Martyn, do.  
 Scudder Rev William W., Caylon.  
 Seabury Rev Edwin, Newcastle, Me.  
 Seabury Pardon G., New Bedford, Ms.  
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 Searle Rev Jeremiah, Coxsackie, N. Y.  
 Searle Rev Moses C., do.  
 Searle Rev Richard T., Henniker, N. H.  
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 Seelye Rev Edward E., Lansingburgh, N. Y.  
 Seelye Seth, do.  
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 Seelye Seth, Bethel, Ct.  
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 Seymour Rev C. N., Huntington, Ct.  
 Seymour Rev Ebenezer, Bloomfield, N. J.  
 Seymour Mrs Mary, do  
 Seymour Rev Henry, Deerfield, Ms.  
 Seymour Miss Julia, Hartford, Ct.  
 Seymour H. R., Buffalo, N. Y.  
 Seymour Nathan P., Hudson, O.  
 Seymour William J., Burlington, Vt.  
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 Shackford W. M., Portsmouth, N. H.  
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 Sharp Rev A., Willimantic, Ct.  
 Sharp Rev Elias C., Atwater, O.  
 Shattuck Alvin, Hinsdale, N. H.  
 Shaw Abiathar L., Medway, Ms.  
 Shaw Edward, Thompson, Ct.  
 Shaw Mrs Eliza, Pittsburg, Pa.  
 Shaw Rev James B., Rochester, N. Y.  
 Shaw Rev John B., Fairhaven, Vt.  
 Shaw Latimer R., New York city.  
 Shaw Mrs Sarah, Euclid, O.  
 Shaw Rev William A.  
 Shearer Rev John, Montrose, Pa.  
 Shedd Rev Charles, Campton, N. H.  
 Shedd Josiah, Peacham, Vt.  
 Shedd Rev Marshall, Willashoro', N. Y.  
 Shedd Rev William G. T., Burlington, Vt.  
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 Sheldon Ira, Plymouth, N. Y.  
 Sheldon Rev Luther, Easton, Ms.  
 Sheldon Rev Luther H., Townsend, Ms.  
 Sheldon Rev Noah, Stockbridge, Ms.  
 Sheldon Zelotus, West Gains, N. Y.  
 Shelton George W., Birmingham, Ct.  
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 Shepard C. W., Charleston, S. C.  
 Shepard George, D. D., Bangor, Me.  
 Shepard Rev J. W., Nushua, N. H.  
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 Shepley Rev S. H., New Gloucester, Me.  
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 Sherman Ira, Bridgeport, Ct.  
 Sherman Mrs Ira, do  
 Sherman Rev Joseph, Columbia, Ten.  
 \*Sherman Josiah, Albany, N. Y.  
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 Sherwood Rev Elisha B., Liverpool, N. Y.  
 Sherwood Isaac, Manheim, N. Y.  
 Sherwood Rev James M., Brooklyn, N. Y.  
 Shipman Rev Payette, Troy, N. Y.  
 Shipman Rev Thomas L., Jewett's City, Ct.  
 Shipman William, Philadelphia, Pa.  
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 Short Simeon, Thetford, Vt.  
 Shultz Rev Jacob J., Middlebush, N. J.  
 Shute William M., Boston, Ms.  
 Shumway Rev Columbus, Worcester, Ms.  
 Shumway Rev C. K., Palmyra, N. Y.  
 Shumway Rev J. G., York, Pa.  
 Shurtleff Roswell, D. D., Hanover, N. H.  
 Sibley Derrick, Rochester, N. Y.  
 Sibley Levi W., do.  
 Suckles J., D. D., Kinderhook, N. Y.  
 Sikes Rev Oren, Bedford, Ms.  
 Sill Miss Anna P., Warsaw, N. Y.  
 Silliman Benjamin, New Haven, Ct.  
 Silliman Benjamin, Jr., do.  
 Silliman Rev Jonathan, Canterbury, N. Y.  
 Silliman R. D., Troy, N. Y.  
 Silvester Miss Margaret, Kinderhook, N. Y.  
 Simmons Benjamin, Madison, N. Y.  
 Simonds Alvan, Boston, Ms.  
 Simonds Mrs Lucy W., do.  
 Simonds Artemas, do.  
 Simonds Samuel B., Lowell, Ms.  
 Simonds Thomas C., Boston, Ms.  
 Simpson Michael H., do.  
 Simpson Nelson, Cambridge, N. Y.  
 Simpson Paul, Newburyport, Ms.  
 Simpson Rev —, Harper's Ferry, Va.  
 Skillman A. T., Lexington, Ky.  
 Skinner Rev James, Southwood, N. C.  
 Skinner Jason, Harwinton, Ct.  
 Skinner Rev Levi A., Lancaster, N. Y.  
 Skinner Rev Thomas H., Jr., New York city.  
 Slade John, Jr., Brooklyn, N. Y.  
 Slade William, Cornwall, Vt.  
 Slater John, Slatersville, R. I.  
 Slater Mrs Ruth, do.  
 Slater William S., do.  
 Sloss Mrs Maria C., Cleveland, O.  
 Slocum Rev John J., Kinderhook, N. Y.  
 \*Sloss Rev James L., Florence, Ala.  
 Slossan Ozias, Newark Valley, N. Y.  
 \*Sloyter Rev Richard, Claverack, N. Y.  
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 Smedes Rev Albert.  
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 Smith Rev Adam, Hartford, Pa.  
 Smith Rev Albert, Vernon, Ct.  
 Smith Mrs Sarah T., do.  
 Smith Alfred, Hartford, Ct.  
 Smith Amos, Jr., New Haven, Ct.  
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 Smith Asa, Williamstown, Vt.  
 Smith Rev Asa B., Buckland, Ms.  
 Smith Rev Azariah, Erzeroom, Asia.  
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 Smith Miss Betsey, Chester, Ms.  
 Smith Rev Bezaleel, Mt. Vernon, N. H.  
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 Smith Rev Buel W., Keesville, N. Y.  
 Smith Rev Carlos, Massillon, O.  
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 Smith Rev Courtland, Warrensburg, N. Y.  
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 \*Smith Rev Daniel, Stamford, Ct.  
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 Smith Rev D. T., Bangor, Ms.  
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- Smith Edwin, Cleveland, O.  
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 \*Smith Eli, Northford, Ct.  
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 Smith Rev Ethan, West Boylston, Ma.  
 Smith Rev E. D., Chelsea, N. Y.  
 Smith E. T., South Hadley, Ms.  
 Smith George H., Salem, Ms.  
 Smith Rev George P., Worcester, Ma.  
 Smith Gerritt, Peterboro', N. Y.  
 Smith Rev Gideon I., Strawberry Plains, Ten.  
 Smith Harvey, Ridgefield, Ct.  
 Smith Heman, New Hudson, Mich.  
 Smith Henry, Cherry Valley, N. Y.  
 Smith Rev Henry B., West Amesbury, Ms.  
 Smith Rev Hervey.  
 Smith Rev H., Hanover co., Va.  
 Smith Horace, West Springfield, Ms.  
 Smith H. H., Youngtown, N. Y.  
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 Smith Miss Laura A., do.  
 Smith Ichabod, West Haven, Ct.  
 Smith Rev Ira, Union, N. Y.  
 Smith Israel, Albany, N. Y.  
 Smith Jacob, Hadley, Ms.  
 Smith James, Philadelphia, Pa.  
 Smith Mrs James, do.  
 Smith Mrs Maria, do.  
 Smith Rev James, Kentucky.  
 Smith Rev James A., Glastenbury, Ct.  
 Smith James W., Boston, Ms.  
 Smith James W., Sandwich Islands.  
 Smith Jesse, Lyons, N. Y.  
 Smith Rev John.  
 Smith Rev John, Kingston, N. H.  
 Smith Rev John C., Ceylon.  
 Smith Mrs J. C., do.  
 Smith Rev John F., Auburn, N. Y.  
 Smith John P., D. D., Homerton, Eng.  
 Smith John W., Chelsea, Vt.  
 Smith Rev Joseph, Frederick, Md.  
 Smith Rev Joseph F., Winchester, Va.  
 Smith Mrs Julia, Manlius, N. Y.  
 Smith Rev Levi, East Windsor, Ct.  
 Smith Rev Lowell, Sandwich Islands.  
 Smith Lyndon A., Newark, N. J.  
 Smith Rev Marcus, Rensselaerville, N. Y.  
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 Smith Mrs Mary B., do.  
 \*Smith Norman, Hartford, Ct.  
 Smith Norman, do.  
 Smith Thomas, do.  
 Smith Miss Pamela, Granby, Ms.  
 \*Smith Peter, Schenectady, N. Y.  
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 Smith Mrs Eliza A., do.  
 Smith Rev Ralph, Lee, Ms.  
 Smith Rev Reuben, Ballston Centre, N. Y.  
 Smith Rev Robert W., Bradleyville, S. C.  
 Smith Samuel D., Enfield, Ms.  
 Smith Mrs Sarah, Charleston, S. C.  
 Smith Rev Seth, Genoa, N. Y.  
 Smith Rev Stephen S., Westminster, Ms.  
 Smith Miss Susan, Schaghticoke, N. Y.  
 Smith Rev Theophilus, New Canaan, Ct.  
 Smith Rev Thomas M., Gambier, O.  
 Smith Rev Walter, North Cornwall, Ct.  
 Smith William K., Fredericksburg, Va.  
 Smith Mrs Abigail, do.  
 Smith William, Augusta, Ga.  
 Smith William M., Sharon, Ct.  
 Smith Rev Windsor A.  
 Smith Worthington, D. D., St. Albans, Vt.  
 Smyth Miss Susan, Richmond, Va.  
 Smyth Rev Anson, Toledo, O.  
 Smyth Thomas, D. D., Charleston, S. C.  
 Smyth Mrs Thomas, do.  
 Smyth Rev William, Brunswick, Me.
- Sneed Rev S. K., Evansville, Ia.  
 Sneli Ebenezer, Plainfield, Ms.  
 \*Snodgrass Rev James, West Hanover, Pa.  
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 Snow Edward L., Easthampton, Ma.  
 Snowden G. T., Columbia, S. C.  
 Snowden Mrs G. T., do.  
 Snowden Rev Samuel F., do.  
 Snyder Rev Henry, Arcade, N. Y.  
 Snyder Rev Peter, Watertown, N. Y.  
 Soley William, Northern Liberties, Pa.  
 Soule Rev Charles, Norway, Me.  
 Soule Rufus, Freeport, Me.  
 Soule Thomas, do.  
 Souther Rev Samuel, Jr., Belfast, Me.  
 Southgate Rev Robert, Monroe, Mich.  
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 Southworth Wells, West Springfield, Ms.  
 Sparhawk Thomas P., Philadelphia, Pa.  
 Sparks Rev S. M., Pittsburg, Pa.  
 Sparrow Rev P. I., Prince Edward's, Va.  
 Spalding Matthias, Amherst, N. H.  
 Spalding Mrs Matthias, do.  
 Spalding Rev Samuel J., Salmon Falls, N. H.  
 Spangler Christian E., Philadelphia, Pa.  
 Spaulding Rev Alvah, Cornish, N. H.  
 Spaulding Mrs Ambra S., do.  
 Spaulding Rev George, Brighton, Ill.  
 Spaulding Rev John, New York city.  
 Spaulding Rev Levi, Ceylon.  
 Spaulding Mrs Mary C., do.  
 Spaulding Mrs Mary R., Worcester, Ms.  
 Spear Rev Samuel T., Brooklyn, N. Y.  
 \*Speece Conrad, D. D., Augusta, Va.  
 Speers Rev S. G., Cincinnati, O.  
 Spencer Asa, Snowhill, Md.  
 Spencer I. S., D. D., Brooklyn, N. Y.  
 Spencer Rev Theodote, Utica, N. Y.  
 Spencer Rev William H., do.  
 Spofford Jeremiah, Bradford, Me.  
 Spofford Rev Luke A., Bethany, N. Y.  
 Spooner Andrew, Oakham, Ma.  
 Spooner Rev Charles, Wadham's Mills, N. Y.  
 Spooner William B., Bristol, R. I.  
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 \*Sprague Rev Isaac N., Brooklyn, N. Y.  
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 Sprole Rev William T., West Point, N. Y.  
 Squier Rev E. H., Hartland, Vt.  
 Squier Rev Miles P., Geneva, N. Y.  
 Squire Job, Plainfield, N. J.  
 St. John Ansell, New York city.  
 St. John Mrs Isabella, do.  
 St. John Miss Isabella, do.  
 St. John Miss Harriet, do.  
 St. John Miss Julia E., do.  
 St. John George, Norwalk, Ct.  
 Stacy Mrs Azuba, Hadley, Ms.  
 Stafford Rev James, Greenville, Ill.  
 Stafford Rev Ward, Bloomfield, N. J.  
 Stanley A. D., New Haven, Ct.  
 Stanley Hezekiah, Kensington, Ct.  
 Stanley James, Clinton, Miss.  
 Stanton Enoch C., Brattleboro', Vt.  
 Stanton Rev Robert P., Cohoes, N. Y.  
 Starks Rev Henry L., Shelburne, Vt.  
 Starkweather Charles, Northampton, Ma.  
 Starkweather Rev F. M., do.  
 Starkweather Rev John, do.  
 Starr Frederick, Rochester, N. Y.  
 Starr Mrs Lucy Ann, do.  
 \*Starr Rev Peter, Warren, Ct.  
 Stearns Rev Jonathan F., Newburyport, Ms.  
 Stearns Mrs Anna S., do.  
 \*Stearns Rev Josiah H., Dennysville, Me.  
 \*Stearns Rev Samuel H., Bedford, Ms.  
 Stearns Rev William A., Cambridgeport, Ms.  
 Stearns Mrs Rebecca A., do.  
 Stebbins Mrs Cyrus, Granby, Ms.

- Stebbins Rev George, Sterling, Ill.  
 Stebbins Moses, Sunderland, Ms.  
 \*Stebbins Rev Stephen W., Orange, Ct.  
 Stebbins William, New Haven, Ct.  
 Stebbins Zenas, Belchertown, Ms.  
 Stedman Charles J., Brooklyn, N. Y.  
 Stedman Francis D., Boston, Ms.  
 Stedman James, Norwich, Ct.  
 Steele Rev Archibald J., Franklin co., Ten.  
 Steele Rev I. A., Grandview, Ill.  
 Steele Rev John B., Middleboro', Vt.  
 Steele Rev John B., S. Woburn, Ms.  
 Steele Rev Julius E., Michigan.  
 Steele Rev Robert, Abington, Pa.  
 Steele Rev William H., Borneo.  
 Stephens Rev Solomon, Aurora, O.  
 \*Stephenson Rev George, Lexington, Ky.  
 Sterling George, Bridgeport, Ct.  
 Sterling Nathaniel, La Fayette, N. Y.  
 Sterling Sherwood, Bridgeport, Ct.  
 \*Sterling Sylvanus, do.  
 Sterling Mrs Sylvanus, do.  
 Sterling Rev William, Pittsburg, Pa.  
 Stetson Jotham, Medford, Ms.  
 Stetson John, do.  
 Stevens Rev Alfred, Westminster, Vt.  
 \*Stevens Rev Edwin, Canton, China.  
 Stevens Jeremiah, Portland, Me.  
 Stevens Rev John H., Stoneham, Ms.  
 Stevens Miss Mary M., South Hadley, Ms.  
 Stevenson Rev James, Florida, N. Y.  
 Stevenson Rev P. E., Staunton, Va.  
 Stewart Rev Charles S., United States Navy.  
 Stewart Rev Daniel, Ballston Spa, N. Y.  
 Stewart Robert L., Charleston, S. C.  
 Stickney Nathaniel, Dracut, Ms.  
 Stickney Paul, Hallowell, Me.  
 Stiles Rev Joseph C., New York city.  
 Stiles Phineas, Jericho, Vt.  
 \*Stille John, Philadelphia, Pa.  
 Stillman Rev Timothy, Dunkirk, N. Y.  
 Stockbridge Jason, Hadley, Ms.  
 Stocking Rev William K., Oromiah, Persia.  
 Stocking Mrs Jerusha E., do.  
 Stockton Rev Benjamin B., Genesee, N. Y.  
 Stockton Rev Thomas H., Philadelphia, Pa.  
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 Stoddard Rev David T., Oromiah, Persia.  
 \*Stoddard Mrs Harriet B., do.  
 Stoddard Mrs Eliza P. D., New York city.  
 Stoddard James, Lisle, N. Y.  
 Stoddard John, Dawfuskie, S. C.  
 Stoddard Mrs Mary L., do.  
 Stoddard Albert H., do.  
 Stoddard Miss Isabella, do.  
 Stoddard Henry M., do.  
 Stoddard John J., do.  
 Stoddard Mary fl., do.  
 Stoddard Mrs Mary A., Boston, Ms.  
 Stoddard Charles A., do.  
 Stoddard Mary, do.  
 Stoddard Solomon, Northampton, Ms.  
 Stoddard Mrs Sarah, do.  
 Stoddard Mrs Frances B., do.  
 Stoddard William H., do.  
 \*Stoddard Solomon, Jr., do.  
 Stoddard Mrs Frances E., do.  
 Stoddard Solomon P., do.  
 Stoddard Charles, H. B. M. Army.  
 Stokes James, New York city.  
 Stokes Mrs Caroline, do.  
 Stone Albert, Grafton, Ms.  
 Stone Rev Andrew L., Middletown, Ct.  
 Stone Rev Benjamin P., Concord, N. H.  
 Stone Collins, Hartford, Ct.  
 Stone Rev Cyrus, Harwich, Ms.  
 Stone Mrs Helen M., Boston, Ms.  
 Stone Miss Helen M., do.  
 Stone Isaac, Auburn, Ms.  
 Stone Israel, do.  
 Stone Rev James P., St. Johnsbury, Vt.  
 Stone Rev John F., Waterbury, Vt.  
 Stone John S., D. D., Brooklyn, N. Y.  
 Stone Jonas, Shrewsbury, Ms.  
 Stone Rev Levi H., Glover, Vt.  
 Stone Mrs Lucretia B., do.  
 Stone Luther, East Douglas, Ms.  
 Stone Mrs Sally, do.  
 Stone Rev Micah, S. Brookfield, Ms.  
 Stone Mrs Sarah, do.  
 Stone Rev Rollin S., Danbury, Ct.  
 Stone Mrs Urania E., do.  
 Stone Squire, Groton, N. Y.  
 Stone Squire, W. Newark, N. Y.  
 Stone Rev T. D. P., Holliston, Ms.  
 Stone Rev Thomas T., Salem, Ms.  
 Stone Rev Timothy, South Cornwall, Ct.  
 Stone William F., Boston, Ms.  
 Storer Bellamy, Cincinnati, O.  
 Storer Woodbury, Portland, Me.  
 Storm Walter, New York.  
 Storrs Eleazer W., Longmeadow, Ms.  
 Storrs Rev John, Holliston, Ms.  
 Storrs Rev Richard S., Jr., Brooklyn, N. Y.  
 \*Storrs Rev Samuel P., Columbus, N. Y.  
 Storrs Zalmon, Mansfield Centre, Ct.  
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 Stow Rev William B., Sheridan, N. Y.  
 \*Stowe Rev Jeremiah, Livonia, N. Y.  
 Stowell David, Townsend, Ms.  
 Stowell Mrs Mary, Cooperstown, N. Y.  
 Stows C. W., Montpelier, Vt.  
 Stratton Rev James, Portsmouth, Va.  
 Stratton Rev John, Moscow, N. Y.  
 Street Rev Robert, Connecticut Farms, N. J.  
 \*Street Titus, New Haven, Ct.  
 Streeter G. A., Fort Covington, N. Y.  
 Strickland Benjamin, Berlin, Vt.  
 Stringham Silas H., United States Navy.  
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 \*Strong Rev Caleb, Montreal, L. C.  
 \*Strong Mrs Catharine M., do.  
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 Strong Rev Edward, New Haven, Ct.  
 Strong Edward, West Springfield, Ms.  
 \*Strong Elnathan, Hardwick, Vt.  
 \*Strong Rev Ephraim, Honeoye Falls, N. Y.  
 \*Strong Rev Henry P., Potter, N. Y.  
 Strong Henry, Norwich, Ct.  
 Strong Mrs Jane C., Peacham, Vt.  
 Strong Miss Jane C., do.  
 Strong William C., do.  
 Strong Elnathan, do.  
 Strong Rev John C., Choctaw Nation.  
 Strong Joshua S., Pittsford, Vt.  
 Strong Rev Lyman, Colchester, Ct.  
 Strong Mrs Mary E. C., Hartford, Ct.  
 \*Strong Mrs Rhoda M., do.  
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 Strong Rev Thomas M., Flatbush, N. Y.  
 Strong William, Williamsburgh, Ms.  
 Strong Rev William L., Onondaga, N. Y.  
 Stryker Rev Harmon H., New Brunswick, N. J.  
 Stryker Rev Isaac P., Vernon, N. Y.  
 Stuart Edward W., Norwalk, Ct.  
 Stuart Rev Moses, Andover, Ms.  
 Stuart Robert, New York city.  
 Studdiford Rev Peter O., Lambertville, N. J.  
 Sturgis Rev Thomas B., Bridgeport, Ct.  
 Sturtevant Rev Julian M., Jacksonville, Ill.  
 Sutherland Rev David, Bath, N. H.  
 \*Sutherland Jacob, Geneva, N. Y.  
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 Suidam Henry, New York city.  
 Swain Rev Leonard, Nashua, N. H.  
 Swan Benjamin, Woodstock, Vt.  
 Swan Rev Benjamin L., Litchfield, Ct.  
 Swasey Rev Arthur, Brighton, Ms.  
 Sweasey Miss Emeline, Newark, N. J.  
 Sweet Aaron, Cambridgeport, Ms.  
 Sweetser J. A., Brooklyn, N. Y.  
 Sweetser Luke, Amherst, Ms.  
 Sweetser Samuel, Athol, Ms.  
 Sweetser Mrs Hannah, do.  
 Sweetser Rev Seth, Worcester, Ms.  
 Sweetser Mrs Seth, do.

- Swift Benjamin, New York city.  
 Swift Rev E. G., Northampton, Ms.  
 Swift Mrs Catharine S., do.  
 Swift Rev Ephraim G., North Killingworth, Ct.  
 Swift Wyatt R., Schaghticoke, N. Y.  
 \*Swift Rev Zaphaniah, Derby, Ct.  
 Swits Rev Abraham.  
 Sykes Mrs Julia A., Suffield, Ct.  
 Symm Joseph, London, Eng.  
 Syms Rev William, Newark, N. J.  
 Taft Elias, Slatersville, R. I.  
 Taft Marcus L., New York city.  
 Talbot C. N., do.  
 Talbot Jesse, Patterson, N. J.  
 Talbot Rev Samuel, Alna, Mo.  
 \*Talcott Rev Hart, Warren, Ct.  
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 Talcott Rev Hervey, Portland, Ct.  
 Talcott Horace W., Vernon, Ct.  
 Talcott Rev Joel, Sullivan, O.  
 Tallifero Mrs V. O. B., Reading, Pa.  
 Tallman Mrs Eleanor, Bath, Me.  
 Tallman Rev Thomas, Scotland, Ct.  
 \*Tallmadge Benjamin, Litchfield, Ct.  
 Talmadge Rev S. K., Midway, Ga.  
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 Tappan Rev Benjamin, Jr., Charlestown, Ms.  
 Tappan Rev C. D. W.  
 Tappan Rev Daniel D., North Marshfield, Ms.  
 Tappan E. S. Augusta, Ms.  
 Tappan Mrs E. B. M., do.  
 Tappan Eliza L., Boston, Ms.  
 Tappan Francis W., Ravenna, O.  
 Tappan Henry P., D. D., New York city.  
 Tappan Mrs Hannah, Boston, Ms.  
 Tappan Rev Samuel S., Holmes Hole, Ma.  
 Tappan Eveline L., do.  
 Tappan Rev W. B., Boston, Ms.  
 Tarbell Rev John G.  
 Tarbox Rev Increase N., Framingham, Ms.  
 Tarlton Theodore, Peoria, Ill.  
 Tatlock Rev John, Williamstown, Ms.  
 Tey Nathaniel, Lyndeboro', N. H.  
 Taylor Rev E., Randolph, N. Y.  
 Taylor Rev Edward, Hinsdale, Ms.  
 Taylor Elias, Shelburne, Ms.  
 Taylor Elisha, Cleveland, O.  
 Taylor Mrs Elizabeth Ely, do.  
 \*Taylor Mrs Fally, East Bloomfield, N. Y.  
 \*Taylor Rev George, Moravia, N. Y.  
 Taylor Rev Hutchins, Undina, Ill.  
 Taylor Isaac, Saratoga Springs, N. Y.  
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 \*Taylor Rev James, Sunderland, Ms.  
 Taylor Rev Jeremiah, Wenhams, Ms.  
 \*Taylor Rev John, Bruce, Mich.  
 Taylor John, Medford, Ms.  
 Taylor John, Newark, N. J.  
 Taylor Rev John L., Andover, Ms.  
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 Taylor Martha S., Hawley, Ms.  
 Taylor Nathaniel W., D. D., New Haven, Ct.  
 Taylor Rev Oliver A., Manchester, Ms.  
 Taylor Mrs Mary, do.  
 Taylor Rev Preston, Sheldon, Vt.  
 Taylor Rev Rufus, Shrewsbury, N. J.  
 Taylor Rev Samuel A., Worcester, Ms.  
 Taylor Rev Samuel H., Andover, Ms.  
 Taylor Mrs Caroline P., do.  
 Taylor Rev Seno, Sparta, Ga.  
 Taylor Rev Stephen, Petersburg, Va.  
 Taylor Rev Timothy A., Slatersville, R. I.  
 Taylor Mrs Caroline H., do.  
 Taylor Rev Townsend E., Sandwich Islands.  
 Taylor Rev Vernon D., Parma, O.  
 Taylor Rev William, Montreal, L. C.  
 Taylor Rev W. W., Canton, O.  
 Teele Rev Albert K., Naugatuck, Ct.  
 Temple Rev Daniel, Phelps, N. Y.  
 Temple Rev J. H., Whatoly, Ms.  
 Templeton John, Boston, Ms.  
 Templeton, Mrs Eliza, do.  
 Tenney Rev Asa P., Concord, N. H.  
 \*Tenney Caleb J., D. D., Northampton, Ms.  
 Tenney Rev Charles, Gilmanton, N. H.  
 Tenney Rev Daniel, Oxford, O.  
 Tenney Rev Erdix, Lyme, N. H.  
 Tenney Rev Francis V., South Braintree, Ms.  
 Tenney Henry B., Boston, Ms.  
 Tenney Mrs Jane W., Felham, N. H.  
 Tenney John H., Boston, Ms.  
 \*Tenney Levi, Plainfield, N. Y.  
 Tenney P., Newburyport, Ms.  
 Tenney Rev Roswell, Bonn, O.  
 Tenney Mrs Eliza A., do.  
 Tenney Samuel, Boston, Ms.  
 Tenney Samuel N., do.  
 Tenney Rev Samuel G., Wardsboro', Vt.  
 Tenney Rev Sewall, Ellsworth, Me.  
 Tenney Thomas F., Boston, Ms.  
 Terry Eli, Terryville, Ct.  
 Terry Eliphalet, Hartford, Ct.  
 Terry Rev James P.  
 Thalhimer Rev John G., Strykersville, N. Y.  
 Thacher Thomas A., New Haven, Ct.  
 Thacher Rev Tyler, North Wrentham, Ms.  
 Thacher Rev George, Dorby, Ct.  
 Thacher Rev George H., Ballston Centre, N. Y.  
 \*Thatcher Rev I., Barre, Vt.  
 Thatcher Rev Isaiah C., Mattapoisett, Ms.  
 \*Thatcher Rev Orlando G., Bradford, N. H.  
 Thatcher Peter, Attleboro', Ma.  
 Thatcher Rev Washington, Eaton, N. Y.  
 Thayer Rev Loren, Windham, N. H.  
 Thayer Stephen H., New York city.  
 Thayer Rev Thacher, Newport, K. I.  
 Thayer Rev William W., Lyndon, Vt.  
 \*Thomas Rev Daniel, Abington, Ma.  
 Thomas Frederick S., Newark, N. J.  
 Thomas Mrs Mary B., do.  
 Thomas Frederick S., Jr., do.  
 Thomas Rev J. H., New York city.  
 Thomas Rear Admiral, Royal Navy, Gt. Britain.  
 Thomas S. P., Bowling Green, O.  
 Thomas Rev Thomas E.  
 Thompson Mrs Abigail, Boston, Ms.  
 Thompson Miss Louisa, do.  
 Thompson Alexander R., New York city.  
 \*Thompson Alexander R., United States Army.  
 Thompson Mrs Ann Eliza, South Hadley, Ms.  
 Thompson Rev Asahel, Farmington, Ct.  
 Thompson Rev Augustus C., Roxbury, Ms.  
 Thompson Mrs Sarah E., do.  
 Thompson Martha Allen, do.  
 Thompson Theodore Strong, do.  
 Thompson Benjamin F., South Woburn, Ms.  
 \*Thompson Charles, do.  
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 Torrey Stephen, Honesdale, Pa.  
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 Van Santwood Adrian, Schenectady, N. Y.  
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 \*Whittlesey Rev Samuel G., Ceylon.  
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 Wickes Rev Thomas, Marietta, O.  
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 Williams Rev William, do.  
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# MINUTES

OF THE

## THIRTY-NINTH ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its thirty-ninth annual meeting in the Tremont Temple, Boston, Massachusetts, September 12, 1848, at four o'clock in the afternoon.

### CORPORATE MEMBERS PRESENT.

|                                |                             |
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| HENRY HILL, Esq.               | HON. DAVID MACK.            |
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| DANIEL NOYES, Esq.             | Rev. ALBERT BARNES.         |
| NEHEMIAH ADAMS, D. D.          | WILLARD CHILD, D. D.        |
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| JOEL HAWES, D. D.              | RICHARD S. STORRS, D. D.    |
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 Rev. Daniel Sewall, Castine.  
 Rev. Wooster Parker, Foxcroft.  
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 Woodbury Storer, do.  
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 Rev. William Clark, do.  
 Rev. Benjamin P. Stone, do.

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 Rev. James Holmes, Auburn.  
 Rev. A. W. Burnham, Rindge.  
 Amos Cutler, do.  
 Rev. Caleb B. Tracy, Boscawen.  
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| Rev. Paul Couch, North Bridgewater.      | Rev. Joseph Hazen, do.                |
| Rev. Daniel Huntington, do.              | Rev. J. A. Albro, do.                 |
| Rev. Tertius D. Southworth, Franklin.    | Charles W. Homer, do.                 |
| Rev. Solomon Clark, Petersham.           | Ralph Emerson, D. D., Andover.        |
| Rev. Austin Cary, Sunderland.            | Rev. John L. Taylor, do.              |
| Rev. J. C. Paine, Gardiner.              | Rev. S. C. Jackson, do.               |
| Rev. Erastus Maltby, Taunton.            | Edwards A. Park, D. D., do.           |
| Rev. S. Hopkins Emery, do.               | Rev. T. Atkinson, Lowell.             |
| Rev. John Bowers, Wilbraham.             | John Aiken, do.                       |
| Rev. Hubbard Beebe, South Wilbraham.     | Rev. Cyrus Mann, do.                  |
| Rev. Edward W. Noble, Eastham.           | Rev. U. C. Burnap, do.                |
| Rev. Joseph Merrill, Dracut.             | Lyman Whiting, Lawrence.              |
| Rev. George W. Adams, do.                | Rev. E. Y. Swift, Northampton.        |
| Henry Larcon, Beverly.                   | Rev. N. Beach, Millbury.              |
| Rev. C. N. Wood, Ashby.                  | Hervey Pierce, do.                    |



Rev. Otis Rockwood, Medford.  
 Thatcher Magoun, do.  
 Rev. A. R. Baker, do.  
 Rev. David Sanford, Medway.  
 Jacob Ide, D. D., do.  
 Rev. B. M. Fay, Wilmington.  
 Dexter Fay, Berlin.  
 Rev. M. G. Wheeler, Auburn.  
 Rev. M. G. Pratt, do.  
 S. Knowlton, do.  
 Rev. Tyler Thatcher, North Wrentham.  
 Rev. Josiah Ballard, Sudbury.  
 Rev. A. Goldsmith, Princeton.  
 Rev. Reuben Emerson, South Reading.  
 Rev. Horace D. Walker, East Abington.  
 Alonzo Chapin, M. D., do.  
 Andrew Bartlett, Plymouth.  
 Rev. Charles S. Porter, do.  
 Rev. Isaac R. Worcester, Leicester.  
 Rev. Israel W. Putnam, Middleboro'.  
 Leonard Woods, Enfield.  
 Rev. R. Crawford, North Adams.  
 Rev. Abijah Cross, West Haverhill.  
 Rev. Allen Gannett, Beverly.  
 Rev. Cyrus W. Allen, Nantucket.  
 Rev. John Orcutt, Uxbridge.  
 Chandler Taft, do.  
 Rev. Thomas C. Biscoe, Grafton.  
 Nathaniel Lord, Jr., Ipswich.  
 Rev. E. W. Bullard, Fitchburg.  
 J. T. Farwell, do.  
 Rev. John H. Bisbee, Worthington.  
 Gardiner B. Perry, D. D., Bradford.  
 Jeremiah Spofford, do.  
 William Day, do.  
 David C. Kimball, do.  
 Rev. Nelson Clark, Charlton.  
 Rev. David N. Coburn, Ware.  
 Rev. Nahum Gale, do.  
 Avery Clark, do.  
 William Hyde, do.  
 Asa Howland, Conway.  
 Rev. A. H. Reed, Mendon.  
 Rev. David Eastman, Leverett.  
 Rev. Jonas Perkins, Braintree.  
 J. R. Gott, Rockport.  
 Rev. Enoch Sanford, Halifax.  
 Rev. D. D. Tappan, Marshfield.  
 Rev. George L. Prentiss, New Bedford.  
 Rev. Alfred Greenwood, Natick.  
 Rev. Daniel Fitz, Ipswich.  
 Francis Carruth, North Brookfield.  
 Rev. Wm. B. Hammond, Canton.  
 Rev. Asa Boutelle, Lunenburg.  
 Rev. M. K. Cross, Palmer.  
 Rev. Levi Brigham, Dunstable.

*Rhode Island.*

John P. Cleveland, D. D., Providence.  
 Rev. T. T. Waterman, do.  
 Rev. William J. Breed, do.  
 Rev. Jared Reid, Tiverton.  
 Rev. Timothy A. Taylor, Slatersville.  
 Amos D. Lockwood, do.  
 John Trafton, do.

Rev. Samuel Beane, Little Compton.  
 Rev. Orrin F. Otis, Chepachet.

*Connecticut.*

Thomas Robbins, D. D., Hartford.  
 Collins Stone, do.  
 Rev. William W. Turner, do.  
 Selah Treat, do.  
 James M. Bunce, do.  
 Gen. William Williams, Norwich.  
 Rev. Hiram P. Arms, do.  
 Rev. Charles P. Bush, do.  
 Rev. Roswell Whitmore, do.  
 Rev. John P. Gulliver, do.  
 William A. Buckingham, do.  
 Rev. David L. Parmelee, South Farms.  
 Rev. Henry B. Elliott, Waterbury.  
 Rev. Joseph Vail, Somers.  
 Rev. Frederick Marsh, Winchester.  
 Rev. Samuel Spring, East Hartford.  
 Jared Ayres, do.  
 Rev. George A. Calhoun, Coventry.  
 Tryon Edwards, D. D., New London.  
 Rev. C. M. Nickels, do.  
 Rev. Hiram Day, Cornwall.  
 Rev. Albert K. Teele, Naugatuck.  
 Rev. Myron N. Morris, N. Stonington.  
 Rev. Levi Smith, South Windsor.  
 Rev. Aaron Snow, Eastbury.  
 David Gould, Sharon.  
 Rev. Lewis Pennell, Weston.  
 Rev. Charles Dickinson, Birmingham.  
 Rev. T. A. Leete, Windsor.  
 Rev. Thomas Tallman, Scotland.  
 Rev. S. J. Mills Merwin, Southport.  
 Rev. A. S. Cheeseborough, Chester.  
 Rev. Orson Cowles, North Haven.  
 Rev. Albert Smith, Vernon.  
 N. O. Kellogg, do.  
 Allyn Kellogg, do.  
 Rev. Horace Winslow, Rockville.  
 George Kellogg, do.  
 Rev. Hiram Bell, Marlborough.  
 Rev. A. C. Washburn, Suffield.  
 Rev. Jacob Allen, Sterling.  
 Rev. S. B. S. Bissell, Greenwich.  
 Rev. Mark Mead, do.  
 Rev. Frederick Munson, do.  
 Rev. Jason Atwater, Newtown.  
 Rev. Burdette Hart, Fair Haven.  
 Rev. Philo R. Hurd, Watertown.  
 Rev. Adam Reid, Salisbury.  
 Rev. Israel P. Warren, Hamden.  
 Rev. Warren G. Jones, S. Glastenbury.  
 Rev. William Thompson, East Windsor.  
 Rev. Shubael Bartlett, do.  
 Grindall Rawson, South Woodstock.  
 Rev. James C. Houghton, Mid. Haddam.  
 Rev. John E. Tyler, Windham.  
 Rev. C. T. Prentice, Easton.  
 Rev. Rollin S. Stone, Danbury.  
 Rev. Erastus Dickinson, Chaplin.  
 Rev. Spencer F. Beard, Montville.  
 Rev. E. Pratt, Abington.  
 Rev. Thomas L. Shipman, Jewett City.

Rev. O. B. Butterfield, South Britain.  
 Rev. Henry Robinson, Plainfield.  
 Rev. John R. Keep, Warren.  
 Rev. William Russell, Chatham.  
 Rev. J. R. Brown, Lebanon.  
 Rev. Jonathan Curtis, Woodstock.  
 Rev. James A. Smith, Glastenbury.  
 Rev. Charles Bentley, Harwinton.  
 Rev. Joseph Eldredge, Norfolk.  
 Rev. James T. Dickinson, Northfield.  
 Rev. W. T. Eustis, Jr., New Haven.  
 B. L. Hamlin, do.  
 Rev. Henry H. Sanborne, East Granby.  
 Rev. James Hobart, Berlin.

*New York.*

Milton Badger, D. D., New York.  
 Erskine Mason, D. D., do.  
 Rev. O. Eastman, do.  
 Rev. Selden Haynes, do.  
 Rev. Alfred E. Campbell, do.  
 Rev. David B. Coe, do.  
 Rev. William Bradford, do.  
 Rev. Oliver B. Bidwell, do.  
 Rev. Samuel I. Prime, do.  
 Rev. Austin Dickinson, do.  
 Rev. John Marsh, do.  
 Rev. Edward Harris, do.  
 Almon Merwin, do.  
 D. H. Wickham, do.  
 William W. Eddy, do.  
 Rev. T. H. Skinner, Jr., do.  
 Rev. Noah Coe, do.  
 Rev. W. H. Bidwell, do.  
 William D. Coit, do.  
 Wm. M. Halstead, do.  
 Rev. Charles C. Darling, do.  
 Rev. Joseph C. Stiles, do.  
 Rev. John Spaulding, do.  
 Alexander Milne, do.  
 T. M. Halstead, M. D., do.  
 Rev. James Knox, do.  
 Rev. James W. McLane, Williamsburgh.  
 Rev. Henry Ward Beecher, Brooklyn.  
 Charles J. Stedman, do.  
 Rev. A. Elmendorf, do.  
 Rev. S. T. Spear, do.  
 Rev. James M. Sherwood, do.  
 Rev. N. C. Lock, do.  
 Rev. R. S. Storrs, Jr., do.  
 Rev. J. W. Wood, Chester.  
 Rev. Miles P. Squier, Geneva.  
 Rev. F. E. Cannon, do.  
 Rev. John B. Richardson, Pittsford.  
 Rev. Joseph Myers, Syracuse.  
 Rev. James P. Fisher, Schenectady.  
 Rev. John B. Steele, do.  
 Jacob Van Vechten, D. D., do.  
 Rev. E. H. Payson, New Hartford.  
 Rev. Jeremiah Wood, Mayfield.  
 Rev. J. H. Noble, Schaghticoke.  
 Robert P. Lee, Montgomery.  
 Rev. Isaac P. Stryker, Vernon.  
 Rev. George C. Lucas, Lansingburgh.  
 Rev. A. Cogswell Frissell, S. Amenia.

Rev. Josiah Leonard, Malden.  
 Rev. Jonathan Silliman, Canterbury.  
 Mansfield Tracy Walworth, S. Springs.  
 Rev. James Stevenson, Florida.  
 Rev. F. Danforth, Clarence.  
 Rev. S. J. Tracy, Springfield.  
 Rev. Francis Janes, Colchester.  
 Rev. Samuel W. Bush, Skaneateles.  
 Rev. D. A. Jones, New Scotland.  
 Rev. Ransford Wells, Schoharie.  
 Rev. F. D. W. Ward, Rochester.  
 Rev. John Waugh, Sauquoit.  
 Rev. Justus L. Janes, Guilford.  
 Rev. Timothy Williston, Livingstonville.  
 Gideon N. Judd, D. D., Catskill.  
 Rev. Henry Darling, Hudson.  
 Rev. Benjamin Van Zandt, Kinderhook.  
 Rev. J. J. Slocum, do.  
 Rev. Charles Whitehead, Walden.  
 Rev. Hiram Slauson, Northumberland.  
 Rev. Frederick G. Clark, Astoria.  
 Rev. A. K. Strong, Otisco.  
 Rev. Elbert Nevius, Stuyvesant.  
 Rev. Henry A. Raymond, Niskeuna.  
 Rev. W. R. S. Betts, Leeds.  
 Rev. Samuel W. Raymond, Kirkland.  
 Philip C. Hay, D. D., Owego.  
 Philip C. Hay, Jr., do.  
 Rev. M. S. Goodale, Amsterdam.  
 Rev. John K. Davis, Troy.  
 Rev. Samuel M. Wood, Madrid.  
 Rev. James R. Boyd, Watertown.  
 Rev. G. R. H. Shumway, Newark.  
 Rev. C. L. Van Dyck, Marletown.  
 W. H. Ross, Albany.

*New Jersey.*

Rev. John Ford, Parsippany.  
 Thomas B. Segur, Dover.  
 Rev. Joseph M. Ogden, Chatham.  
 Rev. W. J. R. Taylor, Jersey City.  
 Rev. Benjamin Cory, Perth Amboy.  
 Rev. William Reiley, Holmdel.  
 Rev. D. G. Sprague, South Orange.  
 James Scott, D. D., Newark.  
 Rev. Samuel S. Potter, do.  
 Rev. William Bradley, do.  
 Joseph B. Jackson, M. D., do.  
 Rev. Henry V. Rankin, do.  
 Lyndon A. Smith, M. D., do.  
 Rev. John M. Johnson, Hanover.  
 Rev. Ebenezer Seymour, Bloomfield.  
 Rev. Ward Stafford, do.  
 Rev. T. S. Ward, do.  
 Rev. John Ward, do.  
 Abraham Messler, D. D., Somerville.  
 Rev. Talbot W. Chambers, do.  
 His Ex. Daniel Haines, Hamburg.  
 Rev. R. K. Rodgers, Bound Brook.  
 John W. Poinier, Morristown.  
 Rev. A. A. Marcellus, Freehold.  
 Rev. H. B. Stryker, New Brunswick.  
 Samuel R. How, D. D., do.  
 Jonathan Cogswell, D. D., do.  
 Rev. Aaron C. Adams, West Bloomfield.

Rev. Joseph F. Tuttle, Rockaway.  
 Rev. Robert W. Landis, Sidney.  
 Rev. Edward E. Rankin, Springfield.

*Pennsylvania.*

Rev. M. L. R. P. Thompson, Philadelphia.  
 Rev. David Malin, do.  
 Thomas S. Darling, do.  
 Samuel C. Perkins, do.  
 Rev. S. W. Bailey, Pittsburgh.  
 Rev. John M. Dickey, Oxford.

*Maryland.*

Rev. Thomas Kennedy, Baltimore.  
 Daniel W. Hall, do.  
 Rev. James McIntire, Elkton.

*Virginia.*

James D. Johnson, Norfolk.

*Ohio.*

Rev. D. W. Lathrop, Elyria.  
 Rev. D. A. Grosvenor, do.  
 Rev. H. B. Eldred, Kinsman.  
 Rev. W. C. Foster, Cuyahoga Falls.  
 Rev. Daniel Tenney, Oxford.

*Michigan.*

Rev. A. S. Wells, Troy.  
 Rev. G. L. Foster, Jackson.

Rev. W. W. Atterbury.

*Illinois.*

J. Blanchard, D. D., Galesburg.

*Missouri.*

Rev. Alfred H. Dashiell, Jr.

*Tennessee.*

Rev. R. P. Wells, Jonesboro'.  
 Rev. Stephen Wells, Columbia.

*Mississippi.*

Rev. L. H. Angier, Port Gibson.

*Louisiana.*

Rev. J. Addison Saxton, New River.

*Canada.*

Rev. Henry Wilkes, Montreal.

*Ireland.*

Rev. Alexander King, Dublin.

The following missionaries of the Board were also present.

Rev. Alfred Wright, Choctaws.  
 Rev. Elizur Butler, M. D., Cherokees.  
 Rev. S. H. Calhoun, Syria.

## ORGANIZATION.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. Prayer was offered by Dr. Snell. Rev. Selden Haynes was chosen Assistant Recording Secretary. Letters were received from the following corporate members, who were unable to attend: Hon. Joseph C. Hornblower, Dr. Dickinson, Dr. Labaree, and Samuel Wiliston, Esq.

Dr. N. Adams, Rev. G. W. Blagden, Dr. Edward Beecher, Rev. J. W. M'Lane, and Dr. B. C. Taylor were appointed a committee of arrangements.

A business committee was also appointed, consisting of Dr. Hawes, Chancellor Walworth, Dr. Pomroy, Hon. Linus Child, and Samuel H. Perkins, Esq.

## TREASURER'S REPORT.

The report of the Treasurer having been read, together with the certificate of the auditors, it was referred to Judge Darling, Doct. L. A. Smith, Hon. Henry W. Taylor, Horace Holden, Esq., James D. Johnson, Esq., John Aiken, Esq., and Hon. Seth Terry. This committee subsequently recommended its acceptance by the Board; which was done accordingly. The committee also say:—

The home expenses of the Board, including salaries of officers and agents, and the cost of the Missionary Herald and Dayspring gratuitously distributed, amount to about ten per cent. on the funds received by the Board.

The committee regret to find that the debt of the Board, on the 31st of July last, amounted to \$59,890 78, and cannot but express their conviction

that unless prompt measures are adopted to relieve the Board from its present embarrassment, some of the missionary stations must be wholly abandoned, or missionaries from different stations recalled and schools disbanded. They, therefore, recommend that an effort be made now to discharge the debt of the Board, and secure the necessary contributions hereafter to enable the Board to sustain the laborers now in the field, and to send forth additional laborers as they may be required.

#### REPORT OF THE PRUDENTIAL COMMITTEE.

That part of the Prudential Committee's report which relates to the domestic operations of the Board, and also that which relates to the missions—brief abstracts of the same having been presented by Dr. Anderson and Mr. Treat—were referred to committees for examination without being read.

The committee on the domestic operations of the Board consisted of Dr. Dimmick, William M. Halstead, Esq., Rev. C. Eddy, Rev. J. M. Ogden, Rev. G. E. Adams, Rev. T. H. Skinner, Jun., and Rev. William Bradford.

That part of the report which relates to the African missions was referred to Dr. Parker, Dr. Skinner, J. M. Paul, M. D., Dr. Hay, Dr. Scott, C. M. Lee, Esq., and Rev. E. N. Kirk.

That part of the report which relates to the Greek and Armenian missions, was referred to Dr. Cox, Dr. Mason, Dr. Bates, Dr. Tappan, Rev. F. E. Cannon, Rev. W. H. Bidwell, and Rev. J. C. Stiles.

That part of the report which relates to Syria and the Nestorians, was referred to Dr. Hawes, Dr. Pomroy, Dr. How, Dr. Eddy, Rev. Mr. Chambers, Dr. B. Emerson, and Dr. Yale.

That part of the report which relates to the Mahrattas, was referred to Dr. Tucker, Dr. B. B. Edwards, Dr. Ely, Dr. Lyman Beecher, Dr. Badger, T. Bradford, Esq., and Rev. H. B. Hooker.

That part of the report which relates to the Tamil missions, was referred to Dr. Hopkins, Dr. Cleveland, Charles Mills, Esq., Doct. J. B. Jackson, Dr. C. Hitchcock, H. H. Seelye, Esq., and Rev. J. W. M'Lane.

That part of the report which relates to Siam, China and Borneo, was referred to Dr. DeWitt, Dr. Humphrey, Dr. Bond, Rev. S. I. Prime, S. H. Perkins, Esq., Dr. Messler, and I. Washburn, Esq.

That part of the report which relates to the Sandwich Islands, was referred to Dr. William Adams, Dr. Ferris, Dr. William Cogswell, Dr. Beman, Rev. H. W. Beecher, Gen. William Williams, and Rev. S. Sweetser.

That part of the report which relates to the Oregon Indians, and to the Choctaws and Cherokees, was referred to Dr. Magie, Dr. Patton, Rev. Orin Fowler, Dr. Dwight, W. W. Chester, Esq., Dr. Tryon Edwards, and Rev. John Ford.

That part of the report which relates to the Pawnees, Sioux, Ojibwas, Stockbridge and New York Indians, and Abenakis, was referred to Dr. Bacon, Rev. S. S. Smith, Dr. G. E. Pierce, Governor Haines, Dr. Judd, Dr. Allen, and Dr. Hamner.

The committees mentioned above subsequently made their reports, recommending that the several portions of the Prudential Committee's report be approved and adopted, which was accordingly done.

The report of the committee on the domestic operations of the Board is as follows:

It appears from the Prudential Committee's Report, that during the past year seven of the corporate members of this Board (a greater number than ever before in any one year, and several of them among the oldest, most distinguished, and effective of its members) have departed this life. Among the ordained missionaries of this Board, no one, during the year covered by this Report, has died; and but four assistant missionaries.

The Report affords evidence, that the Secretaries and Treasurer of the Board are diligent, laborious, and faithful in the discharge of the duties devolving on them. If apprehensions exist, in any quarters, that either of these officers has a sinecure, a little inspection will cure the error. One of the Secretaries has prostrate health, possibly, in part, through the burdens he has borne. The various agents of the Board, employed in collecting funds, seem to have been diligent in their work. There has been more systematic agency employed the past year than heretofore; but not quite with the results contemplated, through want of the deep and lively sympathy with the missionary cause which is to be desired. The financial affairs of the Board show reason for increased exertions in this department.

Fourteen missionaries and seventeen male and female assistant missionaries—thirty-one in all—have been sent forth during the year. Additional to these, there have been appointed, during the year, eighteen missionaries, two physicians, two other male, and eighteen female assistant missionaries—forty in all. In these new appointments, which are but a modicum of what the opening fields in various parts of the world require, may be seen imperious reasons for increased prayer and increased contributions, on the part of the friends of this Board.

In the printing department, a great and good work is still being done. If the publications of the Board—the *Missionary Herald* and the *Dayspring*—do not increase in the number of their issues, still the information they contain, and of which they are the original sources, is copied in substance into numerous other papers, and flies on the wings of the wind to every part of the land and to many parts of the world. The press of the Board is, therefore, a radiating point of light, which, in the view of your committee, should not be suffered to become dim.

The part of the Report relating to the appointment of a Secretary at New York, should be modified so as to meet the subsequent action of the Board on that subject.

In conclusion your committee believe that the domestic department of this Board, under charge of the Prudential Committee, is conducted with wisdom and with as much regard to economy as the nature of the case allows; that an amount of labor is performed in this department, of which the community at large are not aware; that these officers of the Board are entitled to the continued confidence, sympathy and support of the Board and the churches, and the vigorous co-operation of all the friends of missions in their measures to extend the kingdom of Jesus Christ in the earth.

The committee on that part of the report which refers to the Greeks and Armenians, use the following language:

The mission to Greece is peculiar. It has one missionary, Rev. Dr. King, to whom the events of the past year are those of vicissitude and trial, of perplexity and persecution, of banishment and return, rather than of fruits and achievements that we could count and celebrate. Suffering for Christ's sake is, however a medium of present good, as well as a token of ulterior progress and success. Our honored brother there seems to deserve our sym-

pathy, with no censure, but rather commendation, for his whole course of action.

The mission to the Armenians is viewed as one of great promise and importance. Its location and its sphere, its wide influence and conspicuous character in the East, its stations, its laborers, its successes, and its churches entitle it to the high appreciation of the friends of missions. Its progress is giving new form and new relations to the interests of Protestantism. The Greek Church now feels its influence. Its enemies are mainly pseudo-christianity and hypocritical formalism. Hierarchy and its assumptions envy and endeavor to check its prosperity; while, under God, their efforts are overruled for the furtherance of the gospel. The favor of the Sublime Porte, their recognition and protection by the laws of the empire, our churches now enjoy; and this great boon, which gives new character and efficiency to our cause, and has made its own era in the history of the mission, is owing, under God, to the mediation of Lord Cowley, a nobleman of England, for whose distinguished ability and more distinguished goodness, in its procurement, the committee think the express and cordial gratitude of the Board is eminently due.

The prospects of the mission, notwithstanding some reverses, are certainly good; while the faithful labors of our missionaries, joined to the influence of their example and their prayers, are worthy of our confidence, as an honor to our country and a rejoicing to the friends of God.

The committee on the Mahrattas say:

That it is delightful to observe the tokens of divine favor granted to this oldest of the missions under the care of this Board. The establishment of the Bombay mission, associated, as it is, with the labors and faith of the late Gordon Hall, one of the brightest lights in the firmament of missions, illustrated the special providence of God in a peculiar manner.

That mission has been strengthened the past year by the arrival of three missionaries, an account of whose sailing was given in the last Annual Report. As there is an unusual number of readers in that part of Southern India, it is matter of gratitude that the whole Bible is now translated into the Mahratta language.

The preaching force of the Ahmednuggur mission has been increased by the licensure of two native converts, who promise great usefulness in that field. Preaching tours have been taken by some of the missionaries, in which, in addition to oral instruction, many tracts and portions of Scripture have been distributed. Although no revivals have rejoiced the hearts and strengthened the hands of the missionaries there, yet the great Head of the Church has been graciously present, cheering them in their arduous work, and permitting them to see some fruits of their labor. Several additions have been made to the churches under their care the last year, even greater than the average of the increase of New England churches. We cannot but hope that this field, watered by the prayers and tears of holy men who have entered into their rest, will yet bud and blossom as the rose.

The report of the committee on the Tamil missions is as follows:

The names of Poor, Spaulding and Meigs, indicate the age and rank of the mission at Ceylon, and forcibly suggest the truth of the remark, that they are "beginning to think about exchanging, very soon, the sword and helmet for the harp and crown." An entire generation has passed away since they entered into their present field; and, during the whole period, they have been doing pre-eminently "a work of faith and patience." If the gigantic difficulties which beset their labors at the very outset, have but slowly given way, the amount of good already accomplished is, nevertheless, incalculably great.

One very encouraging fact is the spreading influence of the gospel among "the masses." To their wants it is eminently adapted; and they, "the common people," have been always the first class, in any nation, to "hear it gladly." On the score of learning and affluence and general influence, the many are often far inferior in importance to the few. But in reference to the ultimate salvation of the soul, all are on the same footing; and the great question is, how many can be saved? In this respect, then, the Ceylon mission affords occasion for devout thanksgivings to the God of missions.

It is an undeniable fact, that in connection with this mission infidelity has, of late, seemed to be increasing. Evidently, however, it is only development and not actual augmentation. When pagan nations are evangelized by the combined influences of education and Christianity, with a certain class of temperaments, the intellectual will always be carried in advance of the heart. Multitudes will begin by renouncing paganism, without immediately embracing anything in its stead. They are no more infidels in relation to the gospel, than they were before; and your committee can, therefore, regard the fact in question, as only an indirect evidence of the progress which the truth is certainly making at Ceylon.

In respect to the Madras and Madura missions, the most striking fact is the conflict now going on between Christianity and caste. With the very genius and power of caste, Christianity is evidently coming into closer and closer antagonism. The idea, that all Christians may not meet at the same communion table, merely because of such factitious repellencies as caste creates, would defeat the very design of Christianity.

Your committee confidently hope, that the resistance, by gospel means, to the whole system of caste, so unnatural and unchristian as that system is, will not cease or be relaxed, till it is universally overthrown. At the same time, the friends of missions should expect that the destruction of a system, thus woven into the very fabric of society, will temporarily throw off large numbers of nominal converts and friends, who had never been detached from paganism by the power of a new and inward life.

The committee on Siam, China and Borneo say, in relation to the first of these missions:

During the past year, the missionary relation of Messrs. Bradley and Caswell to the Board has been dissolved. The causes which led to this dissolution, and the course of the Prudential Committee in relation to it, are fully stated in the Report. On a careful consideration of these, your committee have been brought unanimously and fully to approve the action of the Prudential Committee. In 1845, some of the members of the Siam mission brought to the notice of the Committee the change of views adopted and zealously advocated by Messrs. Bradley and Caswell, on the subject of sinless perfection in this life, and the unhappy influence which this had exerted upon the good feeling and union of the mission, for three or four years, and assuming continually a more serious aspect. At the same time a letter was received from Mr. Caswell, in which he confessed his change of views, and remarked, "I know that in one sense I have forfeited my claim on the American Board of Commissioners for Foreign Missions for support. I have entertained views which I did not hold when I entered its employ, and which, by most of the patrons of the Board, are considered at variance with the teachings of the Bible. So far as it relates to any rights of mine as an individual, the Board might withdraw its support without any farther consideration of the subject." He, however, deprecated such a result. About the same time, Doct. Bradley sent a communication embodying his views touching the doctrine of sanctification in this life, in nineteen articles, and, shortly after, a supplementary statement. The subject was now brought before the Prudential Committee. Their course, and the character and spirit

of the correspondence of the Secretary, bring to your committee the strong conviction of the forbearance and kindness evinced by them while seeking to be faithful to the trust committed to them.

It is plainly of the highest importance, that any radical departure from the truths in which the patrons of the Board are united, and forming the basis on which it is constituted, should be vigilantly marked; and, if fully avowed and persisted in, such departure must involve the dissolution of the missionary relation. The correspondence shows the desire that a healing and restoring influence might be induced, and that the brethren, if they should desist from controversy, and devote themselves exclusively and cordially to their missionary work, would experience such healing and restoring influence. In this the Prudential Committee were disappointed. The evils from this source continued and increased, impairing not only the harmony and efficiency of the mission, but threatening its existence. It was not till after the return of Doct. Bradley to America, and after signifying his change of views on the subject of baptism that, at the request of Doct. B., the missionary relation was dissolved.

Your committee are entirely satisfied with the course of the Prudential Committee, and deem their faithfulness exercised with great forbearance and kindness. The confidence is entertained, that they will ever sedulously guard those truths in which the patrons of this Board are united, in connection with the great work of missions, "the preaching of the gospel."

The Prudential Committee state that "they are not able to decide, at present, what is the duty of the Board in respect to the continuance of this mission." The mission now consists of but one missionary and his wife. The Board of Missions of the Presbyterian Church have a mission in the same field. Your committee are of the opinion, that it would best subserve the interests of the cause of missions to relinquish the mission in Siam, and strengthen missionary stations in other fields, or institute new ones. They, therefore, recommend to the Board, that they authorize the Prudential Committee, if, in view of all circumstances, they shall deem it expedient, to relinquish the missionary station at Siam.

Of another of these missions the same committee say:

The mission in Borneo, which, for some time, has been feeble, and has needed reinforcement in numbers, has, during the year past, been visited with affliction by death and ill health among its members. The death of Mr. Thomson, whose return to America, it was hoped, would prove serviceable to the interests of the mission, by reinforcing its strength, the ill health of Mr. and Mrs. Youngblood, and the loss of Mr. Steele's health, who was laboring, solitary, in a most devoted spirit, render it probable that before this time missionary operations in Borneo are, for the present, broken up. This mission was formed under the auspices of the Reformed Dutch Church, shortly after the arrangement with the American Board for conducting their missions. Netherlands India was selected by the Reformed Dutch Church, in the hope that affinity with the Reformed Church of Holland, in descent and in common standards, would procure, perhaps, peculiar facilities and advantages for prosecuting the work of missions. This hope was disappointed; and the exclusive governmental policy interposed, at first, hinderances and delays; and, at last, the field allowed was limited to Borneo. The missionaries, who had previously pursued the study of the Chinese language, soon afterwards were transferred, at their own desire, to China. The previous reports of the Board exhibit the faithful labors, the heavy trials by sickness and death, and the very devoted spirit of the small missionary band in Borneo. The appeals for missionary aid, it is to be regretted, were not responded to in the Reformed Dutch Church; yet, with unflinching faith and strong attachment, they zealously cleaved to Borneo as their missionary home. Though



the mission be at present broken up, we believe the precious grain will not be lost; and, whether it shall spring up in the revival of the mission, or in other ways, Providence must unfold.

This mission is here referred to, because the breaking up of a mission is somewhat singular in the history of the missions of the American Board, and also in order to bear the expression of the members of the Reformed Dutch Church, on this committee, of their grateful acknowledgment of the watchful care over, and anxious regard for this mission, which the Prudential Committee have ever cherished and evinced; and also the kind intercourse between the Secretaries of the American Board and the Board of Foreign Missions of the Reformed Dutch Church which has existed.

In regard to the remaining missions the committee briefly add :

During the past year, a reinforcement to the China missions has been sent out. At the different stations, the fairest prospects are unfolding; and the preparatory work for the great harvest, to be gathered in that wide and populous field, is advancing.

The committee on that part of the Report which refers to the Sandwich Islands, say :

A greater degree of interest attaches to these Islands than their size and population might appear to justify; from the remarkable success which has there attended the efforts of the Board in the establishment of Christian missions; from the general progress of the people in civilization and the elevation of their moral and social condition; from the influence they exert, and are destined to exert, upon the character of our seamen; from their growing importance to our country, on account of the new territory occupied on the Pacific, which will so rapidly increase our intercourse with them; and from the remarkable fact, now anticipated, that in the course of the ensuing year, by means of the establishment of several lines of steam vessels, they will be brought within forty days of the city of New York.

It is worthy of note, as a favorable indication of the renovating power of the gospel, that the population, which has been gradually diminishing from the discovery of the Islands by Captain Cook, has during the past year exhibited a small increase.

Evidences are continually presented in the unsolicited testimony of distinguished individuals, officers of the navy, scientific travelers, commercial agents, and consular functionaries, (many of whom have confessed to earlier prejudices against this and other missions,) to the wonderful effects produced among the Islanders, by the establishment of the institutions of religion and the means of education among them.

The tokens of advancing civilization are many and palpable. Roads are built; bridges and aqueducts are constructed; a better style of dress and architecture prevails; substantial houses of worship are erected by the people; and schools, upon a well approved system, are sustained by the Government. This increase of the arts and the comforts of civilized life, as well as the spiritual blessings which God has dispensed by their instrumentality, is the result of the faithful and wise endeavors of the missionaries. It is but justice here to call attention to the death of Rev. William Richards, one of the earliest, most indefatigable, and most successful members of the mission. To his prudent, well advised, and earnest endeavors, and to his influence in the affairs of the Government, very much of the present happy and prosperous state of affairs is owing.

The committee would also draw attention to the increasing amount contributed by the Islanders themselves towards the support of their own missions, to the contributions made by them for the support of missions in other

places, and to the reasonable and confident belief that during the lifetime of some of the first missionaries who visited these then barbaric islands, pleasant signs will be visible of the reflex and reproductive influence of Christian missions.

The report of the committee on the Oregon Indians, Choctaws, and Cherokees, is as follows :

It becomes us humbly to recognize the hand of God, in the sad event which has occurred in the Oregon mission. This has been permitted, not to discourage us, but for the trial of our faith. There are important lessons to be learned from such dispensations of Providence. They are well adapted to make us feel more deeply our dependence on the arm of the mighty God of Jacob.

In the history of the efforts of this Board to christianize the Choctaws and Cherokees, we find much to awaken the liveliest gratitude to God. The Lord has done great things for us. If the gospel has not accomplished all for these people, in their civil and social relations, which the friends of the Redeemer among us could desire, very happy results have been secured. For twenty years past, the spirit of grace has been almost continually descending, especially upon the Choctaws. We find evidence of this, not only in the organization of churches, and frequent additions to them of hopeful converts, but also in the general advance made in the arts and comforts of civilized life. It is well worthy of notice how much these red men are doing to diffuse, through their nations, the blessings of education. It will be seen, by a reference to the report itself, that large sums of money are annually appropriated to this object.

We are debtors, very deeply, to the Indians of our country ; and we feel the need of wisdom from above, so to conduct our operations as to promote, in the highest degree, their temporal and eternal good.

#### CONTROL OF MISSIONARIES AND MISSION CHURCHES.

At the meeting of the Board held in Buffalo, 1847, the Prudential Committee were requested to submit a written report, at the next annual meeting, on the nature and extent of the control to be exercised over missionaries, and the responsibility of the Board for their instructions, as also for the character of the churches. This was presented to the Board accordingly, at an early stage of the meeting ; but as the members had not time to give the subject that considerate attention which its importance demanded, the final disposition of the same was postponed, after a single amendment had been adopted, to the next annual meeting, the Committee being authorized to print the report as amended, with such modifications as might seem desirable. This document, as thus amended and modified, is as follows :

The Board adopted the following Resolution at its last Annual Meeting, viz :—“ That the Prudential Committee be requested to present a written report, at the next annual meeting, on the nature and extent of the control which is to be exercised over the missionaries under the care of the Board ; and the moral responsibility of the Board for the nature of the teaching of the missionaries, and for the character of the churches.” The Prudential Committee have attended to this duty, and present the following Report.

It will be seen, that this call upon the Prudential Committee involves a discussion of the whole working of the system of Foreign Missions. We must determine the ecclesiastical standing and liberty of missionaries, and of the churches they gather among the heathen ; inquire whether ecclesiasti-

cal liberty be not as safe for missionaries abroad, as for pastors at home, and whether missionaries and pastors are not in fact controlled by similar means and influences; show in what manner missionaries are obtained, what are the nature and force of their voluntary engagements, what are the powers and responsibilities of the Board, and what is the actual extent of the claims of missionaries upon the Board and upon the churches. This will exhibit the working of the principle of voluntary association in missions, involving, as the main reliance, influences that bear directly on the reason, judgment and heart, and a brief mention must be made of the more important of these influences. The Prudential Committee will also be expected to show the adaptation of the constitution of the Board to its various trusts and duties. In respect to the native mission churches, the inquiry will arise, how far they ought to be independent of the jurisdiction of all bodies of men in this country; how they are to be trained to self-support and self-government; what expectations it is reasonable to cherish concerning them; and what are the responsibilities of the Board for the teaching of the missionaries, and for the character of the mission churches.

## I.

## THE MISSIONARIES.

## I. THE ECCLESIASTICAL LIBERTY BELONGING TO MISSIONARIES.

The Board affirmed at Brooklyn, in the year 1845, that "the missionaries acting under the commission of Christ, and with the instructions of the New Testament before them, are themselves at first, and subsequently in connection with the churches they have gathered, the rightful and exclusive judges of what constitutes adequate evidence of piety and fitness for church-fellowship in professed converts."

It was doubtless intended, by this declaration, to recognize the missionaries under the care of the Board as entitled to equal liberty, in all ecclesiastical matters, with ministers at home. They certainly are equally the ministers, messengers and ambassadors of Christ; they equally receive from him their call, commission, office and work. *As a body*, they sustain to the churches at home a relation equally as close as do the *body* of the pastors. The several Christian denominations acting through the Board have, in all practicable ways, given to the missionaries it has sent forth their countenance, sanction, and adoption. "These missionaries," says a standard work on the Constitution of the Congregational Churches, "may justly be considered as sent abroad by the churches, inasmuch as they are supported by their contributions, attended by their prayers, and protected by their constant solicitude. It is true that the immediate agents, in designing and arranging their departure, are Missionary Societies; but these Societies, when the subject is rightly considered, are only the agents and representatives of the churches."\* It should be added, that the missionaries are ordained to their office, as really as pastors, and by the direct representatives of the churches, and with the same formalities, and almost always with the knowledge that they are to be sent forth and directed by the Board. In this manner, the Board itself has been recognized by the churches and accredited as an Agent in the work of foreign missions; as it has been, also, by resolutions and other formal acts of General Associations, Synods, and General Assemblies, and by thousands of collections in aid of its funds made in the house of God on the Sabbath, and at other times and places, with the concurrence of pastors and churches.

The denial that a missionary is an office-bearer until a Christian church has invited him to take the oversight of it in the Lord, is made in utter forgetfulness, as it would seem, of the commission by which a preaching minis-

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\* Upham's Ratio Disciplina, p. 128.

try was originally instituted. The primary and pre-eminent design of that commission was to create the *missionary* office, and to perpetuate it till the gospel should have been preached to every creature.

It is not claimed for missionaries that they are Apostles, since they have not the "signs of an Apostle," and since the apostolical office was not successive and communicable to others. That office was extraordinary, in the range both of its objects and its powers, and the Apostles can have no proper successors. Missionaries are Evangelists. They do the work of Evangelists; and such they are, as Timothy and Titus were in the primitive missions, and as Eusebius says many were in the second century. "These," says that historian, "having merely laid the foundations of the faith, and ordained other pastors, committed to them the cultivation of the churches newly planted; while they themselves, supported by the grace and co-operation of God, proceeded to other countries and nations." The method of conducting missions has, indeed, been considerably modified by the altered condition of the world; rendering it possible to send forth a far greater number of missionaries than in ancient times, and to augment their value as instruments and to accelerate what may be called national conversions, by sending missionaries forth in the family state, and making their labor less itinerant and transitory than in early times; but the true relation of missionaries to the churches at home, and to the heathen world, appears to be that of Evangelists.

Considering the weakness and waywardness so generally found in men just emerging from heathenism, native pastors must, for a time, and in certain respects, be practically subordinate to the missionaries, by whom their churches were formed and through whom, it may be, they are themselves partially supported. This is true, also, of the mission churches; as will be explained in another part of this report. Should a practical parity, in all respects, be insisted on between the missionaries and the native pastors, in the early periods when every thing is in a forming state, it is not seen how the native ministry can be trained to system and order, and enabled to stand alone, or even to stand at all. As with ungoverned children, self-sufficiency, impatience of restraint, jealousy, and other hurtful passions will be developed. The native pastors themselves are, for a season, but 'babes in Christ,' children in experience, knowledge and character. And hence missionaries, who entertain the idea that ordination must have the effect to place the native pastors at once on a perfect equality with themselves, are often backward in intrusting the responsibilities of the pastoral office to natives. They fear, and justly, the effects of this sudden comparative exaltation; especially when aggravated by ordination formalities multiplied and magnified beyond the scriptural precedents; involving a convocation of ministers and people, an ordination sermon, a formal charge, perhaps a right-hand of fellowship, and possibly an address setting forth the importance of the occasion, in place of the simple laying on of hands and prayer, as in the apostolical ordinations. All this may be well in old Christian communities; but whatever advantages it is supposed to have among the heathen, these are thought to be overbalanced by its tendency to inflame the self-conceit and ambition remaining in the heart of the heathen convert, however carefully he may have been educated in the doctrines and duties of Christianity. We scarcely need any great amount of experience, indeed, when our thoughts are once turned to the subject, to see that there is wisdom in the apostolical view of the pastoral office in mission churches, and in their mode of bringing forward a native ministry and training it for independent action.

It must be obvious, that the view just taken of this subject involves no danger to the future parity of the native ministry, considered in their relations to each other; for, in the nature of things, the missionary office is scarcely more successive and communicable to the native pastors, than was the apostolical office to evangelists.

The point specially insisted on is this,—that ministers of the gospel lose none of their ecclesiastical standing and liberty by engaging in the work of foreign missions. No plea for abridging their ecclesiastical liberties can be founded on the fact of their support coming from the churches at home; because the obligation of the churches to support missionaries rests on precisely the same basis with the obligation of missionaries to become such. Both the service and the support are to be rendered as a duty owed to Christ. The one is no more voluntary, no more optional, no more a work of superelevation, than the other. Missionaries are no more objects of charity, or beneficiaries, than are pastors at home. Their labors as truly entitle them to a support from some quarter. When the reality of the missionary's call from the Head of the Church to go on a mission has been settled by competent and acknowledged testimony, an obligation arises and exists *somewhere* to send him forth and support him. And after he has gone into the field, he can no more properly be *starved* out of his appropriate liberty by those to whom he looks for support, than he can be *legislated* out of it by those who direct his labors. Nor do missionaries become, in any servile sense, the servants of those who support them; they are not their hired-servants, but their fellow-servants. Christ is their common spiritual Head, and he sends his missionaries forth a free ministry. And the Board seeks to accommodate itself to this principle in Christ's kingdom. "With great care, it seeks out competent men as missionaries and worthy of confidence; and then sends them out under the broad commission of the great Head of the Church, to preach the gospel to every creature, themselves free, to propagate a free Christianity in the field of their labors. With a scrupulous regard for the rights of the missionaries in this particular, it places them among the perishing heathen, to gather as many as possible into the fold of Christ, and there leaves them, in the free and untrammelled exercise of their own judgment, under a due sense of accountability to Christ, to decide on the spot, in each particular case as it occurs, what is sufficient evidence of genuine conversion, and what is the proper and sufficient ground for the admission of the heathen convert to the privileges of the Christian Church."\*

When the Committee come to treat of the checks and influences under which missionaries operate, it will be seen that this degree of liberty is compatible with as perfect a responsibility, as is attainable in the present state of human nature and of the world. But it is important to remark here, that this responsibility can never be perfectly enforced, except by guarding the religious liberties of missionaries with the most scrupulous care. Men must be free, and must feel that they are free, in order to rise to the full capacity and dignity of moral agents, and be subjected to the full control of law, reason, and the moral sense. And, of all gospel ministers, the missionary among the heathen most needs to have his mind and spirit erect, and to feel that all good men are his brethren. This is necessary to the unity, peace, order and efficiency of every mission. The law of liberty is an all-pervading law in Christ's kingdom.

## 2. HOW THE RESPONSIBILITY OF MISSIONARIES IS SECURED.

So far as the Committee can rely on the experience of more than thirty years, they regard it as not less safe to concede ecclesiastical liberty to missionaries, than to pastors. And how eminently safe it has been at home, the last two centuries can testify. In each of the denominations of Christians represented in this Board, the understanding, conscience, and heart of ministers is supposed to operate with equal freedom in the performance of their spiritual duties; and it is the prevalent belief, in each of these denominations, that this liberty could not be advantageously diminished.

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\* Prof. William Smyth, of Bowdoin College.

What the Prudential Committee are to show is this:—*That foreign missionaries are subjected to similar controlling influences with pastors at home.* These influences are exerted in the selection of missionaries; in their voluntary engagements; in the terms of their pecuniary support; in their mutual watchfulness over each other; and in the direct influence of truth upon their minds and hearts.

1. Missionaries are, in an important sense, selected for the work, and it thus comes to pass that they have, as a body, a trust-worthy character.

The Board does not, indeed, extend a "call" to them, as churches do to those whom they would have for their pastors. This has sometimes been recommended, as preferable to the course now pursued. But few missionaries would be obtained in this way. The missionary spirit has not yet strong hold enough upon the churches, or upon the colleges and theological seminaries, for the adoption of such a plan. Were the responsibility to be thus taken from students and candidates for the ministry, and assumed by missionary institutions, the young men in our theological schools would seldom be found in a state of mind or in circumstances to give an affirmative answer to a "call," by the time their characters and qualifications should have been sufficiently developed to warrant one. It is found to be better to lay the case before all, and leave the result to the providence and grace of God. Consecration to the foreign missionary work for life involves a somewhat peculiar experience of its own; and the earlier and more thoroughly that experience is wrought in the soul, the better is the prospect of continuance and usefulness in the work of missions.

The Committee have been accustomed, generally, to wait for written offers from the candidates to go as missionaries under the direction of the Board. These are usually made some time before the theological course of studies is completed, and are commonly preceded by personal conferences or an informal correspondence with the Secretaries. The offer is accompanied by testimonials from pastors, instructors in colleges and seminaries, and others. If the testimony be decisive and satisfactory, the individual is invited to visit the Missionary House in Boston. This arrangement is found useful and satisfactory to all parties. There is now, if there has not been before, a free conference with him as to his religious principles and experience, his social relations, his motives in choosing the missionary work, his adaptations and preferences with respect to a field of labor, and whatever else is important in determining the question of his appointment and designation. Should it now appear to be the candidate's duty not to engage in a foreign mission, it is generally easy to convince him of the fact, and his case does not proceed to any formal action on the part of the Committee. Where the duty to go is clear, an appointment follows. The candidate next seeks ordination, at his discretion, from some ecclesiastical body; which body subjects him to as thorough an examination, as if he were to settle as a pastor. He is not taken on trust from the Board, but his call to the missionary work is brought under a renewed investigation.

It is believed that the missionaries laboring in connection with this Board are equal, as to ministerial qualifications and character, to the body of pastors in either denomination represented in the Board, in any one of the States of the Union; and this fact is evidently one of great importance, in an inquiry as to the possibility of exerting a reasonable control over their proceedings.

2. Missionaries come voluntarily under similar engagements with pastors at home.

The pastor's engagements are made to his church and people, to the body that ordains him, and, through that body, to the churches; in addition to his solemn and well-understood vows to his Lord and Master. The missionary's engagements are to the Board, acting in the way of a general superintendence over his proceedings as a missionary, and to the ordaining body, and,

through those bodies, to the community from which he is to derive his support; and he also makes explicit vows to his divine Master.

The missionary engages, on accepting his appointment, to conform to the rules and regulations of the Board, the nature of which he is supposed distinctly to understand. He thus pledges himself, among other things, to be governed by the majority of votes in his mission, in regard to all questions that arise in their proceedings; the proceedings being subject to the revision of the Prudential Committee. He comes, moreover, under certain other distinct and well-understood pledges:—(1.) As to his *manner of life*; which is to be one of exemplary piety and devotion to his work. (2.) As to his *teaching*; which must be conformed to the evangelical doctrines generally received by the churches, and set forth in their well-known Confessions of Faith. And (3.) as to *ecclesiastical usages*; to which he must conform substantially as they prevail among the churches operating through the Board. He must hold to a parity among the clerical brethren of his mission. He must hold to the validity of infant baptism. He must admit only such to the Lord's Supper, as give credible evidence of faith in Christ. So far as his relation to the Board and his standing in the mission are concerned, he is of course not pledged to conform his proceedings to any other book of discipline than the New Testament.

3. The missionary's claim for continued support, like that of the pastor, depends upon his fulfilling his engagements.

Unless faithful to these engagements, the missionary cannot claim a continuance of his support. And the Board not only may, but it must insist on his performance of them. It is bound to know, that the missionary preaches the gospel and administers the ordinances according to his expressed and implied pledges; which of course he must do, or retire from his connection.

The responsibilities and powers of the Board, in this aspect of the case, are easily defined. While it cannot depose a missionary from the ministry, nor silence him as a preacher, nor cut him off from the church, it can dissolve what it formed, namely, his connection with itself and with the mission. While the Board may not establish new principles in matters purely ecclesiastical, it may enforce the observance of such as are generally acknowledged by the churches, and were understood to be acknowledged by the missionaries when sent to their fields. While the Board may not require that baptism shall always be performed by sprinkling, nor forbid that the Lord's Supper shall be administered to converts after they have given what the missionaries believe to be credible and satisfactory evidence of piety; it may require, (for such are the established and acknowledged usages,) that he receive none into the church, except such as are believed to be truly pious persons; that he baptize in the name of the Father, the Son, and the Holy Ghost; and that he do not refuse baptism to the infant children of the church.

Where the opinions of the great body of its patrons are divided in regard to the *facts* of Scripture, the Board may not undertake to decide, positively, as to the nature of those facts, with a view to binding the conduct of its missionaries. Such a fact, at present, is the admission of slave-holders into the apostolical churches. The Board may not undertake to decide, that this class of persons was certainly admitted to church-membership by the Apostles, nor that they were excluded, in such a way as to have the effect on the missionaries of a statute, injunction, or Scripture doctrine, in respect to the admission of such persons into churches now to be gathered in heathen nations where slavery is found. The Board, the Prudential Committee, and the Secretaries may have their opinions on this subject, as well as on all others, and (as will be stated more fully hereafter) may freely express those opinions in their correspondence with the missionaries, and ought to do so, if they see occasion, with such reasonings, persuasions and remonstrances, as they may think proper. But they cannot properly go farther. Nor can the Board as-

sume, as the basis of any of its proceedings, or imply in any manner, that the apostolical usages are not the wisest and best for all modern missionaries to follow, who are similarly situated with the Apostles. Nor can it do any thing in direct and manifest contrariety to the great Protestant maxim, on which our own religious liberties depend, that *the Scriptures are the ONLY and the SUFFICIENT rule of faith and practice.*

On the other hand, if it was an usage of the Apostles to give definite and positive instructions to the holders of slaves as to their treatment of them—instructions which had a tendency to do away the institution—and if such instructions are found in their Epistles, then modern missionaries may be expected to conform to that usage, and to give the same instructions in like circumstances; though the time and manner of doing this must be referred, in great measure, to their own discretion, as with ministers at home, in respect to the direct inculcation of specific duties. The successful inculcation of such duties presupposes a certain amount of doctrinal knowledge in those who are to be operated upon, as well as of moral susceptibility, and also a due adaptation in the instructions to time, place, and circumstances.

But while the Board may require that the missionaries under its care instruct all classes of men after the manner of the Apostles, it is not at liberty to restrict the missionaries to the identical instructions given by the Apostles; because there is no good reason to suppose, that all the instructions are recorded in the New Testament, which the Apostles were accustomed to give. Missionaries may go farther, if their convictions of duty require it, and may apply what they regard as the obvious and generally conceded principles of the gospel to the case. They have the same liberty, in their preaching, with ministers of the gospel elsewhere. They may instruct their converts, among other things, on the Christian duty of fully conceding the right of marriage to the slaves; of not holding them as property; of sacredly respecting the relation between husbands and wives, and between parents and children; and of securing to all the right of worshiping God, and of reading his holy word. And the Committee have no hesitation in urging the duty of such instruction upon their brethren among the heathen; with the plain inculcation, in the prosecution of their ministry, of whatever obligation grows out of the fundamental law of love, as given by the Lord Jesus Christ, "Whatsoever ye would that men should do to you, do ye even so to them;"—it being understood that the missionaries are to have the liberty of exercising their discretion as to time and manner.

Nor have the Committee any hesitancy in saying that, since the gospel was so preached by the Apostles as ultimately to root out the most extensive and terrible system of slavery the world has ever seen, so ought missionaries now, in times and ways within the range of their own discretion, so to hold up the doctrines, duties and spirit of the gospel, that it shall have the same beneficent tendency on the social condition of the heathen.

A writer of unquestioned opposition to slavery, to whose discriminating pen the Board is indebted, has justly remarked, that it would seem to be within the discretion of a missionary in a slave-holding community, whether he will attack slavery directly, and by name, or "whether he will strike at some one or more of the things which enter essentially into it, and the wrong of which can, in the actual circumstances of that community, be set home with convincing power upon the conscience of the slaveholder." \*

Slavery is, indeed, at variance with the principles of the Christian religion, and must disappear in any community, in proportion as the gospel gains upon the understandings and the hearts of men. But the Board and its missionaries are restricted to moral means, and these must have time and opportunity to exert their appropriate influence. Missionaries should be employed who *deserve* confidence, and then confidence should be reposed in them; nor

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\* Prof. Smyth.



should results be required, which are beyond the power of their labors to produce. Many things which, at first, it might seem desirable for the Board to do, are found, on a nearer view, to lie entirely beyond its jurisdiction; so that to attempt them would be useless, nay, a ruinous usurpation. Nor is the Board at liberty to withdraw its confidence from missionaries, because of such differences of opinion among them, as are generally found and freely tolerated in presbyteries, councils, associations, and other bodies here at home.

Polygamy stands on a somewhat different footing from that of Slavery. Little difficulty is apprehended from it in gathering native churches. The evidence that polygamists were admitted into the church by the Apostles, is extensively and increasingly regarded as inconclusive, by the patrons of the Board. We nowhere find instructions given in the New Testament to persons holding this relation. Nor is there evidence of the practice having existed in any of the churches subsequent to the apostolical age. The Committee believe, that no positive action by the Board in relation to this subject is needed, or expedient. Unsustained as the practice is by any certain precedents in the apostolical churches, and unauthorized by a single inspired injunction, the native convert will rarely be able to prove the reality of his piety, should he persist in clinging to it, or refuse to provide for the education of his children, or for the support of their mothers, (when they need such provision,) if he may not be permitted to regard the mothers as his wives.

Should the missionary violate his compact in respect to the character or amount of his preaching and teaching; or in respect to the administration of the ordinances of the gospel; or by refusing to conform to the resolutions of his mission, or of the Prudential Committee, or of the Board, or in any other manner; the Prudential Committee, on being certified of the fact, is in duty bound to consider and act on the bearing this ought to have on his relations to the Board, and his claim for a continued support.

This claim for support, so far as it applies to the Board, is understood to be only for an equitable proportion of the sum-total of funds actually placed at the disposal of the Board, for the expenses of the year. The Board can divide only what it receives. The missionary goes forth trusting in God that there will always be enough for his wants. He cheerfully incurs the risk, whatever it may be, and which past experience of God's goodness shows to be small. And he does this the more cheerfully, because his work is so eminently a work of faith. Mere pledges for his support from churches and ecclesiastical bodies, are too delusive to be depended on. It is only to a small extent that pledges can be obtained from individual Christians, and even the precise import and obligation of these are apt to be forgotten by those who give them. Nor are the formal pledges of support given to the Board worth any thing, except so far as they represent the deep-seated missionary principles and sentiments of the Christian community. There is, indeed, no firm footing for the missionary, except in the promises of his Lord and Master. Faith in Christ is the basis of his enterprise. It is so in respect to himself, his children, his work, and the desired results of all his sacrifices and labors,—pre-eminently so, compared with that of the pastor at home. And herein lies the special dignity of his calling. He goes on his mission in the discharge of his own personal duty, because he believes his Lord and Savior requires him to go as his servant and ambassador. If he have a proper view of his mission, he would regard it as lowering the work immeasurably, to bring in the churches, or the Board, as *principals*; as any thing else, indeed, than mere *voluntary helpers*, selected and chosen by himself to carry out the benevolent purpose of his own independent self-consecration. The idea that a mission is a contract between the churches and the missionary in any such sense, that he may cease to perform missionary labor, and claim a pension, (as the servants of the East India Company do,) after a certain number of years, and while he is yet able to labor—

should it ever become an effective element in the reasoning of missionaries—would prove destructive to the faith and vitality of the enterprise. If this idea has sometimes been advanced by missionaries, it has been when reasoning under the pressure of parental solicitude, and in great part on the assumption that the work of publishing the gospel was committed by Christ to the church as a society, or corporate body, to act as a principal in the matter; and as such, in the discharge of its own pre-eminent duty, to send forth and support preachers in all the world; whereas the command was given to individual disciples, before an organized Christian church existed, and whatever use was made of social organizations during the apostolical age, the work was always regarded as the discharge of an individual and personal obligation. It is not less an individual and personal duty now, than it was then. The enlisting in the missionary enterprise is wholly voluntary, as well on the part of the missionary who goes abroad, as on the part of his fellow-christian who remains at home. They are co-workers and mutual helpers; and the co-operation of the donor may be as essential to the prosecution of the work, as the labors of the missionary. On the part of all concerned, the consecration, whether of person or property, must be a voluntary offering by individual subjects of Christ's kingdom. Churches, in their organized capacity, have no authority to prescribe to any one of their members what he must do; but each must decide for himself, as the result of his own consciousness of duty and privilege, what he ought to do, and to what part of the work he should devote himself. It is a question of individual responsibility. "As we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another;" and whatever any one does, he is to feel that it is in the discharge of his own prescribed duty. Christians at home will no more feel that they are really indebted to the missionary, than that the missionary is indebted to them. They will no more feel, that the missionary is doing their work, by going on a mission, than that they are doing his, by giving to support him. Each will regard himself as a fellow-servant of a common Master, engaged in a common service, and performing just that part of the work, which the Master has assigned to him. This view of the subject is doubtless the correct one, and the only one that will comport with the successful prosecution of missions, for a prolonged period of time, and on an extended scale. It is necessary for all parties to feel, *that they are discharging only their own personal obligations, that they are performing only their own appropriate work.*

The system, as it has been described, is found to work easily and well. The missionary is as free, in every sense, as the pastor. One is no more really held accountable for the manner of expending his salary, than is the other. One can no more absent himself from his field of labor and his work, without the concurrence of the body that furnishes the means of his support, than the other. The pastor can no more travel at the expense of his people, whether for health or business, without their consent, than the missionary can do so at the expense of the Board, without the consent of the Committee, or, in certain specified cases, of his mission. The greatest embarrassments experienced in the working of the system, are when the Committee are constrained to interpose their action in order to relieve a mission from the influence of one of its own members, and where the questions at issue relate to points in missionary practice and expediency, with which the community at home have not yet had opportunity to become fully conversant; or to mere matters of fact dependent on testimony, and requiring to be heard on both sides;—giving advantage to a disaffected missionary, should he choose to address himself to the popular mind. In a case of immorality, if it be flagrant, the compact may be annulled; and every one is ready to appreciate the reason. So if the missionary, however conscientiously, break fellowship with his brethren, and deny their baptism, or their ordination, his right to

continue in the mission would cease;—it being a well-ascertained fact, that such opinions, in addition to violating the understood engagements, usually prove destructive to the harmony of a mission, when embraced by any of its members. The same is true if there be error in respect to important doctrines of the gospel. It is not the mere doctrinal errors that are to be considered, but their distracting, disastrous effect on the happiness and efficiency of the mission. There is no need of making out formal charges to prove a case of heresy by a formal trial, as an ecclesiastical body would do. The question assumes a plain business form,—whether there is an actual departure from the basis, on which the missionary appointment was made, and what effect it has exerted on the peace and usefulness of the mission, and on the operations of the Board.

That the action of the Prudential Committee, dissolving the connection of a missionary with his mission and the Board, is not of the nature of an *ecclesiastical* proceeding, technically speaking, is evident from the fact that it leaves his ecclesiastical relations undisturbed. His regular standing, both as a minister of the gospel and a member of the church, is not directly affected. As his appointment to the mission did not destroy his relations to his association or presbytery, so neither does his dismissal. The Committee of course leave the ecclesiastical relations of the case for the ecclesiastical body (if it choose to consider them) with which the missionary may happen, at the time, to be connected.

It will often be found, where difficulties between a returned missionary and the Committee come out to the view of the community, that the original difficulty was not between the missionary and the Committee, but between the missionary and his brethren of the mission; and that the Committee interfered and assumed responsibility in the matter only when it became necessary, in order to relieve the mission from distracting and paralyzing divisions. The Board has had as few unpleasant relations to its missionaries, it is believed, in proportion to the number of persons, as any other missionary society in the new or old world.

It should be stated, that the missionary has his safe-guards, as well as the pastor. The latter is not dismissed from his people without the intervention of a council or presbytery. Such a direct ecclesiastical intervention is manifestly impossible, as the case stands between the missionary and his directors. But the Committee do not see that the case would be otherwise, were the Board elected by an ecclesiastical body, a General Assembly, for instance. As it is, the missionary has the right of appeal from the Prudential Committee to the large body of ministers and laymen composing the Board. If the question between him and the Board relate merely to Christian doctrine, or to alleged immoralities, and has sufficient importance to awaken the interest of an ecclesiastical body, he can obtain an opinion on his proper Christian or ministerial standing from his presbytery or classis, or from a council, and have the benefit of such a result. With this right the Committee have never attempted to interfere.

Enough has been said to show, that whatever of salutary influence there is in the connection between a pastor's faithful performance of his engagements and the continuance of his support from his people, there is no less with the missionary.

But the grand reliance for the proper conduct of missionaries, is

4. On their mutual watchfulness over each other, and the direct influence of truth on their minds and hearts.

As soon as a mission contains three or more missionaries, it is expected to organize itself as a self-governing community, under the laws, regulations, and general superintendence of the Board. Mutual watchfulness thus becomes the official duty of each member. It is also in a high sense the interest of each one to exercise a fraternal watchfulness over his brethren, in order to the safety and success of the enterprise in which the common

welfare and happiness are embarked. And as brethren in Christ, as members of his church, and as jointly and severally his ambassadors to the heathen,—by the force of each of these relations they are impelled to the same duty. Nor have the several missions under the care of the Board been a whit behind the ecclesiastical organizations of their native land in mutual and faithful watchfulness.

The influence of truth on the reason, judgment, and heart of missionaries, is mainly through the intercourse kept up with the Christian world, and especially with their native land, and through their reading and studies, and the reacting effect of the faithful discharge of their missionary duties.

The interest which missionaries feel in their native land is not diminished by distance. Their home for Christ's sake, the home of their duty, is among the heathen, and grace makes them more than willing to live and die there. But nature has another home, dear to memory and ever interesting to thought and feeling, and with this they keep up an active correspondence during life. It is striking to observe the number of letters passing between missionaries and their friends. The effect of this correspondence must be great in cherishing the social feelings, and especially in preserving the desire for a good name in their native land. This effect is increased by the reading of religious and other newspapers, and of magazines and books, that are continually going to the missions, and causing the public opinion at home, on all subjects, to bear directly on missionaries, as it does on pastors. The Committee have long deemed it wise to pursue a liberal policy with respect to these matters, since well-informed, active and growing minds, yield most readily to wholesome rules and decisions, and to reason and common sense.

The correspondence of the executive officers of the Board with particular missions is more or less extended, at different times, according to circumstances. The free use of reasoning has always been awarded to them on all subjects, upon which they believe it would be useful to correspond with their brethren in the missions. No points are so much in dispute, but the Secretaries feel themselves at liberty to advert freely to them,—always being subject of course to have their correspondence revised at pleasure by the Committee, or by the Board. They may write upon caste, polygamy, slavery, creeds, preaching, education, the use of the press, modes of worship, evidence of piety, the Christian life, and numberless other kindred subjects. And they may give all the weight they can to their arguments, by bringing the experience of other missions, and what they know of the state of the public mind at home, to bear on the questions at issue. The religious newspapers and other periodicals furnish the means of performing this latter service in respect to all subjects that interest and excite the community. It is believed to be the duty of the Secretaries, acting under the direction of the Committee, to see that the missions are well furnished with the lights of truth. The Committee have had ample evidence of the value of this method of control. No class of ministers being more select than that which is engaged in the foreign missions, on none does correct reasoning, and especially that which is founded on the word of God, have more influence. In general, nothing more is needed, in the actual relations and responsibilities of missionaries, to control the opinions and operations of a mission, than good scriptural arguments. And in all cases affecting the conscience, the less there is of an appearance of authority, the better the result.

Libraries are connected with the several missions, some of which are large and valuable; the *material* for labor, in all the departments, is abundantly supplied; and the missionary, in common with the pastor, has his peculiar inducements to study, and to cultivate his mind and heart, growing out of the exigencies of his position. And the more devoted, laborious, and faithful he is in his work, the less need does he commonly stand in of influence and direction from without. Truth, conscience, a sense of duty, regard

for unity and peace, deference to public opinion, and concern for God's glory and the good of mankind,—things such as these (not without some thought, it may be, of engagements to the Board and its patrons, and of the inconveniences resulting from their violation,) have rarely failed to be sufficient, with the divine blessing, to secure order and efficiency in the working of Christian missions in foreign lands. In other words, it is the blessing of God on the free and vigorous working of the voluntary principle in missions, based on Christian piety and intelligence.

The Committee believe it would be found, on a careful examination of the history of missions, that no method of controlling missionaries differing substantially from the one described in this report, has ever been effectual. Protestant missions, especially, and most of all from this country, can in no other way be long kept in existence.

Should it be supposed, that the great distance of the missions from the community which supports them, must weaken the controlling influence, two things are to be considered:—(1.) The public attention is more generally and intently fixed on the conduct of the missionaries, than it is upon that of ministers any where at home. (2.) There is no greater probability that all the members of one of the larger missions will go wrong together, or will countenance one of their own number in so doing, than that there will be similar wrong doing in almost any body of ministers, of equal numbers, which can be named in our own country. For they are as intelligent, as pious, have as much principle and sense of character, and as much desire to please God and do good; and they know that they are watched by Christians over the world.

It is due to the patrons of the Board, who may entertain doubts whether its constitution is well adapted to secure the safest and most efficient prosecution of missions among the heathen, to advert briefly to the subject; indeed, the discussion would not otherwise be complete.

The Prudential Committee have not been able to see that the Board would increase its working power, by any considerable changes in its constitution. So far, indeed, as the greater part of New England is concerned, there does not seem to be a possibility of forming what is called an Ecclesiastical Board, unless the relations of the Congregational churches to each other are first essentially modified. And were such a Board to be created, it would no more possess authority to perform purely ecclesiastical acts, than has the present Board. The Committee presume that it would not be wise to attempt a change in the present organization, until the details of the change are clearly proposed and understood, and well considered; nor until there is good reason to believe the new or modified organization would work better than the present; that it will command more confidence at home among the churches, and more abroad with the missionaries; and that it will secure the confidence which the present Board has gained in the mercantile world. Our fathers were providentially led to adopt the existing form of organization for conducting foreign missions, as best adapted to their day; and when the existing form is found not to answer the purpose, their children will doubtless change it. It was instituted solely for the spread of the gospel among the heathen, and in times favorable for taking an unbiassed view of the subject; and hitherto it has actually worked better than any of its founders ventured to expect. It has, indeed, signally enjoyed the blessing of God. The attendance and interest at its annual meetings, the responses to its appeals for funds, the number and character of the men who go as its missionaries, the success of its missions, and the standing it is permitted to hold in the estimation of Christians generally,—place it on a footing with other kindred institutions, whether voluntary or ecclesiastical. Nor does it appear to have less hold than other societies on the confidence, affection, and conduct of its missionaries, nor upon the community to which it looks for support. Those who suppose that the leading motive with the community to contribute funds for the support of a system of missions, is in the *origin* of a

missionary society, or in the *form of its constitution*, fall into an error. It is rather in the number and importance of the missions; in the tokens of God's presence in those missions; in the evidence of judgment, faithfulness, and energy in the administration. The essential thing doubtless is, that the contributors have the means of obtaining satisfactory evidence that their money is well employed. This they have in respect to the Board. Its one hundred and eighty Corporate Members, and its five or six thousand Honorary Members, invariably secure for it an annual meeting, (continuing three days,) that forms a *representation* of the individuals and of the Christian community supporting its operations, as real, active, and extensive, as any other benevolent society has in this country, or in the world. There is at that meeting a representation from most parts of the community; and the greater portion, if not the whole of those present, take an intelligent and lively interest in the enterprise. It would seem to be scarcely possible, in the present state of the churches, that the interests of a system of missions should be more perfectly represented, or be surrounded with more effectual safeguards.

The Honorary Members have the same right with the Corporate Members of calling up subjects for inquiry at the meetings, of proposing resolutions, of acting on committees, of declaring their opinions, and of exerting every kind of moral influence; and there was never an important subject before the annual meeting for discussion, when the prevailing opinion of the meeting was not certainly known. The right of voting is, indeed, restricted by the Charter to members elected by ballot; and the value of the charter, in a financial point of view, forbids its being unnecessarily relinquished, or set aside. These voting members are the trustees for the funds; and by accepting the trust, they come individually under special obligation with regard to the disposal of the funds, the preservation of the credit of the institution, and the general working of the system. They are specially bound to attend the annual meetings. Whatever theoretical importance (and it is not to be undervalued) is attached to an extension of the privilege of voting, the Committee believe that, from the beginning, it would not have altered a single result of any importance in the proceedings of the Board. And greatly must the religious state of our churches be changed for the worse, before there can be any real danger in the present organization.

The Board is to be viewed as an AGENCY, acting for such as choose to employ it. It does not profess to be, and it is not, a distinct power with separate interests from the churches; nor are its agents sent into parishes as a substitute for the pastor, or as a co-ordinate power, to advocate a distinct and independent interest, in which the pastor and people have no concern; but, for the time being, they are mere auxiliaries to the pastors—the *agents of the pastors*—the pastors being the responsible persons. When the present organization is no longer deserving of confidence, it will soon die as a thing of course. So far as the Board is an active and influential body, it is a mere creature of the public mind. It must go along with the permanent majority. It has no authority. It cannot, except by an abuse of terms, be said to levy taxes. It taxes no one. It can only state the command of Christ, the necessities of the heathen, the facilities for doing the work of missions, its own plans and operations, and God's blessing upon them; and argue, exhort and plead. Men give or not, just as they please; and it is best that it should be so.

The corrective power, in respect to the undue multiplication and irregular working of voluntary associations, lies with the pastors and churches. It is for them, individually, to decide what objects shall and what shall not have access to their pulpits by means of agents. Here lies the only corrective power—where it ought to lie—in the primary associations and assemblies of the Christian Church; and here there is such a power, easily applied, and, if applied, adequate to the emergency.

## II.

## THE MISSION CHURCHES.

## I. THE LIBERTY BELONGING TO MISSION CHURCHES.

The Mission Churches in foreign lands, connected with the missions under the care of the Board, do not come properly under the jurisdiction of any body of men in this country. This is true of course so far as the Board is concerned, since that is not a body having ecclesiastical authority; and it is believed to be equally true in respect to all ecclesiastical bodies. The influence exerted upon the mission churches by the ecclesiastical bodies of this country, must be through the missionaries. We can claim no jurisdiction over them because we planted them.

The great object of foreign missions is to persuade men to be reconciled to God, as their rightful and only Sovereign; and the organization of churches is as really a means to this great end, as the preaching of the gospel, or the printing of the Holy Scriptures. When the time comes for organizing native converts into churches, the missionaries, acting in behalf of these children in knowledge and in the power of self-organization and government, cannot properly be restrained, by foreign interference, from conforming the organization to what *they* regard as the apostolical usage in similar cases;—having respect, of course, to those necessary limitations already mentioned, to which they have voluntarily subjected themselves for the maintenance of their social existence as missions, and for securing a regular and competent support from the Christian community at home. (See pp. 66, 67.) The result may be a much simpler organization for the mission churches, than is found in lands that have long sat under the light and influences of the gospel. Indeed, experience has clearly shown, that it is not well to attempt the transfer of the religious denominations of Christendom, full-grown and with all their peculiarities, into heathen lands; at least, until the new-born churches shall have had time to acquire a good degree of discriminative and self-governing power. The experience acquired in lands long Christian partially fails us when we go into heathen countries. We need to gain a new experience, and to revise many of our principles and usages; and for this purpose to go prayerfully to the New Testament.

The religious liberty which we ourselves enjoy, is equally the birthright of Christian converts in every part of the heathen world, on coming into the spiritual kingdom of Jesus Christ, which they may claim as soon as they are prepared for it; just as American freedom is the birthright of our own children. The right of our children is not infringed by that dependence and control which they need during their infancy and childhood. It is even their right to claim, that the parent *shall* thus act for them in the early stages of their existence. But the wise parent will always form the principles and habits of his child with reference to the time when the right of self-control must be fully exercised and yielded. In like manner the missionary must needs give form, at the outset, to the constitution and habits of the mission churches; and for a time he must virtually govern them. But he will do this with a constant regard to the coming period, when those churches must and will act independently. He will train them, as the Apostles evidently trained the churches under their care, so that they may be early freed from the necessity of missionary supervision. In the infancy of the Christian community that is placed under his care, he will act on such scriptural principles and usages as he deems best fitted to make the most of every individual member of the church. And this he will do at any amount of personal inconvenience to himself; remembering that the power of carrying burdens is acquired by practice, and that native converts can be inured to responsibilities only by having responsibilities placed upon them, and by a conviction that they are trusted. At the risk of multiplying his most painful cares and disappointments, he will also aim to provide a native pastor for each

church, just as early as he can in the period of his own missionary supervision, that the spiritual machinery may be homogeneous and complete in all its parts, and may the sooner be made to work without foreign aid. In no other way, indeed, can he secure the grand result for which he labors—the development of the self-sustaining, self-governing power in the native Christian community.

Nor may we expect or require of the mission churches, as the condition of giving them the gospel and its institutions, that they shall always think, judge, and act just as we do. We ought cheerfully to abide the consequences of the full assertion of our principles; and have patience, and bear long, and not give over, till it is evident that our moral means are exhausted, and that our enterprise has failed.

The necessity for long-suffering forbearance with churches gathered from among the heathen, will be the more obvious, if we consider three things.

One is thus stated in the Cambridge Platform.\* “The weakest measure of faith is to be accepted in those that desire to be admitted into the church; because weak Christians, if sincere, have the substance of that faith, repentance and holiness, which is required in church members, and such have the most need of ordinances for their confirmation and growth in grace. The Lord Jesus would not quench the smoking flax, nor break the bruised reed, but gathers the lambs in his arms and carries them in his bosom.” None will question, that the liberty of mission churches, with respect to the admission of members, goes to this extent. Of all churches, those gathered among the heathen have most reason for asserting this freedom, since nowhere are the lambs of the flock so much exposed while out of the fold, and nowhere, comparatively speaking, are they so many.

Another thing is this. There are not several churches existing in one place, as in most of our towns, formed to a great extent on the principle of elective affinity. *All* who give credible evidence of Christian character, must come into one and the same church, or be excluded altogether from church-membership, and the ordinances of the gospel.

Again, we should consider the extreme moral and social degradation of all heathen communities, in which mission churches are gathered. Read the first chapter of the Epistle to the Romans. Read the journals of modern missionaries. Consider the decline of mind among the masses of the people, under the long reign of paganism; the paralysis of the moral sense and conscience; the grossness of habits, physical and mental, in speech and action, in domestic life and all social intercourse. Consider the absence of almost all those ideas which lie at the foundation of moral elevation in character; the absence of words, even, to serve as pure vehicles of holy thought and sentiment; the absence of a correct public opinion on all things appertaining to manners and morals; and the constant and all-pervading presence of polluting, degrading, soul-destroying temptations.

Causes such as these had their effects in the churches gathered by the Apostle Paul, as we see in his Epistles. When the Apostle directed his attention, for instance, to the church at Corinth, on which he had bestowed so great an amount of labor, he found occasion to lament the many who were carried away by false teachers, the disorder of their worship, their irregularities at the Lord's Supper, their neglect to discipline immoral members, their division into parties, their spirit of litigation, their debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults. And how soon were a portion of the Galatians seduced from the gospel, and from their loyalty to the truth, and turned again to their old bondage unto weak and beggarly elements, observing days, and months, and times, and years; so that the Apostle confesses his fears that he had labored in vain among them. He thinks it needful to exhort the Ephesian church to put away lying, and to

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\* Ch. XII., § 3.



exhort those who had been dishonest before their conversion to steal no more, and those who had been avaricious and impure to have nothing more to do with fornication and covetousness. Four years after he had addressed his Epistle to the Ephesians, he informs Timothy that all his helpers in Lesser Asia were turned away from him, and even two who had attained to some distinction. Before the date of his Epistle, he evidently had not full confidence in some of the native pastors in that province, as appears from his address to them at Miletus. While at Rome, he writes that some in that city preached Christ of envy and strife, supposing to add affliction to his bonds; and at his first arraignment before Cæsar, not a member of that church had the moral courage to stand by him. Writing to the Philippians, he declares his belief that many church members were enemies of the cross of Christ, whose god was their belly, who gloried in their shame, and minded earthly things. In this same Epistle, he speaks in desponding terms of his native helpers, among whom were none like-minded with Timothy, but all sought their own, and not the things which were Jesus Christ's. He thought it needful to exhort the Colossians not to lie one to another; and the Thessalonians to withdraw from such of their number as walked disorderly. He cautions Timothy against fables, endless genealogies, and profane and vain babblings, as if such were prevalent in some of the churches; and speaks of preachers destitute of the truth, possessing corrupt minds, ignorant, proud, addicted to controversies which engendered envy, strifes, and perverse disputations and railings; and of some who had even made shipwreck of the faith, and added blasphemy to their heresies.

And it should be added, that the Apostle John, somewhat later, declares that many "antichrists" had gone out from the church, because they did not really belong to it in spirit and character, and of course had been in it, denying, as he says, the Father and the Son.

Yet it is generally supposed, whether correctly or not, that the apostolical churches possessed as much piety as exists in any portions of the visible church of our country and times, if not more. Indeed the Apostle Paul speaks of the Roman Christians, only a few years before the date of his Epistles to Timothy, as being noted for their faith throughout the world. At the very time of his censures on the Corinthians, he declares that church to be "enriched by Jesus Christ in all utterance and in all knowledge," so that it came behind in no gift. And while he so seriously cautions the Ephesians, he ceases not to give thanks for their "faith in the Lord Jesus, and their love unto all the saints." He thanked God upon every remembrance of the Philippians; and when he wrote to the Colossians, he gave thanks for their faith in Christ Jesus, and their love in the Spirit and to all the saints. And how remarkable his testimony in behalf of the Thessalonians. He remembered without ceasing and with constant gratitude their work of faith, and labor of love, and patience of hope in the Lord Jesus Christ, wherein they had become followers of him and of the Lord, having received the word in much affliction, with joy of the Holy Ghost; so that they were ensamples to all that believed, in Macedonia and Achaia.

The fact undoubtedly is, that visible irregularities and disorders, and even scandalous immoralities, are more to be expected in churches gathered from among the heathen; and are, at the same time, to a certain extent, more consistent with grace in the church, than in countries that have long enjoyed the light and influence of the gospel. While the primitive converts from paganism were remarkable for the high tone of their religious feelings, and the simplicity and strength of their faith, they were wanting in respect to a clear, practical apprehension of the ethical code of the gospel. It is obvious, indeed, that Paul found the burden of his "care of all the churches" much increased by the deceptive, impure, and thoroughly wicked character of the age and countries, in which he labored as a missionary and apostle. His manner of treating the native pastors and churches, notwithstanding

their imperfections, is a model for missionaries and their supporters in our day; who ought to expect greater external manifestations of ignorance on moral subjects, and of weakness and sin, in churches that are gathered in Africa, India, the Sandwich Islands, and among the Indian tribes, than in churches that existed at Ephesus, Colosse, Corinth, and the cities of Galatia, in the palmy days of Roman civilization.

In reasoning, however, about mission churches among the heathen, whether ancient or modern, we should take into view the moral imperfections found in all human associations, in every land and every age. How many such imperfections do actually exist now in the churches of which we are members, and how difficult it has been found to apply a remedy. How much time and labor has it cost, in our most favored States, so to affect the public sentiment of professed Christians, as to induce them universally to abandon and avoid the trade in ardent spirits; how hard to restrain multitudes of professors of religion from divers conformities to the world, having no countenance in the gospel; and how impossible hitherto, to create a public sentiment in any church, that shall give the sin of *covetousness*, for instance, the place expressly assigned to it in the word of God.

## 2. HOW FAR THE BOARD IS RESPONSIBLE FOR THE TEACHING OF THE MISSIONARIES, AND FOR THE CHARACTER OF THE MISSION CHURCHES.

The Board is responsible *directly*, in the manner which has been described, for the *teaching of the missionaries*. It cannot guaranty, however, an entire uniformity in their teaching. That diversity in mental habits, opinions, preaching, and social intercourse, which exists without rebuke among ministers of the same denomination at home, must be expected and tolerated among missionaries.

The Board can require of missionaries a compliance with their express and implied engagements, and the performance of all duties that are manifestly essential to the success of the enterprise. But in respect even to those fundamental obligations, when the mind of the missionary has swung so far off from the line of his duty as to refuse a compliance, *enforcement* is commonly found to be out of the question; generally, no other course is left but to dissolve his connection. The Board cannot, therefore, be held responsible for the invariable continuance of its missionaries in the path of their duty, even in respect to matters of vital importance. Its responsibility is limited to the proper selection of fields to be cultivated; to the judicious appointment and designation of missionaries; to the constitution and laws by which the several missions are formed into self-governing communities; to the equitable distribution of the funds placed at its disposal; to the just and proper instruction of the missionaries in matters within the province of the Board; to timely and needful suggestions, admonitions, exhortations and appeals, fraternally addressed; and, finally, to a faithful superintendence of the missions, and a decisive intervention when there are manifest departures from duty in the missionaries.

But while the Board is directly responsible for the *teaching* of the missionaries, it cannot be held to a full responsibility for the *results* of their labors. Paul may plant, and Apollos water, but God giveth the increase. The Apostle to the Gentiles, as we have seen, had to sorrow much over the imperfect results of his labors. As he was not fully responsible for the character of the churches he planted, so *missionaries* cannot now be held to a full responsibility for the character of their mission churches. But the *Board*, as a missionary institution, (and the same would be true, were it an ecclesiastical body,) is even less responsible, than are its missionaries, for the character of the mission churches. It is not even directly responsible for the character of those churches, but only through the missionaries; and only so far through them, as it is properly held accountable for their character and teaching. If there be stupidity, ignorance, weakness, waywardness, perverseness, and

even more scandalous wickedness in the mission churches—as the history of the apostolical churches would lead us to expect, even when the churches are gathered by the most able and faithful missionaries—they can be operated upon only through the missionaries. The Board cannot wisely address those churches directly on the subject, nor can any other body of men in this country, however constituted.

But when evils exist in the mission churches, the Prudential Committee may and must inquire, whether the *missionaries* are performing their duty. In one instance, some years ago, having reason to apprehend that admissions were made to a church in one of the missions, without a proper attention to the evidences of piety, the Board, at its annual meeting, instructed the Prudential Committee to inquire into the facts, with a view to a correction of the evil; and such inquiries were made by the Committee, and with a satisfactory issue. Inquiries have also been made by the Committee, as to the teaching of missionaries in some of the missions, with respect to alledged irregularities and evils in mission churches, and in the social and domestic state of native Christian communities. So far as a judicious and proper correspondence with the missionaries may properly affect their incipient measures, in the formation of churches, and their subsequent teachings, and so far as those measures determine the character of the churches, the Board is responsible for the character of the native churches.

Its responsibility in respect to the *existence of slavery* in several of the Indian churches, has some peculiar modifications in the circumstances of the case. The *incipient* measures for the formation of churches among the Cherokees and Choctaws, were taken thirty years ago—long before the subject of slavery came up for discussion among the churches at home. God was soon pleased hopefully to renew the hearts of a number of slaveholding Indians, and, upon giving credible evidence of piety, they were received into the church. What the missionaries *could then* have done, had they perceived all the bearings of that subject, cannot be known. The Indians are *now* partially civilized, and have organized governments. There are slaveholding whites without, who are supposed to take an interest in continuing slavery among them, and slaveholding whites within, married to Indian wives, and thus become a part of the nation; and their churches are organized Congregationally in one tribe, and Presbyterially in another. So that the missionaries, like pastors among ourselves, are obliged now to depend wholly on instruction and persuasion for their influence on the churches under their care. The religious liberty of those churches is to be respected. We should stand firm in support of our principles as to the rights of churches. Unless the missionaries are able to produce conviction—however desirable it may be that they should do it—the *churches* in the one case, and the *sessions* in the other, will vote in opposition to their views. It is admitted, however, that the missionaries should do all in their power, in the exercise of their best discretion, to lead those churches and sessions to a right appreciation of their duty in this matter; and that they should use a direct influence, at their discretion, to eradicate the evil of slavery, as well as all other evils, from the churches under their care. But it is obvious, that the Board, and the missionaries under its direction, have not precisely *the same degree* of responsibility for the existence of slavery in the churches just referred to, that they would have in respect to churches yet to be formed among the tribes of the African continent, or were churches now to be formed, for the first time, among the Indian tribes.

How long we should bear with mission churches, that do not come up to our standard of duty, and may even greatly try our spirits, is what the Committee are not able to decide. But they cannot doubt, that we should imitate the example of Him, who “maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust;” and who “so loved the world that he gave his only begotten Son, that whosoever believeth in

him, should not perish, but have everlasting life;" and who "is long suffering to us-ward, not willing that any should perish, but that all should come to repentance." We need an abounding charity, a most Christ-like feeling, when we come to the question of withdrawing our support from churches we have gathered among the heathen, because they are slow in rising to our standard of Christian excellence. Should their deficiency be in any measure owing to our lack of knowledge on the subject, when we commenced our labors among them, it will strengthen our motives for forbearance. Before deciding a question so momentous to the interests of souls, and to our own future peace of conscience, it would be well to see whether we do not find in those churches the same spiritual results, the same living Christianity, and the same moral defects, that existed in the churches planted and nurtured by the Apostles; and whether the Lord Jesus does not bless them with outpourings of his Holy Spirit, though they cannot yet be persuaded, in all important respects, to follow us.

We should remember, that none of us are principals in this work of missions. The work is Christ's, not ours; and we are all his servants, to do his will. And if we look into our own churches, and consider their manifold imperfections, we shall find abundant cause for charity and forbearance in respect to all churches gathered among the heathen; and if we study the intellectual and moral condition of the pagan world, we shall only wonder that the first generation of converts from heathenism can be so far raised in the scale of Christian morals and general excellence of character.

By order and in behalf of the Prudential Committee.

|                 |                |
|-----------------|----------------|
| RUFUS ANDERSON, | } Secretaries. |
| DAVID GREENE,   |                |
| SELAH B. TREAT, |                |

*Missionary House, Boston, Sept., 1848.*

#### CORRESPONDENCE WITH THE CHEROKEE AND CHOCTAW MISSIONS.

This correspondence was brought before the Board by a special report of the Prudential Committee. Their communication is as follows:

It has been the wish of the Committee, for more than a year past, that the Secretary having charge of the Indian department might visit the Cherokee and Choctaw missions. Prior, indeed, to the last annual meeting, Mr. Greene was requested to hold himself in readiness to make such a visit in the course of a few weeks. The object of the Committee was twofold: 1. To ascertain, as fully as practicable, the state and prospects of these missions; and 2. To inquire more particularly into their relations to the subject of slavery.

After the meeting at Buffalo, however, the Committee became satisfied that Mr. Greene ought to be excused from taking this journey, for reasons growing out of the state of his health. Mr. Treat was directed, therefore, to visit the Cherokee and Choctaw missions, as soon as he could make the necessary arrangements. He left accordingly on the 30th of November, and returned on the 1st of April, having been absent seventeen weeks and a half. While he was in the Indian territory, he had personal interviews with all the missionaries individually; and he spent several days with each of the missions assembled in their collective capacity. His attention was particularly directed to the subject of slavery in its relations to the labors of these brethren; and much time was given to the acquiring of such information as appeared to be most important for the guidance of the Committee. After a full conference, each mission concluded to address a letter to the Committee, exhibiting their views and principles in detail. The letter from the Cherokee

mission was received April 26; that from the Choctaw mission, May 6. Subsequently, and as soon as was practicable, Mr. Treat drew up a report on the general subject, presenting what seemed to be the leading features of the case. This report, together with the letters from the two missions, were taken into consideration on the 20th of June; and the Committee directed a communication to be addressed to the missions in reply, setting forth their views in regard to the different topics which were thought to require notice. The answer of the brethren has not been received. Both missions had previously appointed meetings to be held simultaneously with the annual meeting of the Board; and it is presumed that they have the subject now under consideration.

The Committee regret that they are not able to report a final adjustment of this embarrassing question; but they have found it impossible to bring about this result. Knowing, however, the anxiety of the Board to be informed as to what has actually been done, they now submit for its consideration the documents which have been already mentioned.

The report of Mr. Treat, the first of the documents mentioned in the foregoing communication, is in the following language:

To the Prudential Committee of the American Board of Commissioners for Foreign Missions:

The instructions under which I was directed to visit the Cherokee and Choctaw missions, will be apparent from the following action of the Prudential Committee, Nov. 23, 1847.

“Mr. Treat having requested definite information as to the views of the Committee, in directing him to visit the Choctaw and Cherokee missions, it was

“Resolved, 1. That he be instructed to ascertain, as fully and accurately as practicable, the present state and prospects of the missions, for the information of the Committee, and for the assistance of himself in his correspondence hereafter with the missions.

“Resolved, 2. That he be instructed to go into a full and fraternal examination of the relations of the missions, and the churches under their care, to the subject of slavery; and the missionaries are requested to give him all the information in their power bearing upon the case.”

I arrived at Dwight, the first station which I visited, on the 4th of January, 1848. The eight following weeks were wholly spent within the limits of the Cherokee and Choctaw nations. During this period I saw all the missionaries and assistant missionaries under the direction of the Board; as also the missionaries and educational establishments sustained by other organizations within the boundaries of the two nations. It was my endeavor to acquaint myself, as fully as practicable, with the plans and labors of our brethren; and in relation to the general interests of the missions, I shall hold myself in readiness to make such communications, and in such form, as the Committee may direct.

It seems desirable, however, that the Committee should receive a report on the relation of the two missions to the subject of slavery, without any further delay. Much time and reflection have been given to the examination of those topics which occurred to me as most important; and it is but simple justice to the missionaries to say, that they have done all that I expected, or wished, to facilitate my inquiries. They were fully aware of the delicacy of their position. Still they withheld no information which I asked; but, on the contrary, met the difficulties and trials of the case with a frankness and self-forgetfulness which entitle them to my warmest thanks.

As there are many points of resemblance between slavery as it exists among the Cherokees, and the same institution as it is found among their brethren south of the Arkansas; and as the two missions stand upon ground

which, in many respects, is common to both, it will be more convenient, and probably more satisfactory, to consider the subject in its relations to both at the same time. For the purpose of preventing misapprehension, it may be well to state, in this place, that the Choctaws and Chickasaws who have removed to the Indian territory, now live under one government, and constitute one people, known as the "Choctaw Nation." In the following remarks, therefore, I shall be understood as applying the term "Choctaws," "Choctaw Nation," &c., to the whole community, as thus constituted; unless I expressly distinguish one class of Indians from the other.

#### I. SLAVERY AMONG THE CHEROKEES AND CHOCTAWS.

##### 1. *Its Origin.*

It was hardly to be expected, perhaps, that we should be able to ascertain the early history of slavery, as it exists among these Indian tribes, to our perfect satisfaction. All accounts agree, however, that it was introduced into each of them by white men.

Some have supposed that it had its origin among the Cherokees no farther back than the Revolutionary War; when a number of tories, holding slaves, fled from the southern States, and took refuge among this people. But there is one slave now living, at the age of seventy-five, who was born in a state of servitude in the old Cherokee nation. Hence we may conclude that the institution first took root in this tribe nearly, if not quite, one hundred years ago. And it is not unlikely that the evil began with white men, who settled in the nation, and married Cherokee women. At a later day slaves were frequently introduced by purchase; and many are now to be found, who came originally from the southern States.

It is said that negro slaves were first introduced among the Chickasaws, about the middle of the last century, by unprincipled white men, who stole them from southern planters, and afterwards secreted them within the old nation. Slavery among the Choctaws, it is affirmed, had its origin in the intermarriage of white men with Choctaw women. Subsequently, as they obtained the means, they imitated the example of their civilized neighbors; and those who lived upon "the Natchez Trace," and who were accustomed to entertain travelers in their humble dwellings, seem to have acquired, in process of time, quite a number of slaves. The treaty of 1830 led to a considerable increase of this species of property; and when the Chickasaws sold their lands east of the Mississippi, they made large additions to their slave population.

##### 2. *Its Character.*

The foregoing statements will suggest all that is necessary to be known in relation to this topic. As the institution was derived from the whites, it has all the general characteristics of negro slavery in the southern portion of our Union. In such a state of society as we find among these Indians, there must of necessity be some modification of the system; but in all its essential features it remains unchanged.

##### 3. *Number of Slaves.*

Upon this point it is impossible to obtain reliable information. No census of the slaves has been taken recently in either nation; and different individuals have very different opinions as to their present number. Some say that among the Cherokees there are not more than seven hundred; while others think there are as many as fifteen hundred. The latter is the estimate of the Principal Chief, and it is most likely to be correct. At any rate we

must suppose the proportion of slaves to Cherokees to be nearly, if not quite, as one to ten.

The better opinion seems to be that the whole number of slaves in the Choctaw nation is at least two thousand. Of these, however, the Chickasaws possess more than their proportionate share. The ratio of the Chickasaws to their slaves is about five or six to one; while the Choctaws are to their slaves, probably, as ten or twelve to one.

The number of slaves, whether among the Cherokees or Choctaws, does not appear to be materially affected by the introduction of negroes from the adjacent States. But there is undoubtedly a natural increase going on all the while; an increase, too, which is greater than that of the Indians themselves. A few slaves are sold out of these nations, from time to time; and occasionally one obtains his freedom by his own efforts or those of his friends, or by the voluntary act of his master.

#### 4. *Their Treatment.*

It is the opinion of almost every missionary, that slavery exists among these tribes in a milder form than that which is generally found in the States; and this is thought to be the opinion of the slaves themselves who reside in the Indian territory. As a general truth, it is affirmed, they have a comfortable supply of food and clothing; and they are seldom tasked beyond their strength. It is admitted, however, that there are cases of gross cruelty and oppression.

The conclusion to which my own mind has been brought, does not differ materially from that of the missionaries. I do not imagine that the slaves, held by Cherokees or Choctaws, are generally overtaxed. On the contrary, I presume that they frequently have too little labor to perform for their own good. Indolence is one of the besetting sins of all red men; and hence their ideas of labor, not only as affecting themselves, but others also, are very apt to be erroneous. Nor do I suppose that there is much intentional omission, on the part of the masters, to furnish the necessary food and clothing. And it is quite certain that slaves are much more on a footing of equality with their owners in these tribes, than they are among the whites.

Still it is hardly possible that persons held in bondage by such a people, should be in as favorable circumstances as those who have fallen into the hands of enlightened and humane masters in the States; especially if those masters are under the influence of Christian principle, and are endeavoring to treat their slaves according to the injunctions of the gospel. For while it is true that a few slaveholders in the Cherokee and Choctaw nations manifest a commendable solicitude in regard to the spiritual interests of their slaves; it is also true that they cannot have that ability to give religious instruction, even if they fully appreciate its importance, which is found in communities farther advanced in Christian knowledge and civilization. I should say, therefore, that many slaves in the States are better off than any among the Cherokees; while, at the same time, there are multitudes who are in a much worse condition.

#### 5. *Laws relating to Slavery.*

The legislation of the Cherokees, so far as it affects free negroes and slaves, appears to be milder than that of most slaveholding communities. For example, the only restriction upon emancipation is contained in the third section of an act, passed Dec. 2, 1842, which is as follows:

“*Be it further enacted,* That should any citizen or citizens of this Nation free any negro or negroes, the said citizen or citizens shall be responsible for the conduct of the negro or negroes so freed; and in case the citizen or citizens, so freeing any negro or negroes, shall die or remove from the limits of this nation, it shall be re-

quired of such negro or negroes, that he, she, or they give satisfactory security to any one of the Circuit Judges for their conduct; or herein failing, he, she, or they shall be subject to removal as above specified."

In the two previous sections of the same act, it is made the duty of the sheriffs to notify all free negroes then in the nation, (excepting those who had been previously freed by Cherokees,) to leave the same by Jan. 1, 1843, or as soon thereafter as practicable. In case of a refusal to comply, the sheriffs were directed to report such free negroes to the United States Agent for the Cherokees, for immediate expulsion. It is by the provisions of these two sections that the "removal as above specified," in the third section, is to be explained.

The Committee will be sorry to learn, however, that there is another statute which debars alike the free negro and the slave from all direct access to "the lively oracles." It is as follows:—"Be it enacted by the National Council, That from and after the passage of this act, it shall not be lawful for any person or persons whatever to teach any free negro or negroes, not of Cherokee blood, or any slave belonging to any citizen or citizens of the Nation, to read or write." The penalty annexed to a violation of this enactment is a fine of \$100 to \$500, at the discretion of the court trying the offence. This law is the more to be regretted, as it must needs embarrass the mission in its efforts to benefit this injured and neglected portion of the community.

The restrictions upon the right of property, as applicable to the colored race, are as follows:—1. No free negro or mulatto, not of Cherokee blood, may hold or own any *improvement* in the nation. 2. Slaves are prohibited from owning horses, cattle, hogs or fire-arms; and it is made the duty of the sheriff to sell, at public auction, all such property when found in his district; the proceeds of the sale, however, are to be paid to the offender, after deducting eight per cent. for the sheriff's fees. The reason assigned for so much of the law as relates to horses, cattle, and hogs, is that the ownership of such property by the slaves had become a nuisance to the master, at the same time that it was a temptation to theft, &c. It is the opinion of one missionary, at least, that this statute is not very rigidly enforced.

It is also enacted that patrol companies may take up and bring to punishment any negro not having a legal pass, that may be strolling about, away from the premises of his master. And any negro, not entitled to Cherokee privileges, who may be found carrying guns, pistols, bowie knives, butcher knives or dirks, is liable to the summary infliction, by the patrol companies, of forty stripes save one.

The legislation of the Choctaws has been less enlightened and humane than that of the Cherokees. So long ago as October, 1836, the following law was passed:—

"Be it enacted, &c., That from and after the passage of this act, if any citizen of the United States, acting as a missionary, or a preacher, or whatever his occupation may be, is found to take an active part in favoring the principles and notions of the most fatal and destructive doctrines of abolitionism, he shall be compelled to leave the Nation and forever stay out of it.

"And be it further enacted, That teaching slaves how to read, to write, or to sing in meeting-houses, or schools, or in any open place, without the consent of the owner, or allowing them to sit at table with him, shall be sufficient ground to convict persons of favoring the principles and notions of abolitionism."

At the same session it was provided that no slave should "be in possession of any property or arms." The only penalty, however, was a forfeiture of the prohibited articles, and "any good honest slave" might "carry a gun by showing a written pass from his master or mistress." And it was further provided that if any slave infringed any Choctaw rights, he should "be driven out of company, to behave himself;" and in case of his return and further intrusion, he should receive ten lashes.



Four years later it was enacted that all free negroes in the nation, unconnected with the Choctaw or Chickasaw blood, should leave the nation by the first of March, 1841, and forever keep out of it; and in case of their infringing this law, they were to be seized and sold to the highest bidder for life, the proceeds of the sale to be divided among the districts according to their population. It was also enacted that if any citizen of the nation hired, concealed, or in any way protected any free negro, to evade the foregoing provision, he should forfeit from \$250 to \$500; or, if unable to pay this fine, receive fifty lashes on his bare back. And it was further enacted that if any white man in the nation should abet, encourage, or conceal a free negro, to screen him from the foregoing provision, he should be forthwith ordered out of the nation by the Chief or the Agent.

In October, 1846, another law was passed, which prohibited all negroes from the United States or the neighboring tribes of Indians, whether they had "papers" or not, from entering and remaining in the Choctaw nation, under pretence of hiring themselves to work. The offenders were to be taken up by the light horsemen, and to receive not less than one hundred lashes on the bare back; and all property found in their possession was to be sold publicly, one third of the proceeds to go to the light horsemen, and the rest to be applied to some beneficial purpose.

The most objectionable enactment which I find, having any bearing upon slavery, was approved October 15, 1846. It is as follows:—

*"Be it enacted, &c.* That no negro slave can be emancipated in this Nation, except by application or petition of the owner to the General Council; and *Provided also*, that it shall be made to appear to the Council the owner or owners, at the time of application, shall have no debt or debts outstanding against him or her, either in or out of this Nation. Then, and in that case, the General Council shall have the power to pass an act for the owner to emancipate his or her slave, which negro, after being freed, shall leave this Nation within thirty days after the passage of this act. And in case said free negro or negroes shall return into this Nation afterwards, he, she, or they shall be subject to be taken by the light-horsemen, and exposed to public sale for the term of five years; and the funds arising from such sale shall be used as national funds."

### 6. *Effects of Slavery.*

In relation to this point there can be but one opinion. The institution is decidedly prejudicial, in a great variety of ways, to the most important interests of both nations; and this is the conviction of some of the slaveholders themselves. Among the Cherokees slave labor is generally, if not universally, unprofitable; and though it is more valuable in the Choctaw country, in consequence of the greater adaptation of the latter to the raising of cotton, it prevents, to a considerable extent, there as elsewhere, that self-relying industry and enterprise which are so desirable in such a community. It should be stated, however, that labor appears to have less dishonor attached to it in both these nations, than in some other slaveholding communities.

And if we look at the moral effects of slavery on these tribes of Indians, we find them to be very much as they are found to be in other parts of the world. If there is any difference, it grows out of the fact that the moral condition of the people is lower than that of some other slaveholding communities; and, consequently, the injury inflicted upon them is less palpable. I know of no other qualification which it is necessary to make.

As between the tribes themselves, however, I must say, that I had deeper and more depressing emotions as to the moral evils of slavery, while I was among the Choctaws, than I had among the Cherokees; still there may be, and there probably is, no material difference. I was told by a very intelligent white man that two thirds of the whiskey brought into the Choctaw nation were introduced by slaves. The retributive influence which they are

exerting upon their masters and upon the whole community, in this and in other ways, is truly terrific.

It is very clear, moreover, that the influence of the missions is neutralized, to some extent, by the existence of slavery. Whatever affects injuriously the industry or the morals of the Indians, must necessarily operate as a hindrance to missionary success. Besides, this institution among these Indians, as elsewhere, tends to foster and strengthen that selfishness which is the grand obstacle to the reception of the truth as it is in Jesus. And it will be seen more fully hereafter, that the missionaries feel themselves not a little straitened whenever they come in contact with the system; hence the gospel is not brought to bear with its full power upon all those evils which are peculiar to such a state of society.

#### 7. *Influence of Christianity on Slavery.*

This topic naturally suggests the following inquiries:—1. What effect has the gospel exerted upon the condition of the slaves? 2. What effect has it had upon their number?

As to the first of these inquiries, it is clear to my own mind that the influence of Christianity has been highly salutary. As the doctrines of the Bible have obtained, from year to year, a wider diffusion and a stronger hold upon the people, the feelings and conduct of masters towards their slaves have become more and more considerate and humane. One of the brethren among the Choctaws uses the following language, in which all the missionaries in both nations would doubtless unite:—"We have much reason to believe that Christianity has greatly improved the condition and character of the blacks, and the views and feelings of their masters towards them, where religion has been embraced. We have much reason to believe that religion has exerted a general and beneficial influence in this respect. And to persons thus situated, the gospel has been glad tidings. Indeed, it would be painful to see the slaves thrown back to the condition they were in before the gospel, with its restraints and warnings and encouragements, had reached them and their masters. We should much dread any event that would lead to such a result." And, what is more important still, it will be seen hereafter that a large number of slaves in these tribes are members of the church. Among the Choctaws, indeed, the proportion of enslaved to free communicants is nearly as one to eight, showing that the gospel has had greater success among the blacks than the Indians.

In regard to the second point, however, the conclusion to which I came was less satisfactory. It seems fair to presume that a few persons have been led by Christian principle to abstain from the purchase of slaves; and such I was told was the case. But, on the other hand, we may not shut our eyes to the fact that a process has been silently going forward which has tended to a different result.

As fast as the doctrines of the gospel have exerted their appropriate influence, the Indians have advanced in civilization. They have felt new desires, and, consequently, new wants. Having these desires and experiencing these wants, they have looked around for the means of gratifying the former and removing the latter. They have sought to do this, as others had done before them, by the acquisition of property. But the forms of investment accessible to them were very few. They could not buy land, even had they wished to do so; because their whole country belonged to the nation in common. Indeed, there was hardly any species of property it was so natural for them to desire and seek as this of which we are speaking; for it became not only a mode of investment, but, in their judgment, the means of further acquisition. If we also take into the account the hereditary repugnance of the Indian to labor; if we reflect that the slaves were capable of doing many things better than their masters; we shall see how the number of slaves may

have increased, rather than diminished, as the Indians became more and more like the people around them.

### 8. *Prospective Termination of Slavery.*

The mass of the people have no direct interest in slavery; and could the expediency of bringing it to a speedy termination be brought fairly before their minds, they would probably desire its removal. But they have given very little thought or attention to the subject; and it is very uncertain when the question will be extensively agitated among them.

The predominant influence in both nations is mainly in the hands of slaveholders. The intelligence and enterprise which enable them to acquire this species of property, also qualify them for an active and successful participation in public affairs. And many belonging to this class would certainly resist, to the utmost, any proposal tending to the abolition of slavery. A few, indeed, might be glad to see a new order of things; but their voices, should they advocate such a change, would soon be drowned by the louder remonstrances of those who are less considerate and less disinterested.

And, in looking forward to the termination of slavery among the Indians, we must not forget the adverse foreign influences to which they are exposed. The owners of slaves among the Cherokees and Choctaws are mostly whites or mixed bloods. In their feelings, sympathies and interests, therefore, they may be expected to agree, to a very considerable extent, with the same class of persons living without the nation; and hence they will be easily affected by whatever is said or done to obstruct any plans which may be proposed for the melioration of this institution within their own borders. This is particularly true of the Choctaws. Now we may consider it as a settled point, that slaveholders in the adjacent States will never consent to the adoption of any scheme of emancipation by the Indians, or to any measures manifestly tending to this result. On the contrary, they will make the most strenuous efforts to keep things just as they are; and at the slightest indication of danger, the alarm will be sounded.

The conclusion to which my own mind has been brought, is, that the Indians must be expected to follow, and not precede the surrounding communities, in any scheme which contemplates the extinction of slavery.

## II. POLICY OF THE MISSIONS.

Before entering upon the various topics which grow out of this general subject, it will be advisable to recur to the circumstances in which missionary operations were commenced among these tribes of Indians.

The Cherokee mission dates from January, 1817; the Choctaw mission was begun in the summer of 1818. The laborers in both nations have generally gone from the north; and they have carried with them the sympathies and the opinions prevailing in the non-slaveholding States at the time of their departure. It is evident from their correspondence, that they were often tried and perplexed by questions of duty, occasioned by the existence of slavery around them, which arose during the progress of their work. But it was not to be expected that they should place themselves far in advance of public sentiment in New England and the Middle States, and act in accordance with views which began to be entertained among us only at a later day.

The leading motive of the Indians, in yielding their assent to the commencement of missions among them, was the procurement of certain educational advantages for their children. Few had any desire to have the gospel preached to them for its own sake. On the other hand, the mass of the people felt a strong repugnance to any change in their established usages and institutions. Hence the missionaries thought themselves called upon, as

far as possible, to act with that wisdom which was enjoined upon the first preachers of the gospel by the Savior himself.

It so happened, moreover, that many of the earliest and warmest friends of the missions were slaveholders. "On our arrival among the Choctaws," says one of the missionaries, "these men held a commanding influence in the land. They took us by the hand, lent us aid, showed us kindness, opened their houses for us to preach in, both to themselves and to their servants; to whom we were also able to preach, because they understood English. The great mass of the Choctaws knew but little about us; nor did they feel any interest in the gospel at that time."

One other fact should be kept in mind, as showing more clearly the embarrassments which appertained to the case; namely, that the Indians were dwelling in the midst of slaveholding communities. Their intercourse with whites was confined almost entirely to persons living in these communities. The public men in that part of the United States were all slaveholders. Even their great Fathers, Washington, Jefferson, Madison, &c., belonged to the same class. On the other hand, they had heard but little of the "more excellent way" that prevailed at the north; and it is presumed that they were not at all solicitous to know more. It was more congenial to their feelings to float along with the broad current in which they found themselves, leaving the responsibility, where it mainly belonged, with their white neighbors.

Such were the circumstances in which the missionary operations were commenced among the Cherokees and Choctaws. The way is now prepared for an inquiry into the policy which was actually adopted.

### 1. *The Preaching of the Gospel.*

At this distance of time, and after so many of the early laborers in the two nations have been removed by death, it would be very difficult, if not impossible, to ascertain the precise impressions of each individual as to the proper mode of exhibiting the gospel in its bearings upon slavery. But the policy of the missions, as a whole, can be known with sufficient accuracy for all practical purposes.

It does not seem to have been the aim of the brethren to exert any *direct* influence, either by their public or their private teachings, upon the system of slavery. And they discovered, as they supposed, a sufficient warrant for this course in the New Testament. On looking to the example of the Savior and his Apostles, they found what they conceived to be an infallible rule to guide them in their labors. They found that nothing was said in direct condemnation of slavery as a system; neither was its sinfulness denounced, nor its continuance prohibited. But they did find that the mutual obligations of masters and servants were repeatedly and freely discussed. 'Here then,' they seem to have argued, 'is our course marked out for us. We must give instruction on the relative duties of the master and his slaves, just as the Bible has enjoined. As for the rest, we must rely on the earnest and faithful preaching of Christ and him crucified. With the blessing of God, and in his own time, we hope to see a great change effected. We hope to see the evils of slavery not only diminished, but actually and finally brought to an end. But in no other way do we regard ourselves as commissioned to labor for the accomplishment of this object.'

And the same policy has generally prevailed to the present time. There are individuals, perhaps, in both nations, who would refuse their assent to the principles which have just been ascribed to the missions in their early history. Others are well understood by the people around them to be unfriendly to slavery; and all, or nearly all, may have expressed opinions in private adverse to the system. But most of them uniformly avoid this topic in their public ministrations; and in their private intercourse with the

Indians, they generally deem it advisable to use great caution. Among the Choctaws, however, there has been one example of a bolder policy; but excitement has been occasioned, and opposition has been stirred up; and the brother who has felt constrained to adopt this course, thinks it may be necessary for him to leave the nation.

### 2. *Instruction of Slaveholding Converts.*

Some of the earliest converts in both nations were the proprietors of slaves. The question will naturally arise, 'What instructions were given them by the missionaries?' I do not find that any distinction was made between this class of persons and others. Probably the attention of these brethren was not particularly called to the subject, any more than was that of the churches at the north. Nor has there been any marked difference to the present time. In some cases the attention of the convert has been called to the instructions of the New Testament, and he has been told what he should do, as a Christian master, for his slaves; but seldom has the missionary gone further than this.

### 3. *Admission of Slaveholders to the Church.*

A few owners of slaves were early received into Christian fellowship. The only inquiry raised by the missionaries seems to have been, 'Does the candidate give reasonable evidence of his being a new creature in Christ Jesus?' They appear to have required the slaveholder to furnish the same amount of evidence that others furnished; but they did not consider the mere fact of his sustaining this relation a barrier to his admission to the Lord's table. And this is their practice at the present time.

In defence of their policy in this respect, past and present, they make their appeal, first of all, to the Bible, as showing the only condition of church membership. This, they say, is evidence of a change of heart; and when such evidence is furnished, there is no law for excluding the candidate from the privileges of Christ's house. They also say, that the adoption of a different rule in regard to slaveholders would have been fatal to the prosperity of the mission. And they are confident, should they now determine to subject this portion of the community to a new test, that their usefulness would at once come to an end.

In my intercourse with the different missionaries, I endeavored to ascertain the exact number of slaveholders in each church, as also the number of slaves. The first item I found it somewhat difficult to obtain, owing to the fact that the relation of husband and wife among the Indians, in regard to property, is not governed by the rules which prevail in the States. She may, and often does, own slaves; and sometimes, I am told, both own them jointly. In the following table, both the husband and wife are reckoned as slaveholders, in all doubtful cases.

| CHEROKEE MISSION. |                   |               |         | CHOCTAW MISSION. |                   |               |         |
|-------------------|-------------------|---------------|---------|------------------|-------------------|---------------|---------|
| Churches.         | Whole No. of mem. | Slaveholders. | Slaves. | Churches.        | Whole No. of mem. | Slaveholders. | Slaves. |
| Park Hill,        | 36                | 4             | 3       | Pine Ridge,      | 53                | 6*            | 25      |
| Fairfield,        | 85                | 12            | 20      | Wheelock,        | 238               | 7             | 17      |
| Dwight,           | 50                | 5             | —       | Mountain Fork,   | 113               | 4             | 6       |
| Mount Zion,       | 22                | 2             | —       | Good Water,      | 259               | 5             | 7       |
| Honey Creek,      | 44                | 1*            | —       | Mount Pleasant,  | 36                | —             | —       |
|                   | —                 | —             | —       | Mayhew,          | 36                | 1             | 3       |
|                   | 237               | 24            | 23      | Six Towns,       | 60                | 7             | 13      |
|                   |                   |               |         | Chicasaw,        | 77                | 8             | 33      |
|                   |                   |               |         |                  | —                 | —             | —       |
|                   |                   |               |         |                  | 872               | 38            | 104     |

\* Living permanently out of the nation.

\* Four of these are whites.

#### 4. *Treatment of Slaveholders in the Church.*

The Committee will have anticipated the course which the mission have pursued in dealing with slaveholding church members. It has been the aim of our brethren to act, in the main, in accordance with the general theory already described. The relation of the Christian master to his slaves, either as to its lawfulness or its continuance, they have not disturbed; and little has been said to him, calling in question the fundamental principles of the system. But they have acknowledged their obligation to secure, as far as in them lies, his compliance with the injunctions of the New Testament which are specifically addressed to those sustaining this relation.

The views of the Cherokee mission, in regard to the discipline of slaveholding church members, will appear from their letter of March 21st, herewith submitted. Those of the Choctaw mission, as I understand them, are substantially the same. I ought to say in this place, however, that both missions appear to be satisfied that there has been little or nothing in the conduct of this class of persons, as it affects their slaves, which ought to subject them to church censure.

#### 5. *Employment of Slave Labor.*

Both missions have encountered more or less difficulty, from the first, in obtaining suitable aid in their domestic and farming operations. The plans of the brethren, owing to the number of boarding schools which they have sustained, and the quantity of land which they have cultivated, have demanded a large amount of manual labor. At first the Committee endeavored to meet this demand by sending out laborers in the character of assistant missionaries; but the scheme was successful only in part. In these circumstances what was to be done? Should the missions employ white laborers, residing among the Indians, or in the adjacent States? But persons of this description, of suitable character and qualifications, were seldom to be found. Should they call in the aid of the Indians themselves? Till within the last few years, they have been but poorly qualified, and but little disposed, to render the needful co-operation; and even now most of the brethren among the Choctaws deem it unsafe to rely on such assistance. To the employment of males, moreover, at stations where there were female boarding schools, there were objections of a different sort.

In this state of things it has seemed to many of our brethren that the employment of slave labor, either by hiring or by purchase, was expedient, nay, inevitable; but in the minds of others doubts and misgivings, as to one or both these modes, arose at an early day. In November, 1825, the attention of the Committee was called to the propriety of hiring slaves by some members of the Choctaw mission, and it was then resolved "that the Committee do not see cause to prohibit this practice; but, on the contrary, they are of the opinion that it may be expedient, in some circumstances, to employ persons who sustain this relation." It was understood, however, that this hiring should always be with the free consent of the slave.

About the same time those missionaries among the Choctaws who had conscientious scruples in regard to the hiring of slaves, proposed to buy them with their own consent, with the understanding and agreement that they should be allowed to work out the purchase money, and then be free. To this plan the Committee consented, and in this way some ten or twelve subsequently gained their liberty. The same plan was adopted by the Cherokee mission, and with similar results; but I am not able to say how many slaves, with the assistance thus afforded them, effected their emancipation.

On the 23d of Feb. 1836, the Committee reviewed the last mentioned decision, and came to the conclusion, as "the Board or its missionaries had been regarded by some of the friends of missions as holding slaves," "in consequence of these transactions," to instruct the missionaries among the south-

western Indians, "to enter into no more such contracts," and to relinquish all claim to the services of any one with whom there had been a previous agreement of the kind. In the following month, (March 12,) the Committee reconsidered the propriety of permitting the missionaries to *hire* slaves; and they decided that it was expedient for them "to dispense altogether with slave labor," and it was resolved that they be instructed accordingly. In July following, in consequence of a letter from several members of the Dwight station, affirming that they could not perform the secular labors of the mission without the assistance of hired slaves, the Committee instructed the Secretary for the Indian department to inform those brethren, that the resolution of March 12 was adopted in the belief that the brethren could dispense with slave labor; but that if it were otherwise the matter was left to their Christian discretion. I do not find that any action has since been taken by the Committee, either in respect to the buying or hiring of slaves.

When I was at Dwight I found one slave laboring upon the farm connected with that station, hired at his own urgent request, but without any absolute necessity for his employment. No other slave is in the service of the Cherokee mission. And I am happy to say that probably no embarrassment will arise to the Board from this mission, on account of any such question, in future. All the members of the mission are opposed to the hiring of slaves, with one exception, unless in extreme cases; and the excepted individual will conform to the wishes of his brethren and the Committee. And these brethren are also unanimous in the opinion that slaves ought not to be purchased by them, even with a view to their prospective emancipation.

In the Choctaw mission, however, this question is one of a much more serious character. Since the arrangement which was made with the Choctaw government, in 1843, in relation to the four female boarding schools, the amount of secular labor at Pine Ridge, Good Water, Wheelock, and Stockbridge has very greatly increased. The boys' boarding school at Norwalk has had the same effect at that station. The brethren at these stations have seen no way of meeting the wants of the mission, in this respect, but by hiring slaves. Accordingly, at the time of my visit they had ten laborers of this description, male and female, in their employment. And they give us no reason to hope for any material change in future.

I did not learn that any slaves had been purchased by the mission, with the funds of the Board, since the vote of Feb. 23, 1836. Individuals have made such purchases on their own responsibility and with their own funds; and one of the brethren, and only one, now sustains the legal relation of master to two slaves, one of whom has earned her price by laboring in his employment, the other (her husband) having furnished the sum at which he was valued at the time of the sale. This legal interest in these two persons is understood, by them and by others, to be solely for their protection and benefit. They receive wages as if they were free, and they know that they can be free at any moment, by their own volition. Provision has also been made for the contingency of the missionary's death. But the mission expressed the opinion, during my interviews with them, that it was not expedient for them, either as a mission or as individuals, to purchase any more slaves, even with a view to their future emancipation.

#### CONCLUSION.

I have now presented to the Committee, as briefly as seemed desirable, a general view of the relations of our brethren among the Cherokees and Choctaws to the system of slavery in those two nations. I have not felt called upon to express any opinion in regard to the various questions which naturally grow out of this subject; but I have preferred rather, and have endeavored accordingly, to submit the facts just as they would appear to an impartial observer, having no theory of his own to support, and having no

wish to make out a case for or against the missions. Upon many of the points, however, which will claim the attention of the Committee, I have opinions; and I shall hold myself in readiness to state them, with all frankness, whenever they shall be required.

And I may be allowed to say, that I have had more or less discussion with the missionaries themselves, in respect to their policy, and have freely pointed out certain differences between their sentiments and my own. I would hope, however, that this has been done in the spirit of Christian charity, and that we parted with feelings of mutual attachment and esteem, deepened only by the trials through which we together passed. In the integrity and faithfulness of these servants of Christ, I have entire confidence; and whatever errors they may have committed in their difficult position, the Master has evidently been with them and blessed them.

All which is respectfully submitted.

S. B. TREAT.

*Missionary House, June 15, 1848.*

The letter of the Cherokee mission, already referred to, is here subjoined.

*Dwight, March 21, 1848.*

REV. S. B. TREAT:

*Dear Sir* :—Our conference with you when at this place, respecting the attitude in which we stand in relation to slavery, led to a conviction of the propriety and expediency of expressing to you in writing, and through you to the Prudential Committee, some of our united views in relation to that difficult and delicate subject. We are aware that we stand between two fires; in danger of displeasing, by what we may write, on the one hand the people for whose good we labor, and on whose esteem and confidence our success must depend, and, on the other, the Christian community by whom we are sustained in our work. We do not say, in danger of displeasing the one or the other, but both at the same time, for opposite reasons. But we must ask the candor of all, and endeavor, frankly and kindly and meekly, to tell the truth.

1. The first part of the subject before us relates to the holding or employment of slaves by missionaries. On this we remark:—

1. That no slave has ever been purchased by any missionary of the Board in this nation, except with a view to emancipation; none who has not actually been emancipated; consequently that none of us now holds a slave on any terms whatever. And no apprehension need be entertained that any slave will be held by any member of the mission hereafter.

2. On the subject of the hiring of slaves from their masters, we have to acknowledge a difference of opinion among ourselves. Some of us suppose that when it is done with the free consent, and especially at the earnest desire of the slave himself, and when his condition is improved by it, and his privileges increased, and he is brought into the way of religious instruction, and so, perhaps, of salvation, to hire him is no violation of the law of love, but rather an act of kindness. Others, while they admit—as, indeed, we see not how any person can fail to admit—that a kindness instead of an injury is done to the individual slave, yet believe that the practice tends to uphold and encourage the system of slavery, and is, therefore, an evil to be avoided as far as possible. None of us, however, whatever may be our individual opinions, have any intention of employing slaves, unless in such peculiar circumstances, as from our conference with you, we understand would constitute a sufficient justification in the view of the Prudential Committee and of the Board.

Thus far, therefore, we see no ground of difficulty between ourselves and the patrons of the Board.



II. But when we come to the question, how far it is right or expedient for us to attempt to enforce our own views of Christian duty by the discipline of the church, we must remark, (1.) That our churches are Congregational churches, and are not subject to our dictation, but govern themselves. (2.) That we ourselves are bound by our own consciences, and cannot submit to dictation as to what we shall do, or attempt to do, in the discipline of the church. Yet (3.) that we cheerfully acknowledge the right of the Board to know the principles on which we act, and the course which we pursue; and to withdraw from us their patronage and support, if those principles or that course render us unworthy to be sustained.

Premising, therefore, that in what further we have to say in relation to the discipline of the churches, we mean to be understood as speaking only of the influence which we ourselves should exert, and not as having power to lord it over God's heritage, we proceed to state more particularly our views in relation to several points to which you, dear Sir, have directed our attention.

1. We mourn the existence of slavery, and long for the coming of the day, when neither in our churches nor in the world shall a slaveholder or a slave be found. At the same time we cannot doubt, that the course which many would urge us to pursue in relation to our churches, would only tend to retard, and not to hasten, the coming of that happy day.

2. We regard it as essential to evidence of piety, that a man profess and appear to adopt, as his own practical guide, the rule of our blessed Savior, "Whatsoever ye would that men should do to you, do ye even so to them." And we deem it our duty to inculcate this rule of action on church members and candidates for church fellowship, in relation to slaves and slavery, as well as to every other subject. But we suppose it would be highly unreasonable to expect, that we should be able to bring all true Christians to see always as we see, in regard to what are the actual requirements of the law of love; or to demand of us that we reject such from our communion, because they cannot see with our eyes, or with the eyes of northern Christians, brought up in so different circumstances, and under so different influences.

3. It is a comparatively easy task to apply the discipline of the church to evils which are *explicitly* condemned in the word of God; but a far more difficult and delicate task to apply it to such as are only *impliedly* condemned by the general law of love.

4. The laws of the Nation, sustaining the system of slavery, prevailing jealousy of missionary interference with what is generally regarded as simply a political institution, and the views of church members themselves, all are difficulties in the way of any church discipline which has a direct bearing on the subject of slavery.

5. It is not always wise to attempt what is manifestly impracticable to be accomplished, though in itself desirable. In our answers to questions, we must have reference sometimes to what we suppose practicable to be done, rather than to what we might be glad to do.

6. In regard to the question of rejecting any person from the church *simply* because he is a slaveholder, we cannot for a moment hesitate. For (1) we regard it as *certain*, that the Apostles, who are our patterns, did receive slaveholders to the communion of the church; and we have not yet been able to perceive any such difference between their circumstances and ours, as to justify us in departing from their practice in this respect. And (2) our general rule is to receive all to our communion who give evidence that they love the Lord Jesus Christ in sincerity; and we cannot doubt that many slaveholders do give such evidence.

7. Nor can we even make it a test of piety, or a condition of admission to the privileges of the church, that a candidate should express a determination not to live and die a slaveholder. For while, on the one hand, a determination to hold on to the possession of slaves, from motives manifestly selfish,

would indeed constitute, in our minds, an evidence that the heart was not under the influence of the law of love; yet, on the other hand, we cannot doubt the sincerity of many Christians, who, while they lament the existence of slavery, are yet fully persuaded that the emancipation of all their slaves, and suffering them to remain in the country, would only be doing an injury to the slaves themselves, as well as to the community at large. And such, not seeing a near prospect of a change of circumstances, can ordinarily have no definite purpose of emancipating their slaves. The propriety of receiving such persons to Christian communion depends not upon the correctness of the opinion referred to. It is enough that the entertaining of such an opinion is shown by clear examples to be compatible with sincere piety; for if this be so, it does not constitute a sufficient ground of exclusion from the privileges of the church of Christ.

8. You asked, among other things, whether we would undertake to discipline a church member for buying or selling slaves as merchandise, for gain.

Before giving a direct answer to this inquiry, we must remark that there are two extremes in relation to the traffic in slaves. One extreme is where a man purchases slaves for the mere purpose of traffic, transporting them to where they command a higher price, and there selling them again. Such a man, even in a slaveholding community, is generally looked upon with abhorrence. And though such may be tolerated in many churches, they are not generally regarded as worthy of the name of Christian. Our churches have never yet furnished such an example. We trust they never will.

The other extreme is where a slave is purchased under an agreement between himself and the purchaser, that he shall be set free, so soon as the value of his labor shall equal the price of his purchase. Of this we have examples. And this the members of our churches would commend, as a praiseworthy deed.

But take another case which, at least in its principal features, is not uncommon. A slave is about to be sold to a slave-trader, but has leave, if he can, to find a neighbor who will purchase him. He applies to A., who replies, that he would gladly *set him free*, if he had the means, but is not able; and to hold him as a slave his principles forbid. He cannot buy him. With tears and entreaties, the slave tells of a wife and children whom he loves and from whom he must be separated forever; but A. remains unmoved. He goes to B. and receives the same answer. But by long pleading, with crying and tears, B. is at length prevailed upon to make the purchase. Now, however true it may be that a more expanded and far-reaching view of the case would justify A. in his decision, yet we suppose it would be hard to persuade that poor slave that A. was not hard-hearted; and that B. had not at least come nearer than A. to the fulfilment of the law of love. Hard, we should probably find it, to convince most of the members of our churches.

Between the two extremes of purchasing for the slave's sake, and buying and selling with a total disregard of the interest of the slave, there are many cases of mixed motive, where the buyer or seller might allow that he had regard to his own interest; but yet, as he makes the condition of the slave no worse, but perhaps much better, by the transfer, neither he, nor most of his brethren in the church, could be led to see, that he had been guilty of any violation of the law of love. Occasional exchanges of masters are so inseparable from the existence of slavery, that the churches could not consistently receive slaveholders to their communion at all, and at the same time forbid all such exchanges. We regard it, therefore, as impossible to exercise discipline for the buying or selling of slaves, except in flagrant cases of manifest disregard to the welfare of the slave.

9. Again you inquired whether we would discipline a member who, by sale or purchase, should separate husband and wife, or parents and children.

In relation to the separation of parents and children, we must first remark,

that it is one of those things which are not forbidden by any *express* injunction of Scripture; so that where wrong exists, it can be shown to be such only by exhibiting its inconsistency with the general law of love. Very young children, we believe, are seldom separated from their mothers. In our churches we do not remember to have known an instance. In regard to older children, many cases may arise, where neither the condition of the parent nor that of the child will be rendered worse, but that of one of them may be greatly improved by the proposed separation; and where it cannot be readily shown to be any more a violation of the law of love, than any other transfer of a slave from one master to another. It is impossible, in our circumstances, to make it a general rule that the separation of parents and children, by sale or purchase, shall be regarded as a disciplinable offence.

The separation of husband and wife is a different case, being a violation of the express injunction, "What God hath joined together, let not man put asunder." The current of public sentiment, too, is against the parting of husband and wife, unless in cases where the parties are known to be so unfaithful to each other as not to deserve that appellation, or in cases of aggravated crime on the part of the slave sold; such, for example, as in New England would separate a free man from his family by consigning him to a protracted residence in the penitentiary. With exceptions like these, we should hope to be sustained by our churches in the exercise of discipline for the separation of husband and wife, if occasion should require; but we hope rather that no such occasion may ever arise.

10. Cruelty and injustice on the part of masters towards servants we should regard in substantially the same light with injuries of parents to their children, of a mechanic to an indented apprentice, or of an employer to a hired servant; always, with the Apostle Paul, enjoining upon servants to be obedient to their masters, and upon masters to render unto their servants that which is just and equal; and holding it as our duty, in cases of delinquency, to instruct, exhort, rebuke, or tell it to the church, according to the circumstances and the measure of aggravation in each particular case.

11. In regard to the religious instruction of slaves, we inculcate on all our members the duty of teaching the way of salvation to all under their care and influence, and especially their children and servants. The covenants of our churches require it. That we perform our whole duty in this or any other respect, we dare not claim. That we attain all we wish, is far from the truth. How far the neglect of this duty should be made a matter of discipline, we suppose must be left to the discretion of each pastor and each church. And while we have to confess that we painfully witness sad deficiencies in members of our churches, in regard to the instruction of their servants not only, but of their children also, for which we have not attempted to procure the exercise of church discipline, we think we may safely appeal to the pastors of churches in the most highly favored portions of our country, whether they also do not feel the same pain in regard to the same neglect, on the part of some of their members, towards their children, apprentices and hired servants, and yet make no attempt to procure the exclusion of such delinquents from the privileges of the church.

These, dear Sir, are our views; this the position in which we stand. And this statement we wish you to present to the Prudential Committee, and have no objection that it be published to the world. Whatever the consequence may be, we have nothing to conceal.

We trust that we shall not, for this, be looked upon as advocates of slavery. We are not so. We lament and deplore the existence of such a system. Our feelings, our example, our influence are against it. But to make the adoption of all our views respecting it, and a corresponding course of action, a test of piety and a condition of fellowship in our churches, is what we cannot in conscience do. Nor do we believe that our northern brethren

and friends could desire it, if they could see, as we think we see, what must be the inevitable result.

And now, dear Sir, if on account of this the Committee or the Board can no longer sustain us; if they must withdraw from us their support, as we are aware that a portion of the Christian community would urge them to do, and, so far as they are concerned, leave the Cherokee people without the preaching of the word of God, then wherever the responsibility belongs, there let it rest. As to ourselves, we must act according to the dictates of our consciences, and be making known the gospel to the Cherokee people while we may; and only then cease, when it is no longer in our power to continue.

But we pray the Committee to remember, that if the patronage of the Board be withdrawn from us, it will not be for the violation, on our part, of any condition on which we were sent into the field; but in consequence of new conditions, with which we cannot in conscience comply.

Again, if support be withdrawn from us on account of views which we have expressed in this communication, it will of necessity be, so far as the Board is concerned, an entire withholding of the word of God from the Cherokee people. For to recall us on this ground, and send others who would pursue an opposite course, would be manifestly preposterous and vain. Such an idea, we suppose the Board could not for a moment entertain.

It is truly painful for us to think of a dissolution of our connection with the Board, which dwells always in our hearts, and whose prosperity our thoughts always identify with the prosperity of the Zion of our God; and of which each of us is ready to say, "If I forget thee, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth." At the same time, and for the same reason, we know not how to endure the thought that our connection with the Board should be an incumbrance, clogging its wheels, and diminishing its means of spreading the gospel in the earth. But if our voice could reach that portion of the Christian community who disapprove our course, and would have the Board require us to do otherwise, or withdraw from us their patronage and support, we would respectfully ask whether they are quite *sure* that the course, which they require us to pursue, would do more to promote the object they desire than that which we *do* pursue. We would humbly confess our liability to error. But we would ask whether they are not liable to error too. We make no pretensions to superior wisdom. Yet we suppose we may, consistently with Christian modesty and humility, refer to our superior advantages for observing the circumstances in which we and the churches under our care are placed. *They* see very obscurely, in the dimness of the distance, what we see clearly, immediately before our eyes. It is impossible, we suppose, for them to appreciate the difficulties which lie in the way of such a course of church discipline as they would recommend; impossible to appreciate the palliations which frequently exist, in relation to many evils incidental to the system of slavery; impossible to see, at such a distance, the complication of difficulties by which the whole subject of slavery is embarrassed and perplexed. We have scarcely a doubt, that by far the greatest part of those ministers of the gospel who are ready to censure or condemn our course, would themselves, in the same circumstances, pursue the same course.

We would not claim a confidence to which we are not entitled; but we ask for candor. And if it should be found, on inquiry, as we believe it would, that among all who, with principles opposed to slavery, become pastors of churches in communities where slavery prevails, there are none, or next to none, who pursue a course materially differing from our own, we think that that single fact should lead distant Christians at least to *suspect* that there may be better reasons for it than they are able to perceive, but which a closer and clearer view of facts and circumstances and characters would enable them to discover. And we would further ask whether, if we

are in other respects worthy of support, it is not at least better to continue our care of the churches, than to leave them either as sheep without a shepherd, or to the care of men whose influence would tend still less than ours to hasten the day, to which we all rejoice to look forward, when every bond shall be broken, and every slave go free.

We have endeavored distinctly, though briefly, to make known our views. We earnestly hope that what we have written, instead of leading to any protracted discussion, will rather be taken as a final exposition of our sentiments, a defining of our position. Not that we are immutable, or dare pledge ourselves to see always exactly as we now see; but at present, certainly, we can perceive no reason to change our course. So we do; and in so doing we must stand or fall.

In behalf of the brethren of the Cherokee mission,

Very respectfully and truly yours,

ELIZUR BUTLER, *Moderator.*

S. A. WORCESTER, *Clerk.*

The Choctaw mission sent the following letter to the Prudential Committee, as expressing their views.

*Norwalk, Choctaw Nation, March 31, 1848.*

To the Prudential Committee of the A. B. C. F. M., Missionary House, Boston.

*Dear Brethren and Fathers:*—The letter which was prepared and written you by us, while our highly esteemed counselor and friend, Mr. Treat, one of the Secretaries of the Board, was with us, was not forwarded, as was expected when he left us. It was soon ascertained that it did not satisfactorily express the views and wishes of all the members of the mission. It was accordingly retained. It was written in circumstances that required more haste, and admitted of less mutual consultation, than was desirable, considering the importance of the subject. There was something wanting to produce in our own hearts the conviction, that it contained a full and faithful expression of the sentiments of the mission. And for the same reason, it was not adapted to convey to your minds the right impression. More time was needed to examine and discuss so great a subject. The letter was retained that it might be laid once more before the members of the mission, who would assemble at the meeting of the Indian Presbytery, on the last Thursday of March, at Norwalk.

The letter having been read and considered, the mission are not willing to have it forwarded according to its form when Mr. Treat left us. We now wish to submit to the consideration of the Committee the following statements and remarks.

First, respecting our *neutrality*.

For many years it has been deemed by us important to our usefulness in *our own sphere of labor*, not to agitate our own minds, nor those of our people, with any of the great and exciting topics of the day, in church or state, such as cause debate and division, and the ranging of men into parties against each other. We had our principles once tried in this respect, when the Presbyterian Church was divided into two schools. The subject was once introduced into our Presbytery, for action thereon. A few words were spoken, enough to show that division might be near us. We then resolved to remain neutral. We deemed it of vital importance among our people to act as a band of brothers, and not have them suppose that Christ is divided. We endeavored to attend to our own work, and we were prospered in it. Since then, about one hundred persons yearly have been added to our churches.

In regard to one feature of the subject of slavery, we feel that our principles in favor of *neutrality* are also to be tried. We have been aware of the

approach of this subject. And we thought our situation was described by the prophet Isaiah, when he said, "Their strength is to sit still." We have endeavored as a mission to keep aloof from the abolition movement, from some of the same reasons that forbade us to join our own Presbyterian brethren in either of their schools, so long as it would endanger our own unity.

And we wish you, and all our friends here and elsewhere, to be assured that we feel much more pleasure and satisfaction in the hope of doing masters and servants good, by preaching the Lord Jesus directly to them, than we can in explaining and enforcing the prominent principles of *equal rights*, merely *as such*; especially so far as they imply that they contain something of importance, which has become so only within a few years. We feel that the Bible contains all that we have need to know or teach. And we prefer to use the plain language of the Bible, just as it is, upon the subject of slavery, to any other code of principles or plans of operation. We have had trials on the subject of slavery ever since we came here. But we have endeavored to bear with each other and our fellow Christians. And we have, until recently, succeeded as a mission in maintaining neutrality. You are aware that there is now, upon this subject, a division among us. And we do not wish for its growth. In our neutrality we supposed that we had enjoyed your approbation. For we have noticed that at the annual meetings of the Board, when memorials have been presented on the subject of slavery, it was apparently with reluctance that they were considered, because they did not pertain to the great object of the organization of the Board. And yet we are now so involved in the matter that we can be silent no longer.

We wish to touch briefly on the *history* of our connection with slavery. We have been and are concerned with it in two ways; by employing slaves as laborers, and by admitting them and their masters to the church, as we do other persons who give evidence of personal piety. We are not *slaveholders*, nor have we been, save for the single purpose of emancipation, while laboring in our families.

In the year 1818, at the commencement of this mission, African slavery was in existence in this nation. The early missionaries were called to make it a subject of inquiry and prayer. There was no avoiding all contact with it. The large boarding-school establishments, and other multiplied and constant labors, in a hot and sickly climate, *then* as well as *now*, made the employment of considerable slave labor indispensable. For the plain reason that the man who devotes his time and energies to the welfare of others, must himself have help in the performance of all such labors as he is not able to perform. Our brethren not having received instructions from the Prudential Committee, adopted that course which they deemed proper, and not inconsistent with the Bible.

In the spring of 1824, when we were favored with our first visit from Mr. Evarts, of blessed memory, the matter of employing slave labor underwent an examination. Written views against such labor were laid before the Secretary. His own were clearly expressed at a large meeting of missionaries. The early course of the mission was continued with his approbation. And we are not aware that his views upon the points submitted to him were afterwards changed.

We need not here spread out before you in detail the correspondence and resolutions of the Prudential Committee in regard to the purchasing of slaves, with a reference to their working out their own redemption. We trust you have noticed in us an ordinary willingness, at least, to comply with your instructions. Yet we have been painfully tried at the necessity of employing this kind of help. We did once hope that assistant missionaries could be found, and sent out in sufficient numbers, to avoid this difficulty. In this we have been disappointed. We have made expensive efforts to hire free people, and again have we failed. In our situation we need help that can be

relied on. And thus it will be while we remain here as missionaries. Good free help for us, in our situation, is very rare in this land.

We have felt it to be a peculiar privilege in a matter of so much importance to communicate freely with the Prudential Committee, and to receive their instructions. Of late years the subject of slavery has awakened a deep and growing interest in the minds of a large number of our best friends and patrons in our father land. Such an interest had not manifested itself when the older members of this mission were sent forth from New England to their work. The various measures adopted within a few years to present the slavery question, *as connected with us*, to the American Board at several of its annual meetings, we have not failed to notice. And we read with peculiar interest and satisfaction the proceedings of the Board, especially the great and good result to which, in the autumn of 1845, that venerable body of men arrived, when assembled at Brooklyn. We thought it was not in our power to express, in so clear a manner, our own leading principles on that whole subject, as were then given to the world. We thought that we occupied *ground in common* with our brethren and fathers. And some of us promised ourselves a time of rest, and of going forward in our work, without any further agitation, or necessity of having the slavery question introduced at our ecclesiastical and missionary meetings, as well as at the annual meetings of the Board. But the public mind did not find rest. Many publications indicated this. Letters also from the Missionary House have been of a kind since to awaken in us an apprehension, that we were not proceeding altogether right.

Public conventions held since 1845 in Ohio and Illinois, especially in Chicago last summer, have expressed formal opinions which strongly indicate that all was not right among us. And we speak it with pain, we have strong reasons to fear, in reference to this one subject in our missionary labors, that full and fraternal confidence has not been exercised toward us by some who are the benefactors of the mission. And that we may regain and share their confidence, and sustain the character of good missionaries in their estimation, we apprehend that something more than we have ever done is now called for, something that is in advance of all that has been purposed and effected by us, which shall be *positive and tangible*, and which shall go directly to check a pro-slavery spirit and to bring the system itself to an end. The above historical sketch shows also our *position*.

For the first twenty-five years of the mission, our course was generally in accordance with the views of the Prudential Committee. Since that time, it has appeared, in some respects, to be otherwise.

It may be proper to state some of our own views, that neither ourselves nor the Board be spoken of as "the propagators of a slaveholding Christianity." And yet it will be difficult to present rightly all the considerations which have had an influence in the formation of our opinions, during the long period of our stay here, upon the subject of slavery.

When we came here, the question with us had ceased to be a *speculative* one. It was a *practical* one. Necessity was laid upon us to learn the *divine mode* of treating it. For slavery was among the Choctaws. It was not our work to inquire for its author, or into its history, but for our *duties* in regard to it. We thought that we need not grope our way in the dark, and that the Lord had given his church a revelation of his will. We are clearly of this impression now. The wrongs and evils of the system, in all their bearings and influences, are known to him. He alone can devise rules to remedy them all. We judge that he did take this subject under his own guidance, and has given his Church a knowledge of his will. Plain instructions are given to masters and servants and to their *teachers*.

Under the application and influence of these instructions, we are to look for those results, whatever they may be, which will be most pleasing to God, in their nature, time, and manner and measure. It is our peculiar and ap-

propriate work, as ministers of the Lord Jesus, to communicate the truths God has given, and as he gave them, hoping in this way to bring about that state of things which he holds dearer than all others. And it becomes us to go forward in the exercise of a full and living faith in these counsels of the Lord, and to trust the work and the issue in his hands. To man it might seem wise to take hold of the work, in some respects, in some other way. But we must remember that we are not to be wise above what is written; that "the word of God is quick and powerful, and sharper than any two edged sword." He says by the mouth of the prophet, "It shall not return unto me void, but it shall accomplish that which I please." The Apostle Paul also says, "For the weapons of our warfare are not *carnal*, but mighty through God to the pulling down of strong holds, casting down imaginations and every thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Here is the ground of our confident hope of doing any good to masters and servants; and yet who is sufficient for these things? And oh! that we could add, "Now thanks be unto God, which always causes us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." We have much reason to be grateful that several masters have given evidence of piety, and were received into the church, because the Apostles have set us plain examples. More than two hundred of their servants we have been allowed, at different times, to feed as members of the Savior's flock in these woods. These are some of our views of what we think we ought to do, and which we hope will also be pleasing to God, if performed as he directs.

There are some things connected with slavery as a *civil institution*, with which we have not yet considered it our duty to meddle.

As a civil relation it exists by virtue of the constitution and laws of the land. We are taught in the Bible our duties as citizens. It may be deemed our duty by some to adopt a train of measures, which shall aim in their object directly to countervail the whole system, and in the end undermine the entire fabric which human legislation has framed in regard to slavery. We do not feel that we are required to adopt such a course. Nor do we regard this as our work. We are not citizens of the nation. We are missionaries, residing here by the permission of our national Government, and we can be removed at their pleasure. We are, in a civil respect, *foreigners and tenants at will* under the officers of our Government. The civil interests of this people are not committed to us. Other interests are, and such as are of more value than all civil and political interests combined. The Savior and his Apostles have not left any recorded example of their devoting themselves to the reformation of systematic civil wrongs, although many such existed where they lived and labored. Their practice and instructions have weight with us. Other members of the Church may be raised up to accomplish good to their country as legislators, rulers and reformers.

We would remark that in our opinion this is not the most eligible part of the United States for attempting, at this time, a change in the civil relations of masters and servants. If all the region, far and near, and on every side, were another New England in its glory, then another sun would shed down light. But it is far otherwise.

There is another remark which should be made. This nation, in its improvements, schools, churches, and public spirit pertaining to the great cause of benevolence, is but an *infant*. This must be remembered by us all, especially if we would try to manage their civil matters. Thirty years here cannot be equal, in their religious influence on slavery, to two hundred years in the Carolinas. The past experience of missionaries among the Indian tribes, who have meddled much with the civil and political concerns of their red brethren, has not been encouraging, either in its influence on their own minds, or those of the people. Such a course may lead to the formation of



worldly, instead of heavenly attachments ; or, on the other hand, worldly and wicked animosities and jealousies may arise.

Besides, the good results to individuals of a temporal nature which we might look for, if successful, when we have done our utmost, appear to be of minor value, and of a doubtful tenure, when compared with those of a spiritual kind, offered in the gospel, and which we are bound to promote at all times. Shall we not then attend to this great work, which was made ours by the Head of the Church ?

We feel safe because we are sure that we are right, when we can make the Apostles our guide and example. They were often in a situation so nearly akin to ours, in this very respect, that all human wisdom would have failed them. They needed the aid of inspiration, which they received, and under its influence they wrote as they did for the common benefit of others, wherever slavery might prevail. Their instructions and examples we feel bound to regard.

We should be careful how we risk the spiritual interests committed to us, by attempting to manage worldly ones, which are not given us by the Savior.

These are some of our views and thoughts which we wished to submit to your consideration. The inquiry may now be made, Wherein do we, as a mission, differ from our Patrons and Counselors ? We apprehend that the difference may relate chiefly to slavery as a civil institution. But whether it be so or not, we suppose that a difference does somewhere exist ; and yet it has been formed honestly and with the exercise of a good conscience. It seems to us to be an instance of an honest and real difference of opinion, among men who have a common and a good object in view ; men, too, who love the kingdom of the Savior more than any earthly object, and who retain full confidence in each other's motives, piety and religious faith, and who are united in their views of the greatness and extent of the evils of slavery and the desirableness of having them all done away. But they do not agree as to the mode of operation in all respects.

The question which now arises, is, whether this difference of sentiment is of that kind and nature which calls for mutual forbearance, patience, study of the Bible and prayer, or for something else ? It appears to us very desirable, if practicable, to continue our labors as heretofore, and rely on God for his continued blessing. This is not the first instance in which the people of God have found themselves thus situated, and especially those who dwell amidst slavery, as thousands of them do this day, and may for ages to come. As slavery with various modifications has, for a long time, had an existence in the Church of God, it is proper for us to inquire how the servants of the Lord in "old time" were taught by him, as well as how they conducted in regard to it. May it not be agreeable to the Head of the Church that his people labor for him in the exercise of mutual forbearance and love, while proclaiming steadfastly his own word and his rules for all our relative and social duties, trusting in God for the safe and best result ?

There are interests here dear to us as life itself, and there are responsibilities of great weight. Many of them are connected with the subject matter of this communication, which reach far beyond ourselves and our families and the present generation of Choctaws and their friends. We feel them keenly, whenever our thoughts turn upon the churches and schools God has gathered in this land through our feeble instrumentality. These interests we have not the power to sustain, nor the wisdom to guide. Nor can we understand every thing connected with this subject, and especially those which are at a distance, and which press with most weight on the Prudential Committee. We cannot know and feel them as you do. And we entreat you, if you find that we do not sufficiently identify ourselves with your plans, views and counsels, not to think it strange, or as indicating a loss of confidence, or a rebellious temper. It is a long and weary time, and one too

of many changes, during which we have been absent. We have been often told that a great change has taken place at the North, and that we have not kept pace with this change. It may be that we have not; yet whenever we lay our hands on our hearts, we feel the pulsations of brotherhood as strong as ever.

This people is a dependent one. Our mission is still so. We have made but a promising commencement in our work. Help, in missionaries, teachers and supplies, will be needed for years to come, to continue what is already commenced, as well as to occupy new portions of our field. The Lord's hand is to be acknowledged with humility and reverence in all our ways. He may wish to effect some great change. But will he not go before us in a pillar of cloud by day and of fire by night? May we not look for some plain indication of his will, before we determine upon a change that shall greatly affect this mission? If it should be his blessed will that we cast all our cares on him, cease all our anxieties, and engage and continue with still more love and zeal and with greater success in our labors, we shall greatly rejoice. And if he will so order the events of his providence, that we shall never fail hereafter to welcome, as formerly, new fellow laborers from the North; and so that the streams of charity which have flowed so long and with such rich blessings from that good land, shall never dry up; and so that the name of the mission, as well as our own names and those of our sisters here, shall not be stricken from the list where they have long stood with those of other dear brethren and sisters gone to other heathen lands, and with the Fathers and Brethren of the Board, who meet in council yearly for our good and the world's salvation, then our joy will be full. We need not write more.

After reviewing what we have written upon the several topics, viz: *neutrality, our position, history of slave labor, scriptural instruction, civil relation, differences in sentiment, and future course*, and after calling to mind our prayers and labors, our obligations to the Savior, our relations to you and to this people, we wish, so far as practicable, to lay the whole over upon your arms, and we do refer the great question, as to what must be done, to you, with entire confidence in your wisdom, the uprightness of your purpose, and your wish to act in the matter as will, in your judgment, best secure the great and important interests at stake.

And that wisdom from the great Head of the Church may ever guide you and the executive officers of the Board, will be the prayer of your brethren in our glorious Lord and Savior Jesus Christ.

C. KINGSBURY.  
ALFRED WRIGHT.  
CYRUS BYINGTON.  
E. HOTCHKIN.  
C. C. COPELAND.  
DAVID BREED, JR.  
H. K. COPELAND.  
D. H. WINSHIP.

I would cheerfully unite with my brethren in the last paragraph, in referring what is to be done to the wisdom of the Prudential Committee.

J. C. STRONG.

To this communication the following answer was made, by the direction of the Prudential Committee.

*Missionary House, Boston, June 22, 1848.*

To the Members of the Choctaw Mission:

*Dear Brethren:*—Your letter of March 31 was received on the 5th of May. It was my wish to lay it before the Prudential Committee, together with my own report on the relations of the Cherokee and Choctaw missions to the

subject of slavery, at the earliest opportunity; but my ordinary duties have been so urgent, since I returned from the Indian country, and my health has been so poor, that I could not complete the necessary preparation till within the past four or five days. At our last Committee meeting, however, held on the 20th instant, the matter was taken into consideration; and I now sit down to give you the result.

Your kind expressions of attachment and confidence we most cordially and fully reciprocate. We love the Choctaw mission. Towards the older members, especially, those who have toiled faithfully and successfully for twenty-five or thirty years, we entertain feelings such as few missionaries even have awakened in our hearts. It has given me the highest pleasure, as a humble individual, to bear testimony to the integrity and devotedness with which you have labored, and the signal success with which God has crowned your efforts; and while life lasts, I shall cherish the remembrance of my brief sojourn among you.

But none will be more ready than yourselves to admit that errors of judgment may have occurred in the history of your mission. And in regard to the particular subject discussed in your letter, you will concede, we doubt not, a peculiar liability to such errors. Your circumstances have been difficult and embarrassing from the first; and it was not to be expected that you should avoid mistakes in every instance. You will not be surprised, therefore, when we say (what, indeed, you seem to anticipate) that there are principles involved in your mode of procedure from which we are constrained to dissent. With that frankness which belongs to the relation we sustain to you, and in a spirit which we hope our gracious Master will not disapprove, we present our own views; from which you will be able to infer the nature and extent of the difference between us. We take this course, without particularly noticing all the points in your letter, because in so doing we hope to exhibit our sentiments in a more orderly and intelligible manner.

But here let us guard your minds against a possible misapprehension of our principles.

1. We do not claim any *direct* control over the churches which you have gathered; nor shall we ever approach them with the language of authority or dictation. Most happy are we to acknowledge them as churches of our Lord Jesus Christ. We can suppose a case, indeed, in which we should feel it our duty to address them as brethren, beloved in the Lord, calling to our aid whatever power there is in argument, or appeal, or exhortation, as circumstances might demand. And we can suppose still another case, in which we might be constrained, by the sacredness of the trust committed to us, to withhold that pecuniary aid it has given us, in past years, so much pleasure to afford. But in all this we should recognize them as having all the privileges and immunities which appertain to any body of Christians in any part of the world.

2. We do not wish *you*, either individually or collectively, to bring any influence to bear upon those churches, or the community in which you dwell, except such as belongs to the ministerial office. Your churches, as well as yourselves, being in connection with the General Assembly of the Presbyterian church, (meeting annually,) we expect you to claim only those prerogatives which are conceded to pastors under the jurisdiction of that body, so far as they are suited to your circumstances. The rights of your sessions and your churches must be duly regarded; for no apparent good can compensate for the injury done to a fundamental principle. You may argue with these brethren whom you have begotten in the gospel, making your appeal to reason and to Scripture; but when you have exhausted your powers of persuasion, they must be left to act according to their own views of duty, being answerable only to the higher judicatories of your church, and to their Lord and Master. In what circumstances, and for what reasons, you may be

allowed or required to withdraw from them, is a question which we have no occasion to consider at the present time.

3. We do not design to infringe in the least, by what we shall say in this letter, upon *your* rights as ministers of the Lord Jesus Christ. From him, primarily and mainly, you hold your commission; to him, primarily and mainly, you are responsible for the manner in which you discharge the duties of your office. We speak to you as brethren, engaged in a common work, under the eye of a common Master. Upon one point which will come up in this discussion, we might address you in the language of authority; but even in regard to this question, as well as others, we choose to approach you with suggestions and arguments. We ask you to give them, as we doubt not you will, a candid and prayerful consideration. Perhaps we shall yet see eye to eye. And if this may not be, we will then raise the inquiry, "What further shall be done?"

Before proceeding to speak of the course which it is proper for missionaries to follow in a slaveholding community, it will be expedient to advert, for a moment, to the character of the system which has given rise to this discussion. And here, we presume, your views are in substantial accordance with our own. In your letter, indeed, you refer to the report adopted by the Board at its meeting in Brooklyn (1845) in terms of decided approbation. "We thought it was not in our power," you say, "to express in so clear a manner our own leading principles on that whole subject." But that document speaks of "the wickedness of the system" of slavery, "the unrighteousness of the principles on which the whole system is based, and the violation of the natural rights of man, the debasement, wickedness and misery it involves, and which are in fact witnessed, to a greater or less extent, wherever it exists;" and it quotes with approval the following declaration of one whom we all love and honor: "Viewed in all its bearings, it is a tremendous evil; its destructive influence is seen on the morals of the master and the slave; it sweeps away those barriers which every civilized community has erected to protect the purity and chastity of the family relation." Thus far, then, we are perfectly agreed. Domestic slavery is at war with the rights of man and opposed to the principles of the gospel.

But you will say, perhaps, that a distinction should be made between the system itself and the persons implicated therein, between slavery and slaveholding. We acknowledge the justice of this distinction; and because of its importance in this discussion, we will briefly state our views in relation to it.

A *system* of slavery, like that which we are now considering, we believe to be always and every where sinful; but we do not believe that every act of *slaveholding* is sinful. A person may come into this relation, and may continue in it for a time, involuntarily. He may wish to put an end to it, and may actually put an end to it, as soon as he can. Such an one incurs no guilt whatever. His purpose was always right; and the first act which he had the power to put forth, bearing upon the continuance of the relation, was also right.

But a man may have the power to free his slaves, and yet not do it, out of regard to their highest good. He honestly hopes, we will suppose, that their day of freedom will soon come; he is doing, as he thinks, all that he can to hasten that day; in the mean time he omits nothing that a considerate and humane master can devise for their temporal and spiritual advantage. Now it is possible that he has misjudged in deferring emancipation. Perhaps it would have been better for the slaves to receive their liberty at once; perhaps there were other considerations that should have been decisive. If so, what is his position? The answer would seem to be two-fold. 1. The continuance of the relation is wrong; but, 2, the master may stand acquitted in the sight of God, because he was influenced solely by benevolent motives. Just as the selling of ardent spirits, in the days of our common ignorance

on the subject of temperance, was clearly wrong; and yet many good men, never imagining that they were acting contrary to the law of love, engaged in the traffic. The *external* character of an act is one thing; its *internal* character is quite another thing. A man may conscientiously do that which is injurious in its tendency; as, on the other hand, he may, with a bad motive and purpose, do that which is innocent or beneficial in its tendency.

As we pass from such slaveholding as we have just considered to that which is manifestly selfish, we find a tract of debateable ground on which we have no occasion to tarry. Sooner or later we shall come to that mournfully large class of cases, in respect to which no distinction or qualification can be made. We would not speak too confidently; still we fear that the owners of slaves generally regard and treat them as property, making their own advantage, and not the good of those who are in bonds, the grand object which they keep in view. And we cannot suppress the apprehension, that this is true even in that community which has shared so largely, through your labors, in the benefits conferred by Christian missions.

I have already said, that we regard domestic slavery as at war with the rights of man, and opposed to the principles of the gospel. We do not claim that either Christ or his Apostles expressly condemned this system in the New Testament. But we do claim that they said and did much that, by fair implication, bears strongly against it; while, on the other hand, they said and did nothing that, by fair implication, gives it the least sanction. Suppose, for example, that brief but comprehensive injunction of our Savior, "Whatsoever ye would that men should do to you, do ye even so to them," to be carried out to its legitimate results. What would become of slavery? In all its essential features, it would cease at once. Whatever might be the result as to the legal relation, its spirit would die. And then the Scriptures invest every man with privileges and responsibilities, which are utterly inconsistent with his remaining in a state of servitude. The slave cannot receive the fruit of his toil, according to the divine arrangement. He can neither enjoy all the rights nor perform all the duties of a husband or parent, as set forth in the Bible. He cannot develop those intellectual powers which, as seen in the light of revelation, are a treasure beyond all price. Above all, he cannot, in most cases, have that untrammelled access to God and his holy word, which is worth more to him, as a lost yet immortal and accountable being, than any thing else.

It is not our design to go into any extended argument on this point; and still it may be well to make a passing allusion to the inference which is often drawn from the injunctions in the New Testament, addressed to masters and servants. The question is,—'Do these injunctions concede or recognize the right of property in a human being?' Now it does seem to us, that every thing which is said to masters and servants is consistent with the hypothesis, that the Apostles regarded the general relation as unnatural and sinful. Any one at the present day, who believes the system to be wrong, and labors, however diligently, for its termination, may with perfect propriety use the very same language. Besides, if these directions of which we are speaking, prove that slavery is right now, they prove that this institution as it then existed in the Roman empire, giving the master the power of life and death even, was also right; a proposition, we presume, that no one will undertake to defend.

But why did not the Apostles, directly and unequivocally, affirm the sinfulness of slavery? Why did they not insist upon the duty of emancipation? Simply because (if we may venture to give an opinion) they saw that such a course, in their circumstances, would not soonest and best extirpate the evil. And for this policy they found the amplest authority in the dealings of God with his covenant people, and in the life of Christ.

To us, then, it seems very clear, that slavery is opposed to the principles of the gospel. What line of conduct then shall the missionary pursue, when he is brought into contact with it? The answer, to be complete and satis-

factory, must embrace the following topics; namely, *the preaching of the gospel, the instruction given to slaveholding converts, the admission of this class of persons to the church, and the treatment they receive in the church.*

### *The Preaching of the Gospel.*

It is the duty of the missionary, we suppose, to declare "all the counsel of God." He may not, in his expositions of the divine will, restrict himself to those forms of transgression which are specifically denounced in the Scriptures. What pastor thinks of placing himself on this narrow basis? No. The man who carries the gospel to the heathen, must keep his eye always open; and whatever he sees around him that is contrary to this gospel, he must consider as falling within the purview of his high commission. We do not say *when*, or *where*, or *how* he shall bring the truth to bear upon any sin. Whether he shall declare his testimony against it to-day or to-morrow, next week or next year; whether he shall do it in the sanctuary, by the way side, or in the home of the wrong-doer; whether he shall do it in the spirit of John the Baptist, or with the unseen approaches of Nathan the prophet, or with the melting earnestness of Paul, or in the gentler tones of John; whether he shall do it by marching directly on the citadel of error, or proceeding first against the outworks; all these are questions for the missionary. He has been sent forth because he is thought to possess the wisdom, integrity and zeal which are needful for this very work; and far be it from us to encroach upon his lawful prerogative. But that the work must be done, in some way, and at some time and place; that it must be done in the name and the fear of the God of missions, is to us very clear.

From this general law for the conduct of missions, we think that slavery can claim no exemption. You may say, indeed, that the Apostles did not directly assail it in their writings, because, according to our own showing, there was a better way. But it does not follow, by any means, that they *never* opened their lips in denunciation of the monstrous iniquity of Roman servitude. Still less does it follow that the ministers of Christ are never to be at liberty, in any state of society, or in any age of the world, to raise their voice against the enslaving of their fellow men. The example of the Apostles, as we believe, goes to the extent of constituting the missionary the judge of the *time* and *mode* of exhibiting the truths of the gospel in their relation to this system; but it cannot justify him, as we think, in closing his mouth forever.

In the commencement of a mission, as also in the commencement of the pastoral relation, it may be proper to say little or nothing respecting certain evils which are found to exist. A different course, indeed, might shut every door of usefulness for a long series of years. But when the servants of the Lord Jesus Christ have obtained an acknowledged standing in the community; when their character and their aims have begun to be appreciated; and when their influence, as teachers of a new religion, has become an established fact, they may cast aside something of their reserve. And if the great Head of the Church gives them tokens of his favor, manifest and marked; if churches are gathered, and converts are multiplied; if all the departments of missionary labor are carried forward with success, they may venture upon a still bolder course of action.

Now we will not say at what stage in your history, it became expedient to exhibit, with that wisdom which is profitable to direct, the legitimate bearing of the gospel upon slavery. Nor does it seem at all important to go into that inquiry. But when we consider the age of your mission, its remarkable success, the strong hold it has gained upon the Choctaw Nation, it does appear to us that if the time has not yet come to hold up, in some way, the great law of love in its obvious relation to the subject, we may well ask, "When will that time come?"

What you have said respecting "slavery as a civil institution," has been duly considered. We are fully aware that, being "in a civil respect foreigners and tenants at will under the officers of our government," you have neither political rights nor political responsibilities. But it so happens that this institution has its moral relations. Go where you may, and do what you will, in your own appropriate work, it lies directly across your path. It is an anti-Christian system, and hence you have a right to deal with it accordingly. True, it is regulated by law; but it does not, for this reason, lose its moral relations. Suppose polygamy or intemperance were hedged in by legal enactments. Could you not speak against them as crying evils? We are grieved to hear that the Choctaws have a law, which practically debars the slave from all direct access to the word of God, without the consent of the owner. Did you never bear your testimony against the wrongfulness of shutting out this class of persons from the "lively oracles?"

#### *Instruction of Slaveholding Converts.*

This topic might be considered as embraced in "the preaching of the gospel;" but I prefer to give it a separate notice. In the instruction imparted to new converts, the teachings of Christianity are presented in circumstances peculiarly interesting and favorable, and may, on that account, take a wider range and extend to a greater variety of subjects than is customary on other occasions.

It would seem that the aim of the missionary, in his intercourse with a recent convert, should be two-fold. 1. To ascertain the actual state of his affections; whether they are renewed or unrenewed. 2. To give him clear and explicit information on all the great questions of Christian duty. The latter is important, not only because his life should be conformed, as perfectly as may be, to the only true standard of action, but because the spirit with which he receives the principles of the gospel, will show how much reason he has to call himself a new creature in Christ Jesus.

And if this recent convert be connected with the system of slavery, what can be more natural and proper than a discreet and friendly inquiry into the nature of his views in regard to this institution? The missionary may and should unquestionably watch his time; he may and should leave the impression that he is governed, in what he says, by considerations that will commend themselves to any man's conscience; but in all ordinary cases, as we suppose, he may give utterance, at some time and in some way, to the opinions which he himself has derived from God's holy word. The mind of this new learner of Christian truth, if a genuine disciple, or a sincere inquirer, is peculiarly open and susceptible to the teachings of his spiritual guide. At what other moment, indeed, during his whole life, can he be approached on this theme with so much promise of good? And if he cannot bear the gentle and skilful probing of his honored father in the gospel, how little of the spirit of Christ must there be in his heart!

#### *Admission of Slaveholders to the Church.*

The Board, at its annual meeting at Brooklyn, adopted two general principles, which are applicable to all its missions. 1. The ordinances of baptism and the Lord's Supper cannot be scripturally and rightfully denied to those converts who give credible evidence of piety. 2. The missionaries, in connection with the churches (if any) which they have gathered, are the sole judges of the sufficiency of this evidence. In the application of these principles to the case before them, they say that slaveholding does not always, in their opinion, involve individual guilt in such a manner as to exclude every person implicated therein from Christian fellowship. This conclusion seems to flow irresistibly from the distinctions already made in this letter, in regard to the character of slaveholding. If a person may be the legal owner

of slaves, and yet be free from all blame in the sight of God, then it is clearly wrong to say that no slaveholder shall be admitted to the Church of Christ.

But the Board could never have intended that all belonging to this class, and yet applying for this high privilege, should be received without inquiry as to their views and feelings in regard to slavery. Indeed, it seems to us that such an inquiry is, in all cases, fundamental. Here is a man involved in a system that is unchristian and sinful, and yet requesting admission to the table of our blessed Lord. Must he not prove himself free from the guilt of that system, before he can make good his title to a place among the followers of Christ?

Perhaps he can show that his being the owner of slaves is involuntary on his part; perhaps he can show that he retains the legal relation at their request and for their advantage; perhaps he can show that he utterly rejects and repudiates the idea of holding property in his fellow-men. If so, let the facts be disclosed, and let him have the benefit of them. But, on the other hand, it may appear that, while professing to have the love of Christ in his heart, he holds and treats those for whom Christ died with a selfish spirit and for selfish purposes, thus showing that he has not compassed the length and breadth of the law of love, and, therefore, showing that he needs to be more perfectly taught in the right way of the Lord. For admitting such an one to the privileges of the people of God, especially in the advanced stage at which your mission has arrived, we know of no warrant whatever.

In what particular mode or form the missionary shall proceed to elicit the facts to which we have just alluded, we do not say. That he may feel himself greatly embarrassed, at times, by the question, we can readily see, especially if there has been none of the preliminary instruction imparted which has been already mentioned. But, if he "lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not; and it shall be given him." It is not the design of our great Leader to carry forward the missionary work without the trying of our faith. We must expect to encounter caste, polygamy, oppression, and the opposition of the powers that be. We must look for a contest with the brahmin and the moollah; with gigantic forms of superstition and error; with spiritual wickedness in high places. But if we go to Him who is faithful to his promises, and take shelter under his wings, we shall be safe.

In all that we have now said, you will understand that we have kept constantly in mind the circumstances in which you are placed. The power of admitting or rejecting candidates for the ordinances of the gospel does not rest exclusively with you; and, as we have heretofore remarked, the prerogatives of your sessions must be duly regarded. But there are certain things which you may do; there are certain rights which you may exercise; there are certain responsibilities which are inseparable from your office. It is to the extent of these rights and responsibilities only that we desire you to go.

#### *Treatment of Slaveholding Church Members.*

The principles which we have already submitted to your consideration, suggest the general course which seems to be proper in dealing with this class of communicants. If there are any in your churches at the present time whose views on the subject of slavery are inconsistent with the law of love, it would appear to be your office to bring them, so far as in you lies, to entertain sentiments which are scriptural and correct. Your attention, you will remember, was called to this point in Mr. Greene's letter to your mission, dated November 19, 1845. In that communication he said:—"It seems specially important to train your church members to act out, in an exemplary manner, the spirit of the gospel toward the enslaved, emancipating them where duty to them admits of that; and where it does not, taking special pains to promote their social and religious welfare, and prepare them as



moral and accountable beings, hastening forward to the retributions of the eternal world, for the holiness and blessedness of heaven."

In the application of discipline to this class of persons, we conceive it to be your duty to set your faces against all overt acts which are manifestly unchristian and sinful in their character. Denying, as we do, that there can be, morally and scripturally, any right of property in any human being, unless it be in consequence of crime, and holding that the slave is always to be treated as a man, we suppose that whatever is done in plain and obvious contravention of these doctrines, may properly receive the notice of yourselves and your sessions. Hence if the master treat his slaves with inhumanity and oppression; if he keep from them the knowledge of God's holy will; if he sell them as articles of merchandise; if he disregard the sanctity of the marriage relation; if he trifle with the affections of parents, and set at nought the claims of children on their natural protectors; and in all analogous cases, he fairly brings himself within the reach of that power which is given to the Church for the edifying of the body of Christ.

But we will not enlarge upon this topic. We have said enough to indicate the general direction of our views and wishes in relation to it. And still we cannot forbear an allusion to the exceeding desirableness of your pursuing such a course, as shall deliver the Choctaw churches from all connection with slavery. For a whole generation the gospel has been preached to this tribe of Indians; and during the greater part of this period the work of the Lord has greatly prospered. You have a large and increasing body of communicants. You have schools of great interest and promise. Civilization and general intelligence are making steady advances. With these facts before us, is it too much to ask, 'May not these churches soon be freed from all participation in a system that is so contrary to the spirit of the gospel, and so regardless of the rights of man?' We wish, indeed, that a much more desirable end were attainable. Most ardently do we pray that the whole nation may be delivered from this "tremendous evil." And we reiterate the language of Mr. Greene, as contained in the letter above referred to, in which he stated it to be the desire of the Board and of the Committee that "you should do whatever you can, as discreet Christian men and missionaries of the Lord Jesus, to give the Indians correct views on this subject, and to induce them to take measures, as speedily as possible, to bring this system of wrong and oppression to an end."

#### *Employment of Slaves by the Mission.*

As the views of the Committee on this subject have been heretofore communicated to you, it will not be necessary to go into any discussion at the present time. In February, 1836, the expediency of *buying* slaves, with their consent, and with the understanding and agreement that they should be allowed to work out their purchase money, according to the practice of the mission at that time, was fully considered; and it was resolved "to instruct the missionaries among the Southwestern Indians" "to enter into no more such contracts," and to relinquish all claim to the benefit of any previous arrangement of the kind. In the following month the expediency of permitting the missionaries to *hire* slaves was taken into consideration; and it was resolved to be expedient for them "to dispense altogether with slave labor." Of the action of the Committee in both cases you were duly apprised. Now it was not the design of the Committee to affirm that in no possible state of things should you be allowed to hire slaves; for we can conceive of circumstances where it may be proper, just as we are at liberty to perform "works of necessity and mercy" on the Sabbath. But except in cases of manifest necessity, we deem it altogether inexpedient to resort to this species of labor. And it also enters into our ideas of this necessity, that it is only temporary.

It is with profound regret, therefore, that we have learned how many hired slaves are now in the service of the Choctaw mission. We readily acquit you of any plan or purpose to disregard our known wishes. We cheerfully accept the excuse you offer, namely, that the boarding-schools established in 1843, in consequence of the arrangement made with the Choctaw government, in your view made such assistance necessary; and that for this reason you supposed the Committee must have assented to its employment. Still we must frankly say, that we never intended, by agreeing to the plan proposed on the part of the Choctaws, to sanction or authorize the practice which we now find so prevalent among you. And had the Committee known, when the subject was under consideration, that the hiring of slaves must follow the adoption of this plan, as a necessary and permanent result, they would not have engaged in the present boarding-school system.

We feel ourselves not a little embarrassed by our position. The engagement with the Choctaw government has some fifteen years to run, and yet we do not feel willing to be a party to the hiring of slaves for this long period. By so doing, as it seems to us, we countenance and encourage the system. We make this species of labor more profitable to the owner; at the same time that we put it in his power, if he will, to plead our example to justify or excuse the relation. In this state of things it appears to be our duty to ask you, first of all, to inquire once more into the supposed necessity of this practice, and to see if slave labor cannot in some way be dispensed with. And if you can discover no method by which a change can be effected, we submit for your consideration, whether it be not desirable to request the Choctaw government to release us from our engagement in respect to the boarding-schools. It is with pain that we present this alternative; but such are our views of duty in the case, that we cannot suggest a different course.

The sentiments of the Committee have now been frankly and fully expressed, on the different topics which it has seemed important to discuss at the present time. We doubt not you will receive them in the spirit which has characterized our intercourse in past years, and will take them into consideration at as early a day as practicable. You are already aware that much interest is felt in this question by the friends of the Board; and there is a general desire that the relations of your mission to the subject of slavery may be put upon a broad scriptural basis as soon as possible. If you can reply to this communication before the next annual meeting, and especially if you can declare your acquiescence in the views herein presented, and your readiness to act in accordance with them, so that we can announce the fact to those who shall have come together on that occasion, you will give us much pleasure by so doing.

Praying that God may be with you at all times, and give you wisdom and grace as you shall need,

I remain, dear brethren, very affectionately and truly yours,

S. B. TREAT,

*Sec'y of the A. B. C. F. M.*

The reply to the letter of the Cherokee mission was as follows:

*Missionary House, Boston, June 30, 1848.*

To the Members of the Cherokee Mission:

*Dear Brethren* :—Your letter of March 21 was duly received. You have doubtless expected a reply before this, and I regret that there has been any necessity for delay. As the brethren among the Choctaws, however, adopted a course similar to yours, and drew up a letter, after I left them on my return, expressive of their sentiments in regard to the subject which you have discussed so fully, it seemed desirable that the relations of both missions to slavery should be considered at the same time. But it so happened that I was not able to bring the whole subject before the Prudential Com-

mittee till the 20th instant; on which occasion I was directed to communicate the views entertained by them, both to the Choctaw brethren and yourselves.

In replying to the former, it has been found necessary to discuss all the topics which are brought before us by your letter; and though we do not regard the two missions as occupying precisely the same ground, (your opinions being obviously more in accordance with those of the Committee,) it has seemed unnecessary at this time to address a distinct and independent answer to you. I am authorized by the Committee, therefore, to send you a copy of the letter which has been written to the Choctaw mission, as containing a full expression of their views on all the questions which appear to grow out of the relations of the two missions to the subject of slavery at the present time. You are requested to examine the principles set forth in this communication, so far as they are applicable to your circumstances, and to forward your reply with as little delay as practicable.

In expressing your warm attachment to the Board, you have only given utterance to sentiments which we have uniformly believed to exist in your hearts. And permit us to say in return, that we have always taken a strong interest in your mission. Its history, so full of hope and disappointment, of success and disaster, we can never forget. For the members of the mission, those in particular who have long shared in the joys and sorrows of the Cherokees, we feel the highest respect; and in them, as honest and conscientious laborers in the vineyard of our common Master, we have entire confidence.

That God may make your way plain before you, and may keep you to the end, is the prayer of

Your affectionate brother and fellow laborer in the gospel,

S. B. TREAT,

*Sec'y of the A. B. C. F. M.*

After these documents had been read to the Board, they were referred to a committee, consisting of Dr. Beman, Rev. Albert Barnes, Dr. DeWitt, Dr. Hawes, Judge Darling, Dr. Magie, and Henry White, Esq. This committee subsequently presented their report; which, having been discussed at some length and amended, was adopted by the Board. The amended report is as follows:

The committee to whom was referred the papers relating to the subject of slavery in connection with the Cherokee and Choctaw missions, have carefully deliberated on the same, and beg leave to submit the following report.

The documents put into the hands of the committee, and which they have examined, are the following: The "report on the relation of the Cherokee and Choctaw missions to slavery," being an account of a visit made by the Rev. S. B. Treat to these stations; a letter from the Cherokee mission, on the same subject; a letter from the Choctaw mission, on the same; a letter to the Choctaw mission, by Rev. S. B. Treat, one of the Secretaries, communicating to the missionaries the views of the Prudential Committee on this whole subject; a brief letter from the same Secretary to the Cherokee mission, referring the brethren of that mission to the last named letter; as containing the views of the Prudential Committee, on the subject of inquiry; together with the report of the Prudential Committee, submitting the above named documents to this meeting of the Board.

The subject to which these papers relate is one of intense interest in our day, and is becoming more and more so, in all its relations. The Board has not been unmindful of its own relations to this matter, in times past; nor will it probably be, in its careful deliberations and circumspect action, in time to come. It is one of those great questions which seem destined to

awaken the interests and sympathies of a world. Christians and others are beginning to feel this.

Your committee express their cordial approbation of the fidelity with which the Prudential Committee have discharged this part of their trust. The report of the Rev. Mr. Treat, of his visit to the Cherokee and Choctaw missions, embodies a vast fund of information, which we have all needed, and which cannot fail, as it shall be diffused, of doing great good. This paper should be extensively known and read. No agent could have executed this mission more wisely, or more kindly, than your Secretary has done it; and it may be hoped that practical and permanent good will grow out of it in many ways. It has brought to the Prudential Committee, and to the Board, information which we needed; and, especially, of the practical working of the system of missions, in some of the relations of life, on which we have not been very well informed. This whole report, your Committee believe, will bear scrutiny and analysis.

Of the two letters from the missions in question, your committee need not give an opinion, for the following reasons. They have been particularly examined in the communication written by order of the Prudential Committee; these letters are only a part of a correspondence which has not yet closed; and some things therein stated may be modified by the views since expressed by the Prudential Committee. These letters, your committee take pleasure in saying, breathe an excellent Christian spirit.

Nor do your committee feel themselves called upon to give an opinion on every position and every sentiment to be found in the last letter addressed to these two missions. We refrain from a critical examination of it in this report, because it is a part of an unfinished correspondence; and no final action, as your committee apprehend, can, with any propriety, be had upon it at the present time. If it were to be examined in all its statements, and fully discussed by the Board, it is probable that some might think that it goes too far; and others, that it does not go far enough, in relation to the evil of which it treats. But your committee are unanimous in the opinion, that this is not the time for a discussion of its subject-matter. It is now pending in the deliberations of those missions. Speaking of this document, the Prudential Committee say, "The answer of the brethren has not yet arrived. Both missions had previously appointed meetings to be held simultaneously with the annual meeting of the Board; and it is presumed that they have the subject now under consideration."

It is the judgment of your committee, that the whole subject should be left for the present, where it now is, in the hands of the Prudential Committee.

Before the question was taken on the acceptance of this report, Dr. Blanchard proposed, as an amendment to the same, the following resolutions:

*Resolved*, That this Board distinctly admits and affirms the principle, that slaveholding is a practice which is not to be allowed in the Christian Church.

*Resolved*, That it is, in the judgment of the Board, the duty of our missionaries in the Cherokee and Choctaw nations to discontinue the practice of hiring slaves of their owners to do the work of the missions; and, in the reception of members, to act on the principle laid down by Mr. Treat and the Prudential Committee, that slaveholding is *prima facie* evidence against the piety of the candidates applying for admission to the church.

Dr. Blanchard having been requested to withdraw these resolutions, consented to do so; and the Board permitted them to be inserted in the minutes of the meeting.

## DR. PAXTON'S APPEAL AND MEMORIAL.

An appeal and memorial, addressed to the Board by Dr. J. D. Paxton, and complaining of certain proceedings of the Prudential Committee, was, upon the suggestion of the Business Committee, referred to Chief Justice Williams, Dr. Justin Edwards, Dr. Pond, and R. T. Haines, Esq. This latter committee subsequently requested to be discharged from the further consideration of the subject before them, for want of sufficient time; and recommended the appointment of another committee, which might examine the case and report at the next annual meeting. The request was granted, and the recommendation was adopted; whereupon Chief Justice Williams, Dr. Justin Edwards, R. T. Haines, Esq., Dr. Goodrich, and Dr. Yale were constituted the proposed committee.

## FINANCES OF THE BOARD.

Chancellor Walworth, in behalf of the Business Committee, called the attention of the Board to the condition of its finances. After a statement from Dr. Anderson, showing the necessity of a material and speedy curtailment, unless some means could be devised to increase the receipts, an earnest and deeply interesting discussion ensued. The subject was taken up at different times during the meeting; and pledges were spontaneously and promptly made for the payment of nearly twenty thousand dollars towards the liquidation of the existing debt; it being understood that such donations should not diminish the ordinary contributions of the individuals, who generously came forward to relieve the Board from its present embarrassments.

A committee was also appointed, during the session of Friday morning, September 15, consisting of Horace Holden, R. T. Haines, W. W. Stone, W. M. Halsted, James M. Bunce, Charles M. Lee, and Samuel H. Perkins, Esquires, to report whether any other measures ought to be devised to increase the fund for the liquidation of the debt. This committee subsequently recommended the adoption of the following resolutions, which were passed accordingly:

1. *Resolved*, That every individual who is now ready to subscribe towards the liquidation of the debt of the Board, be earnestly requested to do so this morning.

2. *Resolved*, That all ministers and laymen, in connection with this body, be requested to take immediate measures to raise the necessary sum to pay the balance of the debt, without lessening the annual subscriptions, and report the result to the Prudential Committee on or before the 1st of December next; as an early reply is indispensably necessary to govern the Prudential Committee in their appropriation of the funds of the church for the ensuing year.

3. *Resolved*, That the Prudential Committee be requested to prepare and send to a committee of three or more in every place, where they think it expedient, a brief statement of the condition of the Board; which committee shall have in charge the duty of collecting funds for the above object, and reporting to the Prudential Committee on or before the period above specified.

## CHANGE IN A REGULATION OF THE BOARD.

One of the "Laws and Regulations of the Board" (No. 12) relating to the appointment and duties of General Agents, was modified so as to read as follows :

In addition to the officers above named, there shall be such other persons appointed by the Prudential Committee, as they shall deem expedient, to act in particular districts of country as District Secretaries or General Agents; whose duty it shall be, within their respective fields, to co-operate with the pastors of churches, with ecclesiastical bodies, with the Corresponding Secretaries, and the auxiliaries of the Board, and with the other friends of missions, in promoting a missionary spirit, and in drawing out the resources of the Christian community, for the speedy promulgation of the gospel through the world. These shall be entitled to the privileges of Honorary Members of the Board.

## RESIGNATION OF MR. GREENE.

The following letter from Mr. Greene was laid before the Board by the President.

*Missionary House, Boston, Sept. 12, 1848.*

Hon. T. Frelinghuysen, Pres. of the A. B. C. F. M.:

*Respected and Dear Sir* :—In consequence of impaired health, I find myself unable longer to perform the duties pertaining to my office, as one of the Secretaries of this Board; and I, therefore, respectfully request that I may not be again re-elected to that office.

In retiring, which I do most reluctantly, from the station with which the Board has so long honored me, and in which I have found my labor and happiness most pleasantly combined, and in performing the delightful though arduous duties of which I had, till recently, hoped to spend whatever of life and strength might remain to me, I feel constrained to declare my ever rising estimate of the excellence and honorableness of the foreign missionary work, and my ever strengthening confidence that it is a work which the Lord Jesus Christ regards with peculiar approbation, and which he, by his truth and his Spirit, amidst and despite of all the delays, embarrassments and opposition which it encounters, is steadily and surely carrying forward to its consummation. His power and grace and promise exclude all doubt as to its ultimate and complete accomplishment. Our faith, our prayers, our labors and sacrifices may hasten the day.

I must also be permitted to say that, during the almost twenty-one years of my official connection with the Board, a period extending over more than half the Board's history from its organization, and a longer period than any other executive officer has been connected with it, except the present Treasurer and senior Corresponding Secretary, it has been my happiness to be associated intimately with the present Treasurer, six persons in the office of Secretary, and fourteen as members of the Prudential Committee, six of whom have been removed, as we doubt not, to the heavenly rest; and I would here record with thankfulness to God that in all the meetings for business held during this whole period, (and they have been, on the average, more than one a week,) and in all our mutual private intercourse, there has never been, so far as I have reason to believe, one offensive word, one uncourteous act, or one unkind feeling. Though often differing, of course, in opinion on some of the many delicate and perplexing subjects which have come up for discussion and action; in feeling all, without a single exception, has been harmonious and fraternal. The scenes of prayer and anxious consultation and wearisome labor, passed with these brethren in the Committee Room and in the private apartments of the Missionary House, have made impressions which no other scenes, nor time itself, can efface. From all my respected and

beloved fellow-laborers there, including the Prudential Committee, I have received unvarying kindness and forbearance. A willingness to share in and lighten each other's burdens, has ever characterized the relations and intercourse there. For all this they have my hearty thanks; as they shall ever have my affectionate remembrance, my sympathy and my prayers.

Justice requires me further to say, that I feel confident that the interests of the Board are safe in their hands. From their systematic and laborious attention to the business intrusted to them, their singleness of aim and their prayerfulness, the divine guidance and blessing will not be withheld. Borne down with burdens, responsibilities and anxieties, which those who have not participated in them can but poorly appreciate; and oftentimes grieved and weakened by the suspicions, censures and counteraction of brethren whose wishes it would be far more easy and pleasant to conform to, than to contravene by pursuing another course, which a knowledge of the facts and bearings of a case, and a single regard to the interests intrusted to them demand, I most earnestly commend them to the prayers, the sympathy, the confidence, and the co-operation of all the friends of missions; and I have no doubt that the more fully their motives and proceedings are understood, the more cheerfully will this sympathy, confidence and co-operation be accorded to them.

In retiring from my official connection with the Board, pleasure and pain are strangely commingled; pleasure, in the reflection that the Lord has permitted me, though so unworthy, to be so long employed, in such a work, and with such associates; pain, that I must now, in a great measure, break away from both. May the presence and blessing of God ever abide in that Missionary House, and with all who labor there; and when they go up to meet their Master in Heaven, may I, through his infinite grace, go with them, to rejoin them there in a similar, though higher and more perfect service, than we have rendered here!

To my Fathers and Brethren of this Board, and to all who co-operate with it, let me say, *there* stands our crucified Savior above; *there* is an unevangelized and dying world before us. We are his servants, pointing to that world of heathen. He says to us, "GO YE, TEACH ALL NATIONS." Who can estimate the consequences of one backward step, of one month's delay! "Let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us; yea, the work of our hands, establish thou it."

Pledging\* to the cause in which this Board is laboring, my poor prayers, and the little influence the Lord may enable me to exert, and venturing also to ask a remembrance of me and my family in your prayers, I subscribe myself, your unworthy fellow-laborer,

DAVID GREENE.

After this letter had been read to the meeting, and the Board had united in prayer with Dr. Hawes, a committee was appointed to confer with Mr. Greene, and report such measures in relation to the case as it might be advisable to adopt. This committee, consisting of Dr. Pond, Dr. Lyman Beecher, Dr. Hawes, Dr. Patton, Charles Stoddard, Esq., and W. W. Chester, Esq., made the following report, which was adopted by the Board.

The committee on the communication from Rev. David Greene respectfully report:

That they have attended, as they were able, to the subject before them; they have conferred with Mr. Greene and others; and while it is painful to think of parting with him from the executive councils and labors of the Board, your committee are constrained to acquiesce in the wisdom of his decision, in declining a re-election. In the judgment of Mr. Greene and that of his physician and friends, the state of his health imperiously demands relaxation and rest. His very life may depend upon it. And then the affairs

of the Board as imperiously demand that the office which Mr. Greene has so long and so ably sustained, and which his impaired health forbids him to think of sustaining longer, be immediately filled by some other man. A delay here may be attended by the most disastrous consequences.

In parting with Mr. Greene from the executive counsels of the Board, your committee cannot forbear expressing the high sense they entertain of the value of his past services, and the great obligation thereby imposed, not only on the members of this Board, but on its missionaries, and on all the friends and patrons of the cause. Having been early initiated into this department of labor, under the direction of the most competent guides; having pursued it unremittingly for more than twenty years; and having acquired the most intimate knowledge of all the details of his office; it is not possible that he should retire from it without a serious loss to the Board. No man can come directly into his place, and meet all its responsibilities at once, as he might have done. Still it becomes us, and him, and all concerned, to bow to the allotments of infinite wisdom, and meet the exigency as God shall enable us.

Most earnestly would we commend Mr. Greene and his family to the sympathy and support of all the friends of missions. His long and faithful services in this cause can never be forgotten. The resulting obligations, on our part, we hope may be as long remembered. Mr. Greene has left his impress on the world. Assuredly he has left it, also, on each of our hearts. Should his health be restored, (which may God speedily grant,) we do not abandon the hope that he may yet resume his labors, in some capacity, in connection with the Board. Meanwhile the friends of missions will see to it, that he lacks none of that kindness, counsel, sympathy, and pecuniary support which his best interests demand, and to which he is so justly entitled.

Your committee only add, that a copy of this report should be put into the hands of Mr. Greene; also that the letter of Mr. Greene, together with the report, be inserted in the minutes of the Board, as a memorial of the estimation in which our beloved brother is held.

#### NEW MEMBERS AND OFFICERS.

In accordance with the usage of the Board, Dr. Justin Edwards, Dr. Pond, Dr. Skinner, Hon. William J. Hubbard, Dr. Goodrich, Chief Justice Williams, and Rev. Albert Barnes, were appointed a committee on new members and officers. This committee proposed the election of the following persons as corporate members of the Board:

##### *Massachusetts.*

Andrew W. Porter, Esq., Monson.  
Hon. Samuel H. Walley, Jr., Roxbury.

##### *Connecticut.*

Nathaniel O. Kellogg, Esq., Vernon.

##### *New York.*

Erskine Mason, D. D., New York.  
Laurens P. Hickok, D. D., Auburn.  
William M. Halsted, Esq., New York.  
David Wesson, Esq., Brooklyn.  
Simeon Benjamin, Esq., Elmira.

##### *New Jersey.*

Abraham B. Hasbrouck, LL. D., New Brunswick.  
His Ex. Daniel Haines, Hamburg.

##### *Pennsylvania.*

Charels S. Wurts, Esq., Philadelphia.



The individuals above named were duly elected corporate members of the Board.

The same committee recommended the re-election of the former officers of the Board, with the exception of Mr. Greene, heretofore one of the Secretaries for Correspondence; and they nominated Swan L. Pomroy, D. D., of Bangor, Maine, to fill the place made vacant by his resignation. The following persons were then chosen officers for the ensuing year.

THEODORE FRELINGHUYSEN, LL. D., *President.*

THOMAS S. WILLIAMS, LL. D., *Vice President.*

|                           |   |                              |
|---------------------------|---|------------------------------|
| HON. SAMUEL T. ARMSTRONG, | } | <i>Prudential Committee.</i> |
| CHARLES STODDARD, Esq.    |   |                              |
| JOHN TAPPAN, Esq.         |   |                              |
| NEHEMIAH ADAMS, D. D.     |   |                              |
| REV. SILAS AIKEN,         |   |                              |
| WILLIAM W. STONE, Esq.    |   |                              |
| HON. WILLIAM J. HUBBARD,  |   |                              |

|                        |   |                                        |
|------------------------|---|----------------------------------------|
| RUFUS ANDERSON, D. D., | } | <i>Secretaries for Correspondence.</i> |
| REV. SELAH B. TREAT,   |   |                                        |
| SWAN L. POMROY, D. D., |   |                                        |

SAMUEL M. WORCESTER, D. D., *Recording Secretary.*

HENRY HILL, Esq., *Treasurer.*

|                             |   |                  |
|-----------------------------|---|------------------|
| MOSES L. HALE, Esq.,        | } | <i>Auditors.</i> |
| HON. SAMUEL H. WALLEY, Jr., |   |                  |

The resolution adopted at the last annual meeting, creating the office of "Secretary for the Middle States," was rescinded.

#### PLACE AND PREACHER FOR THE NEXT MEETING.

A committee was appointed, as heretofore, on the place and preacher for the next annual meeting, consisting of Dr. Hawes, Daniel Noyes, Esq., Rev. Mr. Myers, Rev. Daniel J. Noyes, and H. Smith, Esq.

This committee recommended that Dr. Goodrich, or in case of his failure Dr. Cox, preach the sermon at the next annual meeting. In regard to the place of meeting, the committee say:

The meetings of this Board, in its early years, were held in private rooms, and excited little interest or curiosity; but, in the progress of its operations, a knowledge of its objects spread through the community, and called out increasing contributions, till large numbers became interested in its annual meetings. For several years, invitations from different places were pressed upon the Board to hold the meeting in them; and the meetings have become so crowded as to require the largest churches to accommodate them. This year, for the first time during many years, no request has been preferred for the next annual meeting; and it is left to the Board to choose their own place and provide for their own wants. The committee have sought for the reason of this; and they think they find it in the great numbers, probably from ten to twelve hundred, who come together, a large part of whom expect to be provided for, during the three days of the meeting, free of expense to themselves. Most of the places where meetings have heretofore been held, have no adequate accommodations for so large a number; and it has been a subject of consideration with the committee, whether the present practice of

furnishing free accommodations for such as attend its meetings, should not be abandoned, and the friends of the Board in the places be left to act voluntarily in the matter, according to their own choice and discretion; and they have concluded to recommend the adoption of the following resolution:

*Resolved,* That the Board, or its Prudential Committee, in the designation of the place for its next annual meeting, and appointment of a committee of arrangements, do not intend to impose on the committee, or the friends of the Board in that place, the least obligation to provide entertainment for any persons attending its sessions; but would leave them to act their own pleasure, and would expect all who propose to attend the meetings to provide for themselves at their own expense.

In conclusion, the committee recommended that the designation of a place for the next meeting be referred to the Prudential Committee. This report was adopted by the Board.

#### RESOLUTIONS.

*Resolved,* That the thanks of this Board be presented to the Hon. Dabney Carr, the representative of the United States at the Sublime Porte, for his prompt, energetic and effective intervention, to obtain redress for the outrage committed upon the rights and property of Doct. Smith at Erzeroom, in relation to the expulsion of Mr. Johnston from Aintab, and for his benevolent exertions for the extension of the privileges of Protestant Christians in the Turkish empire.

*Resolved,* That the thanks of the Board be also tendered to the Right Hon. Lord Cowley, the British Minister at Constantinople, for the great benefit he has rendered to the cause of religious liberty, by his untiring and successful efforts to obtain for the Protestant subjects of the Porte the same rights of conscience which were enjoyed by others; and especially for his public testimony to the zeal and prudence which have characterized the proceedings of our missionaries at Constantinople.

*Resolved,* That the thanks of the Board be presented to the Rev. Dr. Ferris for the annual sermon preached by him at this meeting, and that he be requested to furnish a copy for publication.

*Resolved,* That the thanks of this Board be presented to the numerous families belonging to the different Christian denominations in Boston and the adjoining towns, in whose liberal hospitality and true Christian kindness the members of the Board have so largely shared during the present week.

*Resolved,* That the thanks of the Board be tendered to the Central and Mount Vernon churches and societies in this city, for the use of their houses of worship during the sessions of the annual meeting.

#### DEVOTIONAL SERVICES.

The meeting was opened with prayer by Dr. Snell; and at the opening sessions of the following days, Drs. Pierce, Lyman Beecher and Porter led in a similar exercise. The concluding prayer was made by Dr. Tappan. At several times during the meeting the Board united in prayer with different individuals. The annual sermon was delivered on Wednesday evening by Dr. Ferris; the religious services connected therewith having been performed by Drs. Mason and Child.

On Thursday afternoon the members of the Board, together with a large number of the friends of missions, celebrated the Lord's Supper in the Central and Mount Vernon churches. At the former place

Drs. Goodrich, Patton, Messler and Hamner officiated; at the latter Drs. Gillet, Bacon and Parker, and Rev. Messrs. Alexander King and George E. Adams.

In the evening of the same day the usual meeting was held, for the purpose of listening to addresses, at the Tremont Temple. After prayer by Rev. Mr. Wilkes, addresses were made by the President, Rev. Joseph C. Stiles, and Dr. Lyman Beecher. The concluding prayer was offered by Dr. How. A similar meeting was held at the Central Church, the same evening, Chief Justice Williams presiding. After prayer by Dr. Dimmick, Dr. Beman, Rev. S. H. Calhoun, missionary to Syria, Rev. M. P. Squier and Dr. Bates delivered addresses.

#### ADJOURNMENT.

The Board adjourned to meet on the Tuesday preceding the second Wednesday of September, 1849, at four o'clock in the afternoon, at such place as the Prudential Committee shall designate.

#### CONCLUDING REMARKS.

By a reference to the list of corporate and honorary members, it will be seen that the late meeting of the Board was unusually large. On no previous occasion, indeed, has the attendance been equal to that of the present year. The number of corporate members was 97; the number of honorary members actually enrolled was 629; and others were at the meeting, doubtless, whose names were not transmitted to the Recording Secretary. The different States were represented by the honorary members as follows: Maine had 40 in attendance; New Hampshire, 67; Vermont, 19; Massachusetts, 278; Rhode Island, 9; Connecticut, 75; New York, 84; New Jersey, 31; Pennsylvania, 6; Ohio, 5; Maryland and Michigan, 3 each; Tennessee, 2; Virginia, Illinois, Missouri, Mississippi, Louisiana, 1 each; Canada and Ireland had each one representative.

A very important topic of discussion, it will be noticed, was the financial condition and prospects of the Board. It was truly cheering to observe the interest taken in this question, and the promptitude with which many came forward to aid in liquidating the balance against the treasury. And there is reason to believe that an impulse has gone out from the meeting, which will be felt extensively among the churches. The resolutions adopted, on the recommendation of a committee appointed to take the matter into consideration, will necessarily bring the subject before the friends of the Board at an early day.

The last hours of the meeting were not given to devotional exercises, as has been the custom in previous years. This was owing to the fact, that the business of Friday morning occupied more time than was anticipated. It was certainly to be regretted that the meeting could not close in the usual way. Still there was evidently much tenderness of feeling during all the exercises. The morning prayer meetings were fully attended and deeply interesting.

# THIRTY-NINTH ANNUAL REPORT

OF THE

## PRUDENTIAL COMMITTEE.

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### DOMESTIC DEPARTMENT.

MR. PRESIDENT,

THE lapse of another year has brought us to this anniversary; and while we would gratefully and humbly recount the rich favors which the Master whom we serve has, since we last met, showered down upon this Board and the missions under its care, we are impressively reminded, by the decease of a larger number of our fellow laborers than during any previous year, that we shall all be soon numbered with the dead. Seven of the Corporate Members of the Board,—Rev. Dr. Codman and Hon. Judge Hubbard, of Massachusetts, Rev. Thomas Punderson, of Connecticut, Rev. Dr. Palmer, of South Carolina, Rev. Dr. Golding, of Georgia, and Rev. Dr. Hopkins and Walter Hubbell, Esq., of the State of New York,—have finished the work which the Lord Jesus gave them to do on earth, and have been called away to meet him and render up their account. Excepting the two last named, they were all numbered among the older members of the Board, and had long labored in the vineyard of Christ. Nearly all of them had attended the annual meetings of the Board with exemplary constancy, and taken an active part in its deliberations and measures. Judge Hubbard was during twenty-two years a member, and nine years Chairman of the Prudential Committee. The whole number of Corporate Members who have deceased since the organization of the Board is sixty-nine; and the number of surviving members is one hundred and seventy-five.

Among the missionary laborers under the care of the Board, there has been, during the year just closed, a remarkable exemption from mortality; no ordained missionary having died. One physician and three female assistant missionaries are all

that have been called from their labors by death ; and two of these were taken away by the hand of savage violence ; so that two female missionaries, out of about three hundred and seventy laborers abroad, are all that have been cut down in the ordinary course of nature during the last twelve months, so far as information has been received. Such unparalleled preservation of life in such circumstances deserves a special notice, and special thanks to Him who is a sun and shield to his people.

#### LABORS AT THE MISSIONARY HOUSE.

Circumstances seemed to the Prudential Committee to require some change in the apportionment of the duties of the Secretaries. After the decease of Dr. Armstrong, that portion of the domestic correspondence and superintendence of the agencies, previously intrusted to him, was committed to Mr. Greene, in addition to the correspondence with the missions among the North American Indians. During the past year this last branch of the correspondence has been transferred to Mr. Treat, who has of late conducted it, in connection with editing the periodicals of the Board. Preparatory to his entering on this department, and in consequence of the impaired health of Mr. Greene, Mr. Treat was commissioned to make the visit, contemplated at the last meeting of the Board, to the missions among the Cherokee and Choctaw Indians. This service he performed during the last winter, leaving Boston the last of November, and returning again the first of April, having been absent about four months. During this time he had free intercourse with all the mission families, and opportunity to look into the condition, labors and results of those missions, and to collect such information and give such counsel, as the circumstances of the several stations and departments of labor seemed to call for.

Such visits to the missions are of great value, as a means of comforting and animating the mission families, and keeping up a personal acquaintance and a lively sympathy between the missionaries and the officers of the Board ; and are nearly indispensable, as a means of obtaining that information respecting the missionaries themselves and the circumstances of the several stations, without which it is hardly possible for the Committee intelligently and wisely to perform their duty of superintendence.

To the office of Secretary for the Middle States, which the Board at its last annual meeting authorized the Prudential Committee to fill, no person has yet been appointed, though the Committee have taken much pains to obtain a suitable person, and thus carry into effect the vote of the Board.

## AGENCIES.

The nine agency districts in which, as was mentioned in the last Annual Report, the churches co-operating with the Board are arranged, have all been occupied during nearly the whole of the past year by laborious and acceptable agents. The vacancies then existing have been filled by the appointment of the Rev. Ira M. Weed, a General Agent of the Board for the district embracing the northern portions of the State of Illinois, with the States of Wisconsin and Iowa; and the appointment of the Rev. James P. Fisher to the district embracing the eastern portions of the State of New York. The former had previously labored three months on the same field, as a temporary agent. Mr. Fisher was appointed in November, and soon afterward entered on the work. In December the Rev. Anson Gleason was appointed an agent of the Board, to co-operate with the Rev. William Clark on his extended field, embracing the three northern States of New England. Mr. Gleason commenced his labors in January, and has hitherto confined them to the State of Vermont and a few churches in the adjacent portions of New Hampshire; while Mr. Clark has confined his labors to the remainder of this latter State and Maine. At the request of some of the friends of missions in East Tennessee, the Rev. Philips Wood of Kingsport, in that State, was appointed an agent to visit the churches in that vicinity, requiring his labors a quarter or third part of the year.

Soon after the last annual meeting of the Board, the Rev. Samuel G. Spees, who, some months previously, had been appointed Secretary of the Foreign Missionary Society of the Valley of the Mississippi, and General Agent of the Board for that field, retired from his labors; and that wide and important district has since remained unoccupied, except as one or two temporary agents have labored in it during portions of the year.

In most of the districts, the Agents have prosecuted their labors in much the same manner as during former years; their time being fully occupied in corresponding and in having personal interviews with pastors and other influential friends of missions, preaching to congregations on the Sabbath and on other days as they could be gathered, addressing ecclesiastical bodies, distributing missionary tracts and papers and other publications of the Board, and co-operating with all the friends of missions in such measures as promised to awaken among the churches a livelier interest in the work of converting the world to Christ.

In the agency of Eastern New York, as no systematic agency labor had been performed there for a long period, Mr. Fisher has found it necessary to direct much of his effort to bringing

the churches in the district into such a system, as to the time and order of making their contributions, that he may be able to visit as many of them as practicable, with the greatest convenience to them, and the least loss of time to himself. This work he seems to have accomplished, in a manner satisfactory to the churches and the pastors. He has visited and presented the missionary work to congregations very extensively over his field. Many churches which had contributed little or nothing for foreign missions for years past, mainly because they have not been called upon by an agent, have had their interest awakened by his visits and addresses, and been induced to contribute with a good degree of liberality. In nearly all the churches which he has visited the contributions have been increased, with a prospect of further advance hereafter. Mr. Fisher has every where been kindly received by the pastors and the churches; and free opportunity has been given him to present his object.

During half the past year, the Rev. Mr. Cannon, who has so long labored in the western and northern portions of the State, has been kept from all public speaking by impaired health, but this has led him to labor more abundantly in visiting and conferring with pastors and other friends of missions, or addressing them by letters, in all parts of his field, calling their attention to the subject of making liberal contributions promptly when the time for doing so should arrive, and presenting such facts and considerations as were adapted to increase their interest in the missionary work. In this manner he thinks that he may have accomplished nearly as much as he could have done in his ordinary course of agency labor. During the early part of the year, Mr. Cannon visited and addressed congregations very extensively; and almost every where met with manifestations of growing interest in the missionary work, and an enlargement of contributions of from twenty to fifty per cent.

The labors of Rev. Mr. Malin during the year have been devoted to the States of New Jersey, Pennsylvania, and Delaware. The aggregate of the contributions within the bounds of his agency is, as he thinks, considerably larger than for some years previous. Some of the smaller subscriptions, in a portion of the churches, are full forty per cent in advance of what they were the year before; but almost none of the larger donors have increased their contributions forty or even thirty per cent. In a few of the churches there has been a decrease in the contributions; and in some, owing to local pecuniary embarrassments, which have been experienced to a great extent in this district, no contributions could be obtained. Still, Mr. Malin thinks there has been, on the whole, an advance as to interest in the missionary work and in liberality for sustaining it.

In Northern Ohio, where Rev. Harvey Coe has continued his labors, there has been generally some advance in the contributions. In Michigan, the district occupied by Rev. A. S. Wells, the advance has been greater.

To most of the churches in the field where Rev. Mr. Weed labors, the presentation of the claims of foreign missions and systematic contributions for that object were new ; but though the contributions have been small, compared with those received from the churches in the older and wealthier parts of the country, the interest manifested by the pastors and the churches, and their readiness to begin their co-operation in this work, give promise that, as information on the subject shall become more widely disseminated, as their ability shall increase, and the burden and expense of establishing religious and educational institutions among themselves shall cease to press upon them so heavily, they will become efficient coadjutors in the missionary enterprise.

During the past year the contributions and donations received by the Treasurer have been so arranged that it may be seen at once what amount has been received from each State of the Union. In each of the years 1839, 1840, and 1843, there was an analysis made of the contributions by which the same result was obtained for those years. The contributions received during these four years, from each State which gives more than one thousand dollars, are shown in the table given below.

|                | 1839.   | 1840.   | 1843.   | 1848.   |
|----------------|---------|---------|---------|---------|
| Maine,         | \$6,279 | \$8,170 | \$7,822 | \$7,013 |
| New Hampshire, | 8,953   | 10,121  | 10,052  | 10,230  |
| Vermont,       | 8,979   | 9,423   | 10,022  | 10,487  |
| Massachusetts, | 48,191  | 79,785  | 73,369  | 73,418  |
| Connecticut,   | 31,795  | 35,962  | 37,259  | 37,977  |
| Rhode Island,  | 1,631   | 1,522   | 2,957   | 2,423   |
| New York,      | 48,554  | 47,848  | 45,828  | 52,976  |
| New Jersey,    | 5,180   | 5,795   | 6,486   | 10,771  |
| Pennsylvania,  | 12,823  | 10,217  | 10,558  | 10,735  |
| Maryland,      | 1,272   | 1,297   | 786     | 2,554   |
| Virginia,      | 392     | 2,329   | 2,444   | 732     |
| Ohio,          | 7,628   | 9,362   | 9,874   | 9,060   |
| Michigan,      | 318     | 537     | 1,263   | 3,285   |
| Indiana,       | 690     | 672     | 928     | 1,003   |
| Illinois,      | 2,240   | 3,024   | 1,948   | 3,235   |
| Missouri,      | 1,438   | 914     | 475     | 1,097   |
| Tennessee,     | 1,462   | 2,760   | 1,980   | 1,151   |
| Georgia,       | 2,459   | 2,191   | 1,170   | 1,559   |

By the table it is seen that more has been received into the treasury from the States of New Hampshire, Vermont, New York, New Jersey, Michigan, Indiana, and Illinois, during the



past year, than during either of the years 1839, 1840, or 1843, while the contributions from all the other States have been less the last year than during some one of the other three years mentioned.

Still, while the agency system has been more fully in operation, in all parts of the country, than during any previous year, and the churches co-operating through the Board in the foreign missionary work have been more extensively visited and addressed, and the statements brought before them respecting the claims of the missions and the wants of the heathen have not been less encouraging or less urgent, it must be said that the results of this labor and of these statements and appeals have not equalled the hopes of the friends of missions, or the urgent demands of the missionary work. The reports of the agents and other correspondence, while they lead the Committee to think that the intelligent interest felt in this work by the churches at large was never greater than now, do yet show that statements and appeals do not produce that deep and strong feeling which lead to effort. There seems to be a want of impressibility among the friends of missions.

The agents all testify that, almost without exception, they are cordially received by both the pastors and the churches; and that fewer objections are made either to the missionary work in general, or to the plans and doings of the Board, than they have been obliged to meet in former years. The impression seems to be very deep on the minds of the agents, that the great thing indispensable to give increased vitality to the missionary spirit in the churches is a general outpouring of the Holy Spirit; and they seem not to hope for any great and permanent advance in the contributions till this blessing shall be granted from on high. What an opportunity is thus offered to every true friend of Christ to promote the cause of missions, not merely by pecuniary contributions, but also by laboring and praying for the increase of true Christian piety in himself and others!

#### RECEIPTS AND EXPENDITURES.

In view of what has just been stated, it cannot be supposed that the contributions to the treasury the past year have been sufficient to meet the increased expenditure required for sustaining and enlarging the missions, as contemplated at the last annual meeting of the Board. They have even fallen further short than was hoped, considering the deep interest manifested at that meeting, and the confidence expressed very generally that the churches were ready to meet almost any call which the vigorous and extended prosecution of this work might make upon them.

The receipts of the year ending the 31st of July last were, from all sources, \$254,056 46; while the expenditures during the same period were \$282,330 08; showing an excess of expenditures beyond the actual receipts of the year, of \$28,273 92. Adding this to indebtedness July 31, 1847, which was \$31,616 86, and it makes the total indebtedness of the Board to be, on the 31st of July last, \$59,890 78. The receipts during the last year exceeded those of the year before by \$42,653 70, an advance of nearly twenty per cent., and were greater than during any preceding year except 1842, 1845, and 1846. The expenditures the last year exceeded those of the year before \$17,546 55, and were to that amount greater than they have ever been before. The indebtedness of the Board is also greater than at the close of any former year, exceeding that reported in 1841 by about \$2,000.

This increased indebtedness is, to a great extent, the result of unforeseen demands upon the treasury. The Committee have gone forward and carried out the plans distinctly proposed to the Board at the last annual meeting; and in carrying out which, the Board, and other friends of missions present at that meeting, assured the Committee that they would be sustained. So confidently was this assurance expressed at that time that the Committee would not have felt justified in detaining the missionaries then under appointment, or shrinking from other measures requisite for strengthening and enlarging the missions. During the year, in addition to the monthly published accounts of the moneys received, from which this inadequacy of the receipts could not fail to be seen, the friends of missions have been kept apprised by frequent special statements, made in the *Herald* and *Dayspring*, of the condition of the treasury, and the apprehended deficiency at the close of the year, still there has not been that response which the spirit manifested at the last annual meeting of the Board led the Committee to hope for.

#### MISSIONARIES APPOINTED AND SENT FORTH.

During the past year the following new missionaries and assistant missionaries have been sent forth to join the missions abroad:—

Rev. Samuel G. Dwight, and Rev. Henry Kinney and Mrs. Kinney, to the Sandwich Islands mission.

Rev. Samuel D. Marsh and Mrs. Marsh, and Rev. David Rood and Mrs. Rood, to the South Africa mission.

Rev. Seneca Cummings and Mrs. Cummings, Rev. Caleb C. Baldwin and Mrs. Baldwin, and Rev. William L. Richards, to the Fuh-chau mission.

Mrs. Williams, wife of Mr. S. Wells Williams, to the Canton mission.

Rev. Jonathan E. Ford and Mrs. Ford, Rev. David M. Wilson and Mrs. Wilson, and Rev. Horace Foote and Mrs. Foote, to the Syria mission.

Rev. Ira M. Preston and Mrs. Preston, and Rev. William T. Wheeler, to the West Africa mission.

Mrs. Smith, wife of Dr. Azariah Smith, to the Armenian mission.

Rev. Moses N. Adams and Mrs. Adams, and Rev. John F. Aitun and Mrs. Aitun, to the Sioux mission.

Mr. David Breed and Mrs. Breed, Miss Jerusha Edwards, and Miss Caroline A. Fox, to the Choctaw mission.

In all,

|                  |                           |
|------------------|---------------------------|
| 14 missionaries, |                           |
| 1 male and       | } assistant missionaries, |
| 16 female        |                           |

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Total, 31

Besides these, Rev. J. L. Wilson and wife, Rev. Albert Bushnell and wife, and Mrs. Griswold, widow of the late Rev. Benjamin Griswold, who have spent some time in the United States for the restoration of their health, have returned to their labors in West Africa.

Dr. Azariah Smith has returned to the Armenians.

Mr. S. Wells Williams to China.

Rev. Timothy E. Ranney and wife, formerly connected with the mission to the Pawnees, have joined the mission to the Cherokees; making in all forty missionaries and assistant missionaries who have gone from our churches to join the missions during the past year.

During the same period the Committee have appointed eighteen missionaries, two physicians, two other male and eighteen female assistant missionaries, forty in all. Of these, three missionaries, one male and nine female assistant missionaries have already been sent forth; and the others, together with two missionaries appointed the preceding year, will be ready to embark, most of them, as soon as conveyances can be obtained; and all within six or eight months from this time.

#### PUBLICATIONS.

Of the thirty-eighth Annual Report, five thousand copies were printed and distributed. Also the usual edition of the Annual Sermon by Rev. Dr. Magie. The monthly issue of the Missionary Herald has been sixteen thousand seven hundred; of which above nine thousand copies, or somewhat more

than one half the edition, are sent gratuitously to donors of ten dollars or more, collectors, monthly concerts, &c. The edition of the Herald heretofore reprinted at Cincinnati has been discontinued, and the monthly numbers are now supplied from the publishing office in Boston. Of the Dayspring, about forty-seven thousand copies are issued each month.

About forty-six thousand copies of missionary papers and tracts of various kinds have been printed and put into circulation during the year. The Committee have also procured of the American Tract Society two thousand five hundred copies of "Thoughts on Missions," by the late Rev. Sheldon Dibble of the Sandwich Islands mission, for the purpose of presenting a copy to the minister of each church co-operating with the Board in the foreign missionary work. This book unfolds and applies the spirit and precepts of the New Testament with great earnestness and force; and the Committee cannot but hope that its being perused by pastors, read at the monthly concert for prayer, and its being brought into more general circulation, may be instrumental of leading the friends of Christ more deeply to feel their individual obligations to the Savior and to the world, and to put forth efforts more fully corresponding to the greatness and urgency of the work of bringing all nations into his fold.

#### CO-OPERATING SOCIETIES.

From the Board of Missions of the Reformed Dutch Church \$8,493 55 have been paid into the treasury of this Board. This amount is included among the contributions received from the State of New York, and exceeds the sum received from the same source the preceding year by \$581.

From the Board of Missions of the German Reformed Church, \$1,100 have been received.

The American Bible Society has granted \$6,000, and the American Tract Society \$5,000 to the missions for furnishing Bibles and Tracts in the various foreign languages, for the use of the communities in which the missions are located.

## THE MISSIONS.

## AFRICA.

## MISSION TO THE ZULUS, IN SOUTHERN AFRICA.

UMVOTI.—48 miles N. E. of Port Natal, and six from the sea.—Aldin Grout, *Missionary*; Mrs. Charlotte Grout. One native helper.

UMSUNDUZI.—30 m. N. E. of Port Natal, and 15 from the sea.—Lewis Grout, *Missionary*; Mrs. Lydia Grout.

IKANDA.—22 m. N. E. of P. Natal, and 15 from the Sea.—Daniel Lindley, *Missionary*; Mrs. Lucy A. Lindley.

UMLAZI.—22 m. S. W. from P. Natal, and five from the sea.—Newton Adams, M. D. *Missionary*; Mrs. Sarah C. Adams. Two native helpers.

IFUMI.—34 m. S. W. from P. Natal, and seven from the sea.—James C. Bryant, *Missionary*; Mrs. Dolly F. Bryant.

OUT-STATIONS.—*Umlazi River*, formerly called Umlazi, *Unwabi*, 15 m. northeast, and *Inungwane*, 18 m. west, of Umlazi; all connected with the Umlazi station.

*Stations not yet assigned*.—Silas McKinney, Samuel D. Marsh, and David Rood, *Missionaries*; Mrs. Maria L. McKinney, Mrs. Mary S. Marsh, and Mrs. Alvira V. Rood.

(5 stations, and 3 out-stations; 8 missionaries—one a physician, 8 female assistant missionaries, and 3 native helpers;—total 19.

The liberal and equitable policy pursued by the colonial government towards the natives in this part of Africa, was stated in the last Report. Five allotments of land have been made, comprising in all about twenty-five hundred square miles, and a population not far from fifty thousand. Each of these allotments contains, as will be seen, an average of about ten thousand souls. The missionaries of the Wesleyan Society have agreed to leave their American brethren in the undisturbed possession of the coast between the *Umtogela* and *Umzimkulu* rivers, a distance of 160 miles.

Going into an entirely new country and among a 'savage' people, the missionary finds nothing prepared to his hands, and some time is of course demanded for preparation. He first procures a wagon and a "span," or six pairs, of oxen. He travels in his wagon, and it serves him for a house until he can get one erected; and it is requisite in getting together the materials for his buildings. The buildings which he first erects are temporary, and the work is done by the missionary with the assistance of the natives. These will last two or three

years, and cost about seventy-five dollars. The more permanent buildings will be of brick, made on the spot, and will be of one story, and covered with thatch. He will also need a horse and several cows.

Mr. and Mrs. Lewis Grout reached Port Natal Feb. 15, 1847, Mr. and Mrs. McKinney on the 31st of July, and Messrs. Marsh and Rood and their wives on the 20th of the following January. These last named embarked at Boston in the William H. Shailer, Capt. Holmes, on the 28th of October.

#### THE COUNTRY AND PEOPLE.

The impressions which the country makes on the observer, are very favorable. Mr. Lewis Grout thus speaks of its physical appearance and condition.

The country, so far as I have seen it, is pre-eminent for the beauty of its landscapes, the fertility of its soil, and the healthiness of its climate. My delight in looking at the scenery of South Africa commenced with my first sight of it from the sea; and it has been increasing from that time until the present. The mountains, not large, are rather tabular than conical in shape; and when viewed from the sea, they rise, table above table, as they recede in the distance, having the summit and the sides, with the intervening plains, covered with verdant groves, or thick shrubbery, or large fields of green grass. Add to this, that the whole picture is diversified, with here and there a river, or a dark and deep ravine, with fields of Indian corn, or gardens of indigenous grain and fruit; and you will agree that it may well excite the most pleasing emotions in the admirer of nature, and inspire the Christian's heart with the prayer that a new moral creation may be effected among the inhabitants, with which, for beauty and glory, even "the former shall not be remembered nor come into mind."

The climate he regards as being one of the most salubrious and agreeable in the world.

A few additional remarks from the same missionary, on the characteristics and the moral and social condition of the inhabitants, will complete the picture that is needed in this Report.

The corporeal and phrenological appearance of the natives is, in many respects, highly interesting. The degraded condition and the employments of the women are, indeed, unfavorable to their reaching and preserving a proper stature and form. Still, many of these, as well as the men, are very regular in their features, symmetrical in form, of a full chest and commanding stature. The men stand, walk or run very erect, and they have for the most part a high forehead, and an intelligent and expressive countenance.

The degradation of the natives is the more striking, as they seem fitted for high and noble ends. Had all the diligence and ability which they have employed in overreaching, debasing and destroying one another, been spent in efforts to cultivate the arts and sciences, and to devise and promote the means of moral and religious improvement, instead of literally herding, as they now do, with the brutes that perish, they might have ranked with the intelligent and Christian nations of Europe and America. But now all their powers and faculties are unsanctified; and most of their skill and enterprise

are employed in works of unrighteousness. And for how many generations this branch of the human family has been living here in immorality and sin; for how many ages they have been wandering from God and the road to heaven, with none to tell them their folly or point them to the Lamb of God, it is impossible now to determine. But true it is that in shutting out from their minds all thoughts of God and eternity; in disregarding all moral obligation to their Maker or to one another; and in excluding from their customs all forms of religious worship, and from their language all terms properly significant of religious thought and feeling, few, if any, tribes of the human family have succeeded better than this people. Many of their practices are such as forbid enumeration.

The people he describes as wearing scarcely any clothing; their houses and furniture as belonging to nearly the lowest scale of civilization; and the family as subjected to the evils of a prevailing polygamy. But there are redeeming qualities, some interesting and valuable traits of character.

They are a brave and spirited, though not a revengeful people. None of their number have ever been kidnapped and reduced to slavery. Perhaps no nation in South Africa has ever exhibited so much skill in military affairs, and so much desire to rule as Chaka and Dingaan and their people; and the natives around us are their immediate descendants.

They are a social people, fond of company and conversation. When a woman begins to harvest, she calls all her neighbors to help her. When a few children have acquired some of the rudiments of reading, they are fond of uniting in their pursuit of knowledge, and often become mutual assistants. They are hospitable and generous, willing to share their last and only morsel with the needy.

In many things they exhibit skill, particularly in making baskets and mats, shields and spears. And, with a little instruction, they will turn their hands to a variety of useful employments, to which they are unaccustomed. They are an industrious people. True, their industry is not always, perhaps not often, turned to the best account. But it is not an uncommon thing for a single wife to raise for her husband some fifty or sixty bushels of corn in a year. Last year thirty thousand bushels of Indian corn, to say nothing of a great quantity of pumpkins and other produce, were raised and carried to market from a single district, some thirty by ten miles in extent; and all this without the use of a plough, an ox, or a horse.

#### PROGRESS OF THE MISSION.

Five stations have been commenced, and permanent buildings erected at two of them; at the others there are only temporary buildings; and each of the missionaries, it is presumed, is furnished with a wagon, oxen, etc. Mr. McKinney's station has doubtless been assigned, but it has not been reported. The brethren are all among the people, most of them speaking the language, and the rest learning to speak it. Doct. Adams has removed twelve miles southwest, to be nearer the centre of his district, and the name Umlazi is transferred to his present place of abode; the place which he left is now called Umlazi River. Mr. McKinney was residing temporarily at this place at the

last dates, and Mr. Marsh was sojourning with him ; while Mr. Rood was sojourning with Mr. A. Grout at Umvoti. It was expected that two of the more recent comers would be stationed southwest of Ifumi. Mr. Bryant commenced his residence at Ifumi, September 18th. His congregation soon increased to four hundred.

The Umlazi district has been occupied longest. Mr. Bryant was stationed a part of the year at Amanzimtote, the place where Dr. Adams now is, and preached there when his health would allow ; at other times the services were conducted by Nembula, a native helper. The congregations in this district vary from a hundred to a thousand or more, according to the weather.

Umbalasi, an interesting woman, was admitted to the church at Umlazi in the summer of 1846, (*Missionary Herald*, vol. xlv. p. 170;) and Nembula, her son, in May of the last year. Four others stood propounded for admission at the close of the year. These were the results of what seemed clearly to be a gracious visitation of the Holy Spirit, about the time of the first admission to the church, and the evidences of his presence had not been wholly withdrawn more than a year afterwards. There has also been some special seriousness at Umvoti. A native helper named Untaba has been received into the church at that place, and is a useful assistant. Two or three boys were regarded as hopeful converts. At Inanda, the people are numerous, and manifest a very friendly feeling towards the missionary and his object. Mr. Lindley's first residence was at Ifumi.

The schools reported at the close of the year 1847, were as follows:

|         | <i>School.</i> | <i>Males.</i> | <i>Females.</i> | <i>Total.</i> |
|---------|----------------|---------------|-----------------|---------------|
| Umlazi, | 1              | 25            | 15              | 40            |
| Umvoti, | 1              |               | 20              | 20            |
| Ifumi,  | 1              | 12            | 18              | 30            |
|         | <hr/>          | <hr/>         | <hr/>           | <hr/>         |
|         | 3              | 37            | 53              | 90            |

The cost of these schools, for a year, is about forty-five dollars each, or one dollar and a half for each pupil ; and it is obvious that the number of schools might be considerably increased without increasing the expense. In fact the occasional attendance has been much greater than that noted in the table ; at Umlazi it was sixty, at Umvoti sixty-three. During part of the year, Mr. A. Grout taught an evening school of sixteen regular attendants, with satisfactory results. It is probably of these Mr. L. Grout is speaking, in the following paragraph.

They do not confine their study of books to the particular hour appropriated to their instruction, but seize also upon other opportunities. Not unfre-



quently have I seen them reading or studying at intervals of labor, during the day, or at an hour to which they were entitled for recreation, or perhaps in the evening. It was only a few days since that I observed a company of young men of this class, assembled in their native house in the evening, one of whom was reading the Scriptures to the rest by the miserable light of a reed or wood fire. And every day, at early dawn and late in the evening, I hear those same young men and boys, eight or ten in number, singing their morning and evening song of praise to God in their own tongue; and I learn that one of the number is in the habit of leading the rest in prayer at these times, a practice which they have adopted and continued for some months of their own accord.

The following remarks, with which the mission conclude their last general letter, are commended to the attention of the Board.

When we look back on past days of darkness and discouragement; when we consider the many important changes which have taken place in this country since our arrival in it, and that every such change, however disheartening at the time, has actually resulted in an improvement of our circumstances and prospects; when we consider the number of people within our reach, and the disposition they generally manifest towards missionaries and their instructions; when we consider the peculiar circumstances of these barbarians, under the authority of an enlightened, and, at least as far as they are concerned, liberal government, and as exposed to corruption from foreign vice; above all, when we consider the marks of divine approbation bestowed on our labors during the past year, and the many nameless circumstances and influences which plainly say to-us, 'Go forward;' we cannot but feel it our duty strongly to urge the importance of sending us, in addition to the two expected, four men, able in mind, body and spirit, to do good service.

The two missionaries here spoken of as expected, have since arrived. Four others are under appointment, and expect to sail within the eight months to come.

The committee are pained to state, that Mr. Bryant is almost wholly laid aside by pulmonary disease. The Committee have a letter from him, dated at Pietermaritzburg, in the interior, whither he had gone in the hope of benefit. In this letter he gives intimation, that the government has felt itself constrained, by the extensive migration of the Dutch farmers from the colony, and their hostile disposition, to make some change in its policy towards the natives. The Committee see no good reason, however, in the present state of their information, to relax their exertions in that part of the African continent. Let us call the past to mind, and remember the remark of our brethren, above quoted, "that every important change, however disheartening at the time, has actually resulted in an improvement of our circumstances and prospects."

## MISSION TO GABOON, IN WESTERN AFRICA.

BARAKA.—William Walker, *Missionary*.—Five native helpers.

OZYUNGA —(Vacant.)

*On their return to Africa.*—John Leighton Wilson, Albert Bushnell, *Missionaries*; Mrs. Jane E. Wilson, Mrs. ——— Bushnell, and Mrs. Mary H. Griswold.

*On their way.*—Ira M. Preston and William T. Wheeler, *Missionaries*; Mrs. Jane S. Preston.

(2 stations; 5 missionaries, 4 female assistant missionaries, and 5 native helpers;—total, 14.)

On the 14th of June last, Messrs. Wilson and Bushnell and their wives, and Mrs. Griswold, embarked at Providence, R. I. in the brig *Smithfield*, Captain Duff, on their return to the mission. They were accompanied by the Rev. Ira M. Preston and Mrs. Preston and the Rev. William T. Wheeler. The new missionaries are from our Western States, and received their theological education at Lane Seminary.

The brethren and sisters who were on their return to Gaboon, went with the greatest possible cheerfulness, fully persuaded—as all who saw them must have been convinced—of the importance and desirableness of their chosen field of labor, and rejoicing that they had been counted worthy to occupy it for their divine Lord. The visit of Mr. Wilson and Mr. Bushnell to this country was highly useful; as was that also of Mr. Walker, who returned to Africa the last year. Mr. Wilson, especially, having been in Africa much longer than the others, exerted a most important influence on the public mind in favor of Western Africa as a field for missions; and as a field for white, not less than colored laborers. The Committee have published his Address on the “Agency devolving on white men in missions to Western Africa,” and copies are at hand for the use of the Board. They have also printed a Grammar of the Mpongwe language, with vocabularies, prepared, as it is understood, chiefly by him. This, with comparative views of the languages of Africa, which he has furnished for publication elsewhere, has increased the curiosity of our community to know more than is known concerning the regions south of the great central chain of African mountains. May there be such a desire to extend the knowledge of the gospel of salvation through the Lord Jesus over all those regions, that intelligent and devoted missionaries shall soon go every where with the good news!

Mr. and Mrs. Walker have been alone at Gaboon the past year. Excepting one month, they have both enjoyed good health. In the latter part of February, Mrs. Walker had a severe illness, not directly traceable to the climate; but, through

the blessing of God on the kind and assiduous attentions of the two French physicians then at the Gaboon, she was apparently convalescent, after two or three weeks. Mr. Walker gratefully acknowledges his obligations to those gentlemen. The Admiral called twice on Mr. Walker, and the officers have all been friendly in their attentions.

Old King Glass lived just long enough to confirm the treaty with the French, by receiving the presents made to him for that purpose. He never ate nor drank after that, but went down at once to his grave, at the age, as is supposed, of nearly a hundred years. He died on the 29th of January. Toko, a very influential chieftain, still withholds his assent.

Mr. Walker has regularly preached in Mpongwe at Prince Glass's town on the Sabbath. Once in three months, he crosses the river to King George's, some twenty-five miles distant, where he is always received kindly. The people there are debased, suffering through the influence of the slave-trade; which, however, has been broken up by the activity of English and American cruisers.

The school at Baraka was very well attended through the year, and the pupils made good progress in their studies. Of this school Mr. Walker says:—

There is a very great difference in the scholars. Some boys came from Kama a few months ago, and attended school the last quarter, who now read much better than other boys who have been in the school three years. There was a good attendance of the parents at the last examination; and they were amazed to hear boys, of three months' standing, strangers, from a people not very much respected here, reading much better than their own children, who have been in the schools as many years.

The dates from the mission are to March 14th.

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Subsequent communications have announced the decease of Mrs. Walker on the 23d of April, about two months after the birth of an infant, which preceded its mother to the grave. Mrs. Walker was admirably adapted to the missionary work, and was happy and useful in it. She never regretted having gone to Africa, nor will she ever. Natives of Africa wept at her early departure. "Early in the morning [of her decease,]—says Mr. Walker,—I sent for a few of the head men in the towns, and they came, and there was hardly a man, woman, or child who did not come. They wept like children, not as they cry for their dead with loud laments and wailings, but tears rolled down their cheeks. They sat in silence, and went away feeling that they had taken the last look of a dear friend. And when I saw those old men sitting down in silence, I could not forbear reflecting, even in that awful hour, that nature and sorrow are the same now, as they were in the days of Job."

## EUROPE.

## MISSION TO GREECE.

ATHENS.—Jonas King, D. D., *Missionary*; Mrs. Anna A. King.

The case of Dr. King has passed through some deeply interesting phases, during the past year. The Board were informed, at the close of the last Report on this mission, that dangers were threatening to increase around our missionary brother. One person, named Simonides, had gone so far in his threats of personal injury, that the government had thought it necessary to arrest and punish him. An angry article appeared, soon after, in the 'Age,' one of the principal newspapers of Athens, vindicating the conduct of this individual, and affirming that nothing had been done which any Greek was not bound to do, and declaring Dr. King to be an outlaw. The article contained a false report of a sermon, in which Dr. King was represented as saying things fitted to excite general indignation against him. The editor refused, though contrary to law, to publish a reply. On the 24th of July, the same paper contained another inflammatory article; and as the excitement ran very high, the missionary deemed it his duty to confer with several officers of the government, and the Prime Minister gave him a promise of protection.

On the 28th of July, a very extraordinary article appeared in the Age, signed by Simonides, entitled 'the Orgies,' containing two parts, respectively denominated 'the Mystery of Marriage,' and the 'Mystery of Baptism.' A translation of such parts of the article as were not too indelicate for perusal, was inserted in the Missionary Herald for November last. It is difficult to believe that such incredible and infamous fabrications were received as truth by any intelligent citizen of Athens; yet they are said to have had a general credence. As these are occurrences of importance in the history of religious liberty in the Greek kingdom and church, Dr. King's account of an interview he had, the next day, with a member of the Government will be quoted entire.

While reading the article, or hearing it read in my family, the Governor of Attica, Mr. Soutzos, came in and desired to speak with me alone. He informed me that he had come to say to me from the Minister of the Interior that, on the one hand, they wished to give me protection; and that, indeed, when I called on him the week previous there was no reason for suspecting any difficulty, unless it were from my own conscience; but that, on the other hand, they wished me to put a stop to the scandal of my preaching; that he had also to say to me, from the Minister of Religion, that I must cease preaching here, or the government would take some measures against me;

that they had proof of my having made proselytes, and that I should be condemned.

To this I replied that I considered it an insult, on the part of the Minister of the Interior, to say that I had no reason for fear, except from my own conscience, as I had reason to fear from the threats which I had heard from various quarters; that my conscience was perfectly clear, inasmuch as I had done nothing but my duty; that as to my preaching, I considered myself free to preach the gospel in my own house. "Yes," said he, "but not to admit others of the Greek religion." I replied that I considered myself as having the same right which is enjoyed by the Roman Catholics, by the English, by the King's chaplain, and by the Queen's, to hold my service with open doors; that the government did not demand of any person of any other rite to close his doors against such as might wish to come, and that, should I do this, I might be justly suspected of doing something improper; that I had a right to preach in my own house, and that the Constitution protected me in this right; that I intended to preach, and with open doors, and whosoever wished, might come; that what had appeared in the Age with regard to my religious service, called the "orgies," and with regard to proselytes, was all false; and it was folly for the government to found an accusation, or take any measures against me, on the ground of such abominable falsehoods, and that I, as a Philellen, should be ashamed to have it known that they had prevented me from preaching in my own house, and that the Synod and the government had taken measures against me in consequence of those lies; that if they thought proper to commence a suit at law against me for proselytism, I had nothing to say, but I was ready to be judged; and that if they chose to prevent Greeks from coming to my service, they had the power so to do, but that I should not prevent them.

The Governor said that this was the last advice which the Minister of Religion had to give me; and that it would be followed by deeds, by severe measures; and he told me to look at article 220 of the Penal Code, and other articles to which that refers.

Again I told him that I had a right to preach the word of God in my own house, that word which all Christians acknowledge as his word; that I read the translation of Bambas, and exhorted all present to conform their lives to that word; but that were I a Mussulman or a Jew, whatever I might be, I had a right to preach in my own house, undisturbed, and that too without excluding any one who might wish to come.

During the greater part of this conversation my wife was present and added remarks, vindicating my right to do as I pleased in my own house, and declaring the accusations which had appeared in the Age of the preceding day to be false.

Mr. Tryantaphylles, one of the lawyers engaged in the defence of the persecuted missionary, subsequently declared, that the article of the penal code referred to by the Governor, had no reference whatever to the case, as the case involved no connection with any secret society. In the evening, Dr. King found his house guarded by four soldiers, placed there by the Government for that purpose.

On the 31st, he called on Mr. Mulligan, the American Consul, and says,—

I stated to him why I had wished to see him here, namely, to go with me, if he thought proper, to the Minister of Religion, and state to him in whole or in part the substance of what I had, in a hasty manner, put on paper, and which I read to him as follows:

I would wish to state to Mr. Glarakes, the Minister of Ecclesiastical Affairs, 1. That no such "orgies" as those described in No. 794 of the Age exist in my church, or in any other church of the United States of America, or in any Protestant church in the world.

2. That on the ground of such an accusation, or any other accusation from a man capable of writing and publishing such abominable lies, no man, and especially the Minister of Religion, ought to found any action or any movement against me.

3. I was formerly employed by the French Protestants in Paris and all France as missionary three years in Palestine and Syria, and am now connected with a society, the members of which are among the most intelligent and respectable men in the United States; and it is a folly to think that they would employ such a person as I am represented to be in the "orgies."

4. I came here as a Philellen, and not sent by the society with which I am now connected.

5. That I was not connected with it, till after I had come to Athens and purchased the land here in my possession.

6. That the society with which I am connected, is not a secret society, but has a charter from the government of Massachusetts, and is known through the world.

7. That the Secretary of that society came out here in 1829, and as such had negotiations with the President Capodistria, for the purpose of establishing schools, in which the word of God should be taught; of course it is not secret.

8. That I have never been concealed, or had my doors closed, but always open to all the world, that they might know what I did and what I taught; that priests, judges, senators, representatives, military officers, professors, students, and others of all classes have attended, and can testify that no such things exist.

9. That I do nothing more than the Latins, English, and Lutherans do, and what I have a right to do, and am guaranteed in doing by the Constitution.

10. That I do not invite people, though I exclude none, and cannot consistently close my doors or exclude any without injury to my reputation, by giving just suspicions that I have some "orgies" improper.

11. If the government has any communication to make to me on this subject, I expect to have it in writing.

12. That I hope, for the honor of Greece, as well as for my own good, that I shall not be disturbed in these my most manifest rights as a citizen of a free and friendly nation, residing in a free and constitutional country.

After hearing what I had to say, the Consul remarked that he deemed it improper for him to go with me to the Minister of Religion, or in any way involve himself in this affair; that his business was with Mr. Colletti, the Minister of Foreign Affairs, to whom he had already been with me, and who had promised me protection; that he thought it would be better for me to go alone to the Minister of Religion and make my statement, and that he could do nothing in this to assist me; and that should the Greek Government proceed, even to extremities, nothing could be done except to make a representation to the Government of the United States, and wait for specific instructions.

I replied that I did not wish him to do any thing which he thought improper; that my object was to try to do away the impression on the mind of the Minister of Religion, that it was possible for such "orgies" to be performed by me; and that my word, as of the person accused, would of course not be taken, whereas his word would be, and would have weight.

In the afternoon a French gentleman, acquainted with Dr. King, called upon him, and informed him that the Swedish Minister requested an interview. The narrative should not here be abridged.

I went immediately and called on Mr. de Heidenstam, who informed me that the King had expressed a wish, and the government also, particularly the Minister of the Interior, who had had an interview with the King expressly with regard to me, that I should 'economise' the present difficult

affair in which I am involved by taking a little journey ; that in order to protect me there might be bloodshed ; that the minds of the people were now so exasperated, and the affair had become so serious, they feared that it would be difficult, especially as the Parliament was about to be opened, and many sought an occasion to throw every thing into confusion ; that if worst came to worst they might feel obliged to order me to leave the place, which they did not wish to do, as then, in order to return, I must have a permit, which it would be difficult to obtain, whereas if I went away voluntarily, I could return whenever I pleased ; that the Minister of the Interior, knowing Mr. de Heidenstam to be connected with Mr. Van Lennep, who is an intimate friend of mine, had requested him to speak to me on the subject, and try to persuade me, if possible, to take a little journey for a few days, fifteen, twenty, or thirty, till the public mind should become allayed, and then return.

I said, "Did the Minister of the Interior say to you that he might be obliged to send me away?" He replied, "Yes ; and that it was now at my option to make a journey voluntarily, or risk being sent away by order of the Minister of the Interior."

The day previous I had consulted my lawyer on the subject of my being sent away ; and he said that the Minister of the Interior had the right, or power at least, to do this, if he chose, as I had never had my name inscribed as a citizen in any district of Greece ; and as I knew that if I were sent away, it would be very difficult to get permission ever to return, and as I wished not to be the means of collision and bloodshed, and as the people were in a high degree of political excitement, and an attack on me might become the occasion of something serious, not only to me personally but to the whole community, I thought it to be most decidedly my duty to do what had been pointed out to me, and give place to wrath, and go away a little while, till the people should have time to cool, and learn that what Simonides had stated with regard to the "orgies" was false. I could not, I thought, consistently do otherwise. Besides, the command, "When they persecute you in this city, flee ye into another," and the example of our Savior, when they wished to cast him down headlong at Nazareth, who, "passing through the midst of them, went his way and came down to Capernaum," seemed to me rather to dictate the course to which I had been advised, as being, on the whole, more evangelical and more in accordance with the spirit of Christ.

"But where could I go?" was the question. I could not go to Smyrna ; for there the war commenced. I could not go to Constantinople ; for there I had been publicly excommunicated, as also in all the Greek churches throughout Turkey. I could not go to Macedonia or Epirus ; for there are many Greeks in those places. I could not go to any of the Greek Islands, for there it would be worse for me than at Athens. I could not go to Malta, for the French steamer had just left for that place, and would not come again under ten days ; and if I went away at all, it was necessary that I should go immediately.

Mr. de Heidenstam mentioned Corfu or Zante, as there was an Austrian steamer to leave for Trieste by way of Corfu the next day, or early on Monday morning. There seemed to be no alternative, and I decided to go to Corfu. So I returned to my house, ordered a carriage, informed my wife of my decision, called on Sir E. Lyons to get my passport signed for that place ; but as it was necessary to be signed also by the American Consul, who was at Cara, Sir E. Lyons kindly offered to see that it was put in order, and to send it to me the next day at the Piræus. He also assured me that during my absence he would, in case of need, take my family under his special protection and care. Returning again to my house, I hastily packed up a few things for my journey, called my family together, read the one hundred and twenty-fourth Psalm, offered a short prayer, gave them a few words of advice, and left for the Piræus ; to which place they accompanied me, and then returned to Athens.

That night and the next day I spent at the Piræus, at the house of the Rev. Mr. Buel, from whom and Mrs. Buel, (as also Miss Waldo, who is with them,) I received every attention and kindness. During the evening I was impressed with the idea, which followed me all night, that for various reasons it would not be well for me to remain at Corfu, or any of the Ionian Islands; but that I must go on with the boat to Trieste, cross the Alps, and find a refuge for a little time among my friends at Geneva.

Dr. King arrived at Geneva on the 25th of August, 1847, where he was kindly and hospitably received. There can be no doubt that, in the circumstances, a withdrawal from Greece, just at that time, was the only judicious and proper course to be pursued; and perhaps the course pursued by the civil Government of the country was, in view of the uncontrollable excitement of the people, all that could have been reasonably expected. The Board will gratefully remark the continued kindness of the British Ambassador, Sir Edmund Lyons.

Subsequently the Greek Government went into a protracted examination of the case of Dr. King, for which no satisfactory reason has yet appeared. It was, however, regarded by the missionary as a providential reason for delaying his return to Athens. It may have been intended to answer that purpose by the Government, and the Committee would hope, that they expected it would have the additional effect of eliciting the truth, and so allay the public excitement. Dr. King proceeded from Geneva to Malta, that he might be nearer Athens, where he arrived November 1st. Mrs. King joined him in February. About that time, in accordance with the advice of his counsel, he sent a petition to the Minister of Justice, and to the King's Attorney in the criminal court, requesting them to bring the examination of his case to as speedy a close as possible.

On the 17th of June, Dr. King left Malta, with his family, and returned to Athens, where he arrived on the 20th. This event, which was scarcely expected by the Committee to occur so soon, was announced in the following letter, dated June 21st.

I hasten to inform you of my safe arrival yesterday at my house and home in Athens. One of my lawyers called on me early this morning, and said, that though he could not as my counsel write to me to come, he was glad that I had ventured so to do; but advised me not to go out to visit any one till he should see the King's Attorney, his Minister, etc., and come and see me again. He does not think that the order for my arrest and imprisonment will be now put in execution; and he hopes that the examination with regard to me, which has been going on for so many months, will this week be finished, and that a decision favorable to me will be given by the judges. Whether it will be so or not, remains, however, to be seen; as also the effect which will be produced on the public mind by my arrival, when it shall be generally known. I have not come without counting the cost, and must be ready to meet whatever, in the providence of God, may be ordered for me.

My reasons for coming at this time were, first, I was weary of waiting for



the termination of the prosecution commenced against me last year, after my departure, for the alleged crime of proselytism; which I thought might continue still for some months to come.

2. In consequence of the French Revolution, there had been a change of the ministry here; and those now in office were formerly friendly to me, and I considered them liberal minded people.

3. The celebrated monk Callistratus, who wrote the pamphlet against me, and did so much to excite the people of Syra against me, when I went there to be tried in 1845, has been made, as I am informed, Patriarch of Alexandria, and is no longer here to go about and stir up the common people to deeds of violence; and another priest, who lived with him here, and was violent against me, is also gone to some other place.

4. Simonides, who wrote the '*orgies*,' has lost much of his influence, by having accused one of the Professors in the University of heterodoxy, and consequently having excited against him a large number of the students; and he was some time since waylaid and severely beaten.

5. The minds of the people are now much occupied with the disturbed state of the country, there having been lately insurrections in various places, which are not yet entirely put down.

From these and some other minor considerations, I thought it best to wait no longer, but throw myself suddenly into the midst of the people, and take whatever might come. No one ever took a castle by remaining quietly outside of it. By throwing himself into the midst of it, he may lose his life, and he may take the castle. At any rate, here I am. I thought it my duty to come, and to come now, and I returned with my mind perfectly tranquil. I know that a sparrow shall not fall to the ground without my Father, and that the very hairs of my head are all numbered.

Before I left Malta, many of my English friends expressed great interest in my welfare, and I felt strengthened and encouraged by seeing the spirit of prayer which seemed to be awakened among them in my behalf. During my residence in that island, the last six or seven months, I received much kindness and attention from many; but I must mention, in particular, Henry Innes, Esq., and the Rev. Isaac Lowndes, Agent of the British and Foreign Bible Society, who received me into their houses, and did every thing necessary to render my situation comfortable and happy. I received much kindness, also, from the family of Mr. Boynton, the Rev. Mr. Hare, and the Rev. Mr. Bryan, Vice Principal of the Protestant College at St. Julian's, with whom I spent also eight or ten days.

While in Malta, I had printed in French and Italian, my '*Farewell Letter*' to my friends in Palestine and Syria; several hundred copies of which have been distributed among Roman Catholics in Malta, in Sicily, at Rome, in Tuscany and other places. Some have been sent, by a converted Italian priest, to Egypt for distribution there, and some have been sent to Constantinople, and some to France.

June 29th. I am, as yet, unmolested, and shall not probably be put in prison. I shall be called before the court, I suppose, soon, to be examined as to the charges of proselytism, brought against me last year in the '*orgies*;' and then, if the court insist upon my being imprisoned, I shall offer bail, which I presume will be accepted. No attack has been made upon me as yet, that I know of, in any newspaper, since my return to this place. This is truly wonderful. I never expected to return without receiving a heavy cannonade from at least *two* of the principal papers here. Two or three days since I met the editor of the '*Age*,' who printed the '*orgies*' and reviled me so much last year, and he gave me his hand in the most cordial manner, and welcomed me back to Greece! This is a singular incident in this most wonderful drama. Every thing has been ordered far more favorable to me than I had reason to expect. The Lord reigns. He, who stopped the mouths of the lions that they should not destroy Daniel, has stopped the

mouths of those who 'gaped upon me,' last year, 'with their mouths, as a ravening and a roaring lion,' (Ps. xxii. 13;) and 'whose teeth were as swords, and their jaw-teeth as knives, to devour' me 'from off the earth.' (Prov. xxx. 14.)

Surely unceasing prayer will be offered to the Head of the Church and Ruler of the nations, that the result of all this may be to open the way for the full enjoyment of religious liberty in that deeply interesting country, and for the prevalence of truth and light among the people.

## WESTERN ASIA.

### MISSION TO THE ARMENIANS AND JEWS.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, Henry A. Homes, Joel S. Everett, *Missionaries*; Mrs. Abigail P. Goodell, Mrs. Mary L. Dwight, Mrs. Anna W. Homes, Mrs. Seraphina H. Everett, Mrs. Nancy M. Hinsdale, Miss Harriet M. Lovell.—One native pastor, one native preacher, and eight native helpers.

William G. Schauflier, *Missionary to the Jews*; Mrs. Mary R. Schauflier.

BEBEK.—Cyrus Hamlin, George W. Wood, Henry J. Van Lennep, *Missionaries*; Mrs. Henrietta A. L. Hamlin, Mrs. Martha B. Wood.—One native preacher, and one native helper.

BROOSA.—Benjamin Schneider, Daniel Ladd, *Missionaries*; Mrs. Eliza C. Schneider, Mrs. Charlotte H. Ladd.—One native helper.

SMYRNA.—Elias Riggs, Thomas P. Johnston, Nathan Benjamin, *Missionaries*; Mrs. Martha J. Riggs, Mrs. Marianne C. Johnston, Mrs. Mary G. Benjamin.—Four native helpers.

TREBIZOND.—Philander O. Powers, Edwin Bliss, *Missionaries*; Mrs. Sarah L. Powers, Mrs. Isabella H. Bliss.—One native preacher (the pastor elect) and two native helpers.

ERZEROOM.—Josiah Peabody, Isaac G. Bliss, *Missionaries*; Mrs. Mary L. Peabody, Mrs. Eunice B. Bliss.—One native helper.

### OUT-STATIONS.

*Nicomedia*.—One native pastor, and one native helper.

*Adahazar*.—One native helper.

*Magnesia*.—One native helper.

*Salonica*.—One native helper.

*Aintab*.—One native helper.

*Returning from this country*.—Azariah Smith, M. D., *Missionary*; Mrs. Corinth I. Smith.

(6 stations, and 5 out-stations; 18 missionaries—one a physician, 20 female assistant missionaries, and 26 native helpers, two of them ordained pastors, and three licensed preachers;—total, 64.)

### PROGRESS OF TOLERATION.

The Lord has been the defender of his little flock in Turkey, and the plans and expectations of the enemy have thus far been disappointed. On the 15th of November, 1847, the Sultan's government formally recognized the Protestant subjects of the empire as constituting a separate and independent religious community. He has thus given to the brethren who

compose the Evangelical Armenian churches, all the rights and privileges possessed by the most favored of the nominally Christian denominations in the empire. The following is the document.

*Translation of an Order, obtained from the Sublime Porte by the Right Honorable Lord Cowley, in favor of the Sultan's Protestant subjects.*

To His Excellency, the Pasha Comptroller of the City Revenue :

Whereas the Christian subjects of the Ottoman Government, professing Protestantism, have experienced difficulty and embarrassment from not being hitherto under a special and separate jurisdiction, and naturally the Patriarch and the heads of the sects from which they have separated not being able to superintend their affairs ; and

Whereas it is in contravention to the supreme will of his Imperial Majesty our Gracious Lord and Benefactor, (may God increase him in years and power!) animated as he is with feelings of deep interest and clemency towards all classes of his subjects, that any of them should be subjected to grievance ; and

Whereas the aforesaid Protestants, in conformity with the creed professed by them, do form a separate community :

It is his Imperial Majesty's supreme will and command that for the sole purpose of facilitating their affairs, and of securing the welfare of said Protestants, the administration thereof should be henceforward confided to Your Excellency, together with the allotment of the taxes to which they are subjected by law ; that you do keep a separate register of their births and deaths in the Bureau of your Department, according to the system observed with regard to the Latin subjects ; that you do issue passports and permits of marriage ; and that any person of established character and good conduct, chosen by them to appear as their agent at the Porte for the transaction and settlement of their current affairs, be duly appointed for that purpose.

Such are the Imperial Commands, which you are to obey to the letter.

But although passports and the allotment of taxes are placed under special regulations which cannot be infringed upon, you will be careful that, in pursuance of His Majesty's desire, no taxes be exacted from the Protestants for permits of marriage and registration ; that any necessary assistance and facility be afforded to them in their current affairs ; that no interference whatever be permitted in their temporal or spiritual concerns on the part of the Patriarch, monks or priests of other sects ; but that they be enabled to exercise the profession of their creed in security, and that they be not molested one iota, either in that respect, or in any other way whatever.

(Signed)

RESHID, *Grand Vezir.*

November 15, 1847.

In the title given to the translation of this document, it is said to have been obtained by Lord Cowley, the British Ambassador, a worthy successor to Sir Stratford Canning. How seldom do men in high diplomatic stations bring their names, as in the present instance, into an honorable association with events, which the Christian historian will never suffer to be forgotten ! At the suggestion of Lord Cowley, the Porte further ordered letters to be sent to five different pashalics where there were Protestants, requiring them to act in accordance with this firman. It will be observed, that the privileges of toleration are granted to Protestant subjects in general, who

can alike claim the benefit of the act, whether they be Armenians, Greeks, Syrians, or Jews.\*

\* The subjoined correspondence subsequently passed between the missionaries of the Board and Lord Cowley, in view of his anticipated departure from Constantinople.

*Letter to Her Britannic Majesty's Minister at the Sublime Porte, from the Missionaries of the American Board of Commissioners for Foreign Missions at Constantinople.*

Pera, Dec. 21, 1847.

To his Excellency the Right Honorable Lord COWLEY, H. B. M. }  
Minister Plenipotentiary at the Sublime Porte, &c. &c. &c. }

MY LORD,—We, the undersigned, missionaries of the American Board of Foreign Missions, resident in Constantinople, beg leave to offer to your Lordship, our sincere congratulations on the successful termination of your efforts in behalf of the Protestant subjects of the Porte.

In view of the difficulties of the case, we are constrained to regard the happy results obtained by means of your Lordship's persevering and benevolent endeavors, as having been secured only through the special interposition of an overruling Providence; which of itself must afford ground to your Lordship for the most gratifying reflections. The good actually accomplished to the present generation is probably far greater than even the most sanguine among us dares now to hope; while its wide and happy influence on generations to come, of the different races in this land, is known only to Him who sees the end from the beginning.

Through the humane interposition of his Excellency, Sir Stratford Canning, the Protestant subjects of Turkey found substantial relief from the persecutions under which they were then suffering; and since, by the untiring efforts of your Lordship, the very important point has been conceded for them, that in regard to liberty of conscience and the enjoyment of civil rights, they shall be placed on the same footing with all other Christian subjects of the Porte.

The record of this event will be a bright page in the history of this country, redounding to the honor of Her Britannic Majesty's present Government, whom God has disposed to adopt so benevolent a line of policy; as well as of your Lordship, its honorable representative, who has been the immediate instrument of so great a blessing.

We take this opportunity of expressing to your Lordship our sincere regret, that (as we have been informed) you are likely to be called to leave this capital at no very distant day; and we beg to assure you, that it will be our fervent prayer to God, that his protection and blessing may always accompany your Lordship, in whatever part of this world your lot may be cast.

With the renewed assurance of our high respect and esteem,

We subscribe ourselves,

Your Lordship's humble and obedient servants,

W. GOODELL,  
H. G. O. DWIGHT,  
W. G. SCHAUFFLER,  
H. A. HOMES,  
C. HAMLIN,  
G. W. WOOD,  
H. J. VAN LENNEP,  
J. S. EVERETT.

*Letter from her Britannic Majesty's Minister at Constantinople, the Right Honorable Lord Cowley, to the Missionaries of the American Board in that city.*

Therapia, (Constantinople), Dec. 28, 1847.

REV. WILLIAM GOODELL:

REV. SIR,—I have received the letter which you and your reverend brethren did me the honor to address me on the 21st inst.; and I beg to return you my most cordial thanks for the congratulations which it offers on the successful termination of my poor endeavors in behalf of the Protestant subjects of the Sublime Porte. I shall not fail to bring to the knowledge of Her Majesty's Government and of Her Majesty's Ambassador, the sense which you entertain of the efforts which they have made in the same cause.

Permit me also to take this opportunity of publicly stating, how much the Protestants owe to you, and to the Society which sent you here. I gladly give my testimony to the zeal, prudence and patience which have characterized all your proceedings in this country, and to which I attribute much of the success that has crowned our joint endeavors.

We, however, are but mere instruments in the hands of a higher Power: though perhaps to you, Reverend Sir, it ill becomes me to make the observation. To that same Power, then, let us recommend the future interests of the emancipated community.

I thank you most sincerely for your good wishes in my behalf, and for your kind expressions of regret at my approaching departure from this country. Be assured that I shall always feel a lively interest in your further progress, and that in whatever part of the world I may be, I shall always endeavor to keep myself informed of your proceedings.

I would fain say one word before parting, on the necessity of you and your reverend brethren continuing to use all your influence to prevent further quarrels between the Protestants and the church from which they are seceders. Let no signs of triumph on their part irritate or offend. Persuade them to bear the taunts and jeers, nay, even the insults, to which they may be exposed, with patience and forbearance. Urge them to abstain from disturbing the peace and tranquility of other families by any undue desire of obtaining proselytes; let them respect the religious creed of others, as they desire their own to be respected, and thus they will prosper.

And it may be hoped, that the faith which they have adopted, will, under God's blessing, spread wider and wider, until it shall find a home wherever there is a Christian population in this empire.

I have the honor to be, Reverend Sir,

Your most obedient, humble servant,

COWLEY.

About the time the firman of toleration was granted, the Sultan reduced the power of the Armenian Patriarch, by appointing a council of laymen for secular matters, and another of ecclesiastics and laymen for matters spiritual; the Patriarch not being allowed to act without their sanction.

In places distant from the metropolis, the decree is yet but partially observed. This was to be expected, at least for a time. Every where, indeed even in the metropolis, methods are still devised for persecuting in forms not open to the laws. The late removal of the enlightened Reshid Pasha from office may have an unfavorable effect for a time.

How evidently is the whole true church, in every part of the world, one body in Christ. Christians in Denmark, Sweden, Norway, Germany, Switzerland, England, South Russia, and even converted Hindoos in Ceylon, have sent letters of consolation, with contributions for temporal relief, to their persecuted and impoverished brethren in Turkey. This extended exercise of Christian fellowship is not one of the least important of the incidental benefits of missions.

Our brethren, both in the Armenian and Syrian missions, are under continued obligation to Mr. Carr, our Minister at the Porte, for personal protection as American citizens. From the beginning he has ever been ready to act with the utmost decision, whenever their rights were threatened with invasion. In the repeated efforts made in times past to remove the missionaries from the country, his reply to the formal demands of the Porte has been, that he had power to protect the missionaries as American citizens, but not to remove them; and furthermore, that while Papal missionaries from France and Italy are permitted to reside in Turkey, Protestant missionaries from America must also be permitted to have the same privilege. The Board and the Christian public are under great obligation for his prompt and efficient agency, when the house of Mr. Whiting in Syria was threatened with violation, some years ago, by one of the highest officers in the Turkish empire; as also in the case of the more recent outrage upon Doct. Smith's dwelling at Erzeroom. Nor would the Committee do justice to their feelings, without a grateful acknowledgment of his spirited remonstrance against the barbarity of the Pasha of Trebizond, in refusing a Protestant burying-ground when there was no place for burying the Protestant dead. By this means he procured the sending of a vizirial order to the Pasha to see that this boon was no longer withheld. And the past year, after Mr. Johnston had been violently driven from Aintab without even a pretext on the part of the Governor, (as will be related in the sequel,) the Minister obtained from the Porte a vizirial letter reprimanding the Governor of Aintab in decided language.

## PROGRESS OF THE REFORMATION.

The number of Armenians, (including men, women and children,) who are actually separated from their former churches and openly profess Protestantism, is about a thousand. There are nearly three thousand more, who are known to their own people and others to be of Protestant sentiments, but who still retain a loose connection with their former churches. Those, who are more or less awakened to a knowledge of their former errors and secretly desire the progress of the reformation, must amount to several thousands more; but of these no accurate estimate can be made. Probably a statement from Mr. Powers in relation to the spirit of inquiry in Tocat applies substantially to not a few other commercial cities in Turkey, in which there is a considerable Armenian population.

The deep slumber of ages has been broken. Hundreds have begun to read, think and converse. Very considerable numbers are convinced of the errors of their church, pay a most constrained submission (if any at all) to its rites and ceremonies, frequent the church once only where they formerly did four times, resist the worldly and oppressive policy of the priesthood, and sigh for a day of redemption. Many have become alienated from their church for other reasons than an honest desire for the truth. The arbitrary exactions of the ecclesiastics, together with the various difficulties that have occurred between them and the people, touching their interest rather than their consciences, have produced a feeling of indifference, disgust, and even hostility towards them, which by an easy process has been transferred to the Church. But aside from these, there are great numbers who honestly feel that they are in darkness and error, and are seeking after truth and the way to heaven. The leaven of truth is among them, and conscience has been aroused. By means of our books and bookseller, much light has been shed abroad; a spirit of inquiry has been excited, and in very many instances a conviction has been formed as to what is truth and what is error. Altogether a state of feeling exists in Tocat which encourages a very confident hope, that if the gospel were preached there, by the ordinary blessing of God, it would be followed with signal success.

Progress has been made, the past year, in church organization. A fifth church was formed on the 22d of April. This was at Erzeroom, and was composed of five male members. Several others were desirous of uniting with this little band at the outset, but their characters were not thought to be sufficiently developed. A church was also organized at Aintab, by Doct. Smith, probably in February, consisting of eight male members. Adding seven to the number reported at the close of the last year as in the church at Constantinople, the following is a statistical view of the churches.

|                       |    |                  |    |
|-----------------------|----|------------------|----|
| Constantinople, . . . | 99 | Trebizond, . . . | 16 |
| Nicomedia, . . .      | 26 | Erzeroom, . . .  | 5  |
| Adabazar, . . .       | 12 | Aintab, . . .    | 8  |

Whole number of members, 166.

The following quotation is from the report of the mission for the year 1847.

It is a painful fact, that several of the communicants in Adabazar, after having suffered much for the gospel, have gone back to the Armenian church; though others have been added in their places, and some of those who have thus wandered are promising to return. In Nicomedia and Trebizond there have also been contentions among the brethren, occasioned, it is believed, chiefly by their inexperience in the art of self-government and their ignorance of the proper mode of acting under the new circumstances in which they are placed. The church in Constantinople has not been altogether free from similar difficulties; though as yet no church member has been left to go back to his former ecclesiastical connection. A single individual, indeed, in Constantinople, was enticed away by designing men, and did actually make a sort of reconciliation with the patriarch; but he was immediately visited with such compunctions of conscience for what he had done, that with the deepest apparent contrition he returned the very same week to the bosom of the evangelical church. It is to us a matter of surprise that so few difficulties have occurred among these infant churches, and that no more of their members have gone back to the world.

At Trebizond, it became necessary to separate two of the church members by a formal vote of excision; but the event, though exceedingly trying to the infant community, as well as to the missionary brethren at the station, was evidently overruled for good. It is by the divine blessing on such experiences, that the power of self-government is to be acquired.

Mr. Minasian Harootun was ordained pastor of the churches of Nicomedia and Adabazar in December, at the unanimous request of the two churches, with the expectation of his spending one-fourth of his time at the latter place. (Missionary Herald for March, 1848, p. 95.) The people are poor, but are expected at the outset to contribute nearly one-third of his salary. The church in Trebizond has given a unanimous call to Mr. Mugurdich to become their pastor, which he has accepted. Both of these brethren are from the Seminary at Bebek.

Since the opening of the present year, six or eight of the attendants on preaching at Smyrna have shown an interest in divine truth, which the brethren hope will be permanent. At Erzeroom, there has seemed to be an improved state of religious feeling among the native brethren. They have been more active and prayerful, and wiser to do good, and some timid people with troubled consciences have been emboldened to attend on the preaching of the word. Similar indications of the divine presence were also witnessed in the metropolis. The places of worship in Pera, and in the city proper, were crowded on the Sabbath, and on nearly every occasion new persons were present. Several interesting cases occurred of hopeful conversion; some were young men of promise. There were striking cases at Aintab; and almost all of the seventy-five persons composing the Protestant community of that place at the time

of Doct. Smith's departure in March last, spent their leisure time in the acquisition of Scripture knowledge. A history of the rise of the reformation at Aintab, may be found in the Missionary Herald for August of the present year. That place is within the ecclesiastical province of the Catholicos of Sis, who has lately been roused to opposition.

#### LABORS.

In addition to the ordinary labors at the stations, several tours have been made. The visit of Mr. Powers to Tocat, and of Mr. Johnston to Aleppo and Aintab, were mentioned in the last Report. For Mr. Powers's account of his visit, the Board is referred to the Herald for October. Mr. Johnston remained at Aintab till the 14th of December, when he was violently expelled by the Governor, (the Catholicos of Sis being at the time in the place,) and no reason for the outrage was assigned. On his way from the town, he was even stoned by boys of the Armenian school, accompanied by their teachers and others, among whom several persons belonging to the suite of the Catholicos were most conspicuous. (Herald for 1848, pp. 126-135.) The Governor was not long after removed from office, and it was supposed that the remonstrances made to the Porte by the American Minister, in view of this violation of Mr. Johnston's rights as an American citizen, contributed not a little to the result. Doct. Smith made a very interesting tour in the regions of the Euphrates. Leaving Erzeroom on the 21st of June, 1847, accompanied by two Armenians, he passed through Palow, Harpoot, Arabkir, Kara Hissar, and Kerasoun, places containing many Armenians. At the first three named places, he found a spirit of inquiry that kept him fully occupied. From Kerasoun he proceeded by water, about thirty hours, to Trebizond. (Herald for 1848, pp. 164-170.) In October, Doct. Smith made a visit to Nicomedia and Adabazar; and in the latter part of the same month, he proceeded by steamer to Samsoun, and from thence to Tocat, where he remained until near the middle of November, having delightful intercourse with a number of native brethren residing there. He afterwards spent a week at Sivas, where his visit was the occasion of much excitement; and four days at Ginzin, where were about 800 Armenian houses, without meeting with any public reprobation. This place is three days from Sivas, and seven from Aintab. He found two brethren at Ginzin, who joyfully received his message. Doct. Smith reached Aintab just after Mr. Johnston's departure. A tumult was immediately excited, with the hope of driving him also away; but having a firman, he refused to go without having seen the Governor. Subsequently, it would



seem in consequence of his medical profession and practice, Mohammedans of influence undertook to befriend him, and he was allowed to remain and labor, and ultimately to depart on the 3d of March, in peace; though the native helper, whom he left to look after the infant church he had formed, was soon expelled. (*Herald* for 1848, pp. 137-139, 270-274.) Mr. Schneider was at Beirût, early in May, on his way to Aintab, where he expected to spend the summer. The permanent arrangements to be made for the publication of the gospel in those parts, are probably now under discussion by the mission at its general meeting. Doct. Smith arrived at New York in the latter part of May, and sailed again from Boston, July 22d, on his return to his mission, with Mrs. Smith. Mr. Benjamin made a tour, last spring, among the Armenians residing east of Smyrna. He found a less number of Armenians than he expected. (*Herald* for 1848, pp. 309-314.)

Mr. Jackson, finding there was no hope of Mrs. Jackson's recovering her health so as to return to the mission, has received, at his request, a release from his connection with the Board, and has taken the pastoral charge of a church in Massachusetts.

The mission has twenty-six native helpers. Among these are reckoned the pastor of the church at Constantinople, the pastor of the churches at Nicomedia and Adabazar, and the pastor elect at Trebizond; because these receive a part of their support through the mission. Mr. Avedis, the teacher of Armenian in the Seminary, is a licentiate. At the close of the last year, the native brethren were raising funds, of their own accord, to send one of their number into the interior as a domestic missionary. The Committee have not heard the result of this effort. An instructive memoir of the first pastor of the church in Constantinople, was published in the *Herald* for February last. On the subject of aiding the Protestant churches among the Armenians in the support of their pastors and schools, the mission make the following representation in their report for the past year.

We are all fully agreed, that the burden of supporting their own religious and educational institutions should be thrown entirely upon the Protestant communities of this country, just as soon as they are able to bear it. These churches, however, are as yet very poor; and although open persecution has ceased, still the members of these churches, particularly out of the capital, are, in consequence of their religious belief, obstructed in their business in various ways, so as in many cases to keep them in constant distress for even the necessaries of life. We recommend that assistance be given to these churches, on the same principle that feeble churches in America are assisted by the Home Missionary Society. We would call upon these evangelical Armenian churches to do all they can for themselves, and there is not one of them, however poor, but that actually does something towards sustaining itself, although the amount raised hitherto is quite small. This principle we

are continually keeping before them, and we are aiming to get them into the practice of it as fast as we can. We have had many consultations with them on this subject, and expect to have many more. The political relations and duties of these Protestant communities require them to appoint one of their own number to be their agent at the Porte; and towards his support all the Protestant communities in the country are expected to contribute. As this is a mere secular office, it seemed proper that they should, first of all, secure his support, since we could more consistently assist them in the spiritual than in the secular department.

In regard to aiding the Protestant Armenians in supporting their common schools, we have to remark that it is our understanding, and their understanding, that it is only for the present distress. We suppose there is no doubt at all that the children of the Armenian Protestants should be educated. The future character and influence of the Protestant community in this country will depend much, under God, upon this. But it is very evident that they cannot be educated at the existing Armenian schools. If there were no objection on our part to such a plan, the question is settled by the fact that the Armenian schools have every where cast out the Protestant children, and will on no account receive them. Equally evident is it that the Protestant communities here are not able at present to support their own schools. At no other station, except Constantinople, are they able to do any thing for the education of their children. Towards the expenses of the Protestant day-school at Pera, under the charge of our brother Vertannes, the native brethren in the metropolis contribute about one hundred piastres per month. But if we do not assist them in this department, who will? If we do not assist them, they will remain without schools, and their children will be consigned over to ignorance, and the whole community to disgrace and ruin. And furthermore, the existence of schools among the Protestants is a motive to Armenian parents to join the Protestant community. It has already worked in this way in some cases that have come to our knowledge; and doubtless this motive will be more and more operative, particularly when it comes to be generally known, as it will be, that the Protestant schools are far superior in every respect to all other schools in the country.

These views must commend themselves to the Board. An important item of our expenditure in this mission, for a time, must doubtless be the native agency, in its several departments of labor. It is not thought to be desirable for missionaries to reside in many of the interior cities of Asia Minor. Of course natives must generally be employed to work out the plans of the mission in those districts; with the help of occasional tours by the members of the mission.

The Seminary at Bebek contains 47 scholars, the female seminary at Pera, 23; and there are a number of small schools, chiefly for the children of Protestants, containing 35 boys and 18 girls. Seven pious natives are engaged in the instruction.

The course of study in these institutions is intended to be such as to secure in the highest degree the discipline of the mind; and it is believed, that at no similar institutions in America, is this end more fully attained. Certain it is, that the pupils going forth from these two seminaries, with the superior mental training they acquire, must necessarily exert a prodigious influence on the whole community around. Twelve of the male pupils, and eight of the female pupils, are members of the church; and there are others in each of the seminaries, who will probably soon be received as members.

It is an interesting fact that several of the male scholars are from the interior, some of them from distant places, where it is hoped they will one day return to preach the glad tidings of the gospel to their countrymen.

The printing, at Smyrna, in the year 1847, was as follows :

## IN ARMENIAN.

|                                              | Size. | Pages. | No. of Copies. | Total Pages. |
|----------------------------------------------|-------|--------|----------------|--------------|
| Concordance, continued, . . . . .            | 8vo.  | 216    | 2,000          | 432,000      |
| Hist. of Reformation, Vol. II., commenced, " | "     | 392    | 1,000          | 392,000      |
| Pentateuch, finished, . . . . .              | 12mo. | 252    | 1,500          | 378,000      |
| Old Testament, Vol. II., commenced, . . . "  | "     | 360    | 500            | 180,000      |
| Rule of Faith, . . . . .                     | "     | 364    | 1,000          | 364,000      |
| Scripture Text Book, commenced, . . . . "    | "     | 252    | 1,000          | 252,000      |
| Whateley's Evidences, finished, . . . . .    | 16mo. | 160    | 2,000          | 320,000      |
|                                              |       | <hr/>  | <hr/>          | <hr/>        |
|                                              |       | 1,996  | 9,000          | 2,318,000    |

## IN ARMENO-TURKISH.

|                                             |       |       |       |         |
|---------------------------------------------|-------|-------|-------|---------|
| Sermons, (six, completing a volume,) . . .  | 8vo.  | 142   | 1,000 | 142,000 |
| Bogue's Essay, finished, . . . . .          | 12mo. | 264   | 1,000 | 264,000 |
| Barth's Church History, commenced, . . . "  | "     | 144   | 1,000 | 144,000 |
| Jones's Catechism, " . . . . .              | "     | 60    | 1,000 | 60,000  |
| Scripture Titles of Christ, finished, . . . | 16mo. | 72    | 1,000 | 72,000  |
|                                             |       | <hr/> | <hr/> | <hr/>   |
|                                             |       | 682   | 5,000 | 682,000 |

## IN HEBREW AND HEBREW-SPANISH.

|                                     |      |     |       |           |
|-------------------------------------|------|-----|-------|-----------|
| Old Testament, continued, . . . . . | 4to. | 756 | 5,000 | 3,780,000 |
|-------------------------------------|------|-----|-------|-----------|

## IN MODERN GREEK.

|                                          |       |       |        |           |
|------------------------------------------|-------|-------|--------|-----------|
| Barth's Church History, commenced, . . . | 12mo. | 168   | 3,000  | 504,000   |
|                                          |       | <hr/> | <hr/>  | <hr/>     |
|                                          |       | 3,602 | 22,000 | 7,284,000 |

In addition to the above, 1,000 volumes and 6,000 tracts, making 1,109,000 pages, were printed at Constantinople; making the whole amount of printing, 8,393,000 pages. The printing from the beginning, as stated by the mission, amounts to 87,978,160 pages.

Besides the works contained in the above tabular view, there was printed at Smyrna, for the use of the mission, a brief grammar, in English, of the modern Armenian language as spoken in Constantinople and Asia Minor, and a vocabulary of words used in modern Armenian, but not found in the ancient Armenian lexicons. Barth's Church History in modern Greek is printed at the author's expense.

The Committee are pained to say, that they have been obliged, by the want of funds, to decline furnishing the means, at present, for printing two works explanatory of the gospel, which the Protestant Armenians, and especially their religious

teachers, greatly need and desire. These are a commentary on one of the Gospels, by Mr. Goodell, and a book of theology, by Mr. Wood.

## THE JEWS.

A highly interesting account of the religious experience of a converted Jew, by Mr. Schaffler, is given in the *Missionary Herald* for May last. The results of Mr. Schaffler's personal inquiries at Salonica, the site of our proposed new mission to the Jews, were published in the volume for the last year, pp. 407-410. The Committee are happy to announce, that they have been providentially led to the appointment of two young brethren to this mission, who are now preparing for their departure.

The printing of the new edition of the Old Testament in Hebrew Spanish, at the expense of the American Bible Society, has been steadily in progress under Mr. Schaffler's supervision, and the work is probably now completed. It is supposed, that the printing of the Hebrew German edition commences the present autumn. The manuscript is preparing at Constantinople and in Berlin, but the whole is to be revised by Mr. Schaffler.

More than a thousand of the Jews residing at Smyrna commenced a struggle, last year, with their rich men and rabbies for a greater degree of liberty, but with what result the Committee are not informed. It may be that Smyrna will ere long furnish a promising field for labors specially directed towards the conversion of the Jews.

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The Board will have remarked with concern the occurrence of another great fire in Pera, on the 17th and 18th of June, by which several of our brethren have suffered; the houses occupied by Messrs. Schaffler, Dwight, and Homes having been consumed. Mr. Dwight lost his furniture and library, and but little was saved from Mr. Homes's house. Mr. Schaffler was more favored. The three brethren and their families were absent at the time. It is remarkable and calls for lively gratitude, that, just when the flames were about to seize on the houses containing the chapel and the female seminary, the Sultan made a signal from the city proper, that he was displeased by the long continuance of the fire, and this constrained several pashas to exert their authority on the firemen and others, and those houses were saved. The escape of the house containing the chapel, was quite as narrow in the former conflagration, when the palace of the British embassy, standing opposite to it and not far off, was destroyed.

## MISSION TO SYRIA.

BEIRÛT.—Eli Smith, William M. Thomson, *Missionaries*; Henry A. De Forest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. Henrietta S. Smith, Mrs. Thomson, Mrs. Catharine S. De Forest, Mrs. Elizabeth Hurter.—Two native helpers.

ABEIH.—George B. Whiting, C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Matilda S. Whiting, Mrs. Van Dyck.—Two native helpers.

ALEPPO.—William A. Benton, J. Edwards Ford, *Missionaries*; Mrs. Loanza G. Benton. Mrs. Mary E. Ford.—One native helper.

OUT-STATIONS.—*Bhandûn and Tripoli.*

*Station not reported.*—David M. Wilson, Horace Foot, *Missionaries*; Mrs. Emiline Wilson, Mrs. Roxana Foot.

*In this country.*—Simeon H. Calhoun, *Missionary.*

(3 stations, and 2 out-stations; 9 missionaries—one a physician, 1 physician, 1 printer, 10 female assistant missionaries, and 5 native helpers;—total, 26.)

The past year has been one of usual progress in this mission. Mr. and Mrs. Benton, whose embarkation was mentioned in the last Report, arrived at Beirût October 20th. The Rev. J. Edwards Ford and Rev. David M. Wilson, with their wives, sailed from Boston in the "Catalpa," Captain Watson, and reached Syria early in the spring. The Rev. Horace Foot and wife embarked in the same vessel on the 22d of June last. Mr. and Mrs. Lanneau, not regaining their health sufficiently to resume their missionary labors, have, at their own request, been released from their connection with the Board.

Messrs. Benton and Ford went north in April, to commence a station at Aleppo. They were accompanied by Mr. Smith and Mr. Butrus Bistany and Mr. John Wortabet,—the latter a son of Gregory Wortabet, whose name was familiar in the early history of the Syrian mission. He is to remain at Aleppo. They reached the place in safety, and the Committee have heard of the return of Mr. Smith and his Arab associate. Mr. Smith engages to forward an account of his tour, and meanwhile has written as follows:

My short visit at Aleppo gave me a more favorable impression of that field than I had before had. The people are intelligent, inquisitive, social, not so much afraid as elsewhere of changing sects, being more familiar with it, and we found, I think, a few sincere inquirers. Indeed it seemed that some had been recently moved upon by the Spirit of God, I trust in preparation for the labors of our brethren. I speak now of the *Arab* population; for at present the Armenians keep almost entirely aloof, and are at the best but few, and chiefly transient residents. The Arab Christian population is the largest, and perhaps the most intelligent, to be found in any place in Syria. It is however confined to the city; in the country our brethren will have little to do. Yet their field is large and promising. I left it with reluctance; for I would fain have stayed some weeks longer.

In returning, I spent twenty-five days, pursuing a zig-zag course, between

the eastern desert occupied by the Bedouin, and the sea on the west; aiming to see as much of *the people* as I could, and obtain full statistical information respecting them. The result of my efforts in the latter department, is a census, obtained by dint of inquiry of guides, and in the places where we stopped, of almost the whole of the Northern part of Syria. It is very imperfect indeed, but yet will be of much use for our purposes. We want to know what the people are, and where they are; and this I endeavored to find out.

One special object I had in view, was to form some opinion of the Nussairiyeh, and Ismailiyeh, as a field of missionary labor, and to learn from what point they are most easily accessible. I found myself among the former in Antioch, at Suwaidiyeh, and around Ladikiyeh; and then I sought both sects in their mountain fastnesses back of Ladikiyeh, visiting their nobles as well as the people. They are a rude people, in a most rude country, and I was surprised to find myself in several parts, where apparently Franks had not been seen before.

The Rev. Thomas Laurie, though anxious to resume his missionary labors, has yielded to the certainty that his constitution is not adapted to the climate of Western Asia and the exposures of the missionary life, and has taken a pastoral charge in New England. Mr. Calhoun is expected to return to Syria by the next opportunity. His delay in this country has been with manifest advantage to the cause.

The most important event to be reported is the formation of a purely native church. Heretofore the native converts have joined the mission church, so called, composed in part of the missionaries and their families, which was formed at an early period in the mission. Circumstances not necessary to be detailed have prevented the formation of a church composed exclusively of native converts; but, for a year or two past, no one has doubted that the time was near when such an organization would be advisable. The result came in the best manner. At the annual meeting of the mission on the 9th of February, "a petition" was presented and read "from the native Protestants at Beirut to the American missionaries." As this document originated with the native brethren and was drawn up by them, and as it possesses much intrinsic value, a translation is inserted without abridgment. It is as follows.

On the 10th of July, 1847, some of us whose names are hereunto subscribed, assembled by particular invitation in a regular meeting, to consider our present condition as a Christian community and an evangelical sect; at which meeting, and others which followed it, Mr. Butrus Bistany was appointed Chairman, and Mr. Elias Fuwaz, Scribe. After conversation at three different sessions, it was found that the most important matter for us to direct our special attention to, was what relates to our organization as Christians into an evangelical church. Inasmuch as it appeared that all about which we had conversed, depended upon this, and perhaps would result from it without further care, it was, therefore, agreed to appoint a special committee to draw up such laws and regulations, conformable to the gospel, as might be needful; and Mr. Bistany was appointed said committee. Then it was resolved to lay these rules before you, accompanied by a petition to be

organized into a church according to them. Whereupon the meeting adjourned to the 9th of August.

On the day appointed we assembled again in the village of Abeih; and after hearing the rules and petition which had been prepared, we adopted them unanimously, except one rule. This rule it was agreed to refer to you separately for your consideration and decision; and it was agreed to present the same to you on Thursday, the 19th of August, referring all to your discreet judgment and Christian zeal. And thus we adjourned.

And now we can never forget the great benefits which have been conferred on us through you, in being turned by your instrumentality to the saving doctrines of the gospel and the rejection of the carnal doctrines of the churches in which we were born; doctrines with which one cannot worship God in spirit and in truth. And we thank God, who has called us by his Son to the faith of the gospel, without which no one can be saved. Nor can we describe the joy we have in the hope, that God is about to open the way for our countrymen to receive the knowledge of his Son and adhere to his gospel, rejecting all the human doctrines and traditions which are opposed to the Bible. We have forsaken our churches, prepared to undergo disgrace and persecution and loss, a part of which has actually fallen upon some of us, and the whole upon others; while we rejoiced that we were counted worthy to suffer shame for the name of Christ. And with our hopes founded upon the sure promises of God, we preach the gospel to high and low, if perchance we may bring the people around us to repentance and true faith in the Lord Jesus Christ. Yet we confess that heretofore we have not given ourselves so entirely, as was our duty, to the work of spreading the knowledge of salvation among our countrymen; and we are conscious that if Christian zeal and brotherly love be not quickened in us anew, the rebuke of the great Head of the church will fall upon us; and we are not without fear lest, by reason of the want of the proper union among us, we shall be a stone of stumbling and an obstacle in the way of others. We were, indeed, of different sects, Greeks, Greek Catholics, Latins, Maronites and Armenians; but we have abandoned all the animosities and jealousies existing between these sects, wishing them no more to be mentioned among us, inasmuch as we have become members of one body in Christ. For in him nothing of the kind exists; he having abolished the whole, and required that all believers in him should be one in faith and love.

This union, when it is publicly manifested, must occasion great and beneficial results, as was the case in the apostolical churches; and now is in the evangelical churches of the present day. But such an union cannot be publicly manifested by us, so long as we are not organized into an independent evangelical church. Moreover it cannot be doubted that such an organization is more favorable than our present state to the growth of Christian zeal and brotherly love among us, as well as to the spread of the gospel in our country; and that it is agreeable to the proceedings of the Apostles, and to the primitive Christians after them, who were in the habit of founding churches in the places where they journeyed; while it may be also a means of lightening some of the burdens which we cause you. If we remain in our present unorganized state, we shall be weak in ourselves and appear so to those around us; and if persecution against the gospel should arise, it will fall upon each one of us as an individual, and thus have an effect which would not result from it, if it fell upon us together as one body. And, moreover, those who wish to join us will have their courage weakened, and perhaps return back, when they find themselves unconnected with any one like us.

Wherefore, since the foundation of an evangelical church in Syria is an object which we hope to see accomplished, and at the beginning the assistance of such persons as yourselves is indispensable, that every thing may be done with propriety and order, we have deemed it important that the matter

should be commenced as soon as possible. Present circumstances seem to us favorable for a beginning, and to require it. Our number, though small in comparison with other churches, is, by the grace of God and your assistance, sufficient for the foundation of a church whose Head and Master has said: "Where two or three are gathered together in my name, there am I, in the midst of them;" and especially as we hope that, by the blessing of God upon the labors of those who preach the gospel in this country, there will be a growth and increase. While yet we are not without apprehension that, by reason of sickness or other causes, some or all of you may be obliged to return to your country or remove to other parts, and we be left by ourselves, or with so few of you as will not be sufficient to afford the necessary assistance, and thus our organization into a church be difficult, if not utterly impossible; the consequences of which are sufficiently apparent.

Already some of your number have forsaken this country and returned home, on account of the weakness of their hope that the gospel would thrive here, causing thereby discouragement in the American churches, to the extent perhaps of thinking that this country is almost worthy to be abandoned. For we have seen that, for a long time, no new missionary has put his feet upon the shores of Syria. Perhaps there is no more effectual means toward strengthening the hopes of those churches, and quickening and arousing their zeal in contributing assistance and sending missionaries, and especially offering up their prayers for us to the great Head of the church, than that they should see us organized together into an evangelical church; that being the fruit which they expect from the means which they have caused to be used.

Nor can those churches receive any more gratifying intelligence than that their missionaries have founded churches in the places whither they have gone; inasmuch as that is the highest object for which they part with their money, their children and friends, and send them into different parts of the world. And no doubt, should the American churches hear of the foundation of an evangelical church in Syria, it would be to them an occasion of great joy, and lead them to offer special prayers to God for its preservation and prosperity; a blessing which we shall not perhaps enjoy while we remain as we are.

To explain, however, all the reasons which have moved us in our present proceeding, and the thoughts which have passed through our minds, and the feelings which have affected our hearts in our meetings together, would be impossible; and we must stop, feeling that what we have not expressed, is perhaps more important than what we have. But you are so near us, and so well acquainted with our circumstances, you need no further explanation. We come, therefore, to the object of our petition.

Inasmuch as we hope that we belong to the followers of Christ, who have a right to the privileges of the gospel, and confide in your Christian zeal and love, which have moved you to forsake your homes and friends and your peaceful country, and come into these distant and dark lands simply for the spiritual benefit of ourselves and our countrymen; and inasmuch as we trust that we and you are in the Spirit mutually members one of another, and of one family and have one Head, the Lord Jesus Christ, we entreat you, with all due submission and with earnestness, as ministers of the Word and messengers of Christ, to organize us into an independent evangelical church, to be called the Evangelical Church of Beirût. And if you find it to be agreeable to the gospel of the Son of God, and demanded by our relation to you, and there be no obstacle in the way at the present time, we entreat that you will hasten to comply with our request as soon as possible. And if any obstacle should now stand in the way, we beg of your Christian zeal the favor that you will use the means to remove it; for you know that we ourselves cannot accomplish the object now proposed, for many and evident reasons.

It may be proper to mention that the object we now propose is nothing



new with some of us ; but we have before felt our need thereof, and have asked it of some of you, but in another way and with little earnestness. And also what has urged us now to ask it expressly, with earnestness and perseverance and zeal, is not any design to separate ourselves from you, or to get beyond the reach of your supervision ; nor that we have found in you any deficiency of any kind in instruction, exhortation, counsel, or whatever else our relation to you has demanded. But rather it is, as we believe, the Lord Jesus Christ, the Head of the Church himself, who has called you from the ends of the earth to us for this purpose. Nor have we any doubt that this act is agreeable to your own desire and the wishes of the churches of Christ in your country.

Our request is that our church should be organized now, according to the rules drawn out in this paper, inasmuch as they are conformed to the order of the apostolical churches. And we beg of you the favor to read and examine them ; and if you find they need any change, addition or omission, we beg you will inform us of the same. Thanks be to God who has given success to the gospel in other parts, as the Sandwich Islands and Constantinople, so that evangelical churches have been organized, and by means of them the gospel has had great success, Christian zeal and love have grown, and the blessing of God has copiously descended. And we, therefore, hoping for these blessings, come to you with this request, supplicating the blessing of God upon us and yourselves, and praying that he will guide us and you in the way which will be most favorable to the glory of his holy name, and the growth and spread of the gospel in these lands ; and that he will help us all to remove obstacles and complete the work in the shortest time. Finally, it is a point understood among us all, that if this request be complied with, it will be indispensable that some one of your number be specially appointed to assist our minister in counsel and labors ; and this favor we ask you to grant us, as a matter of necessity at the beginning ; referring all to your decision, and praying that you may live long, we are your children in the Lord.

The native brethren also proposed certain principles for the constitution and discipline of the church, which were afterwards modified somewhat, at the suggestion of the mission, in order to a closer conformity with the organization adopted by the Protestant Armenian churches, in another part of the empire. The number of native church members connected with the mission, just before this event, was eighteen ; but the number embodied in this new church, is not stated. The native brethren were advised to delay, for a time, the election of a pastor.

At Abeih, in August of last year, seven persons were admitted to the church. Mr. Whiting, speaking of this event, writes thus, Aug. 10, 1847.

Of these, three came from Hasbeiya, two are teachers of schools in this vicinity, and one is a young man from Jaffa, who was a pupil in our former seminary. The other person received was one of the native girls in my family. The two girls in Doct. DeForest's family are to be received at a communion season we expect to have at Bhamdûn in the course of a week or two. One young man, the oldest son of the late Gregory Wortabet, (also a pupil of our first seminary,) was received at Beirut some months ago ; making ten persons in all, admitted to the communion of the church since the beginning of the present year. This, in some churches, would be called a day of small things. To us, however, who have not for years had the joy of

receiving any new members, an accession of ten, all of whom give evidence of true conversion, is an event of no common interest. I am sure that you, and all who have taken an interest in this mission, will rejoice with us, thank God, and take courage. It was especially gratifying to have three of our Hasbeiya brethren unite with us in celebrating the love of Christ. Two of these are members of our little seminary, and the third is the man who was last year put in prison and in irons by the governor of Hasbeiya, and compelled to pay him a thousand piastres for his release. He has suffered more persecution, and shown more of a readiness to take joyfully the spoiling of his goods for Christ's sake, than perhaps any other person in that little community.

The experiment has been successfully made of keeping up the Arabic service at Beirût during the summer months, while the families, on account of the great heat on the sea shore, were residing in the mountains. There has been a manifest improvement in the number and character of the Sabbath congregations, and much interest has been manifested by the native brethren in the monthly concert of prayer. Three persons had been received into the church, and there were other hopeful candidates for admission. Messrs. Smith, De Forest, and Hurter spent the summer months at Bhamdûn, where their labors seemed to produce some result, near the close of their stay. Sidon, which was last year numbered among the out-stations, was not visited during the year. There is at present an organized opposition, at that place, to the hierarchy. Mr. Elias Fuwaz, one of the helpers of the mission, spent somewhat more than a month in Tripoli. The same active helper, during his visit at Aleppo with Mr. Van Lennep, had much intercourse with the Arab portion of the inhabitants of that city. An interesting specimen of the intelligence embodied in native labors, is given in the *Missionary Herald* for 1848, pp. 122-126.

Arrangements have been completed for translating the Scriptures into the Arabic language. The work is committed to Mr. Smith. He is to be assisted by Mr. Butrus Bistany, (who will make the first rough translation from the original languages of the Scriptures,) and also by another Arab scholar, who has acted as corrector of the press. A new fount of Arabic type of reduced size is needed for this version, but the state of the funds compel the Committee to defer making the requisite appropriation for the purpose. The delay is the more to be regretted, as the only person capable of cutting the punches with perfect accuracy, is now in circumstances to do the work, and may not be at a future time. Whoever reflects on the prospect of extended missionary labor in Syria, in consequence of the principles of toleration adopted by the Turkish government; on the vast extent of the region over which the Arabic language is spoken; on the fact that no press, except our own, is now occupied in printing religious books in this language; on the

general acceptableness among the Arabs of the forms of the letters we have adopted, and the great difficulty there is in meeting the Arab taste in the *printed* page; and on the little prospect there is of presses being established by the natives for a long time to come, at which the mission can have its printing done; will have some conception of the importance of this subject. The Bible printed with the smallest type we now have will make a large octavo, and the natives call for a smaller Bible.\*

The department of *education* may be thus summarily exhibited.

|                           |                           | <i>Scholars.</i> |
|---------------------------|---------------------------|------------------|
| Seminary at Abeih,        | . . . . .                 | 8                |
| Female Boarding Scholars, | . . . . .                 | 7                |
| Free Schools:—            |                           |                  |
| Beirut,                   | 6, males 228, females 47, | 275              |
| Abeih,                    | 7, " 204, " 116,          | 350              |
| Bhamdun,                  | 1, . . . . .              | 16               |
| Tripoli,                  | 1, . . . . .              | 15               |
| Total, schools, 15,       |                           | Scholars, 671    |

An earnest application was made to the Committee, a few months past, for the means of somewhat enlarging the schools on the mountain, but these means could not be afforded. It was even necessary to reduce the number of the *schools*, though the number of the *pupils* is larger than was reported last year.

The mission is desirous of receiving permission to open a female seminary, and the Committee wait only to see an improvement in the financial prospects of the Board.

The Arabic *printing*, during the year 1847, may be thus stated:

|                           |           |                 |
|---------------------------|-----------|-----------------|
| Copies,                   | . . . . . | 2,700           |
| Pages of Scripture,       | . . . . . | 100,800         |
| “ “ Books and tracts,     | . . . . . | 693,000—793,800 |
| Pages from the beginning, | . . . . . | 74,755,800      |

Mr. Thomson, writing Feb. 6th, says that a favorable change has taken place at *Hasbeiya*. The Protestants, who had left the place, had all returned. “The Emir, after carrying matters

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\* The request of the mission was embodied in the following Resolution; viz.  
 “Resolved, That the Prudential Committee be requested to employ Mr. Hallock to make the punches and matrices of another fount of type bearing the same proportion to our smaller former fount which that does to the larger. Also a sufficient number of punches and matrices of a still smaller fount diminished in the same ratio to enable us to print references to the Bible; and a like number of punches and matrices of a fount of *thaluth*, or capital letters, larger than our larger fount of Naskhy type, by the same ratio, for headings to the books of the Bible; and that the Prudential Committee be requested to defray the cost of these punches and matrices, not out of the ordinary appropriations to the mission.”

with a high hand against them, has been obliged to send them explicit word that they may meet together and worship as Protestants, and had publicly forbidden all parties to interfere with them. One of their number has come over to take back his family, and seems quite confident that they will be able to maintain their ground. This is a great victory." About three weeks later, Dr. De Forest wrote as follows: "The Hasbeyans have a strong order for their protection from the Pasha of Damascus, but the Emîr is trying to annoy them as much as possible, and not expose himself. He has forbidden a school, which will make him liable to rebuke, I think. They have petitioned for an enforcement of the order in their favor, but the answer is not known. The time is hastening when we shall want to put a man there."

The concluding remarks of the annual report from the station at Beirût, will form a proper conclusion for the report of the Committee on the Syrian mission.

It becomes us distinctly to acknowledge the good hand of our God upon us, in preserving the lives of all our number another year, and defending us from serious illness. We have to be thankful, also, for increasing opportunities of usefulness among the people. An unusual waking up of a desire for knowledge at Beirût, brings us into more intimate and useful relations to the people than formerly, and makes us acquainted with individuals of promise and influence who have not before sought our acquaintance. Connected with this movement, there is an increased disposition to hear the word, and our audiences have been larger and more interesting than ever before. This state of things is not confined to Beirût, but indications of it appear in other places. It requires no great discernment to perceive, that it is the spirit of the age just beginning to make itself effectually felt in this hitherto dormant region; and that the movement must go on. Our business is, to labor and pray that the means of grace and God's Spirit may accompany it, so that the awakened intellect of the people may be directed to the great truths of the gospel as the most valuable of all knowledge. According to our number and strength, we have diligently employed our time in endeavors to meet the growing demand.

#### MISSION TO THE NESTORIANS.

**OROMIAH.**—Justin Perkins, D. D., William R. Stocking, Austin H. Wright, M. D., David T. Stoddard, Joseph G. Cochran, *Missionaries*; Mrs. Charlotte B. Perkins, Mrs. Jerusha E. Stocking, Mrs. Catharine A. Wright, Mrs. Harriet B. Stoddard, Mrs. Deborah W. Cochran, Miss Fidelia Fisk, Miss Mary Susan Rice.—Thirteen native helpers, four of them preachers. Several others are connected with the mission who preach more or less, but as they have other regular business, they are not enumerated under this head.

*In this country.*—Edward Breath, *Printer*.

(1 station; 5 missionaries—one a physician, 1 printer, 7 female assistant missionaries, and 12 native helpers;—total, 25.)

## POLITICAL HISTORY—THE PATRIARCH.

The history of this mission necessarily connects itself, in some degree, with the political history of the country. Since the day that Doct. Grant ascended from the banks of the Tigris, the mountains have been progressively opening to the evangelical ministry of the word. "No portion of the Nestorian people," says Doct. Wright, "now remain unvisited, except a few living on the outskirts of the Nestorian country on the north and south. The whole field is before us, and we know its wants. It only remains for us to supply them according to our ability." But in opening the way for the gospel offer of salvation to be made to the mountaineers, the sovereign Lord dealt with them as sinners, and for the most part the way has been opened by those who had no such benevolent end in view, but whose delight was in ravaging the country with fire and sword.

The Turks have at length made conquest of the Mountains. They have subdued and taken the before invincible chief, Bader Khan Bey, who has been sent to Constantinople; and Nooroolah Khan, chief of the Hakkary Koords, is at their disposal, but it is not known that he has been deposed. The Turks have garrisoned the mountains, and subjected both Koords and Nestorians to taxation. Of course these restless, lawless people are not pleased with this change in their circumstances; but it will probably conduce to their social and civil improvement.

It appears to have entered into the plans of the Turkish government, doubtless through the influence of the English Ambassador, to restore the Nestorian Patriarch to his native regions, and constitute him the civil head of his people; and he was invited to Constantinople for this purpose. Distrusting the motives of the Porte, and perhaps fearing that he could not sustain himself against the Koords, if sent into the mountains, he fled to Oroomiah, as was stated at the close of the last Report on this mission. By treaty with the Persians, the Sultan has the right to require him, or any other fugitive subject, to be delivered up; but no such requisition has been made, and the Patriarch has resisted the entreaties of Turks and English to act with a wiser view to his personal interests, till it is supposed all thought of reinstating him in power on the mountains has been relinquished. The mission has not deemed it proper to exert any influence in respect to his official relations; but it has done what it could to pour the light of truth into his darkened understanding, and to bring his worldly and corrupt spirit under a gospel influence. All has been apparently in vain.

For a considerable time, however, his conduct, so far as was known, was friendly to the mission ; but, the Committee fear, with much hypocrisy. He probably saw that our brethren had acquired a strong hold on the confidence and affections of the people. While this restrained him at first, it failed to secure his good will ; and the more he saw of the nature of the influence they were exerting, the more he would naturally dislike it, and the more would his apprehensions, as a selfish and proud ecclesiastic, be excited. The impressions made within the first month or two of his arrival, will be seen in extracts from a letter written by Mr. Stocking in the latter part of July, 1847.

One can scarcely fail to observe, and record with gratitude, the dispensation of Providence which has brought this ecclesiastic here at this time, rather than at an earlier period. He can now have no ground of jealousy or disaffection, arising from the Bishops or members of his family being in the employ of the mission ; for they are all, as respects pecuniary considerations, on an equality. Our relations to the ecclesiastics generally, and to the people, are highly pacific ; and there is as much cordiality toward us as the nature of our work and the natural state of the human heart will allow.

As we have expected, however, there are not a few ill-disposed Nestorians who have been diligent in endeavors to fill the ears of the Patriarch with complaints and insinuations, as to the influence and tendency of our labors to change their customs, religion, &c. Among these are two of his own brothers, the least respectable portion of his family, and many others, who, in consequence of their intemperance or self-righteous hopes, dislike the plain and faithful preaching of the gospel. But to counteract these evil influences, there are others, fewer numerically, but mostly pious, intelligent, and influential, who have been watchful to correct misrepresentations, and present correct views of our work and its beneficial effects, and of the soundness of our doctrines. Among the latter are two other brothers of the Patriarch, already known to you, Deacon Isaac and Deacon Dunka, for whom he appears to cherish a particular regard.

These brothers have appeared truly friendly for two years, and disposed, to the full extent of their influence, to aid us in our work. Both have been regular attendants on our preaching ; and, though not pious, they maintain decidedly evangelical views in regard to the doctrines of grace. Deacon Isaac especially, one of the most shrewd and talented of the Nestorians, is always ready, before the Patriarch and all others, boldly to advocate the doctrine of justification by faith through grace alone. He has studied critically, and appears to understand as thoroughly as it is possible for an unconverted man, the book of Romans, without the knowledge and study of which, he has been heard to remark, no one can understand what Christianity really is. We have been interested to learn, through our native helpers, that these brothers have voluntarily acted in concert, one or both seldom or never failing to be present with the Patriarch, whenever there was any one present to assail us and our work, ready to confront them to their faces, and repel all false charges. Curiosity and expectation have been extensively awakened among the people and ecclesiastics, to see what stand the Patriarch will take in regard to our mission and its labors. But till recently he has given no formal expression to his views on the subject ; and even the members of his family appeared ignorant as to what course he would adopt.

Our pious helpers, some of whom have been circumscribed in their fields of labor, and actually forbidden by some of the bishops to preach in their dioceses, have felt that it was now time for them to present their petition in behalf of the claims of gospel truth, in opposition to their ignorant and sinful

people, and solicit the co-operation and aid of the Patriarch. Accordingly, three days ago, priests Eshoo, Dunka, Abraham and John met together, and, after a season of prayer, went to the Patriarch. He cordially received them, and gave his full consent and approbation to their preaching in all the dioceses and villages of the Bishops; and if any one opposed them, he said, they had only to inform him. He alluded to his having once sent a letter from Mosul prohibiting preaching and schools, through the instigation and importunity, as he said, of Mr. Rassam; but that now he was personally acquainted with us, and knew that our motives and character were good, &c. The native brethren are much gratified and encouraged by the stand Mar Shimon has taken, and they trust he will continue to maintain it. Much prayer has been offered in his behalf by the pious Nestorians, as well as by the mission; and we therefore feel a confidence that Providence has sent him here, whether his stay be shorter or longer, for some important end.

Mar Shimon has never till now visited this part of his patriarchate; and but few of the people here have ever before seen him. Like all other orientals, the Nestorians greatly reverence their ecclesiastical head; and numerous mountaineers who have come to pay him their respects, express their entire readiness to receive preachers and educate their children, if such be the will of their Patriarch; and they say, that in all matters of this sort they will be subject to his authority. His influence while he is here will tend to diminish the authority of the Bishops, and render their functions, as such, almost unnecessary by the superior virtue of his own. In a pecuniary point of view, their dioceses (which are in his hands) can be of little worth to them; and we cannot suppose, therefore, that in heart they all rejoice at his coming. This was evident in part by the tardiness with which some of them paid their respects to him after his arrival.

In the latter part of August, Dr. Perkins writes as follows:

As we presume you will like to be kept informed in regard to the attitude of Mar Shimon at Oroomiah, I may state, that he has spent most of the past four weeks at Seir, with several of his brothers and their families. The extremely hot weather of the present season impelled the Patriarch thus to seek relief at our health retreat. He returned to the city two days ago. He continues to appear very kindly disposed towards us and our work, and seems to be naturally a simple-hearted man, and quite candid for an oriental. Our intercourse with him while he was at Seir, was very familiar and pleasant. We saw him daily, and frequently had him as a guest at our tables. Last Sabbath, he invited me to preach at his tent, (near our premises, where he passed most of his time during the day, lodging at night in a part of our house,) which I did, Messrs. Wright and Stoddard leading in prayer before and after the sermon, and the Patriarch pronouncing the benediction at the close of the meeting. My text was Rom. vi. 23—"For the wages of sin is death; but the gift of God is eternal life through our Lord Jesus Christ." A considerable number of Nestorians were present, and all were very attentive to the word preached. We also sung hymns, on this occasion, as usual at our native meetings, from our new Nestorian Hymn Book.

We may regard this invitation from the Patriarch to preach to him as somewhat important, alike as giving his formal and public sanction to our work, and as being, we trust, the commencement of his listening to the proclamation of the gospel from members of our mission. He was doubtless prompted to extend to us this invitation by his brother, deacon Isaac, who, in his religious views, is now very intelligent and thoroughly evangelical; but we see no reason, while Mar Shimon continues friendly to us, why we may not hope that the invitation will be repeated more or less often, and the Patriarch also thus be made acquainted with the way of salvation through a living faith in the Lord Jesus Christ, instead of a routine of dead forms. Our

familiar intercourse with him, and that of our pious native helpers, will, at least, we trust, do much to enlighten his mind on religious subjects. And how important is it that he also be the subject of our fervent and incessant prayers, that his heart, as well as his understanding, may be reached by the truth.

This friendly deportment continued till sometime in April last, when he threw off the mask, if he had worn one, and took the stand of open and decided opposition. It is remarkable, and calls for our lively gratitude, that up to the 24th of May, (our latest date,) he had not been able to disturb perceptibly the course of events at Oroomiah.

We suppose that Mar Shimon's opposition, says Dr. Perkins, may naturally excite some solicitude among our patrons, though his power to do harm is greatly crippled and circumscribed, by the providential embarrassments of his civil and ecclesiastical relations—the extensive prevalence of evangelical views among the Nestorians of this province—their friendliness and the good will of the powers that be, so far as we are aware, toward us and our work—and the number, standing and influence of the pious among his people.

We would never, of course, discourage well-founded solicitude; especially when it may lead to increase of prayer. Allow us, however, to express the hope, that there will be no *panic* spread, or felt on this subject; as we trust and believe there is no occasion for any,—certainly not, so far as Mar Shimon's personal influence over his people is concerned; how much extraneous influence he may be able to enlist against us, remains of course to be seen.

We think that instead of yielding to extreme solicitude, we have increasing reason to trust in the Lord. We believe that our labors, among the Nestorians, have hitherto been prosecuted, in the main, in accordance with the will of God, notwithstanding the great unworthiness of the instruments employed; that he has signally given them the seal of his approval and will continue to crown them with his blessing. We have the satisfaction of reflecting, that we have never *courted* opposition for its own sake, nor recklessly provoked it. When opposition comes, therefore, we regard it as strictly providential. And whatever new providential indications we may receive, in the events now occurring, or at any time, we would joyfully recognize as from the same heavenly Father's hand that has led us thus far, and seek only to follow the guidance of that hand.

The religion which we have carefully sought to inculcate and cultivate, being a *spiritual* religion,—a religion of *experience* and *principle*, and not of forms, can of course much better endure opposition than earthly fabrics, against which carnal weapons may be readily and effectually directed. Indeed, the religion we seek to promote, is unquestionably advanced, rather than retarded, by a measure of opposition; and the reformation among the Nestorians may now have advanced to a stage in its progress, when such an agency, to a certain extent, may, under the divine control, promote it far more effectually than any other.

Our past experience is full of instruction on this subject. We have the strongest reason to believe, that the external opposition which we encountered a few years ago, was, under an over-ruling hand, made to tend strongly to the furtherance of the gospel. And we anticipate that such will be the result, in regard to Mar Shimon's opposition.

Though some of us are, at present, weak and feeble, in bodily health, we trust that our inner man will be strengthened with might from on high, according to our day. Let then our motto and that of our friends, in regard



to our present circumstances, be, "Be careful for nothing; but by prayer and supplication, with thanksgiving, let your requests be made known unto God;" and neither we, nor you, will have much occasion for distressing solicitude.

#### TOURS—NATIVE PREACHERS.

The Herald for 1847, pp. 341-347, contains the translation of a remarkable journal of a preaching tour in the mountains by native evangelists, kept by John, one of these Nestorian preachers. Who can read it, and not feel persuaded that God's own time has come to favor the Nestorian people! At the same time, Messrs. Perkins and Wright penetrated the mountains forty miles, to Marbeshoo, where they met the three native evangelists just referred to. Here they found that the priest Oner, one of the most influential men among the Nestorian people, had lost his strong prejudices against the mission, and was ready to second all their labors. Their Sabbath audiences were the largest the brethren had ever addressed on missionary ground. The people, who had been scarcely less remarkable for their bigotry, superstition and rudeness, than the mountains around them are for grandeur and sublimity of scenery, now gave a serious and respectful attention to their preaching, and took delight in the singing of their hymns. Dr. Perkins says,—

The removal of this influential mountain-priest's prejudices against our work, exercising as he does an almost absolute sway over the Nestorians of Marbeshoo and the neighboring region, and the increasing interest in us and our preaching, apparent among that people, resulting to a greater or less extent, as we believe, from a silent, divine influence exerted on them, are very encouraging in regard to the introduction of the gospel, not only at Marbeshoo, but throughout the mountains. Such indications point us to the day, we trust not distant, when many of these wild glens will resound with the songs of salvation.

Doct. Wright made another interesting and important excursion, one year since, into another mountain district of the Nestorians, called Nochea, west of the plain of Oroomiah. No member of the mission had ever penetrated that region before, as it is infested by a lawless tribe of Koords in summer, and is almost inaccessible in winter by reason of the deep snows. The tour was filled with incidents well fitted to strengthen the faith of the missionary in the all-powerful presence of the Lord of missions. (*Missionary Herald* for 1848, pp. 54—59.)

The native preachers all continue to appear well. Mr. Stoddard bears this testimony to them, under date of April 26th.

The preaching of natives in the seminary has this winter been of a high order. We have for years been impressed with the ability of our most

intelligent and pious helpers to present the truth, in an interesting manner, and with much pertinent illustration and vivid imagery. But for a few months past, there has been a decided advance in this respect. Priest Eshoo, deacon Tamoo, and others, always prepare themselves for the duty by writing out the substance of their discourses. They have thus become much more methodical and exact in the statement of the truth, and at the same time, so far from losing, have actually gained in every other qualification for preaching the gospel. This visible and rapid improvement in a work so momentous, affords real cause for gratitude and encouragement.

Two letters from Priest Abraham were inserted in the *Missionary Herald* for 1848, pp. 276—279.

#### SCHOOLS.

The following is a summary view :

|                                                   | <i>Pupils.</i> |
|---------------------------------------------------|----------------|
| Seminary for males, . . . . .                     | 37             |
| Seminary for females, . . . . .                   | 36             |
| 36 free schools, 517 males, 91 females, . . . . . | 608            |
| Total, . . . . .                                  | 681            |

Mr. Stocking has the especial oversight of the village schools. He thus wrote concerning them in March last.

The number of schools has been somewhat increased of late, in compliance with the earnest wishes of the people, in villages where none had before been opened. An application for a school is now equivalent, in many cases, to a formal request for preaching the gospel. And with suitable teachers each is, in fact, a moral center from which radiates the light of gospel truth. We have sent several hopefully pious and well-qualified teachers, recently, from our male seminary, into those villages where no ecclesiastics reside, and where the word of God has been but rarely proclaimed. These pious young men may be regarded not only as teachers of schools, but as native evangelists, introducing the knowledge of salvation wherever they go.

The character of our schools has been gradually improving, from year to year, as we have been able to provide them with suitable books and teachers. And we have never had more satisfaction in contemplating them as a whole than at present. They are all the medium of conveying, not merely or mainly secular knowledge, but religious truth. The holy Scriptures are the books chiefly used. These are read, studied, and committed to memory. This falls in with the ideas of the people generally, that the object of schools is to impart to the young a religious education, and to fit them in due time to officiate as ecclesiastics, in preaching the gospel and the administration of religious ordinances. Many of the more advanced pupils have committed to memory about a thousand proof texts on the various doctrines and duties of the Christian religion; and received in return a New Testament, which is highly prized. All are also required to be able to repeat the Ten Commandments, and Watts's shorter and longer catechisms, together with three series of Scripture questions, recently translated and printed, relating to the principal facts of the Old and New Testament history.

On the Sabbath they all meet together in the capacity of Sabbath schools, and recite to their teachers those portions of the Bible which they have learned; on these occasions their friends are invited to be present. The last Sabbath I met, in the church at Geog Tapa, one hundred and forty-five children and youth, connected with the village schools in that place, and was

much gratified with the correctness and promptitude with which they answered the Scripture questions, as also with the quiet and serious behavior of the whole youthful assembly.

Mr. Stoddard was seriously ill the last winter, and thus prevented from attending to his ordinary duties in the Seminary at Seir. His brethren, and especially Dr. Perkins who resides at Seir, exerted themselves to supply the deficiency, and the course of instruction was not suspended. The class in Hebrew bid fair to become excellent scholars in that language. "In this and every branch of study," says Mr. Stoddard, "there has been the same eagerness to learn, which we have so often noticed with pleasure in other years; an eagerness which is especially directed to the acquisition of biblical truth, and which promises, in its results, rich spiritual blessings to the people." "It would be gratifying," he adds, "to be able to report that during the past year we have been visited with another precious revival in this seminary. But while our pupils have, with scarcely an exception, been exemplary in their conduct, and those whom we regard as Christians, have walked as becometh the gospel, and some have been remarkable for prayerfulness and humility, there has not been that tender solicitude which we desire to see for their companions; nor has any case occurred in the seminary of hopeful conversion. One external cause may be found for this in the fact, that a number of our best young men have left us, from time to time, and their places have been supplied by others who are not hopefully pious. The influence in favor of vital religion is thus somewhat less than it was a year or two ago, while influences of another kind have come in to counteract it. It has also been impracticable this winter to converse as frequently and fully, as usual, with each individual in regard to his religious state." Dr. Perkins bears a decided testimony in favor of the whole system of instruction, under date of January 26th. He says,—

Mr. Stocking thinks that our numerous village schools, (which are under his supervision,) are more interesting and promising the present season, than at any previous period. The same is true also of our female seminary, in regard to the general order, industry and improvement of the pupils, though we have said so much in its praise in former years. It is a wonderfully interesting object in this benighted land; a very worthy, though humble offshoot of Mount Holyoke Seminary, which it naturally adopts as its model. And hardly less interesting is our male seminary, the school of the prophets, the members of which in their new quarters at Seir, though deprived of Mr. Stoddard's superintendence during his sickness, and having the advantage of only the occasional labors of other members of the mission, as their respective duties will permit, have still, with very few exceptions, been exemplary in their department, and done well in their studies, under the instruction of the Nestorian teachers, who are pious, good men, and trustworthy for natives. Our anticipations of the great advantages of this retired place for our male seminary, over its location in the city, have been fully verified hitherto, par-

ticularly in the order that has characterized it, under the limited superintendence by members of the mission which the scholars have enjoyed during Mr. Stoddard's sickness this winter.

#### PUBLICATIONS.

A spelling book and question book have been printed for the schools. The Pilgrim's Progress was commenced last autumn, and the Tract Society have kindly sent impressions of plates engraved for their American edition to be bound up in the one for the Nestorians. "This wonderful book," says one of the older brethren of the mission, "will doubtless stand next to the holy Scriptures, in the issues of our press, as a means of carrying forward the reformation of the Nestorians. It is eminently adapted to the taste of this primitive, oriental people; and it is grateful to us to contemplate the incalculable influence which we may reasonably hope it will exert, in promoting a revival of pure religion in this ancient church."

The Old Testament is in the progress of translation from the Hebrew, and the printing will probably commence on the return of Mr. Breath, which has been necessarily delayed till spring. It has been decided to comply with the wishes of the Nestorians, and print the Peshito version (as in the New Testament) in parallel columns with the new translation. The American Bible Society will meet the expense.

Mr. and Mrs. Cochran and Miss Rice reached Erzeroom on the 27th of September. Mr. Cochran and wife were there detained over the winter by the sickness of the latter. Miss Rice proceeded on to Oroomiah, in company with members of the mission who had come to meet them at Erzeroom, and completed her journey on the 20th of November. Mrs. Cochran has recovered health beyond the expectation of her friends, and the Committee have heard of their arrival at Oroomiah.

The Cholera reappeared in August of the last year. Doct. Wright says, "Mar Shimon and family, on the first report of the disease in town, were greatly alarmed, and lost no time in hastening to Tergawer. His brother Isaac, a very intelligent and enlightened man, and whose conscience we have long thought was not at ease, pale and agitated, called upon one of our number before leaving home, and remarked, "It is not *this* death I fear, it is the *second death*. (Missionary Herald for 1848, pp. 25-27.)

## SOUTHERN ASIA.

## BOMBAY MISSION.

BOMBAY.—David O. Allen, Robert W. Hume, *Missionaries*; Mrs. Hannah D. Hume.

MALCOM PETH.—Mrs. Mary L. Graves.

*Stations not reported.*—George Bowen, William Wood, *Missionaries*; Mrs. Lucy M. Wood.

(2 stations; 4 missionaries, 3 female assistant missionaries;—total, 7.)

The sailing of the Rev. George Bowen and the Rev. William Wood and wife to reinforce this mission, was mentioned in the last Report. They arrived on the 19th of January, after a long but not unpleasant voyage of 172 days, during which some progress was made in the acquisition of the Mahratta language. Mr. and Mrs. Wood were received into the family of Mr. Hume, and Mr. Bowen took up his residence with Mr. Allen. Their first six months, at least, would be devoted almost entirely to the study of the language at Bombay. Their final location is yet to be decided. Among the places under consideration is Tannah, about twenty-two miles north from Bombay, on the Island of Salsette. Here Mr. Nichols commenced a station in 1819. He died in December, 1824; but the schools connected with the station were continued till some time in 1826, when they were surrendered to the care of the Rev. Mr. Mitchell, who had been stationed there by the English Church Missionary Society. Now, however, Tannah is again unoccupied by any missionary.

Of the labors of this mission for the year 1847, no report in detail has been received. Of their general character Mr. Hume remarks:—

The schools, the press, &c. are all as they were the year previous. Our labors among the people have been the same. The services on the Sabbath have been interesting to ourselves, and there have been evidences of interest among the hearers also. Only three persons were admitted to the mission church during the year, and these were all from the female boarding-school. One of them is in the school still; the other two are married. They all give gratifying evidence that the labor bestowed on them had not been in vain. As usual, we have visited the villages in the vicinity, but no extended tour was made by either of us during 1847. The Dnyanodya has been issued regularly; and through it, we are able to exert an influence upon many whom we could reach in no other way.

Early in 1848 Mr. Hume, accompanied by Mr. Fairbank of the Ahmednuggur mission, performed a missionary tour in the Southern Concan. Landing at Chiploon, distant about a hundred and fifty miles from Bombay, they proceeded to Rajapoor,

which is sixty or seventy miles farther south, visiting the towns near the foot of the Ghauts. From this point they returned by a different route, taking in their way the principal villages on the coast. In his account of this tour, Mr. Hume mentions several encouraging indications. He says :—

In all the places which we visited, we were received with the utmost kindness. A disposition to annoy us was manifested in only a single instance, and this but by a few individuals. The people generally listened with respectful attention to our message; and we were often much interested by the apparently hearty assent given to the truths which we declared. We could not doubt that many spoke their honest convictions, when admitting that they had lost the knowledge of the true God; that the worship of idols was not only vain but sinful; that all their atonements and austerities were utterly insufficient for the removal of sin; and that they needed an atoning Savior, through whom they might be restored to the knowledge and favor and fellowship of the Most High. I do not mean that these truths, in all their bearings, were embraced as we could have wished. But when presented in detail they were by many felt and acknowledged to be true.

We every where found an eager desire for books; and perhaps in no part of India are the people better prepared to use books to advantage. We sold (generally at a low rate) one thousand three hundred and fifty tracts and portions of Scripture, and distributed gratuitously about double that number. We might easily have given away twice as many, and that to eager applicants; but we felt that it was wiser to gratify the desire for books only in part, and thus lead the people to set a higher value upon them. When tracts and Scriptures are too liberally distributed, many of them are doubtless destroyed, or used as waste paper. The books distributed by us during our tour of six weeks will, I am persuaded, be generally preserved and read. To some extent they will be sold to others, and thus obtain a wider circulation.

The Southern Concan presents an interesting field for missionary tours, from the fact of its containing so many intelligent readers. Perhaps in no part of India is the proportion of brahmins so great as here; and these, with few exceptions, are more or less educated. Many of the other classes are also able to read. This is a matter of much importance in missionary tours. Such persons can better appreciate the arguments in favor of Christianity. They can feel the force of statements and appeals to reason and conscience; and when the missionary is obliged to leave, he can put into their hands tracts or Scriptures which they can read and understand.

In the larger villages, schools are supported by Government, in which geography, grammar, history, arithmetic, geometry, &c. are taught. The scholars generally belong to the more respectable families; so that the influence of these schools must be very great. The knowledge obtained in them must do much to destroy confidence in Hindooism. A considerable number of indigenous schools are also found; though these are somewhat diminished by the establishment of the Government schools. As the boys learn to read and write in these schools, they answer a valuable end; but they are much inferior to those established by Government.

We often heard complaints that religion was on the decline. Several of the temple attendants said that the offerings now presented were of little worth, compared with those of former years. One of them complained that last year he was unable to procure the means of repairing the roof of the temple, in consequence of which the water dripped down on the god during the whole of the rainy season. He reported the matter to the people; but none of them cared any thing about it; neither would they render him any assistance. He thought they were all becoming unbelievers.

We found several of the temples in rather a ruinous condition. At one place the *mahalkurrie* (the principal Government functionary) conducted us to the temple of Hunooinan, the monkey god, in which we were to be accommodated. On the way we passed a dilapidated temple of Gunputtee; and although a considerable number of the villagers were present, the mahalkurrie said, "There is poor Gunputtee; he has fallen into great straits, and no one here takes any pity upon him." During our tour we met with a number of people, nominally Hindoos, who spoke of the idols with the greatest contempt.

#### AHMEDNUGGUR MISSION.

AHMEDNUGGUR.—Henry Ballantine, Ebenezer Burgess, Samuel B. Fairbank, Royal G. Wilder, *Missionaries*; Mrs. Elizabeth D. Ballantine, Mrs. Abigail M. Burgess, Mrs. Abby W. Fairbank, Mrs. Eliza J. Wilder; and Miss Cynthia Farrar.—Seven native helpers.

SEROOR.—Ozro French, Allen Hazen, *Missionaries*; Mrs. Jane H. French, Mrs. Martha R. Hazen.—Two native helpers.

BHINGAR.—Sendol B. Mungler, *Missionary*.

OUT-STATIONS.—*Wudaley* and *Wadagaon*.

(3 stations and 2 out-stations; 7 missionaries, 7 female assistant missionaries, and 9 native helpers;—total, 23.)

#### CHANGES IN THE MISSION.

The return of Mr. and Mrs. Abbot to this country was mentioned in the last annual report. They have since thought it their duty to ask and have received a release from their connection with the Board.

Mr. and Mrs. Hazen removed from Ahmednuggur to Seroor, where they arrived August 5, 1847.

The health of the mission has generally been good. Yet, in November last, it was judged necessary, by her physician, for Mrs. Fairbank to visit Bombay, and finally, to seek a cooler air on the Mahabulishwar Hills. The change has had a beneficial influence. At the latest dates, Mr. French had been driven from Seroor, with some danger of a protracted absence, by the failure of his eyes. During his absence, the station at Seroor is in charge of Mr. Hazen.

#### SCHOOLS.

The schools at Ahmednuggur, as appears from the report of the station for 1847, were under the care of Mr. Fairbank till November, when he was obliged to accompany his wife to Bombay, on account of her health. They were then transferred to the care of Mr. Wilder.

At the commencement of 1847, there were nine common schools for boys, subject to their control, four in Ahmednuggur, exclusive of the school for Christian boys, and five in villages distant from two to twenty miles. One of the village schools has been given up, and another at Bhingar has been transferred

to that station. A new school has been opened at Jamgaum, fourteen miles west of Ahmednuggur; and another in the city, previously in operation, has been taken under the care of the mission.

The number of pupils enrolled in these schools, at the close of 1847, was 482; and 301 were present at the last examination, of whom 44 were brahmins, 25 Mohammedans, 71 cultivators, while 161 belonged to the other castes.

The Christian boys' school had thirty-two pupils at the end of last year. The diligence of the teacher and the progress of the boys are represented as gratifying. A class of eight is prepared for the seminary.

The common schools for girls have been, as formerly, under the care of Miss Farrar. At the commencement of the year, there were four of these schools, with 92 pupils. During the year, two schools were discontinued, and one new school was established; so the year closed with 86 pupils in three schools. "To many of the girls," the mission says, "Miss Farrar has been successful in imparting a very good knowledge of Christian truth."

The Seminary for boys has been under the charge of Mr. Burgess, since his return to Ahmednuggur, Mr. Wilder having rendered such aid as circumstances required. "The progress of the boys in study," says Mr. Burgess, "has in general been commendable. Their attention to religious concerns and scriptural truth outwardly has, for the most part, been quite satisfactory, and at times some of them have manifested a degree of solicitude respecting their eternal interests. A majority appear to be convinced of the truth of Christianity."

One of the boys and one of the teachers received baptism during the year. These baptisms produced an excitement, in consequence of which several of the boys were withdrawn from the school, and have not returned. Mr. Burgess believes that a great proportion of them would be withdrawn, should their parents and friends find them disposed to embrace Christianity. Since this excitement, the religious interest in the school has apparently diminished. The number of pupils has been still farther diminished, by requiring higher qualifications for admission than formerly, and by the establishment of a Government English School in the city. The Brahmins and more wealthy natives are expected to prefer the Government school, as less likely to exert a Christian influence, and more likely to introduce its pupils to public employment. For these reasons, the number of pupils was reduced, at the end of the year, to thirty-eight; a smaller number than it has had at any previous time for eight or ten years. Yet, on the whole, the condition and prospects of the Seminary are decidedly improved. Boys are



now not admitted except on examination, at stated times, having completed a prescribed course of study; unpromising boys are not retained; the lower schools are in a measure prepared to furnish to the seminary regular classes, with higher attainments and better talents; and a portion of them, at least, may be kept in school for a longer time, and carried through a more extensive course of study.

The Girls' Boarding School has had, for more than a year past, from forty to forty-five pupils, most of them being Christian girls, or girls connected with Christian families. It is under the particular care of Narayan, a brahmin convert, who is assisted by one of the largest girls. Mrs. Ballantine, during a portion of each day, also gives instruction. The English ladies at Ahmednuggur have contributed about seventy-five dollars towards the support of the school.

The missionaries also report as follows:

Something has been done the past year, as well as in previous years, to instruct the adult women of our congregation (Christians or members of Christian families) in reading and in the truths of the word of God. Each of the ladies of the mission has performed more or less of this kind of work, in behalf of the native women immediately around her; and Mrs. Ballantine and Miss Farrar have both devoted much time and strength to these efforts. The Bible is read and explained to these females; they are taught the Lord's Prayer and Ten Commandments, and the mission catechism; and after finishing the latter they commit to memory verses in the Bible. Many have learned to read the Bible intelligently. As one result of these efforts, it may be said that most of the wives of our Christian converts, living around us in Ahmednuggur, are desirous of being received into the church; and some of those who have not yet been admitted, give good evidence that they love and desire to obey the truth.

The Seroor station reports four village schools, with 161 male pupils. A common school for girls has been commenced three or four times; but in each instance it has failed of success. "The few girls who have been induced to attend, have been drawn together by the hope of rewards; and, their expectations not being fully met in this respect, they have soon disappeared."

A boarding school for boys was put in operation soon after the station was commenced. The number of scholars has gradually increased to twenty, the present number. Those who have joined the school, have generally attended regularly; and the number of those who have been prematurely taken from the school, is comparatively small, and less recently than at first. When these boys first come to us, they generally are ignorant of the first elements of education; so that their whole intellectual training is under as good a Christian influence as we can bring to bear upon them.

A semi-boarding school for girls was commenced in the latter part of 1845.

These girls go home for the night, and receive less pecuniary aid than those in a regular boarding school; but the course of instruction, and the religious influence brought to bear on them, are essentially the same. This school was suspended several months during the first year of its existence. But for more than a year and a half, it has been in constant operation, and has gradually increased in size and interest.

It has now twenty pupils. The plan is thought to operate favorably.

The Bhingar station reports one school with some eighty pupils, lately transferred from the Ahmednuggur station.

#### PREACHING.

At Ahmednuggur there have been, as heretofore, two public exercises at the Chapel on the Sabbath, and one on Wednesday afternoon, which last is conducted by one of the native assistants. The missionaries say:—

The congregation on the Sabbath has numbered from two hundred to two hundred and fifty. The great majority of these are connected with us, or members of our schools. And yet there is often quite a number of strangers present. The families connected with us have numerous friends living in the villages around, who, when they come to Ahmednuggur and remain over the Sabbath, usually attend the chapel. Scarcely a Sabbath passes in which there are not some such hearers present. We have at times a few strangers from the masses in the town immediately around us; but their number is very small.

One of the brethren has made some attempts to give religious instruction in the streets of the city, “but not with any flattering success.”

In Seroor, Mr. French reports;—

The gospel has, for most of the time, been publicly preached every Sabbath day, and often during the week from house to house. There has also been, from the beginning, a daily religious exercise of about three-fourths of an hour on the mission premises, attended, at present, by between fifty and sixty persons, including the children of the two boarding schools. Most of these children have two Scripture lessons on the Sabbath. There has likewise been an exercise with the women living on the premises; and a few (generally from the village) attend regularly every Sabbath, and sometimes during the week. A prayer meeting for church members, once a week, has been sustained for some time; and a Bible class, has also been attended by the native Christians, the school teachers, several boys of the boarding school, and a few others. This has been an interesting exercise, and, it is hoped, not an unprofitable one. A degree of seriousness has been sometimes manifested on these occasions.

At Bhingar, there is as yet no chapel, and no regular congregation. Mr. Munger spends an hour and a half, or so, on the Sabbath, in giving religious instruction to the children in his school, when more or less of their friends and others are present.

The preaching force of the mission has lately received an interesting accession. At its meeting in March last, Haripunt and Ram Krishna, naïve assistants, after passing regular examination, were licensed as preachers of the Gospel. The missionaries "feel that they are very well prepared for this work, and well adapted to make known the truth to their countrymen." Haripunt is for the present stationed at Wudaley; and Ram Krishna was to be stationed at Newasse, "as soon as accommodations could be made ready for him."

At Seroor, the gospel has been regularly preached on the Sabbath to a congregation, averaging about seventy hearers, and often, during the week, from house to house. There has also been a daily religious exercise on the mission premises attended by the children of the boarding schools and others, amounting in all to more than fifty persons; and other stated religious meetings.

#### TOURS.

Besides the stated preaching of the gospel to regular congregations, all of the brethren have spent some time in traveling through the country in various directions, for the sake of becoming better acquainted with it and its inhabitants, and of preaching as they could find opportunity. They have sometimes been accompanied by native assistants. These tours seem to be interesting and useful, especially when made to places where there are out-stations, schools, or Christian families, or which can be visited so often that the impression made at one visit remains till deepened by another. The tour of Mr. Ballantine and Mr. Hazen, in January last, among the villages north from Ahmednuggur, may be taken as a favorable specimen. While following the Paira toward its source, they came to the first village in the field about Wudaley. Mr. Ballantine says:

There are two families of Christians at this place; and here we found a good deal of interest manifest on the subject of religion among the relatives of the converts. Thence we went to Karegaum and Khokur, both villages where Christians are living. At Khokur I baptized three children of native Christians. It was an interesting occasion, some of the cultivator caste being present, as well as persons connected with the Christian families. From Khokur we went to Wudaley, and remained there over the Sabbath. Haripunt and Khundoba, our native assistants, were there. I administered the sacrament at that time to twenty-seven native communicants.

From Wudaley we traveled westward, visiting every village on our route to Kolhar, and in some instances having very large congregations. We found numerous opportunities for addressing the people; one day we had nine different congregations. At a village two miles from Wudaley, which none of us had ever visited before, and where no brahmins reside, we had the whole population at our tent for several hours, while we preached to them the

truths of the word of God. Two or three of the mahars of that village seem to be in an interesting state of mind.

At Kolhar we attended the pilgrimage which usually takes place there in January. I have never seen such favorable indications at Kolhar before, and never enjoyed more favorable opportunities of making known the truth. Crowds came around us while we preached to them of Jesus. Haripunt and Khundoba joined us there from Wudaley, and Haripunt gave great assistance in preaching.

Near the close of 1847, Mr. Munger and Mr. Wilder spent nearly six weeks in an excursion to Shalapoor, a town of 40,000 inhabitants, 130 miles south-east from Ahmednuggur. They traversed an interesting region, visited 119 villages, and every where found excellent opportunities for preaching. The audiences varied from twenty to four hundred. Shalapoor is a permanent military station, a comparatively healthy place, the centre of a rich and populous district, and no missionary efforts had ever been made there.

- Afterwards Mr. Wilder, with his family, who needed a journey for health, spent four weeks, and traveled about 200 miles, visiting some fifty villages, in the country north of Ahmednuggur. Aurangabad, about seventy miles from Ahmednuggur, and containing perhaps sixty thousand inhabitants, he found in every respect desirable as a missionary station, except that it is in the dominions of the Nizam, so that converts could not enjoy full British protection. The brethren think that both of these stations should be occupied, whenever the circumstances of the mission shall justify such an enlargement.

#### THE CHURCHES.

The church at Ahmednuggur had 85 members at the commencement of 1847. During the year, twelve were admitted; one, who had been excommunicated in 1845, was restored; two were excommunicated, and one died, "happy in the prospect of going home to heaven;" so that the number at the close of the year was 95, and the increase ten. This number appears to include about thirty who reside at Wudaley or its vicinity, for though the brethren sometimes speak of the church at Wudaley, it does not appear that a distinct church has yet been organized there.

The church at Seroor contains twelve members; of whom two were added at Seroor during the year, and four came from Ahmednuggur, and are included in the report of that church.

## MADRAS MISSION.

ROYAPOORUM.—Henry M. Scudder, *Missionary*; Mrs. Fanny L. Scudder.—Four native helpers.

CHINTADREPETTAH.—Miron Winslow, *Missionary*; Three native helpers.

BLACK TOWN.—Phineas R. Hunt, *Printer*; Mrs. Abigail N. Hunt.

*Temporarily resident in the Madura Mission.*—John Scudder, M. D., *Missionary*; Mrs. Harriet W. Scudder.

*In this country.*—F. D. W. Ward, *Missionary*; Mrs. Jane S. Ward, Mrs. Mary B. Winslow.

(3 stations; 4 missionaries—one a physician, 1 printer, 5 female assistant missionaries, and 7 native helpers;—total, 17)

## PUBLICATIONS—SCHOOLS.

The Board will remember, that this mission was instituted with a primary reference to the printing of the Holy Scriptures in the languages of Southern India, and the printing establishment there held by the Board is one of the most valuable of the kind connected with India missions. It has eight printing presses in use, ten native founts of type, a foundery, and a complete bindery. The printing for the year 1847 in the native language, is thus reported :

|                                  |            |
|----------------------------------|------------|
| Pages of Scripture, . . . . .    | 9,253,800  |
| Pages of Tracts, . . . . .       | 6,391,000  |
| Other works, . . . . .           | 367,000    |
| Whole number of pages, . . . . . | 16,011,800 |

The number of pages from the beginning, as lately reported, is 152,419,238. It will of course be understood, in this and the other missions, that very much of the printing, for years past, has been at the expense of grants for the purpose made by the American Bible and Tract Societies. The following extract of a letter from Mr. Winslow, dated February 10th, gives some valuable facts bearing on the introduction of the revealed word of God into the Tamil language.

In Tamil a revision of the Old Testament is going forward in Jaffna, which prevented the Madras Society from proceeding with a plan for a similar attempt. There is now some prospect of uniting the labors of the two societies in the work, which, for the sake of *union*, to secure a version in which the Tamil Church on the Island and on the Continent can unite, is very desirable. The Madras Society is prosecuting a revision of the New Testament; in which some progress has been made.

The last year has been one of much encouragement in Bible distribution in this part of India. Not only has the large and increasing demand for the many schools been supplied, but great numbers have been called for and furnished, to meet the growing wants of the growing Native Church. Both men and women are now calling for the Scriptures, and even *Heathen females*

in considerable numbers are now anxious to get, and able to read, the word of God.

There was a proposal made by the Government Educational Committee at Madras, to introduce the Scriptures into the Government Schools for pupils wishing to read them. It was approved by the Government, but failed with the Court of Directors. Still it is but a question of *time*. The Bible will work its way and none can prevent its triumphs. Happy are those who are aiding these triumphs. We ask your *continued* distribution of the bread of life to the famishing, and praise God for what He has enabled you to accomplish hitherto.

The schools are restricted to two of the stations, (the other station being for the printing only,) and were thus reported at the close of the year 1847; viz :

|                                                                |    |               |                 | <i>Scholars.</i> |
|----------------------------------------------------------------|----|---------------|-----------------|------------------|
| Select school at Chintadrepettah for studying English, . . . . |    |               |                 | 80               |
| Boarding school at ditto, for boys, . . . . .                  |    |               |                 | 6                |
| “ at Royapoorum, for girls, . . . . .                          |    |               |                 | 12               |
| Free schools :                                                 |    | <i>Males.</i> | <i>Females.</i> |                  |
| at Royapoorum, . . . . .                                       | 8  | 180           | 190             | 370              |
| at Chintadrepettah, . . . . .                                  | 12 | 235           | 180             | 415              |
|                                                                | —  | —             | —               | —                |
|                                                                | 20 | 415           | 370             | 883              |

None are received into the boarding school for boys, who do not renounce caste; and none beyond the age of boyhood unless they are candidates for admission to the church.

The expense of a free school of forty boys or of twenty girls, in actual attendance, is about sixty dollars a year. The annual expense of a boarding scholar is estimated by the mission at thirty dollars for the older, and twenty-five for the younger. This, it will be borne in mind, is in the city of Madras. The expense is less in other parts of the Tamil country.

#### PREACHING—CHURCHES—CASTE—OPPOSITION.

The congregations at the two stations first named are estimated at about five hundred persons each. The church at Chintadrepettah has been finished and opened for use. The land on which it stands was purchased by the Board; but the expense of the building, which was about \$2,000, was met by a generous subscription among the English residents at Madras. It will seat about seven hundred natives. Mr. Winslow says, March 10th,—

We are doing more in preaching to stated congregations on week days than we were, and occupying our time less in desultory street-preaching, which is good in its place, but often inconvenient in Madras, because the police interfere when any number collect around a person in the street, and disperse them, sometimes insulting the catechist or missionary. We feel it, therefore, of the more importance to have stated places of our own, into which (and not around which) the people may resort to hear preaching, and to occupy these stately.

Writing on the 13th of April last, Mr. Winslow reports five persons as received into the church at Chintadrepettah on the previous Sabbath; making the number of admissions from the beginning of 1847, nineteen. "And though," he adds, "about the same number have been cut off for adherence to caste, the church is in a much better state than it was at the commencement of last year." Since the mission was organized in 1836, seventy-five natives have been admitted to the church; of whom five have died, and twelve removed to other places, while seventeen have been excluded on account of caste, and four for absenting themselves from public worship, etc. The remaining thirty-seven, excepting one who was recently suspended, are in full communion.

Perhaps the most decisive proof of the extended influence of Christian missions on the Hindoo mind, is found in the combinations which arise among the natives to hinder its progress. The effect of these combinations, in the end, must be to give increased power to the gospel instrumentalities. A quotation from one of Mr. Winslow's letters during the year now under review, will be in point.

At Calcutta a combination has been formed of the leading baboos, or native gentlemen, and others, against Christianity. They have resolved to exclude from caste any and all who send their children to a mission school—to excommunicate them. This may probably lessen the school for a time; but the opposers are taking too high ground to succeed, unless they establish schools which may compete with those of the missionaries. This they have done in Madras. Seven or eight years ago, it was not so. Education was in the hands of the missionaries; but the excitements connected with the early baptisms in the Scotch school roused the natives to uncommon efforts, and seventy thousand signatures were obtained to a petition to Government for a public school without the Bible. The Madras university was formed, which has now, in what is called the "High school," a Principal and four European teachers with assistants, and about one hundred and fifty students, who pay four rupees monthly for tuition. There is also a preparatory school, called Potchoppah Chitty's, from the name of the founder, who left a large sum for the preparation of suitable buildings and for the support of teachers. This school is efficient, and contains usually about five hundred lads. There is, therefore, no occasion for Hindoos in Madras to send their sons to the mission schools, if they can pay a small stipend monthly; and few now who can do this, will send their children to a mission school. Still there is room enough to labor, and it is encouraging that even girls of caste, if not of very high family, can be gathered, to some extent, into schools where the Bible is thoroughly taught. Our girls' schools here and at Royapoorum are now fuller than they have ever been before, and the English schools are flourishing. The boys' boarding school here now contains seven of good caste families, who have renounced caste—all but two, heathen.

The conviction is gaining among our brethren, that a retention of caste by the native is incompatible with a thorough reception of the gospel; and they have acted on this conviction at Madras, as was stated in the last Report, and is implied in preceding statements. Caste has to be assailed in every form.

The one about to be described, presents a lovely scene. It occurred at the customary union meeting of the mission, held in concert with the last annual meeting of the Board, and in the new church at Chintadrepettah.

The day previous was observed by us as a fast; and a "love feast" was observed at evening. All the members of both branches of our little church were present, except two or three providentially detained. There were two or three present not members, and six candidates who were to join the next day; so that there were about thirty at the table, besides our own families. The women sat at table as well as the men—a thing which they have never done previously. Except on the marriage day, when they eat together, many of them had probably never eaten with their husbands before. We had prayers, singing, and appropriate speeches. They generally seemed very happy, and I am sure our Christian friends in America would have been happy to see them. Dr. Green, who has just arrived, said it was one of the most interesting sights he had ever witnessed. A great blow was certainly given to caste.

Doct. Scudder's labors will be reported in connection with the Madura mission. His son has two places for preaching in Madras. At one of these, in a place called Washerman's-pettah, the congregation was repeatedly disturbed by stones thrown in among them even while he was preaching; and once, nearly a year since, Mr. Scudder himself was rudely assaulted in the street.

Our brother Scudder was not really injured; but he might have been, as many collected around, while he was speaking on religion in the verandah of a native man's house. And one man who was boisterous, took hold of his arm to induce him to leave. He applied to a police peon, who was standing near, to keep the man in order; but he paid no attention to the request. When Mr. Scudder found that he could not quiet the people, and induce them to hear what he had to say, he left to go home, many, as is often the case, accompanying and crowding round him. The man who had previously taken hold of his arm, now came near him from behind, and gave him a very heavy blow between his shoulders. His cap fell off, and it was caught up by some one, and thrown on the roof of a house. He went home bare headed, and in danger, much of the way, of being trodden down by the mob. It was providential that a young man, an East Indian, was with him; or farther violence might have been offered.

The person who committed the assault, and two who were convicted of throwing stones, were subsequently punished by the government with a fine.

The Board will not regard the following extracts from a communication by Mr. H. M. Scudder, dated March 11th, as occupying too much space in the Report. The writer had then been nearly four years in India, the land of his birth.

1. *This is a pleasant land.* I mean this in a physical sense. India has been called a "weary land." If this be intended spiritually, it is certainly true; but let me ask, Where, this side of heaven, is there a land that is not



a weary land to those who toil in the midst of darkness to set up Christ's kingdom of light? It may be also, to some extent, a "weary land" physically. But India's bright skies and sunny plains and luxuriant foliage have charms for me. I only wish that her spiritual horizon may beam brightly with the light of the Sun of righteousness, that the hearts of her sons and daughters may be warmed with heavenly love, and become luxuriant in graces; then shall India be called the garden of the Lord. I love India. I love her soil; I love her people. I repudiate as a calumny many things that have been said of this country. I pray God to grant me here a long life and a successful course, and then to take me up from India's shores to that land which is better than all.

2. *The Tamil is a noble language.* Born on an eastern soil, it is clad in garments of oriental majesty. Its stately periods seem peculiarly fitted to address in prayer that glorious Being in whom is the sum of all majesty. Through the blessing of God, I am able to preach in Tamil with great ease; and to me it is an unspeakable delight to proclaim, through this medium, the blessed truths of the gospel. I also occasionally preach in Telooogo. This is called the Italian of India. Both languages have a literature, much soiled, indeed, with heathenism and its attendant obscenity; but yet vast, difficult, and possessing much that is interesting. These languages are greatly enriched by that queen of oriental tongues, the Sanscrit.

3. *The Hindoos are an interesting people.* They are kind and polite. It is true that they conceal much hypocrisy under a bland exterior; and that they can forget their politeness, and turn upon you with the face of a fiend, when they become enraged in defence of the religion and customs of their forefathers. Yet I only wonder that they do not become more enraged. I think they often show much forbearance. "The arrows are sharp in the heart of the King's enemies." The Christian missionary assails the Hindoos at every point. His words fall like fire upon their heads, and his thoughts shoot painfully through their bones. Yet they generally carry themselves toward the missionaries with much civility. The better class of them have a great deal of dignity. I have a man now in my eye, who possesses suavity of manners, dignity of bearing, strength of intellect, and keenness in reasoning. There are many such in India.

The Hindoos are naturally of an inquisitive cast of mind. If I may judge from myself, a missionary will often find that all his natural gifts, and all his acquirements, are none too large a stock in trade to meet the demands of this people in this respect. I must confess that since I have been here, the heathen have taught me a vast deal. They have set all my wits agog, many a time. They are a loquacious people, very fond of discussion. There is no end either to their willingness or ability to talk, either upon anything or nothing. The Hindoo that refuses a discussion, almost belies the attributes of his race. Some think that discussions carried on with them are profitless. I cannot think so. If conducted with the right spirit, ability, and within just bounds, I think discussion a great means of awakening the Hindoo to right thoughts, of infusing just ideas, of rousing a spirit of inquiry, and of spreading abroad the truth as it is in Jesus.

Their popular mode of reasoning is analogical. This is natural. An oriental mind prefers simile to the close, logical process. I do not intend to imply that they are incapable of logical processes. They have, together with fertile imaginations, no small amount of metaphysical acumen. Hindoos make good mathematicians and metaphysicians. But analogy is the popular method of reasoning.

Young men preparing for the ministry, who think there would not be sufficient scope for the play of their intellects in India, and that, therefore, they must stay at home, lest they should be numbered at last among those who have buried their talent in a napkin, are, in my humble opinion, sadly deceived. I fear these views are prevalent among young men in America.

The beginning of labors in India will suffice to dissipate such hallucinations. A minister at home lives in a Christian community, among whom a thousand things are so universally acknowledged as axiomatic truths, that he passes them unexamined. A missionary comes where every thing is disputed. He must often apply himself to demonstrate what have always been current with him for axioms. He will soon learn that his abilities do not, in any wise, transcend the demands made upon him. The people will not scruple to tell him, "Since you have set yourself up as a teacher, why do you not remove our doubts in regard to the teachings you proclaim?"

Some may say that "a missionary's duty is simply to deliver his message and avoid all discussion." If this be admitted, then the missionary's talents and attainments need to be but slender. But I feel great difficulty in admitting this. When I deliver the message, it is assailed. Acute intellects press upon me their objections. Every point in the Christian system will, when known, be minutely questioned. Reasons will be demanded; and I cannot believe that my duty has ceased with the mere delivering of the message. I feel that, to the best of my ability, I must defend Christianity against the systems of India. Hindoos are now becoming acquainted with the Christian religion, and are rising to the work of attacking it on every side, and of extolling and defending their own religion. Can a missionary be quiet? When the infidels of Europe rose *en masse* against the gospel, did not Christian ministers defend the truth? Would they have been justified in remaining silent at such a time? Hindooism and Christianity are meeting in conflict. We need men of sanctified talent, men who can cope with minds as subtle as those of European infidels, and that too in a language not their own.

4. *The Hindoos are an accessible people.* It is true they will not, on account of caste, admit us into their houses, to any great extent. But the land is open to the preaching of the gospel. The missionary who knows their language well, who is affectionate in manner, and who will observe the points of native etiquette, need never lack for an audience in India. The broad earth is his church-floor and heaven's spacious dome is his church-roof. Heathen, while continuing such, cannot be expected to frequent Christian churches in any large numbers. Missionaries must be evangelists. India sighs for preachers. The tidings of salvation must be proclaimed from town to town and street to street. The way-side tree, the native rest-house, the Hindoo's own verandah, the market place, and the *zayat*, should be the missionary's preaching places. He can thus speak to multitudes. The land is wonderfully accessible. Strength like Samson's, zeal like Paul's, and eloquence like Apollos's, may here find room for exercise.

5. *India is a worthy field for the sons of the church.* Do they wish to labor in a land which, when converted, shall become the garden of the Lord? Do they wish to have a noble medium for communicating the truths of everlasting life? Do they wish to live in the midst of an interesting people, and preach the gospel to thousands on thousands of them who have never heard Christ's precious name, and know nothing of Christ's glorious salvation? Then let them come to India. A great battle is to be fought, and great trophies are to be won. Ye young men, who desire to achieve triumphs for Immanuel, turn your eyes to this battle field! Would you direct the gospel artillery to the very mouth, and discharge its fire into the very vitals of the great dragon? Would you plant the banner of salvation on fortresses where, from olden time, have waved the gloomy standards of death and of hell? Then come to India. There is no place on earth that I would choose as a post in comparison with this country. Let the hardiest of the church's sons bind on their armor; let her most enterprising sons gird up their loins; let her swiftest sons shoe their feet with the preparation of the gospel of peace; and let them come in a phalanx, strong in the might of their great Captain, to give battle to the powers of earth and hell, now drawing up in

frowning array against the truth. It is not I that call you. He whose vesture is dipped in blood; who hath on his vesture and on his thigh a name written, King of kings and Lord of lords, mounts his white horse, and calls you to follow to engage in India's invasion, and India's subjugation. India, her languages, her people, and the work of Christ in the midst of her, are themes of great interest.

After giving his pleasant impressions of India, Mr. Scudder gives those which are painful,—arising from the very great multitude of the heathen, from the number and magnitude of their errors and vices, from the infidelity that is springing out of the ashes of superstition, and from the oppressions of caste. Under the last head he says,—

If I were asked to tell, in one breath, what I thought the mightiest present obstacle to the onward course of the gospel in India, I should unhesitatingly say, "Caste." It is a monster that defies description. Idolatry in no way compares with it, as to its grasp on the people. Caste has its hold on every sinew of the Hindoo. Its bitterness is diffused through every drop of his blood. Its threads are woven into the very texture of his soul. Caste gives form and life and strength to the Hindoo religion. Hindooism would soon be shivered to atoms if it were not for caste. This is Satan's master-piece. The more I look at it, the more I am struck with the cunning of the great Deceiver, in so skilfully forging, and so firmly rivetting upon this people, the fetters of caste. No one can conceive of its universal power and its malignancy until he comes in contact with it. It stands directly in the face of that gospel which demands brotherly love and unity. The gospel is unity. Caste is diversity. No two things can be more diametrically antagonistic. This is a most appalling obstacle. It stands in the way of the gospel, like a mountain with immeasurable base and sky-reaching summit. But God, the mighty God, liveth; and his presence can make such a mountain as this to melt and flow down.

He adds,—

Have I drawn a dark picture? Yes; but it does not approximate to the reality. Gigantic forms of error stalk like spectres through the midnight that wraps this land in dismal darkness. Hinderances to the advancement of the truth are great. The enemies are mighty and subtle. Haughty speech, violent blasphemy, and demoniac laughter, rise up from every fortress of idolatry, and mingle in one great shout of defiance. But shall we be dismayed? By God's blessing, never. The kingdom of the Lord cometh. In many places light has broken in upon these masses of darkness.

#### MADURA MISSION.

**MADURA WEST.**—Clarendon F. Muzzy, *Missionary*; Mrs. Mary Ann Muzzy.—Six native helpers.

**MADURA EAST.**—John E. Chandler, *Missionary*; Mrs. Charlotte H. Chandler.—Three native helpers.

**DINDIGUL WEST.**—George W. M'Millan, *Missionary*; Mrs. Rebecca N. M'Millan.—Seven native helpers.

**DINDIGUL EAST.**—John Rendall, *Missionary*; Mrs. Jane B. Rendall.—Four native helpers.

PERIACCOOLUM.—Henry Cherry, George Ford, *Missionaries*; Mrs. Henrietta E. Cherry, Mrs. Ann Jennett Ford.—Four native helpers.

POOTHOSCOTTA.—(In charge of Mr. Muzzy.)—Nine native helpers.

SIVAGUNGA.—Edward Webb, *Missionary*; Mrs. Nancy A. Webb.—Four native helpers.

TIRUPOOVANUM.—Horace S. Taylor, *Missionary*; Mrs. Martha E. Taylor.—Three native helpers.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Elizabeth C. Herrick.—Seven native helpers.

PASHUMALIE. (the Seminary.)—William Tracy, *Missionary*; Mrs. Emily F. Tracy.—One native helper.

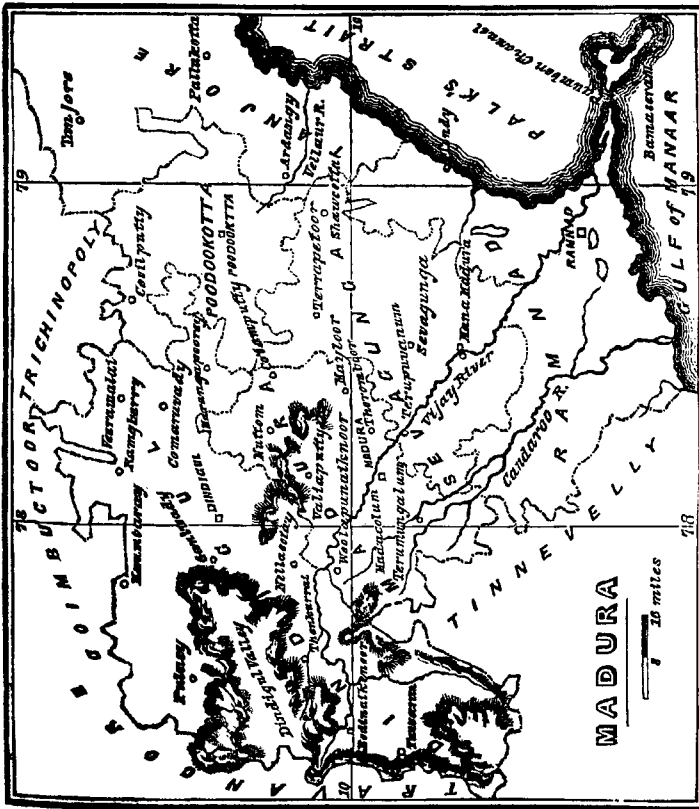
*Out-Station.*—Maloor —Under the care of Mr. Chandler.

*Station not reported.*—Charles Little, *Missionary*; Mrs. Amelia M. Little.

*In this country.*—Mrs. Mary H. Lawrence.

Doct. Scudder's name is recorded in connection with the Madras mission, but he is temporarily laboring in the Madura mission, making his home, with his family, at Madura East.

(10 stations and 1 out-station; 11 missionaries, 11 female assistant missionaries, and 48 native helpers;—total 71.)



## NEW MISSIONARIES—MEDICAL PRACTICE—THE CLIMATE.

The Rev. Charles Little and wife, who embarked at Boston for Madras in the ship 'Mary Adams,' captain Lucas, on the 4th of December, arrived at their port of destination on the 16th of April. Mr. Muzzy and Miss Mary Ann Capell, of the Ceylon mission, were united in marriage on the 1st of February. Mr. North has visited this country during the year by invitation from the Committee. He was connected with the Seminary; and the changes in that institution through the conflicts with caste since his departure, and the difficulty of acquiring a free use of the Tamil language after having devoted his best years for such a pursuit to the Malay, in another field, together with some domestic claims, decided him to ask a release from his connection with the Board, which has been granted.

Doct. Scudder reached Madura in April, 1847, with his family, and has been laboriously employed in his double duty as physician for the body and the spirit. The following extracts from his journal will suffice to show how much more sensible the Hindoos are of their temporal maladies, than of those that are spiritual but not less real, and how Doct. Scudder's time and strength are taxed as a physician and surgeon.

*July 1.* This morning an interesting young girl, of about twelve years of age, was brought here, with a tumor above the eyelid. I removed it. A young Tamil woman with a diseased knee came also for help. I performed a surgical operation upon it. A blind woman presented herself. She has a cataract in each eye. Gave her some medicine, and told her that I would operate upon one of her eyes to-morrow. There have been two other cases. The first was a cancer. I told the man that his only chance of life was to have it removed, and that if he would come to-morrow, I would remove it. The second was an affection of the hip joint. My medical assistant applied nitric acid to the joint for the purpose of creating a sore. I have kept no account of those who have come for medicine, and shall not attempt to do it. I will merely speak of surgical cases. This afternoon two men came to me with sores on their cheeks, occasioned by diseased teeth. These I extracted. Extracted two teeth also for two other persons. A young girl was brought to me with a diseased heel. The disease is, I fear, of too serious a nature to be benefited by me.

7. Had a busy morning. Took out a tumor from the upper part of the back. It was very large. It measured twenty-three inches in circumference and twenty-six inches in another direction. Took out the tumor from under the jaw, of which I made mention yesterday. There were one or two operations more to be performed, but the persons left before I had done with the two now alluded to. Visited the woman whose limb was amputated, also the woman upon whom I performed the operation for cataract.

8. A dozen surgical patients have been here to-day. Half of this number have been here before. Five surgical operations have been performed, but none of them were of any importance.

9. Was quite unwell yesterday afternoon and this morning. Arose about one o'clock and took medicine. Find that I have more to do than I can accomplish without physical injury. Not only am I visited by many of the sick, but by many others.

Dr. Scudder ever makes it his rule to give religious instruction to such as apply to him for relief to their bodily maladies. The prevalence of the cholera for one or two months, at the close of the year 1847, greatly added to his previously fatiguing labors. The mission acknowledge their obligations to God for the timely aid thus sent to them. A physician, designed expressly for this mission, is expected to embark the next month.

It may be useful to quote Doct. Scudder's testimony as to the climate of the Madura district.

I consider Madura to be a healthy station. There have been, it is true, a number of deaths. Three persons were taken off by the cholera within a few days; but the cholera rages everywhere in India. It took off Mr. and Mrs. Perry, within two or three days, in Jaffna; and two of our mission children there died from its effects on the same day. There have been but two deaths in that large company of missionaries, ten in number, which came out eleven years ago. Doct. Steele died from consumption. He probably lived much longer here than he could have lived in America. Mrs. Mussey died a few days after her confinement. There are now ten brethren belonging to this mission, and not one of them has any ailment worth mentioning. They are all strong to labor, and are constantly at work for their divine Master.

After what I have now said, I hope that none of our young men will be deterred from coming to this place on account of their supposing it an unhealthy situation. Were I to say that it is quite as healthy here as it is in Jaffna, and even more so, I do not know that I should err. Madura has one advantage over Madras and Ceylon. In this district are the Pulney Hills, which are very high and healthy. The cold is sufficiently great to produce ice. Mr. Taylor, who was lately there, sent us quite a quantity of ice, which we exhibited to the members of our English school, to their great amazement and gratification. To these Hills we can have access from Madura city in twenty-four hours. A residence there has been tried and found to be very beneficial.

#### CHURCHES—CASTE—CHRISTIAN CONGREGATIONS.

The churches in this mission have had a decided controversy with caste, the past year, and their numbers have been considerably reduced by the conflict; though probably without any real loss of strength. The struggle must be regarded as an indication of progress, and an omen for good. The report of the mission for the year 1847, gives a tabular view of the churches, as they stood at the close of the year.

| STATIONS.               | Native Church Members. | Do. added during the year. | Do. suspended for caste. | Do. suspended or excommunicated for other causes. | English Teachers, Catechists, and Readers. | Do. dismissed for caste. |
|-------------------------|------------------------|----------------------------|--------------------------|---------------------------------------------------|--------------------------------------------|--------------------------|
| MADURA WEST, } . . .    | 28                     | 4                          | 14                       | 1                                                 | 6                                          | 4                        |
| MADURA EAST, } . . .    |                        |                            |                          |                                                   |                                            |                          |
| DINDIGUL WEST, . . .    | 18                     | 11                         | 12                       |                                                   | 7                                          | 4                        |
| DINDIGUL EAST, . . .    | 14                     | 5                          | 4                        | 1                                                 | 4                                          | 1                        |
| MALOOR, . . . . .       | 4                      |                            |                          |                                                   |                                            | 3                        |
| PERIACOOLUM, . . . . .  |                        |                            | 4                        |                                                   | 4                                          | 2                        |
| POOTHOCOTTA, . . . . .  | 25                     |                            |                          |                                                   | 9                                          |                          |
| SIVAGUNGA, . . . . .    | 60                     | 2                          | 10                       | 11                                                | 4                                          | 4                        |
| TIRUPOOVANUM, . . . . . | 16                     | 3                          | 6                        | 1                                                 | 3                                          | 6                        |
| TIRUMUNGALUM, . . . . . | 19                     |                            | 9                        |                                                   | 7                                          | 4                        |
| SEMINARY, . . . . .     | 27                     | 3                          | 13                       |                                                   | 1                                          | 3                        |
| Total, . . . . .        | 211                    | 28                         | 72                       | 14                                                | 48                                         | 38                       |

Seventy-two were suspended on account of caste; and it must have been a fierce wind, that could uproot so many trees in the Lord's garden. It would be unwise to infer the duty of missionary brethren in other parts of India from what the brethren in the Madura and Madras missions have felt themselves obliged to do. But it will probably be found, sooner or later, that caste is an enormous evil in all places, and that, in the progress of gospel light among the people, it will become such an occasion of sinning against the dictates of conscience and the best Christian feelings, and such a sin in fact, that it cannot be suffered long to abide in the churches, nor at length to gain entrance in any such form as shall connect it with heathen prejudices and customs. The measures adopted by the Madura mission and their results, are also described in the annual report of the mission.

The system of caste, which has existed among the Hindoos for thousands of years, pervading and controlling every movement of social and religious life, has ever been one of the strongest supports of heathenism in this country. It is probably owing to this cause, that Mohammedanism has made comparatively so few converts among this people, though that conquering and proselyting sect have been aided by the supreme power; and it has been and ever will be, one of the most powerful hinderances to the progress of pure Christianity in Hindostan. By what means it found its way into the Christian churches of this part of India, it is not important here to inquire. It is sufficient to know, that it has existed to the present time, with various degrees of strength, in the churches established by Schwartz and his devoted fellow-laborers, as well as in those of more modern date, notwithstanding all the instructions and exhortations of missionaries upon the subject. More attention has been attracted to this evil recently, and stronger efforts have been exerted to free the church of Christ from a foe, most insidious as well as powerful, and most hostile to the growth of vital piety and the cultivation of Christian love among the members of the one body of Christ.

The efforts which we have made to free our churches from this formidable foe, have resulted in the suspension of seventy-two persons, thirty-eight of whom were catechists, from the privileges of the church. Our hearts have been pained by this defection, though we trust that some of these wandering sheep will yet return to the fold of the great Shepherd. But as the amputation of a diseased limb may restore health and strength to the body, so we cannot but hope that our loss in numbers may be more than recompensed by an increase of love, purity and zeal in our infant churches. To say that all our measures to eradicate this evil have been faultless or even wise, would be arrogating to ourselves a freedom from error to which we can make no claim. For the purity of our motives alone we claim present credit; while we leave the result of our measures to be manifested by time, with the confident assurance that our divine Master, the great Head of the church, will bless our efforts for the purity of his cause, and with the humble hope that he will overrule our unintentional mistakes to the glory of his name. Into his hand we commend ourselves and our work; while we earnestly entreat all who love the prosperity of Zion to unite with us in our prayers to our God and Savior, that he will have mercy upon this heathen people, and build up his kingdom in these ends of the earth.

The agitations growing out of this subject would almost necessarily have a diverting influence, for a time, in respect to the spirit of religious inquiry at all the stations, and there does not appear to have been any special interest of that sort during the year. The following extract, however, from a letter received from Mr. Taylor, and others like it from letters of other brethren, encourage the belief that these decisive measures are the forerunners of better days.

I am happy now to say that the dreaded battle, on this subject [caste] at this station, has been fought and the victory won. After our religious meeting, in connection with that of the Board, my helpers all took ground against me. Not one was on my side. Three of them left my field, but all the rest, finding their position unpleasant, have publicly come to our terms, and some of them shine much brighter than they did before. Of the three that left, two have given me to understand that they wish to come back, and all the teachers in my Christian villages who have had an opportunity, to the number of six, have renounced their caste with the catechists; and the teachers of the largest and most promising villages, who have not yet had an opportunity, have signified their readiness to do it as soon as I please. It looks more like the beginning of the pouring out of the Spirit than any thing I have seen here before. I forgot to say, in its place, that there are now in my Boarding school, eighteen without caste, and there is a fair prospect of its soon being filled with boys of a more promising character than those I had before.

The name of "Christian Congregations" has been substituted for that of "Christian Villages," as more accurately descriptive of the thing intended. At present, we must generally understand that the congregations are very small, (though the aggregate of families embraced by them is reckoned at 422,) and that the Christianity found in them is usually little more than nominal. As the movements indicated under this name have a prominent place in the correspondence of the mission, and may be expected to have important results, extracts will be made



from the correspondence of members of the mission, illustrative of their nature.

In my last quarterly report, I noticed a proposal from the people of a certain village to come over to us, leaving in a body their idolatry, that they might understand and embrace our religion. While I am sorry to say that their subsequent investigations resulted in a determination not to make any change, I still regard the serious consideration of the subject by them, and their proposition to leave the religion of their fathers and adopt what they saw to be a more rational system of faith, as an encouraging indication that the time when the kingdom of heaven shall here come with power, is near at hand.

I am enabled, however, to state that persons in eight more villages have since come to us, in three from Romanism, and in four from idolatry. In two of these villages, but four families have joined us; in five of them, from five to eight families have come over; and in one, sixteen. Here then, in a short time, there has apparently been a great gain; and I cannot but think there has been a real and a lasting gain to our cause. But a little experience and consideration serve to chasten those expectations which might otherwise be too sanguine.

Though on their joining us, operations were commenced in their villages, having in view their instruction and edification, neither we nor our friends in America ought to be disappointed or discouraged, should they all go back to their former delusion. We do not receive them as Christians; nor do they come to us as such. They come to us as learners; and when they understand that Christianity imposes a cross on those who receive it, it will not be strange if they fall away. Coming to us, as they do, very ignorant of Christianity, and destitute of its saving power, can we reasonably suppose that they will all, through great tribulation, remain steadfast in their profession? I am led to look on these villages, not as little churches of faithful disciples, but rather as convenient positions for preaching the gospel, and the people composing these congregations as far more likely to become the subjects of saving grace than those who stand aloof from us. Yet should they all reject that truth which brings salvation, laboring in these villages and going out from them in all directions, we may find those whom God has chosen that they may be his.—*Mr. Taylor.*

At the station which I now occupy, there were when I took possession of it, twelve villages, which were reckoned as Christian villages; but when I came to examine them, I found that in three of them there were no Christians except the schoolmaster. I therefore abandoned them. And in most of the others I found but one, two, or three families, and some of them only with us because they received pay for some service done, who, if this pay is withheld, return to Romanism or heathenism. Such I fear is the case with too many in our Christian villages; and I suppose that when the matter is fairly sifted and the wheat separated from the chaff, I shall not have more than six Christian villages left. Five have been added since I came here, two of them being low caste villages, of whom I have better hopes for the present than of the high caste villages. Yet notwithstanding things are so lamentable, there is much for encouragement; and I feel more encouraged now than I ever did since being in the mission.—*Mr. McMillan.*

At another village (Coillarverum) we found thirty-two families, the members of which have separated themselves from the heathen, and consider the missionaries as their guides. They attend public prayers, morning and evening, and meet for worship on the Sabbath. Early in the morning thirty or forty adults, and several children, met together for prayer and exhortation. While we spoke to them of the blessedness attending "the poor in spirit," their whole attention seemed absorbed in the subject. I never saw an audi-

dence in America more attentive to the words of a preacher than were these people. After the exercises had closed, they brought before us some cases of difficulty which existed in their families and community, in order that we should settle them, considering us on some points their judges, as well as their teachers.—*Mr. Ford.*

As I said before, my soul was delighted with what I saw on this tour. I returned home, strengthened by the conviction that God will glorify himself among this people. These little village congregations need constant watchfulness, lest their members be drawn away by their adversaries. They are composed of persons who know a little about Christianity, and are willing to learn more. May the Spirit from on high give efficiency to the truth here, and gather into the kingdom of Christ multitudes to the praise of God!—*Mr. Ford.*

On the 9th of February, I visited our congregation at a place lying fourteen miles south-east from Periacoolum. On my way thither the country appeared much more like the rolling land in some of the western counties of New York, than any thing I had before seen in India.

When I was about two miles from the village, I met three men who, with smiling faces, came up to me and made their salaam. I asked them who they were. They replied, "We are your children, and you are our swamy; and, thinking you might not find the way, we have come to show you the path." While passing on with them, I could get them to say scarcely any thing but "Praise God, praise God." They seemed to be full of joy, and could express it only in this way.

We reached the place, and I halted in front of the catechist's house, which is outside of the enclosure which contains the village. About a dozen women came and made their salaam, and then ran into their houses. The place looked so singular that I resolved on knowing their manner of living.

A thickly set and well thorned hedge guarded the place. I asked the reason of this, and they said it was for safety from wild beasts, which came and took off their sheep and calves in the night. I went from house to house, looking in at the small place through which they crawl in and out; and as I passed on to the next house, a woman would come, creeping out of the one I had just left; and then two or three children would creep out also and follow on. By the time I had looked at twenty houses, (the whole number,) I had all the women and children around me; and the only men to be seen, were those who came to escort me through the jungle. I asked where the men were, and I found that all had gone to work. It being then sundown, they soon began to come in from every direction, whither they had been to seek for food. They all looked very weary; but they seemed pleased that their padre had come.

In the evening we had our meeting, under an awning, in front of the catechist's house. All were present, being twenty men, twenty-two women, and thirteen children. They gave strict attention, and seemed eager to know the truth.

One year since they were worshipers of idols; these they have forsaken. One year since they had no Sabbath; now they obey the Fourth Commandment. One year since they knew of no light beyond the grave; now they love to hear of immortality and eternal life. When it is possible for them to do so, they attend morning and evening prayers at the house of the catechist.—*Mr. Cherry.*

Periacoolum is a new station, about fifty miles west of Madura, thirty-five south-west of Dindigul, and five south of the Pulney Mountains, on which the mission sanitarium is situated.

These illustrations will be brought to a close by one of a more extended nature from a letter of Mr. Taylor, in which the Board will find a view of the subject, that will encourage to the pressing on of the experiment of these Christian congregations to its contemplated results.

In truth it may be said that these congregations and the schools in them are designed to accomplish, in some respects, the same ends as our free schools, such as the diffusion of religious knowledge and the removal of prejudice against us. But *in their main design*, according to the conception I have formed of them, *they are radically different and adapted to produce far different results.* The *immediate conversion* of the pupils, parents, or people generally, is not the great end of the free school system. The main scope and design of that is to impart knowledge with a reference to future good. That system makes no congregation for preaching besides the school itself. It presupposes no renunciation of idolatry, no proselytism to Christianity. It is a system which may go on indefinitely and its immediate design be fully and satisfactorily realized, and yet nothing be accomplished aside from the instruction of the scholars, their instruction too in a system of faith which neither they or their parents have ever embraced, or, so far as this system is necessarily concerned, ever are to embrace.

But the plan and main design of these village congregations is different. The system *begins with proselytism, and the establishment of a worshiping congregation.* Proselytism is the foundation of, and the first thing in this system. We do nothing by way of a school till this is accomplished to the extent of at least three families. In ordinary cases the more families the better; but sometimes, in order to give a good figure to the building that is to rise, as in a new church at home so here, three may be better than more. Suppose there are but three. The system supposes, on the part of those three, *a deliberate renunciation of idolatry or Romanism.* If it is deliberate, it is contrary to the system, the defect will soon manifest itself, and the project in reference to those families must be abandoned; and if others will not take their place, in reference to the village it must be abandoned. Again, the system supposes, on the part of those three families or their responsible heads, the adoption of the Christian religion in its leading characteristics as their religion. If in this respect also, they are not sincere or labor under a radical misapprehension of its character, it will soon become manifest and they must be abandoned. Suppose now these two objects secured,—the abandonment of idolatry, and proselytism to Christianity. They are then organized into a congregation. On the Sabbath, and at other times as they can, they are to meet for instruction and worship. Here you have the village congregation. Perhaps some of them are even now Christians. In connection with that external change of religion, in the eye of the Spirit there may have been that internal change which will be for the saving of the soul, yet the system does not necessarily suppose this. It supposes merely that there is the proselyte, or the nominally Christian congregation ready to hear whatever is commanded them of God. Now give them the truth as it is in Jesus. See that they search the Scriptures. By the reading of tracts, the catechist and the missionary in person preach to them. Here is one place for the missionary to do his proper work. Here are people to be savingly converted and sanctified through the truth. Their language is, "We will walk in the ways of the Lord;" "Come over and help us." The legitimate object of this congregation will be realized in nothing but their enlargement in number, sanctification, and preparation for heaven. Christianity has a name in that place; the new religion is established in that village; and these proselytes, with the catechist and missionary, are its living epistles.

Thus far, you will say, it is very good. See to it that it is not *theory*

merely, but that the end is really secured. But what has the school to do with all this? How does it differ from a free school in another village? I answer,—In *theory* and *design* it does differ, and our business is to see that it does in practice. *The free school is for the instruction of heathen children, in hope that they may, through the power of the truth which they have not embraced, become proselytes. This school is for the instruction of the children of those who have become proselytes, that they may, through the power of the truth which they have embraced, become wise and efficient Christians.* Is not here a radical difference? In one, the seed is sown on ground which the plough has already in some measure broken up. In the other, it is sown among thorns, in hope that it will by its inherent power spring up and choke the thorns. I know not as I can make the difference between the two systems plainer. If they are not in some cases, in practice, such as they are here exhibited to be in theory, the fault may or may not be ours. We need time and means for visiting these congregations and the places around them, that we may preach to them, strengthen them, and see to it that influences, subversive of their design, are not creeping in, and that they may be rooted out if there.

Much time was spent by the brethren of the mission generally, the past year, in tours for the purpose of visiting the village congregations, and for the publication of the gospel among the benighted people.

## EDUCATION.

The Committee come next to the department of Education. They will first extract the tabular view given by the mission in their report for 1847.

| STATIONS.      | Scholars in English school. | No. of years the Eng. school has been in operation. | Conversions in Eng. school from its commencement. | No. of common schools. | Average attendance in do. | Common schools for girls. | Girls under instruction. | No. of congregations. | Families in do. | Baptized persons in do. | Ch'n schools, in schools in do. | Villages added during the yr. | Do. given up do. | Bibles and portions of do. distributed. | Tracts distributed. | Boys in board schools & sem. | Girls in boarding schools. |
|----------------|-----------------------------|-----------------------------------------------------|---------------------------------------------------|------------------------|---------------------------|---------------------------|--------------------------|-----------------------|-----------------|-------------------------|---------------------------------|-------------------------------|------------------|-----------------------------------------|---------------------|------------------------------|----------------------------|
| Madura West,   | 42                          | 13                                                  | 15                                                | 622                    | 2                         | 175                       | 8                        | 29                    | 3               | 40                      | 6                               | 1116                          | 3,692            |                                         |                     |                              |                            |
| Madura East,   |                             |                                                     | 11                                                | 500                    |                           | 21                        | 12                       | 6                     |                 |                         | 6                               | 69                            | 1,223            |                                         |                     |                              |                            |
| Dindigul West, |                             |                                                     |                                                   |                        |                           |                           |                          |                       |                 |                         | 4                               | 2                             | 400              | 2,000                                   |                     |                              |                            |
| Dindigul East, | 25                          | 8                                                   | 8                                                 | 8                      | 155                       | 1                         | 50                       | 1                     | 6               | 9                       | 12                              | 3                             | 589              | 2,312                                   |                     |                              |                            |
| Maloor,        |                             |                                                     |                                                   |                        |                           |                           |                          |                       |                 |                         |                                 |                               |                  |                                         |                     |                              |                            |
| Periacolum,    |                             |                                                     |                                                   |                        |                           |                           |                          |                       |                 |                         |                                 |                               |                  | 40                                      | 500                 |                              |                            |
| Poothocotta,   | 25                          |                                                     | 10                                                | 379                    |                           |                           | 10                       | 44                    | 25              |                         |                                 |                               |                  | 2000                                    | 5,140               |                              |                            |
| Sivagunga,     |                             |                                                     | 8                                                 | 250                    |                           |                           | 82                       | 9                     | 44              | 23                      | 3                               | 6                             | 400              | 3,600                                   | 16                  |                              |                            |
| Tirupooavanum, |                             |                                                     | 8                                                 | 200                    | 1                         | 30                        | 17                       | 80                    |                 | 50                      | 2                               | 14                            | 2                | 500                                     | 3,500               | 16                           |                            |
| Tirumungalum,  |                             |                                                     | 8                                                 | 200                    | 1                         | 34                        | 4                        | 40                    |                 | 2                       | 15                              |                               |                  | 475                                     | 6,334               | 14                           |                            |
| Seminary,      |                             |                                                     |                                                   |                        |                           |                           |                          |                       |                 |                         |                                 |                               |                  |                                         |                     |                              | 12                         |
| Total,         | 92                          | 21                                                  | 8                                                 | 68                     | 2306                      | 5                         | 392                      | 73                    | 422             | 116                     | 192                             | 22                            | 19               | 5589                                    | 28,301              | 93                           | 30                         |

Thirty-five left the seminary in consequence of the encroachments made on the rules of caste, and but few of these have returned. In April there were fourteen scholars, two of whom belonged to the first class, and the remaining twelve were

equally distributed in the three lower classes. Respecting these Mr. Tracy writes as follows :

The conduct of the students has been very exemplary ; and several of them give me reason to hope that they have passed from death unto life. Four of them are candidates for admission to the church ; and some of them will probably be admitted at the next communion, as they have been on trial about six months, and continue to do well. Four of the students are already connected with the church.

In consequence of a reduction in the appropriation made by the Committee for schools, the mission has reduced the number of pupils in the common schools from 3,803, the number reported at the last annual meeting, to 2,306. The Committee have felt constrained, by the state and prospects of the funds, to urge a still farther reduction upon their brethren. A quotation from the letter received in reply, is commended to the consideration of the Board. Under date of April 29th, the brethren say :

At our annual meeting in January, when most of our appropriations for the current year are made, we did every thing in our power to reduce our expenditures within the limits fixed by your appropriation. This was a matter of no little difficulty, as almost every reduction seemed like cutting off a right hand. We however did the best we could. Subsequently your letter of Dec. 14 was received, which reduced still lower your appropriation. At our meeting in April we reconsidered our appropriations made in January, to see if we could, without great detriment to our work, make any further reductions. After earnest and prayerful consultation, we could not muster resolution again to apply the knife, before we had stated to you what retrenchments we had already made, with an earnest appeal that your appropriations for the year may be made sufficient to cover those we had made at our meeting in January.

The reduction of the schools to one-half the number of last year, is very sudden and great, and is calculated to shake the public confidence in the stability of the mission, and thus hinder the progress of the gospel. But if any further reduction is made, it must be made in these schools, or in our village congregations ; and how disastrous it would be, to refuse to receive under instruction, and furnish catechists to any who seem really desirous of renouncing heathenism, we need not mention ; how much more would this be the case, if we are compelled to recall our catechists already in the field, and thus virtually declare to the people generally, that whatever may be their desire to renounce idolatry and embrace Christianity, we are not able to furnish them with the instruction which they need and for which they ask ! We are unwilling to do either of these things without the most absolute necessity. We are desirous to meet the wishes of the Committee, and to comply with their instructions in our appropriations of money as well as in the plans we pursue. But we do not see how or where we can make further reductions at present, without serious injury to our work ; and in view of these facts, we do most earnestly request the Prudential Committee to grant to us for the present year such an appropriation as shall prevent the necessity of our making any further reductions.

The station boarding schools have been somewhat reduced by the same cause that has so affected the seminary. The

number of boys has diminished from 155 to 93, and of the girls from 72 to 30.

GENERAL REMARKS ON EDUCATION.

The Committee close the report on this mission, by quoting a series of suggestions from the letter of Mr. Taylor already referred to; though without intending more than to commend them as materials for serious reflection to the Board and to the missions under its care. It is admitted, however, that they fall in, to a great extent, with the experience of the Committee, as far as that experience is clearly tending to practical results in respect to education as a part of the system of missionary operations.

1. *We need to begin, more than we have done, with the poor and the lower castes.* That this is in general the doctrine of the gospel, need not be shown at length. "Wo unto you that are rich, for ye have received your consolation," and "Unto the poor the gospel is preached," are passages, universally understood, as showing what class of people are most prone to reject, as well as what class is generally most ready to receive the word of life. Since coming here and having something to do with those who are shepherds by profession, I have been struck with the story of Christ's birth as given in Luke. He was born under a shepherd's roof, common, probably, as the houses of such here are, to himself, family and cattle. 'The angels came to announce his coming, not to the rich and high, but to the poor shepherds who watched their flocks by night. The poor shepherds were the first that visited him. They were the first that preached that he had come, and it was their preaching at which the people wondered, and they glorified God for all the things that they had seen and heard. Was all this that Christ might humble himself? Was it not rather that *by humbling himself* he might preach the gospel to the poor first. John came preaching "in the wilderness of Judea," and "the common people" heard Christ gladly. As a missionary to the Jews, he seems to have preferred, in the choice of his chief fields of labor to be a Galilean, rather than a resident at the metropolis of Judea. In this country, there are special reasons for thus beginning with the poor, who are especially the lower castes. 1. If we begin with the higher castes, then, according to our rules, (in respect to the propriety of which we are all united,) they must first be of no caste, or we cannot receive them as Christians. This, for them, is hard—I was about to write, harder than for a rich man to enter the kingdom of heaven; but that it is hard, our experience, without any theory, proves. Why storm the citadel on the side that is impregnable, rather than on the side of easy access. 2. The poor and the lower castes are more simple and unsophisticated. The Tamil people "professing themselves to be wise, have become fools," and God has "given them up to a reprobate mind." The higher castes are not ready to enter into the kingdom of heaven "as a little child;" the ignorant, oppressed, lower castes enter in before them. 3. Facts show that these are most susceptible to religious influences brought in upon them from abroad. Xavier made his thousands of zealous converts here in my own field from among these, and they remain till this day firm in the faith they then received. He tried the higher castes, but was unsuccessful. The large mission at the south of us has reaped its harvests from the lower castes and the poor. The most successful and promising congregations in Periacolum are from the lower castes. In my field they are such, or are coming down to them, and I have no hope of success till we come first to them.

2. *We need more touring.* If we stay at home, comparatively few will come to see us, and those few will come, in part at least, from curiosity. But if we visit the people, more will hear the word, more will become acquainted with us, and when they do call, will call from better motives, or rather we shall be drawing a more select portion of the people to us. *Again*, those who now call and ask for books, are with few exceptions from the higher castes. Thus our books go chiefly where they are not so likely to win converts. But let us go to the villages, and search out the poor, and they will hear us; they will appreciate our kindness, and where there are considerable numbers of them, we find some who can read. *Again*, we need more touring that we may find out who and where those people are, whose hearts the Lord has opened, that they may listen to us. *Again*, we need it, that in those places where we have prematurely established congregations, we may know it and abandon them. *Again*, we need it that we may encourage, instruct and build up those which have begun aright. This mode seems to be in accordance with the best Scripture examples.

3. *We need a system of education of three distinct grades, and with three distinct objects in view.* We want *first*, a system of schools for the purpose of teaching the children of our poor Christian people to read the word of God. *Secondly*, it is desirable to have one man of good natural parts and zeal from each village under a course of instruction in Scripture truth, that he may be a wise and an instructed leader of the people in his village. In some cases, perhaps in all where the number of people is small and not especially promising, he may be the school teacher. This I think is *substantially* the way in which most of the helpers and preachers for these places will be raised up. *They need to be raised up on the ground.* 1. It will cost less to support them. 2. Should they at any time be deprived of pecuniary aid, being at home, they could still subsist, without leaving the place, as would almost unavoidably be the case should they be strangers. 3. He will know the people and their wants, and the people will know him, and place that confidence in him which they cannot in a stranger. And 4. Once committed to this cause, with his flock, he will be interested in maintaining it, as a stranger cannot be expected to be. The Methodists have something of this in their local preachers, other denominations in church officers of some kind, and the Catholics here have it in their local catechists. *We* need, in some such way, to organize our congregations and the churches which will grow up in them; and in order to instruct more thoroughly their leaders, some of whom "having used the office of a deacon well," will press on to higher and still higher attainments, we need some course of instruction. We have, in some measure, the idea of it, in our *preparandi* classes, but they need more systematizing and enlargement. *Thirdly*, we need the seminary for imparting a higher course of instruction to a few, and for opening the way to future higher attainments in those comparatively few, than can be secured without access to the stores which are in the English language. Our seminary is not as it was. The change that has come over it, consists not merely in the abstract exclusion of caste. It consists mainly in the cutting off, for the present and the future, the great body of those who are not of us, so that we make it exclusively a school for the church that is growing up among us. I am now pretty well satisfied that the seminary can never supply, and that it is not desirable that it should, the main body of helpers for these congregations. They will come up rather from what I have noted as our second mode of education, but we shall need among them a sprinkling of those who, raised up also from the children of our own people, and trained to understand, appreciate and digest our religious literature, will be able to give to the other helpers and the people, higher thoughts and aims than they would attain without this foreign element. The apostle ordained elders in every city. So must we. But they had, aside from these stationed helpers, another class of coworkers, such as Titus, Timothy, Barnabas and Stephen, men who were





PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Eunice T. Smith.—Two native helpers.

CHAVAGACHERRY.—William W. Scudder, *Missionary*; Mrs. Catharine H. Scudder.—Two native helpers.

VARANY.—One native helper.

ODOOPITTY.—Edward Cope, *Missionary*; Mrs. Emily K. Cope.—Two native helpers.

OUT-STATIONS.—*Caradive, Valany, Poongerdiva, Kails, and Moolai*, connected with Batticotta; and *Atchoovaly*, connected with Tillipally.

*In this country*.—Daniel Poor, *Missionary*; Mrs. Ann K. Poor, Mrs. Sarah M. Meigs, Mrs. Anna C. Whittelsey.

(3 stations, and 6 out-stations; 10 missionaries, 1 physician, 1 male and 13 female assistant missionaries, 2 native preachers and 50 native helpers;—total, 57.)

Doct. Ward and wife have, at their own request, been released from their connection with the Board. The expectation of Mr. Poor to visit this country, after an absence of thirty years, was mentioned in the last Report. He came by way of England, the native land of Mrs. Poor, and the Committee had hoped to see him with us at this time. He is on his way. They are accompanied by Mrs. Whittelsey and her children, whose afflictive bereavement was mentioned at the last annual meeting. Doct. Green arrived in Jaffna on the 6th of October. During the past winter Mr. Hoisington visited the Mysore country with his family, with much benefit to their health. Two new missionaries and a printer are expected to embark for this mission during the next month.

#### PREACHING.

The Committee have had a somewhat extended correspondence with the brethren of this mission, the past year, as to the working of their system, and especially the prominence that is given to education. The tendency of the whole correspondence, which is not yet completed, was to these points:—Whether it were practicable to simplify and economize their operations; to render their congregations and churches less dependent upon the schools; to make the mission more effectively aggressive; to create more appropriate work and a more urgent call for a native ministry, and throw more actual labor and responsibility upon that ministry; and, finally, to bring the entire evangelical force of the mission to bear more directly and extensively upon the *masses* of the people. This does not imply any actual loss of labor, or expense; nor is it yet known what changes (if any) are practicable and expedient. But there has been a progress in the work of the mission, and in its experience; and it is the belief of the Committee, that this experience will yet turn to good account in the India missions. It is true, however, that the province of Jaffna is a somewhat peculiar locality, both in its geological formation, and in the density and social state of

its population. The Committee have unabated confidence in the piety and discretion of their brethren in this mission.

Mr. Fletcher, writing October 9th, bears testimony as to the value of the field for continued cultivation. He says,—

There is, unquestionably, great encouragement to labor among this people. Although the gospel has been preached here for nearly a third of a century, and one generation had passed away, and our elder brethren are growing gray in the service, and beginning to think about laying aside the sword and the helmet for the crown and the harp, and as yet but few have rallied around the cross, still we look for, and confidently expect, a great ingathering of souls here. God's promises are sure, and it cannot be that the seed thus sown will not spring up, and bear fruit abundantly.

The feelings of a young missionary preacher, whose faith, through the grace of God, endures trial, are strikingly described by Mr. Howland.

I find preaching to the heathen, a very different matter from what many would suppose. The satisfaction which one anticipates in holding up a light to those who are groping in darkness, is dissipated somewhat when he finds, by actual experiment, that they love darkness and hate the light. Still in the mind of the young missionary there is satisfaction in seeing so many willing to come and listen attentively to his message, even though they show no evidence that they are affected by it. He feels a strong hope that the word which he speaks, will make an impression that will, by the blessing of God upon it, be the means of hereafter saving some soul.

But as he becomes more acquainted with the people, and finds how completely Satan has fortified every avenue to their hearts, a skepticism which almost amounts to discouragement creeps over him. He almost feels that nothing has been done and nothing can be done. I think, from what I have seen and heard, that almost every young missionary goes through this process.

But he soon rises above the clouds, and takes a more rational view of things than before. He is less elated and less depressed by outward circumstances. His faith is a more simple reliance upon the promises and power of God, and he trusts less to external circumstances. He has more confidence than ever that the heathen are given to Christ for his inheritance; and he desires more than ever to be an instrument in this great work. Yet he is more willing to work in the way which God seems to point out, and confide in him for consequences. He relinquishes his expectations of digging a mine under the stupendous mass of heathenism, and blowing it all up in a single night; and he is content to take his station, with his pickaxe, at the foot of the great mountain, and toil away "little and little," feeling that it is, indeed, God's work, and that he will take care of it, and hasten it in his own good time. His former high hopes are chastened. Instead of wondering why the heathen do not see the truth, he feels, as he never felt before, that nothing but the power of God can open a single avenue to their hearts. He realizes, more and more, the dreadful bondage in which Hindooism holds every power of the soul. Yet this causes him to cling more closely to the promises of God, and to ply his pickaxe with yet more vigor.

The mission, in their report for the year 1847, make no concealment of the obstacles in the way of success in preaching, which are to be overcome. They say,—

As we have before frequently stated, we believe that light is spreading through the province, and that the truth of Christianity and the absurdities of heathenism are every year more and more manifest. While, as a consequence, infidelity is on the increase; while many are becoming shy of us, and that in proportion as the object we have in view is better understood; not a few are secretly with us, and would rejoice to see Christianity become the religion of the land. That a broad foundation for future success has been laid, in the dissemination of gospel truth throughout the province, we have no doubt. In almost every village scores can be found who are able to refute the dogmas of the guides whom they still most inconsistently follow, and who readily admit that it would be for the interest of the people to exchange heathenism for Christianity at once. Nevertheless, acknowledging the superiority of Christianity, they have no heart to forsake the religion of the multitude; and the multitude, from the sink of pollution where they lie, helpless, in the grasp of Satan, only look away to the purity of the gospel, to see between it and their own system a broad gulf which they feel they have no power to pass.

The average congregation on the Sabbath, at each of six stations, is about 450. A considerable portion of these are connected with the schools.

#### EDUCATION.

The following tabular view of the schools was forwarded by the mission at the close of 1847.

| STATIONS.         | Seminarists. | Pupils in Seminary. | English Schools for Males. | Pupils. | Boarding Schools for Females. | Pupils. | Free Schools. | Male Pupils. | Female Pupils. | Total number of Pupils. | Schoolmasters members of the church. | Pupils members of the church. |
|-------------------|--------------|---------------------|----------------------------|---------|-------------------------------|---------|---------------|--------------|----------------|-------------------------|--------------------------------------|-------------------------------|
| TILLIPALLY, . . . |              |                     | 2                          | 94      |                               |         | 31            | 1018         | 622            | 1640                    | 18                                   |                               |
| BATTICOTTA, . . . | 1            | 121                 | 6                          | 251     |                               |         | 13            | 317          | 132            | 449                     | 17                                   |                               |
| OODOOVILLE, . . . | 1            | 90                  | 1                          | 25      | 1                             | 90      | 12            | 315          | 145            | 460                     | 4                                    | 26                            |
| MANEY, . . . . .  |              |                     | 2                          | 60      |                               |         | 9             | 204          | 149            | 353                     | 9                                    |                               |
| PANDITERIPO, . .  |              |                     | 2                          | 103     |                               |         | 6             | 198          | 62             | 260                     | 6                                    |                               |
| CHAVAGACHERRY, .  |              |                     | 1                          | 15      |                               |         | 7             | 194          | 50             | 244                     | 2                                    |                               |
| VABANY, . . . . . |              |                     |                            |         |                               |         | 5             | 133          | 15             | 148                     |                                      |                               |
| OODOOPITY, . . .  |              |                     | 1                          | 34      |                               |         | 6             | 230          | 63             | 293                     | 4                                    |                               |

In illustration of the effect of the schools to weaken the influence of the Hindoo priesthood, the Committee quote a passage from Mr. Fletcher's correspondence.

One thing has tended much to weaken the influence of the brahmins on those below them. They have almost uniformly refused the education proffered to them by the missionaries; their own systems only fitting them for the services of the temples. The classes next below the brahmins have more generally availed themselves of the education offered to them. The result has been, that the latter, by their superior qualifications, have risen above the former, and occupy offices of trust and profit under government, to

which they could not aspire. Thus the brahmins are sinking in influence, while the lower but more enlightened classes are rising above them. This brahminical influence is one of the strong holds of heathenism. Thus you see that a thorough, Christian education is one of the most powerful levers, by which to overthrow the superstitions of India. The system of education here is full of hope to this people. A young man who has passed through our common schools and the seminary, although he may not be a professed Christian, and may mingle with the heathen, still cannot be such a heathen as he otherwise might be. His mind has received such a shape, that it can never, for one moment, admit the truth of the system of idolatry. Thus he never will be a sincere worshiper at its shrines, nor a zealous, conscientious inculcator of its principles. There is also a growing conviction among all classes, that the missionaries are right; that they teach the truth, and are seeking the welfare of the people.

Mr. Smith also declares, "that all who have come to this field with strong prejudices against schools, and strongly in favor of preaching as the only means to be used, have, as soon as they have really entered into the work, seen and felt that schools are a very important means of getting access to the people."

The results of the above tabular view of the schools may be thus stated:

|                                                         | <i>Pupils.</i> |
|---------------------------------------------------------|----------------|
| Seminary at Batticotta, . . . . .                       | 121            |
| Seminary for Females at Oodooville, . . . . .           | 90             |
| 15 English Schools, . . . . .                           | 582            |
| 89 Free Schools—Males, 2,609; Females, 1,238, . . . . . | 3,847          |
| <hr/>                                                   |                |
| Whole number of Pupils, . . . . .                       | 4,640          |
| Schoolmasters members of the church, . . . . .          | 60             |

The Seminary at Batticotta is instructed by Mr. Hoisington and Mr. Hastings, with the help of seven native teachers. Mr. Cope, heretofore connected with the Seminary, has taken charge of a station, hoping thereby to improve his health, which has been much impaired. A descriptive catalogue of this institution may be found in the *Missionary Herald* for 1848, (p. 226;) also, of the past and present pupils in the female seminary at Oodooville, (pp. 223-226.) Mr. Hoisington speaks favorably of the religious state of the Batticotta institution during a part of the time under review. "The term just closed," he says, October 1st, "was one of interest. Soon after the commencement of the term, it was manifest, that church members were more than ordinarily aroused. The feeling seemed gradually to advance for some time. In connection with our communion in August, we had some extra services. The state of feeling seemed then to receive a new impulse, and it was soon manifest that several of the impenitent were awakened to consider their eternal interests. I found some evidence that some ten or fifteen had been born of the Spirit. But I would not speak confidently till they shall

have passed a probation of some months. The church members in the Seminary were more than usually active in trying to do good to their impenitent fellow students. I feel confident that Christians have made progress in the truth as it is in Jesus, and that the general conviction of truth has been greatly extended in the minds of all." \*

\* SIR J. EMERSON TENNENT, Colonial Secretary to the Government of Ceylon, and President of the Committee of Education, recently had occasion to visit the province of Jaffna; and while there he became acquainted with our brethren who are laboring in that field, and with the progress and character of their work. So favorable was the impression made upon his mind, that of his own accord he addressed the following letter to the Secretary having charge of the correspondence with this mission.

Since my arrival in Ceylon, nearly three years ago, my duties as Chief Secretary to the Government prevented my visiting this important district of the island before the present month; but on many occasions the labor of the American missionaries had been previously brought to my notice in the most gratifying terms; not only in my official capacity, as connected with the civil Government, and as President of the Commission of Education; but by the private reports of personal friends, whom business or inclination had led to visit the scene of their labors. Foremost amongst them I must place the generous testimony of the Bishop of Colombo; who, on his return from his visitation of the province last year, (the first which his Lordship had made,) brought back the most agreeable impression of the extensive good which had already been achieved, and was still in progress, through the instrumentality of your people.

Having at length visited in person all your stations, however unusual a spontaneous communication of this kind may be, I cannot resist the impulse to convey to you my strong sense of the sustained exertions of your missionaries, and of their unexampled success in this Colony. Much as I had heard of their usefulness and its results, I was not prepared to witness such evidences of it as I have seen; not in their school rooms only, or in the attainments and conduct of their pupils; but in the aspect of the whole community, amongst whom they have been toiling; and the obvious effect which their care and instructions have been producing on the industrial, social and moral character of the surrounding population.

In their more immediate sphere as Christian ministers, though surrounded by the clergy of other denominations similarly engaged, and hemmed in on all sides by the priesthood of heathenism, they have so regulated their efforts, so tempered their zeal by sound discretion, as to excite no rivalry, to disarm the opposition of any, and to conciliate the admiration of all. I have found here no sectarian jealousies amongst professing Christians, and no active hostility on the part of idolaters. The number of professed converts recorded by your people may be small, as compared with those occasionally announced by other missionaries or ministers in Ceylon; but the field of their labors presents to me this remarkable feature, as compared with all others in this island, that whilst elsewhere and in the other provinces we have multitudes of nominal Christians in ostensible connection with our churches, there are but too sad grounds for believing that the vast majority are in reality still only heathens at heart; whilst at Jaffna, and more especially in the vicinity of your stations, even those of your pupils and hearers who still profess to be heathens, exhibit a far advance towards Christianity in their conduct and life. Practically their ancient superstition has been shaken to its foundation; and the whole fabric will shortly totter to the ground, and give place to the simpler structure of pure and practical Christianity.

In the statistical returns of your mission, this important result cannot assume a tangible form, or find a specific exposition; but I trust this my testimony to its existence, elicited by the heartfelt satisfaction with which I have been made certain of the fact, may tend in some degree to prevent discouragement on your part, who cannot be an eye witness to what I have observed, or any diminution of that generous zeal which has so eminently characterized your exertions heretofore.

So much for your mission, as an ostensible instrument for the immediate extension of Christianity; but in its other relation as a vehicle for the diffusion of Christian knowledge, through the medium of education and general enlightenment, I thank God, its results require neither explanation nor apology. They are broad, palpable and unsurpassed; matter, on our part, for gratitude to the Almighty, and deep acknowledgments to you as the instruments in his hand.

The whole appearance of this district bespeaks the efficacy of your system. Its domestic character is changing; and its social aspect presents a contrast to any other portion of Ceylon, as distinct and remarkable as it is delightful and encouraging. Civilization and secular knowledge are rapidly opening the eyes of the heathen community to a conviction of the superiority of the external characteristics of Christianity, and thereby creating a wish to know something of the inward principles which lead to an outward development so attractive.

Thus the school-room, operating simultaneously and in harmony with the pulpit and private counsel, is pioneering and preparing the way for the course of that spiritual enlightenment, which, I firmly believe, will ere long pour forth in a flood irresistible, and pursue its wide and calm career comparatively unimpeded; for every grosser obstacle will have been gradually but effectually removed beforehand.

I hope that this spontaneous tribute of mine will be regarded by you only with reference to the impulse which suggests it, of admiration of your labors and, I may say, of astonishment at their success. As a private gentleman and a Christian, I could not witness, without emotion, the good which your faithful servants are so widely diffusing. And identified as I am by position with the Government of this rich and important portion of the Queen's dominions, I could not regard, without gratitude to your Board, the Christian liberality with which you are animating and directing a movement, the practical results of which have already manifested themselves in this province of Ceylon, in the moral elevation, the social enlightenment, the extended industry, and the spreading prosperity of our people.

## CHURCHES.

The statistics of the eight churches are given in the following table :

|                                                  |     |
|--------------------------------------------------|-----|
| Admitted during the year on profession of faith, | 21  |
| Suspended,                                       | 5   |
| Restored,                                        | 2   |
| Excommunicated,                                  | 5   |
| Deaths,                                          | 1   |
| Now in regular standing,                         | 333 |
| Baptisms,                                        | 36  |
| Married,                                         | 16  |

Five of the persons admitted were members of the seminary, and seven belonged to the female boarding-school. One was father to a pupil in the seminary ; another had heard and rejected the gospel for more than twenty years ; another was a Roman Catholic fisherman, in whose mind, while he was a boy, the good seed had been sown in one of the free schools of the mission ; another was an excommunicated backslider.

The mission give a rather discouraging view of the position of this little band of native believers ; and the Committee incorporate it in their Report, both as necessary to a faithful account of the state and prospects of the mission, and also to stir up the patrons of the missions under the care of the Board to more earnest and effectual prayer, that God will be pleased to exert his almighty power, and give these infant churches enlargement and deliverance.

1. In the native church, faith in Christ, where it exists at all, is but a weak principle, and as a power to grapple with and overcome the world, it is rarely seen. But when faith is weak, Christian virtues must necessarily languish. Even in christianized America, the "old man" can live in connection with saving grace. In one born and nurtured among the heathen, this corrupt nature is "the strong man armed." Where temptations are so strong, and faith so weak, it is not surprising that professors are often ensnared, and give the enemy occasion to blaspheme. Hence native church members, as exponents of Christianity, are hardly credited by their heathen neighbors ; and the testimony of example so imperfect, and in the midst of rank heathenism, is hardly felt.

2. A large majority of the male members of the church are in mission service, and for this service receive their support. Hence, from their connection with us, they are often looked upon as mere hirelings, even when sincere, though weak, followers of Christ. This connection greatly lessens the influence which they ought naturally to exert.

3. The position of church members in the community is extremely unfavorable. Their day "is neither light nor dark." They do not yet exist as a distinct class, and they are still a part of Hindoo society, (a term for that which cannot be described, but a name of fearful import to the missionary, whose experience enables him to look a little into these "depths of Satan.") And such is the structure of the Hindoo community, that while church members are connected with it, the exercise of principle must be greatly cramped. This would be true, were our converts possessed of all that native energy

and decision which characterize the most favored of Christian nations. In the naturally weak, timid, pliant Hindoo, it induces a yielding compliance to what is custom, and is most unfavorable in its influence on Christian character.

4. While holding this position between Christianity and heathenism, from the fact that most of our church members are educated men, whose services are in demand, their means of acquiring worldly possessions are inferior to none in the province. Their temptations in this direction are peculiar; some, we fear, are already lost, and others are ready to be drowned in this vortex.

The Roman Catholic fisherman mentioned above as admitted to the church, has been tried by persecution, very much as his brethren are in Turkey. Mr. Howland thus writes concerning his experience and his influence upon the village where he resides.

Soon after he began to come to us, his Roman Catholic neighbors commenced persecuting him for leaving their religion; and they still trouble him in every possible way. They at one time secreted salt in his yard; and, bringing an officer, seized him upon the charge of making salt contrary to law; but his terrified relatives, by paying money to the parties concerned, arrested the prosecution. His enemies then threatened to take him to court and, by swearing that he was a robber, obtain his imprisonment; which (though they have not attempted it) in this land of crime and perjury could easily be done. At other times they have tried to instigate his relatives against him; and again they have threatened to beat him; so that he was obliged to stay away from the bungalow for several Sabbaths, for fear of disturbance. One of the principal men in his village told him, not long since, that if it were not for fear of the law, he would kill him for bringing disgrace upon the Roman Catholic religion. During all this persecution he has stood firm and apparently unmoved. He does not seem anxious that we should use our influence to prevent it, but rather the contrary, saying "I must trust in God; even though they destroy my body, they cannot destroy my soul."

From the first I noticed in him a general intelligence and an acquaintance with Scripture truth, which seemed surprising in one who had been educated a heathen or (what amounts to the same here) a Roman Catholic. But this was explained when I learned that he formerly studied in a mission free school, where the seed was sown which has at length sprung up and brought forth fruit to the glory of God.

This man is now a light in his village. Scarcely one of his relatives can read; but he reads the Bible to them, and gives them instruction. I think few could have seen, without tears, his joy when I gave him an entire copy of the Bible for his own. Reports have come to me from different persons, who have seen him reading the Bible to his friends collected for the purpose, or overheard him by night, on his way to the sea-shore, talking about spiritual things with the fishermen who accompanied him. All say that he is a changed man and a good man; and (what to my mind is a great comfort) I cannot find that he has any temporal advantage to gain by becoming a Christian. He pursues his business quietly, apparently without any desire to derive worldly benefit from his connection with us; and that he has and does receive great worldly injury, and is in constant trouble and danger on this account, is evident to all. It is for this, in addition to other reasons, that my soul is, as it were, bound up in the steadfastness of this man; and if he should fall, though I trust I should not be discouraged, yet many hopes would be dashed to the ground. May the Lord preserve him! And may he pour out his Spirit upon the multitudes who, like him, have had the good seed sown in their hearts, through the instrumentality of the free schools.

## PRINTING.

The printing reported for the year 1847 is as follows :

|                                            |             |
|--------------------------------------------|-------------|
| Pages of Scripture, . . . . .              | 1,108,000   |
| Pages of Tracts, . . . . .                 | 2,705,800   |
| Other printing, . . . . .                  | 2,480,000   |
|                                            | <hr/>       |
| Whole number of pages, . . . . .           | 6,293,800   |
| Whole number from the beginning, . . . . . | 138,022,298 |

The mission conclude their report for the year with the following remarks upon a topic of commanding importance.

We are anxiously waiting for the time, when in distinct though small communities, throughout the province, rooted and grounded in the faith, our native church will no longer look to us for temporal aid; when those of them worthy to be employed as preachers, catechists and schoolmasters, shall be directly responsible to the community they serve, and from whom they receive their support. We are not without indications that that hour is on the advance. This object, as the end of our plans and labors, we are bringing before our churches; and every year the progress of events is better enabling them to appreciate this feature of true Christianity; while some, we confidently hope, are beginning to feel that they must gird themselves to meet the responsibilities devolved upon them by their profession of the religion of Christ. We see them slow of heart to trust the promises of God; and in many of them, we discover an unwillingness to make sacrifices for the honor of Christ. We ought, however, in justice to admit that their position is a most trying one; as the existence of professed followers of Christ, either as individuals, or as families, maintaining a godly walk and conversation, is not tolerated by the heathen, save as it brings to the family and its connections important pecuniary advantages. However, it is plainly our duty to "speak to the people that they go forward." The God of all grace, we trust, will show his people, in his own good time, the way, and strengthen them to walk in it.

## EASTERN ASIA.

## SIAM MISSION.

BANGKOK.—Asa Hemenway, *Missionary*; Mrs. Lucia H. Hemenway.

The *Missionary Herald* for January, 1848, contains an instructive account of the atheistical character and influence of Buddhism as it exists in Siam, extracted from the report of the mission for 1846. In February, 1847, the mission was reduced to two families by the return of Doct. Bradley to this country. Messrs.



Caswell and Hemenway were diligent in preaching, but for a time they were the only evangelical preachers in the nation. In a country where so many of the natives are able to read, the distribution of books is closely connected with the preaching. "We think," say the brethren, "that we have had much encouragement in this branch of labor during the year, perhaps more than has been had in past years. We have watched the indications of Providence, and endeavored to meet the wants of the people in this respect, so far as we have known them. There has evidently been an increasing desire after books during the last six months, which gives indication that the Siamese mind, so stupid and indifferent to every thing but that which is transpiring to-day, is beginning to show signs of waking up to attend to the solemn and all-important truths revealed by God's holy word. Many, and particularly the youth in and out of the wats nearest our station, have read all our smaller books with so much care as to be able to give, in most cases, a correct account of what they have read, and some have read many of our larger ones. Could the Committee have heard, even a small part of the recitals of the books read by the youth, which we have heard, we feel that they would be greatly encouraged to continue and sustain their mission to the Siamese, and would be ready to bid us go on and prosper in this work of endeavoring to supply them with suitable and useful books." They proceed as follows :

We have distributed books at our houses daily, at the tract house and other preaching places periodically, and often standing by the wayside, or in families. We have also threaded the canals in and around Bangkok for this purpose, when the season was such and other labors would admit of our engaging in this work. We have also been aided by Rev. Mr. Mattoon of the Presbyterian mission, who, with his associates, have resided at our station since they arrived here in March last. He has distributed our books to many of the wats in the city during the summer months, when it was not convenient for us to visit them, and has thus rendered important service to our mission as well as improved himself in speaking the Siamese.

Only two tours have been made into the country for this purpose, and both in the early part of the year. One was taken by Mr. Caswell alone, and one by him accompanied by Rev. Mr. Mattoon. From both he returned much encouraged by what of desire for books he saw on the part of the people. Of the larger books which we had on hand at the beginning of the year, we have distributed comparatively few. In the making of new ones, we have aimed to make them of such a size as to be suitable to give to the great mass of the people. We are inclined to believe that a small book well read, will prove far more profitable for making known the truth, than a large one but half read and that in a careless and indifferent manner. Hence the majority of books which we have published this year, have been small, and having been called for and read with much interest, there has been less necessity for distributing our large ones. We think there is a growing interest in books among this people, and that those who are the most interested in them are the most encouraging listeners to the oral preaching of the gospel. We think also, that among the youth there are many who are forming a taste for

reading, which will be of great service to them hereafter, by preparing them to read and study the word of God as it shall be translated into the Siamese tongue. The stories of Joseph, Moses, Elijah, and Jonah are doing much toward forming this taste for reading, and other books and tracts of a small size, are also read by them with a good degree of interest.

The printing reported for the year 1847, is as follows :

|                           |           |            |
|---------------------------|-----------|------------|
| Volumes,                  | . . . . . | 1,000      |
| Tracts,                   | . . . . . | 33,944     |
| Pages,                    | . . . . . | 1,099,445  |
| Pages from the beginning, | . . . . . | 11,600,813 |

“Ours,” say the brethren, “has been the only press worked in the kingdom for the spread of evangelical principles and the promotion of true Christianity, if we except that of the Baptist mission, which has printed very little, in consequence of the absence of Mr. Jones. It is matter of devout thankfulness with us, that while the Siamese have not been able to get a supply of books at other places, we have had health and strength to prepare and print them fast enough to meet the demand for them.”

Partial statements having gone abroad extensively with respect to the dissolution of Messrs. Bradley and Caswell’s connection with the Board, the Committee will probably be expected here to present to the Board a summary view of the case.

The first positive intimation received by the Prudential Committee of the existence of divided views and feelings in the mission, was in the year 1845. This information came in a letter from a member of the mission, and the statement was, that Messrs. Bradley and Caswell had adopted and zealously advocated peculiar views on the subject of sinless perfection in this life, that the consequences of this upon the good feeling and union of the mission had been unhappy, and that the case had been gradually assuming a more serious aspect for the four years past. This letter was dated March 24, 1845, and appears to have been shown to the two brethren. A letter was at the same time received from Mr. Caswell, dated April 1, 1845, in which he freely confessed a change in his religious views: “I know,” he remarked, “that in one sense I have forfeited my claim on the American Board of Commissioners for Foreign Missions for support. I have entertained views which I did not hold when I entered its employ, and which by most of the patrons of the Board are considered at variance with the teachings of the Bible. So far as relates to any rights of mine as an individual, the Board might withdraw its support, I suppose, without any farther consideration of the subject.” Mr. Caswell, however, deprecated such a result.

Doct. Bradley wrote April 24th, embodying his "views touching the doctrine of sanctification in this life" in nineteen articles; and in the month following he made a supplementary statement. In the same month, another member of the mission wrote, declaring that a great breach had been made in the mission by the controversy on the subject of "perfectionism," which would not be healed till the controversy should cease; that in consequence of it, the mission was much divided and distracted.

In the latter part of the autumn, 1845, the case came before the Prudential Committee, and was made the subject of free conference; but without any formal action. It was understood that the Secretary having charge of the foreign correspondence should avail himself of the views elicited in the conference, and write to the Siam mission freely on the subject. This he did under date of Dec. 4, 1845.

It will perhaps be the desire of the Board that the material portions of this letter should be laid before them, and the following passages are extracted. They will show the manner in which the case was treated in its earlier stages of development.

"The *practical* error, (for such I regard it,) which has given rise to this correspondence, is one that has fallen more or less under our personal observation; and, with us in New England, it has assumed different aspects, according to the character of the individual, and the circumstances in which he was placed. Here, *perfectionism* is not, *practically*, the same thing among the Methodists, that it has been among the churches of our connection, within the circle of our observation. In whatever manner the doctrine may have been stated by its champions, it has exerted a very mischievous influence among us. This is a fact beyond question among intelligent men, who have been in situations favorable to observation. But the *cause* may not be so obvious and certain. Perhaps our people have not received the doctrine in the same theoretical view as the Methodists have; or, what is quite probable, they have been carried away by this one idea, allowing it to exert an absorbing influence, and thus to prove fatal to a well balanced view of the facts in the gospel, and so to have the effect of a pernicious heresy. At any rate, judging by the fruits, (the rule prescribed by our Savior,) we have had, here in New England, much reason to regard the prevalence of the doctrine with apprehension and sorrow. In all the instances I have personally known, Christians have, for the time, been rendered less estimable as Christians, and less useful as church members.

"You must not understand me as saying these things to reflect on the brethren in your mission, who have been supposed

to be what is called perfectionists ; but in order that you may perceive from what point of view we contemplate the subject.

“The letters above acknowledged were the first to give us any distinct intimation of a divided opinion among you on doctrinal subjects. The case is, therefore, too recent, so far as the Committee is concerned, for decisive action on their part. Two of the brethren of the mission have, indeed, avowed to us a change in their religious views. One admits, that he entertains views, which he did not when he entered the employ of the Board, and which, by most of the patrons of the Board, are considered at variance with the teachings of the Bible ; and that, in this sense, he has forfeited his claim for support from the Treasury of the Board, which might be withdrawn from him without any farther consideration of the subject. But the Committee have too high an esteem for these brethren to proceed in this summary manner. They have hope, too, that,—as it has been among good men here at home,—the diverging lines will soon begin to converge until they become one again. If, indeed, we could suppose that results would appear, in any of your members, similar to those we have seen so unhappily exemplified in some parts of New England ;—should the idea of sinless perfection become absorbing, fanatical, censorious, disorderly, destructive of brotherly love in the hearts of its professors, lowering down the standard of the divine law, and substituting an unreflecting, joyous self-approbation for an enlarged and active benevolence ;—then upon such things being made evident to the mission, the Committee would feel bound to recall such, as being no longer the proper recipients of the funds committed to their disposal. And the Committee may feel bound to act, even with much less than this.

“You will perceive, however, that the *mission*, as such, has not yet made any communication to the Committee concerning these brethren ; nor do we find that it has taken any action, *as a mission*, in the case ;—as it is in duty bound to do, if any of its members have fallen into serious errors, whether doctrinal or practical, and the suitable private steps have been taken with them in vain. The mission, not being an ecclesiastical body, (technically speaking,) it cannot depose or silence a minister of the gospel, as such, nor can it excommunicate one of its members from the church ; but it can go, as thoroughly as any ecclesiastical body, into a consideration of the views and conduct of any of its members, whether clerical or lay, in order to determine whether it is proper to apply the funds to his support. Every member of the mission is responsible to his mission, in respect to his competency and faithfulness as a missionary. The mission cannot dissolve his connection with the Board, but they can go thoroughly into his case, and then refer it to

the Prudential Committee, with the facts. If the case be flagrant, demanding immediate action, they can suspend him from the mission, until the action of the Prudential Committee can be had ; and if he refuse to conform to the vote of the mission, they can withhold his salary. If he regard himself as aggrieved, he is of course at liberty to refer his case to the Prudential Committee.

“Now if you believe there is a case among you demanding the interference of the Prudential Committee, the mission, as such, ought to take it up, and if they do not succeed in recovering the erring member, or members, it is for the mission to see that the case go home in a state for intelligent action on the part of the Committee. At the same time it is and has been proper for *individual members* to write us on the subject,—feeling bound in conscience to do so, and giving the other party due notice (as appears to have been done) of what they intended to do.

“Before any steps of this sort are taken, I would suggest, whether, for the present, all controversy, on both sides, should not cease entirely, and, as far as possible, all irritating causes ; and brethren determine to know nothing but Christ and him crucified, and to give themselves renewedly and more devotedly to efforts for saving the souls of the poor heathen around. The effects of this course can hardly be bad ; and they may be very salutary on all your minds.

“But the distance of your mission from us, and the time it takes to exchange letters on that account, are such, that I must say,—If your hopes are disappointed, and causes of division and scandal, in the opinion of the mission of serious magnitude, exist, then we shall expect to be fully informed, as I have already said. Only let an intelligent principle of Christian charity actuate your counsels, and let no polemic acrimony affect your proceedings. Let the views which govern you be as much as possible *practical*. It is a great thing to sacrifice the usefulness of a good man for life. Let brethren *allure* one another into and along the paths of truth. Controversy ill becomes a mission and missionaries. I do not mean, however, that you should at all shut your eyes upon the serious errors into which your brethren may fall. If errors that tend to paralyze the usefulness of a mission, cannot be removed in one way, they must of course be removed in another. I entreat you all to watch over your own selves, and over each other, with godly jealousy. Let the brethren who have adopted new views, be not too confident that those views are not, after all, erroneous in some important respects. Let the others be sure that they put a candid construction upon the language used by

those brethren, and that they do not make the case worse, in their apprehension of it, than it really is.

“The Committee regard the very existence of your mission as placed in peril by this new cause of alienation among brethren, if it should continue to excite feeling and controversy. We shall keep our eyes upon it, and wish to know, from time to time, how the matter stands. Perhaps the information had better come from the mission; the minority giving their own views, if not concurrent with those communicated in behalf of the mission.”

After the letter had been sent, from which the above quotations are made, one was received from still another member of the mission, dated July 24, 1845, in which he affirmed, that for about four years, Messrs. Bradley and Caswell had more or less frequently advocated the doctrine of perfectionism “in some of its peculiar features” at their religious Sabbath service in English; that their sermons on these occasions “were generally more or less spiced with it;” and even that the prayer meetings of the mission were “sometimes made seasons of unpleasant discussion on this subject; and in some instances such denunciatory expressions had been dropped by these brethren, that some of the brethren holding the common views thought it best to withdraw from the meeting in one or two instances.” This letter was read in Committee in February, 1846, and the following minute of proceedings at that meeting is extracted from the Records, viz:—“After the reading of a letter from Mr. Robinson of the Siam mission, dated July 24th, the Committee were unanimously of the opinion that Messrs. Robinson and Hemenway, of that mission, should have leave to remove to the Sandwich Islands mission, and that Messrs. Johnson and Peet should have leave to remove to the mission in China.” In relation to Messrs. Caswell and Bradley, it seemed advisable to await the result of the letter of Dec. 4th. These proceedings were immediately forwarded to the mission, and in consequence of them Messrs. Johnson and Peet removed to China. Mr. Robinson’s health obliged him to embark for the United States, and he died on the passage. Mr. Hemenway, a brother-in-law of Mr. Caswell, decided to remain, with the hope of seeing a change for the better.

No answer from the mission, as such, was received to the letter from the Committee. Mr. Robinson was absent when it reached Bangkok. Mr. Hemenway thought that the case was already brought fully before the Committee. Messrs. Johnson and Peet had not yet sailed for China, and they stated that, though the subject of perfectionism had been dropped on both sides, for a considerable time, as unfavorable to their spiritual interests; and though there had been apparently a better state

of feeling towards each other as a consequence of this, and a better preparation of mind for their work among the heathen; yet the position of both parties was painful and embarrassing, and fitted to detract from their confidence in each other as Christian teachers, and from that free and unembarrassed expression of opinion, which is so essential to Christian liberty and to a vigorous and manly piety.

Mr. Caswell and Doct. Bradley each wrote to the Committee, in reply, at great length.

The Committee reserved their judgment for nearly two years from the first announcement to them of this interrupted harmony of the mission. On the 26th of January, 1847, they adopted the report of a sub-committee on the subject, which concludes with the following remarks :

“On the whole, the sub-committee cannot doubt that these two brethren, Messrs. Bradley and Caswell, have suffered themselves to be led into speculations, and the adoption of views, on the subject of the Christian’s sanctification in this life, which are greatly to be lamented. Such speculations and views would doubtless occasion the utmost disquiet, if introduced into any other mission under the care of this Board; and were the Siam mission to be reinforced, they would be almost sure to occasion disquietude and alienation among the new missionaries; and perhaps it may be added, that they would occasion uneasiness in any one of the churches of this country, which, as churches, help to sustain the missions connected with the Board. Were a candidate for employment as a missionary to write on these subjects as those brethren have done, the sub-committee believe it would prevent and ought to prevent his appointment by the Prudential Committee, as a missionary. Possibly the views of Messrs. Bradley and Caswell have been misapprehended; and in cases of this sort it is always found difficult *to demonstrate* the precise nature of the opinions entertained. Still there may not be the least doubt of their existence, nor of their injurious tendency and influence. The sub-committee are of the opinion, that missionaries entertaining sentiments such as appear to be held by Messrs. Bradley and Caswell, so much at variance with those held by them when they became connected with the Board, ought not, if they retain such views, to remain in connection with the Board.”

Doct. Bradley arrived in this country in August of the last year, and immediately communicated to the Prudential Committee the fact, that, during his homeward voyage, he had become unsettled in his belief of the validity of Infant Baptism. And before an interview with the Committee became practicable, the following emphatic expression of opinion was received from Mr. Hemenway, dated June 1, 1847 :

I have had a very strong desire that your mission to this people should be continued, and this has led me to hope against hope, that these peculiar views would be dropped so far as to avoid introducing them into our religious meetings. But from what I have seen the last year, and what I know of the feelings of these brethren, I cannot doubt that controversy would be renewed here, should any join our mission while they are still members of it. They read with avidity the Oberlin Evangelist and every work they can get which sets forth the same or similar views with that school. Is it probable, therefore, that they will think it their duty to be silent? I do not wish to be understood as desiring their removal from the field; for I think they may be useful here; but if by themselves, they will be free to act according to their convictions of duty, and your mission will be freed from a burden which has long hung heavily upon it. It would then be separated from the necessity of *feeling* that it must oppose those views, and its members might labor with more lively hope of success. Oh, if Messrs. Bradley and Caswell, instead of turning reformers to convert their brethren, had kept their minds wholly engrossed in missionary labors, harmony might now have prevailed among us, and we have been a prosperous mission.

The Committee were at length convinced that, with the two brethren retaining their peculiar states of mind and remaining in the mission, it would not be possible much longer to keep the mission in existence. The case was by no means one of mere doctrinal errors. It was not even necessary to determine precisely what were the new views embraced by those brethren. There was no doubt that they regarded themselves as having different views from those they had entertained when they were appointed to their mission, and from those of their brethren in the mission; and on a subject, too, which they themselves believed to be of the highest practical importance; that they were zealous in propagating these opinions among their brethren of the mission; and that the effect upon the minds of all their associates was extremely unhappy, till at length it had become impossible to keep the mission amicably and prosperously together, or to reinforce it with a prospect of unity and success. Added to all this, in respect to Doct. Bradley, was his change of views on the subject of Infant Baptism.

The Prudential Committee would not be understood as calling in question the piety of these brethren, nor as desiring to diminish the force of aught that has been said in commendation of them in former Reports. And their personal intercourse with Doct. Bradley, since his return home, has been entirely fraternal. It has resulted in his asking, for himself and Mr. Caswell, a release from their connection with the Board, which has been granted.

The Committee are not able to decide, at present, what is the duty of the Board in respect to the continuance of this mission.





## CANTON MISSION.

CANTON.—Elijah C. Bridgman, D. D., Dyer Ball, M. D., James G. Bridgman, *Missionaries*; Samuel W. Bonney, *Licensed Preacher*; Samuel Wells Williams, *Missionary Printer*; Mrs. Bridgman, Mrs. Sarah S. Williams.

(1 station; 3 missionaries—one a physician, 2 male and 2 female assistant missionaries;—total, 7.)

Mr. Williams embarked at New York, with Mrs. Williams, in the ship Samuel Russell, June 1st, on his return to the mission. While in this country, Mr. Williams published a work of great value on China, in two volumes octavo, entitled, 'The Middle Kingdom, or a Survey of the Geography, Government, Education, Social Life, Arts, Religion, etc., of the Chinese Empire and its Inhabitants.'

No very remarkable change has occurred in this mission during the year; though the amount of preaching and personal intercourse with the people may have been somewhat enlarged.

## PREACHING—DISTRIBUTION OF BOOKS.

The annual letter of the mission, dated September 25, 1847, contains the following statements:—

Doct. Ball has regularly maintained preaching at his own house, of which he gives the following report: "The Chinese meeting held in Danish Hong, which was commenced in February, 1846, was continued till the twenty-second of March last, when Mr. Ball removed to his present residence. The meeting, although held in a narrow Hong, occupied, with the exception of one or two houses, by foreigners, continued, from the time of the last report, to increase in the number of attendants; the room in which it was held being often more than filled, the hearers also being very attentive, an individual rarely leaving before the exercises were closed. On the thirteenth of last November, a service was commenced in the same room for Hokkein men. The meeting was attended by from ten to twenty, who understood that dialect. Mr. Ball was assisted, after the middle of January, by Tien-tsai, a Chinese convert. The Hokkien service was discontinued when Mr. Ball left his residence in Danish Hong, and was recommenced about the first of July. The services in the Canton dialect were omitted but two Sabbaths on his removal to his present residence. The room is generally well filled, and not unfrequently thronged, the number of hearers averaging from sixty to ninety. It is believed that if a suitable room could be procured, the attendance would be much greater."

A female meeting was also opened at the house of Doct. Ball, in the latter part of July last. The attendance has been better than was anticipated, as many as thirty or forty persons, in some instances, being present. It has been conducted solely by Mrs. Ball and her daughter, the exercises consisting in the reading and explanation of the Scriptures, and in prayer.

Mr. Bonney has lately commenced holding public exercises of religious worship in his own house on the Sabbath, assisted by a native convert. The number of attendants has been about twenty.

Dr. Bridgman has also had preaching regularly at his own house on the Sabbath, having an average of twenty-five or thirty hearers.

At a later date, Mr. Bonney's hearers had increased to about fifty.

The missionaries have also assisted in maintaining constant preaching on the Sabbath at the Hospital; in which labor the missionaries of other societies, and Leang Afah, the Chinese evangelist, have also participated.

The missionaries regard the distribution of books as a very important department of their labor, especially at the present time, when this immense empire is just opening to foreign intercourse and influence. They say:—

Not to speak of prospective evils arising from the diffusion of infidel and licentious notions, there is a present influence which it is important to anticipate and counteract. This can be done in no way better than by the diffusion of knowledge before knowledge is a thing prohibited. How much it is in the power of the decayed and decrepid energies of the Romish church to accomplish, we know not. That much will be attempted by that church in China, there is little doubt. Nothing, therefore, can be more desirable, than by a general diffusion of religious knowledge, to rescue this vast and interesting country from her contaminating and paralyzing influence.

In the distribution of tracts and Scriptures, we have all of us, from time to time, been engaged. The streets, dwellings, shops, boats, city and country, have all been visited; and we have, in almost all instances, been respectfully treated, and found the people eager to receive our books. The number of books, embracing the gospels and tracts, distributed in the hospital during the year, is not far from 5,200 volumes.

About ten thousand copies of different tracts, written by Dr. Milne, Dr. Abeel, and Leang Afah, have been printed at the expense of Dr. Parker.

The amount of Chinese printing reported by the mission from July 1, 1846, to the end of the year, was 452,200 pages; and during the year 1847, it was 1,105,500 pages.

#### EDUCATION—NATIVE CONVERTS.

In the judgment of the mission, the way is not prepared for the establishment of a Seminary of the higher order. The studies in the mission school have been much as reported the previous year.

Arithmetic, geography, Chinese classics, Bible history, the Scriptures; and on Sunday, various catechisms have been studied and recited. All the instruction and the books are in Chinese. The boys attend morning and evening prayers, and with others read the Scriptures at these exercises. One boy has been dismissed during the year, for continued bad conduct. The boys cook their own food, make their own clothes, and spend some time daily in folding and stitching Chinese books. They are very studious, and appear much pleased with the foreign mode of instruction.

One native convert has been baptized; a member of Dr. Bridgman's Bible Class, who had been under instruction almost

two years. He is forty-six years of age, and is thus described by Dr. Bridgman.

Yáng Lányen holds a respectable standing in the middle class of society. His business, in the linguist's department of foreign commerce, brought him, many years ago, into connection with Dr. Morrison, from whom he gained his first knowledge of Christianity. In the early part of the late war, when Rev. Mr. Stanton was confined in one of the prisons of Canton, Lányen was appointed, for a season, to be his overseer. The conduct of the prisoner made a very favorable impression on his mind, and created in him a desire to know more of the gospel. Very soon after my return to Canton, nearly two years ago, he called to report himself as an "old friend," and was much pleased with the proposal of forming a Bible class. He was one of its first members, and has always been present, except when sick, or when visiting his family in the country. It was not long after he engaged in these exercises, that his heart seemed touched by the Holy Spirit, and he gave evidence of being a true believer in Jesus. From that time to the present, the evidence of his conversion has steadily become more and more clear and pleasing.

His general deportment has always been, without any exception, so far as I know, becoming one who professes godliness. He has appeared to be diligent in business, punctual in his engagements, faithful in all his promises, and kind and courteous in all his intercourse with others.

Of the other members of the Bible class, Dr. Bridgman says:—

The youngest seems to give more and more evidence of being a true Christian; and if he continues so till my return from the north, I shall doubtless feel regarding him as I have regarding Lányen, and pursue the same course. I hope that some of the others who have been receiving instruction, will join them and be formed into a church.

#### THE CHINESE LANGUAGE.

June 28, 1847, deputations from several Protestant missions in China met at Shanghai, to revise the Chinese New Testament. For this purpose Dr. Bridgman left Canton on the first of June, and arrived at Shanghai on the 23d. He was still there at the date of our latest intelligence. April 13, 1848, he wrote:—"In revision, our progress is becoming a little more easy and less tardy. Yesterday we went ten verses, and twenty the day before." Such laborious care, in revising a translation which has been in use so long and received so much attention already, will seem unnecessary only to those who do not consider the difficulty of the language and the inconceivable importance of the work.

Soon after commencing their labors, a discussion arose concerning the rendering of the Greek and Hebrew terms for 'God,' not concerning the proper name, Jehovah, but concerning the general term *Elohim* in Hebrew and *Theos* in Greek. This is an old question, concerning which the Romish missionaries were in controversy with each other for many years.

The Jesuits employed the word which they understood to designate the supreme god of the Chinese ; the consequence of which was, that when they urged the Emperor Kang-hi to become a Christian, he replied that he already worshiped the same god with them. Pope Clement XI., in 1715, decreed that a term signifying *Lord of Heaven*, should be used, and the Romanists have used it ever since ; but it seems liable to the same objection as that used by the Jesuits. It has no advocates among the Protestant missionaries. When the question came up last summer at Shanghai, it was discussed orally for several days ; when it was found necessary to enter into a more formal investigation of the subject, and reduce the arguments on both sides to writing. The three American missionaries contended for the word *shin*, which they regard as a general term, including all invisible objects of religious worship, like the Greek and Hebrew terms in question. The two European missionaries preferred *Shang-ti*, which is said by some to mean *Supreme Being*, and by others *Supreme Ruler*, and is one of the terms used by the Jesuits before the decree of Clement XI.,—or *Ti*, which means *Ruler*, and is sometimes used as a title of the chief god of the Chinese. The investigation was continued for more than four months, during which a vast amount of information was collected concerning the usage of Chinese words and ideas. Being still unable to agree, they resolved to proceed with the revision, leaving the words untranslated for the present, and allowing time for further light and more extensive consultation. An able article by Bishop Boone, of the American Episcopal mission in China, in favor of using the word *shin*, has been published at Canton, in the Chinese Repository of the present year.

#### AMOY MISSION.

AMOY.—William J. Pohlman, Elihu Doty, John Van Nest Talmage, *Missionaries* ; Mrs. Elenor S. Doty —One native helper.

(1 station ; 3 missionaries, 1 female assistant missionary, and 1 native helper ;—total, 5.)

Mr. and Mrs. Doty and Mr. Talmage, whose embarkation was mentioned in the last Report, arrived at Macao on the 4th of August, 1847, and at Amoy on the 19th. Mr. and Mrs. Peet remained at Amoy till September 2d, when they sailed for Fuh-chau.

#### THE CHAPEL—RELIGIOUS MEETINGS—SCHOOLS.

It was mentioned in the last Report, that the mission had been authorized to procure a site for a chapel. In this, they

have been successful. Mr. Pohlman writes:—"On the 16th of September, a bargain was concluded for four houses and their premises, and a vacant lot, comprising in all an area of about one hundred feet in depth and forty feet in width. It was found to be impossible to rent a suitable place; and foreigners are not allowed to purchase and own property in the celestial empire. The lot was bought, therefore, by Hok-kui-pyeh for less than five hundred and fifty dollars, and made over to us by perpetual lease." "It is in one of the great thoroughfares, where we may always expect to have good audiences." One of these buildings was soon fitted up and opened as a temporary chapel, and for other purposes of instruction. Of the services here, Mr. Pohlman wrote in December: "The exercises of public worship have begun to assume the form and order of such services in Christian lands. The chapel is opened at nine o'clock in the morning and at three in the afternoon; when the usual attendants come and take their seats, with as much punctuality and regularity as church-goers at home." "Passers-by are coming in and going out; some, however, remain during the whole service; while the stated hearers sit quietly, sing, hear, and engage with apparent interest in the solemnities of God's house." Mr. Doty, writing in March, 1848, says of the chapel:—

At once it became the place of frequent, if not daily, resort to many who before had seldom or never heard the gospel; while at the Sabbath service there has usually been present a crowd, as great as the place can accommodate, of attentive and (in regard to some we think it can be said) interested listeners. The attendance on all our instructions has never been so full as within the past month or more; and what we feel to be a particularly encouraging indication is, the fixed and intelligent attention often given to the ministration of the Word. Probably during no three months, since the arrival of the first missionaries in Amoy, have so many heard the gospel.

The Viceroy of the Province has given his sanction to this transaction, and authorized the brethren to proceed in their undertaking. They say:—

The building is to be thirty-six feet wide and sixty-eight feet long, including a verandah of ten feet. It is to be one story high, the material being brick; but the first five feet of the wall above the foundation is to be cased with hewn slabs of granite; the roof and floor are to be of tiles. There will be room to seat from three hundred and fifty to four hundred persons; and the interior is to be so arranged as to accommodate from sixty to seventy women secluded from the other sex, and who, therefore, may attend our meetings without any violation of custom. We feel confident that the whole expense of the building will be less than twenty-five hundred dollars; and, including the purchase of the site, will not exceed the three thousand dollars granted us by the Prudential Committee.

On the 5th instant, our regular communion season occurred, when two more from among this people, a father and son, were admitted to the table of the Lord, and united with the two old men, whose history is familiar to you,

as also the evangelist and ourselves, in commemorating Christ's dying love. For some time past they have been under the more immediate instruction of the Rev. A. Stronach, of the London Missionary Society, and received baptism from his hands.

It is about a year since the father first heard the truth from our evangelist. His attention seems soon to have been arrested; and what he learned he communicated to his son. About six months ago the son was induced by the father to accompany him to chapel on the Sabbath. From that time they have both been regular Sabbath attendants.

Several others have renounced idolatry, and appear to be earnest seekers after truth. On the last Sabbath in February, as Mr. Pohlman was about to commence public worship, a woman of 63, and her two sons, of 40 and 30 years of age, unexpectedly brought in the last of their idols, which they presented to him, with a paper announcing that they had "received the commands of Jesus." "The younger son first had heard the gospel some two years before. As the truth broke in upon his mind, he began to confer with his brother, who also became a habitual hearer and inquirer, and finally imparted their new views to their mother. This awakened thought in her, and she soon began to desire further instruction. Though they reside nearly a mile and a half from us, she began to attend the women's meeting, being obliged to walk that distance, no easy task with her small and crippled feet. The second time she heard the gospel, she became convinced of the folly of idolatry, and the family shrine and ancestral tablets were neglected." At length on the annual festival of "sending away the gods," who are supposed to be absent about ten days, to render their annual account to their chief, this family determined to send away their idols, never to return. Disregarding the remonstrances of their neighbors, all their images, ancestral tablets, and other monuments of idolatry, were committed to the flames, except two images, of uncommonly nice workmanship, which were reserved to be publicly given up, before the assembled congregation, as an open and formal renunciation of idolatry.

At the request of this family, a weekly meeting has been commenced at their house, for the benefit of their neighbors, male and female. At the first meeting, a neighboring woman brought forward her last idol, and gave it to Mr. Pohlman. The mother already mentioned had before taught her the folly of idolatry, and her other idols had been burned. Several others avow similar convictions with apparent sincerity, though their idols are not yet actually destroyed.

These are comparatively "small things," and these hopeful appearances may prove deceptive; but, since the early Nestorian missions, if even then, nothing has ever occurred in China,

which appeared so much like the beginning of an extensive and powerful work of divine grace.

In June, a school was opened by Mr. Peet. At first, only two or three boys could be obtained, but the number soon increased to twenty-six. Early in September, Mr. Peet removed to Fuh-chau, and Mr. Doty took charge of the school. In March last, it had forty-six pupils, and applications for the admission of others had been necessarily refused. In Mr. Doty's opinion, a good school for girls might be easily collected, and is very desirable. "Woman in China, helpless in her ignorance, sits in the shadow of death. Being in her best estate little more than a domestic slave, and knowing little of domestic privileges and happiness, she is almost isolated in her misery. Few are they to whom the missionary can obtain direct access. The Christian female, however, could; and, by the blessing of the Master upon her efforts, she might pour the light of truth upon their darkness and lead them to life and happiness."

#### EXCURSIONS—INTERCOURSE WITH RULERS AND PEOPLE.

Several excursions have been made to neighboring cities and villages, the results of which were highly encouraging. Mr. Pohlman's notices of his visits to Cheang-chau may be taken as a favorable specimen:—

A second visit to Cheang-chau in March last, and a third in the month of September, have impressed me with the practicability and importance of extending our efforts to it without delay. We were absent two days each trip. The scenery, the reception, and every thing connected with the excursions, rendered them pleasant and long to be remembered. Large and attentive assemblies listened to our exhortations; which from the places and circumstances in which we were speaking, partook of the nature of harangues rather than ordinary discourses. We found our stock of books not half large enough for furnishing supplies to the readers. In March we entered the city early in the morning, four in number, each having a bundle of sheet tracts, which were given to the respectable as we passed along the wide and well paved streets. Soon we were under an escort of soldiers, who came to lead us around, and protect us from insult and injury.

I shall not soon forget that beautiful morning, nor the affability of the people, and the kind treatment which we every where received at their hands. All seemed to vie with each other in seeing that we were properly treated. Bundles of selected books, Gospels, and Christian Almanacs, were sent to the chief officers and literary men of the city.

The city of Cheang-chau has been compared to New York. Its walls are about five miles in circumference, in a good state of preservation. The valley, in which the city is beautifully situated, is ten or fifteen miles wide, and twenty or twenty-five miles long. The entire population of this valley has been supposed to amount to one million.

Near the city there is a Roman Catholic village, which we visited. The priest is a Spaniard, and received us with the usual caution of his order. There are five hundred persons in the village, of whom three hundred are members of the church; that is, they repeat the catechism, and attend to the



instructions of the priest. With a zeal worthy of imitation, they have erected a neat house of worship, at an expense of three thousand dollars. The priest receives one hundred dollars from home; the rest of his support must come from the people on the spot, or from those who are friendly to his object in China.

The valley of the Cheang River is under good cultivation, and villages line the whole course of the stream on both banks. Cheoh-bey is a large town, which, with eighteen villages near it, is said to number not far from three hundred thousand souls. Hai-teng is another town and the chief of a district, a beautiful, quiet place, where we received every attention. Such is the field opening to us in this direction, a field "white unto the harvest," where we can now either send natives, or go ourselves in perfect security, to settle down as Roman Catholic priests do, preaching the gospel and teaching thousands and myriads the way of everlasting life and glory.

The exhibitions of friendliness, both of men in office of various grades and of the common people, continue to increase. The rulers have in no way opposed the labors of the mission, nor are there any present indications that they will do it.

The Chinese monthly concert increases in interest. A full house is drawn together, to see and hear. A paper is read, in the colloquial language, on some appropriate subject. The influence on those present seems to be happy.

Bible class instruction was introduced at Amoy some four years ago, and has been continued to the present time. In July, 1847, the class in the New Testament numbered about twenty-five, nearly half of whom took an active part, reading and asking questions. Often others were present, listening quietly to the exercises. In 1846 a second Bible class was formed, for the study of the Old Testament. This class meets one afternoon every week.

On Tuesday afternoon, a meeting is held for Chinese women; and the attendance of many of the same persons at every succeeding meeting inspires the hope, that God may be operating on their hearts, and drawing them to himself. Those afternoons of the week that are not taken up by the engagements already mentioned, are spent at the chapel, in receiving visitors, in distributing tracts, in religious exercises, and in personal conversation. It is a principal object on these occasions, to interest persons who have little or no acquaintance with the missionaries, in their plans and labors. "The church members sometimes give spirited exhortations to their fellow countrymen, and, not unfrequently, interesting discussions ensue." A similar meeting has been commenced, in the forenoon of each day, in one of the vacant houses on the site which has been selected for a new house of worship. This meeting is conducted by teacher U. "At times the room is crowded to overflowing; and the hearers attend well to the exhortations given."

A prayer meeting for Chinamen is held on Thursday even-

ing, and a conference preparatory to the communion is held monthly, on the Saturday preceding. This last exercise has been peculiarly interesting, on account of the clear exhibition it has afforded of the workings of divine grace in the hearts of the native communicants.

#### THE CHURCH.

Last year, the baptism of two old men, the first fruits of the mission, was recorded. Mr. Pohlman, in his letter of December, says :—

The two old disciples have maintained a good profession ; and to them has been added a third member, who has been already referred to as a “ native evangelist.” U-teng-eng, or as he is called here, Teacher U, is one of the first fruits of the mission to Siam, and joined us as a native helper on the 1st of March last. As already intimated he is a native of Canton province, and, at the age of twenty-one, left his home to seek his fortune abroad. At Bangkok he was brought into contact with the truth as it is in Jesus, and entertained a hope of pardon. It is nearly four years since he made a profession of religion, and he is now about thirty years of age. As his mental abilities are rather superior, and he speaks the Amoy dialect intelligibly, our constant prayer is that he may be sanctified and prepared for eminent usefulness as a preacher of the gospel to his fellow countrymen. This young convert should be especially remembered of God’s people in their prayers for the salvation of China.

Mr. Doty’s letter of March last mentions that there had been still farther additions to this little flock, but the particular facts are not given.

#### FUH-CHAU MISSION.

FUH-CHAU.—Stephen Johnson, Lyman B. Peet, Seneca Cummings, Caleb C. Baldwin, William L. Richards, *Missionaries* ; Mrs. Rebecca C. Peet, Mrs. Abigail M. Cummings, Mrs. Harriet F. Baldwin.

(1 station ; 5 missionaries, and 3 female assistant missionaries ; total, 8.)

Mr. and Mrs. Peet arrived from Amoy on the 6th of September. At the time of their arrival, the health of Mrs. Peet was feeble ; but it afterwards improved, and in January was considered better than at any previous time for two years.

On the 11th of November, the Rev. Seneca Cummings and wife, Rev. Caleb C. Baldwin and wife, and Rev. William L. Richards, sailed from Philadelphia, in the ship Valparaiso, Capt. Lockwood, for Hongkong, on their way to join this mission. Mr. Richards is a son of Rev. William Richards, late of the Sandwich Islands mission. They arrived at Hongkong, March 25th, and are understood to have proceeded immediately to Fuh-chau.

The labors of this mission, as yet, have been almost wholly preparatory. Much information has been collected with respect to the city and the surrounding region, the substance of which may be found in the *Missionary Herald* for May, 1848. It is generally of an encouraging character. A building has been procured, which, with some not expensive improvements, may be conveniently used, both as a dwelling-house and a chapel. The dialect here spoken has usually been represented as peculiarly difficult; but both Mr. Johnson and Mr. Peet think it quite as easy of acquisition as those of Amoy and Canton, and perhaps easier, if the same helps existed for its acquisition. Some progress has been made in furnishing those helps for future missionaries.

About March, 1847, Mr. Johnson began to use the language of the place in family worship, morning and evening; and three months afterwards, commenced public worship in the same language in his own house, which has been continued on the morning and afternoon of each Sabbath; few attending, however, except those in the employment of the mission. These public services have consisted in the reading and interpretation of passages of Scripture, followed by prayer. He has received frequent visits from respectable Chinese, which afforded good opportunities for the distribution of tracts, and for religious conversation. At the close of 1847, the brethren had nearly exhausted their stock of tracts, and wished to be furnished with the means of printing. This they preferred to receiving tracts printed at other stations, as a matter of economy; as both paper and printing are much cheaper at Fuh-chau, than at Canton or Amoy.

## INDIAN ARCHIPELAGO.

### BORNEO MISSION.

PONTIANAK.—William Youngblood, *Missionary*; Mrs. Josephine M. Youngblood.

KARANGAN.—William H. Steele, *Missionary*.

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

After Mr. Thomson had finished printing the work in the Dyak language mentioned in the last Report, he sailed from Singapore on the 12th of March, 1847, on board a French vessel, with his two children, in company with Doct. Bradley, of the Siam mission. At St. Helena he committed his eldest

daughter to the care of Doct. Bradley, to be taken to the United States, while he proceeded to Berne, in Switzerland, the home of his late deceased wife, and the intended home of his other daughter, where he arrived on the 12th of August.

Before leaving Singapore, Mr. Thomson had an unexpected hemorrhage, which was supposed to be connected with the lungs. The presence of a medical missionary brother on the voyage, was regarded by him as a special mercy. On his way from Marseilles to Geneva, his strength and life threatened utterly to fail. He reached the latter city with difficulty; but after a fortnight's experience of the Christian kindness of disciples in the city of Calvin, he was able to complete his journey to Berne. It was the good pleasure of his Lord and Master that he should there close his earthly labors, notwithstanding the most skilful and assiduous attentions; and this he did, in the most peaceful state of mind, on the 2d of April last. He was a good man, full of faith; and it was a mysterious providence, which forbid his visiting the beloved church in this country to which he belonged, and of which he was an ornament, and the theological seminary where he was educated, and where he so much desired to obtain recruits for his mission. Among the friends in Berne, who were unwearied in their attentions to our departed brother, the Committee acknowledge their special obligations to Mr. De Watteville de Porte, who is President of the Evangelical Society of Geneva.

Mr. and Mrs. Youngblood returned to Borneo at the close of the last year, but in a state of health to forbid the expectation of their continuance. In February Mr. Steele wrote to the Committee, that his own health had become exceedingly precarious. "I will frankly give you my belief," he says, "that my day for serving efficiently in the gospel here, is past. Weakness of the breast and night sweats are doing their work upon me, and all I look to is to remain until others can come and fill the vacant places." "Sir," he adds, "some of the strongest feelings of my heart are enlisted in the continuance of this mission. God grant the men and the blessing!" Mr. Youngblood had previously received a conditional permission to return home; and the Committee, alarmed by the tenor of Mr. Steele's letter, lest his persevering zeal should expose him to solitary sickness and death among heathen barbarians, and having no prospect of sending a reinforcement to relieve him, urged him at once to leave Borneo, and either to visit his brethren in the more northern missions, or to come to the United States. This would involve at least a suspension of the mission. It is not without much solicitude the Committee wait for further intelligence from these self-denying brethren. Mr. Steele gratefully acknowledges having received much

kindness from Lieutenant Van Kessell, and from Mr. Ortlieb, the second officer in rank at Pontianak.

The Dyaks are by no means a people to be overlooked and neglected by the church of Christ. Divine Providence did, as it were, *compel* us to go among them, with the offers of salvation; and our brethren, who have gone there, have had their hearts much set on the prosecution of the work, and have earnestly protested against discontinuing the mission on account of its many trials at the outset, and have called loudly and continually for new missionaries to aid them, and to take their places when their strength should fail. Their perseverance has been exemplary, and will not lose its reward. Mr. Thomson, writing at sea to the Committee, says,—“I begin to indulge the hope of at least being permitted to return to my field, and there to lay my bones, in token of the confidence I feel that, if we are faithful and persevering, fruit shall yet be produced, to the glory of God, and the salvation of many souls. To leave now, it seems to me, would be like deserting the field on the eve of victory. I think I can see elements in Borneo, which, if they even begin to yield to the moulding influence of the gospel, will tell powerfully on the importance of missions, and go to swell the tide of hallowed interest, which is carrying along with it the sympathies and the efforts of the Christian world. But patience must have her perfect work.”

None of the missionary candidates in the Reformed Dutch Church being in readiness to proceed to this mission, the Prudential Committee, with the advice and concurrence of their brethren of the Board of Missions in that church, commissioned Mr. Thomson to visit the Mission Seminary at Basle, in Switzerland, and there to obtain, if possible, two suitable men for Borneo. The decease of our lamented brother prevented this; and indeed the Committee have been informed, by the respected Principal of the Institution, that there are no young men from Holland now under his care, and that none of the existing members would be willing to transfer their ecclesiastical connections to the Reformed Dutch Church.

It is not the opinion of the Prudential Committee, nor of their brethren in the Reformed Dutch Church above referred to, nor of the members of the mission, that the effort among the Dyaks has been continued long enough to determine what can be effected there, with the ordinary blessing of heaven. It will be only the want of missionaries that will bring the mission to a close.

## NORTH PACIFIC OCEAN.

## SANDWICH ISLANDS MISSION.

## HAWAII.

KAILUA.—Asa Thurston, *Missionary*; Seth L. Andrews, M. D., *Physician*; Mrs. Lucy G. Thurston.

KEALAKEKUA.—Mark Ives, *Missionary*; Mrs. Mary A. Ives.

KAU.—(Vacant.)

WAIMEA.—Lorenzo Lyons, *Missionary*; Mrs. Lucia G. Lyons.

HILO.—Titus Coan, David B. Lyman, John D. Paris, *Missionaries*; Mrs. Fidelia C. Coan, Mrs. Sarah J. Lyman.

KOHALA.—Elias Bond, *Missionary*; Mrs. Ellen M. Bond.

## MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Charlotte F. Baldwin.—One native preacher.

LAHAINALUNA.—William P. Alexander, T. Dwight Hunt, *Missionaries and Teachers in the Seminary*; Mrs. Mary Ann Alexander, Mrs. Mary H. Hunt.

WAILUKU.—Ephraim W. Clark, *Missionary*; Edward Bailey, *Principal of the Female Seminary*; Mrs. Mary K. Clark, Mrs. Caroline H. Bailey, Miss Maria C. Ogden.—One native preacher.

HANA.—Daniel T. Conde, *Missionary*; Mrs. Andeusia L. Conde.

KAUPO.—Eliphalet Whittlesey, *Missionary*; Mrs. Eliza H. Whittlesey.

## MOLOKAI.

KALUAAPA.—Harvey R. Hitchcock, C. B. Andrews, *Missionaries*; Mrs. Rebecca H. Hitchcock, Miss Lydia Brown.—One native preacher.

## OAHU.

HONOLULU.—Richard Armstrong, Lowell Smith, *Missionaries*; Levi Chamberlain, Samuel N. Castle, *Secular Superintendents*; Edwin O. Hall, *Assistant Secular Agent*; Amos S. Cooke, *Principal of Young Chiefs' School*; Edmund H. Rogers, *Printer*; Henry Dimond, *Bookbinder*; Mrs. Clarissa C. Armstrong, Mrs. Abba W. Smith, Mrs. Maria P. Chamberlain, Mrs. Mary T. Castle, Mrs. Sarah L. Hall, Mrs. Juliette M. Cooke, Mrs. Mary W. Rogers, Mrs. Ann Maria Dimond.

PUNAHOU.—Daniel Dole, *Missionary and Principal of the Seminary for Missionaries' Children*; William H. Rice, *Teacher*; Mrs. Charlotte C. Dole, Mrs. Mary S. Rice, Miss Maria M. Smith.

EWA.—Artemas Bishop, *Missionary*; Mrs. Delia S. Bishop.—One native preacher.

WAIALUA.—John S. Emerson, Peter J. Gulick, *Missionaries*; Mrs. Ursula S. Emerson, Mrs. Fanny H. Gulick.—One native preacher.

KANEIHE.—Benjamin W. Parker, *Missionary*; Mrs. Mary E. Parker.

## KAUAI.

WAIMEA.—George B. Rowell, *Missionary*; Mrs. Mercy P. Whitney, Mrs. Malvina J. Rowell, Miss Maria K. Whitney.

KOLOA.—John F. Pogue, *Missionary*; James W. Smith, M. D., *Physician*; Mrs. Millcent K. Smith.

WAIOLI.—Edward Johnson, *Licentiate*; Abner Wilcox, *Teacher*; Mrs. Lois S. Johnson, Mrs. Lucy E. Wilcox.

*Stations not reported.*—Samuel G. Dwight, Henry Kinney, *Missionaries*; Mrs. Maria L. Kinney.

*In this country.*—Cochran Forbes, *Missionary*; Mrs. Rebecca D. Forbes, Mrs. Antoinette T. Dibble.

(20 stations; 29 missionaries—one a physician, 1 licensed preacher, 2 physicians, 9 male and 40 female assistant missionaries, and 7 native preachers;—total, 88.)

Mrs. Sybil Bingham, wife of the Rev. Hiram Bingham one of the first missionaries to these islands, died at East Hampton, Mass., on the 27th of February. She had never recovered from the illness which made it necessary for herself and her husband to visit this country, in the year 1841. She was ardently devoted to the cause of missions, and most exemplary in her life as a missionary, and full of hope in her death. The Rev. William Richards, a member of the first reinforcement of the mission, finished his course in peace at Honolulu, on the 7th of November. Mr. Richards took a release from his connection with the Board in the year 1839, with the approval of the Prudential Committee, that he might become the chaplain of the native government, and their instructor in the principles which ought to govern Christian rulers. In 1842, it became necessary for him to accompany a member of the government to the United States, England, and France, with a view to securing the Islands from the violent and distracting interference on the part of naval officers belonging to the great civilized powers of the world, to which they were subjected. The embassy ultimately embodied other agency, and resulted in the recognition, by the civilized world, of the Hawaiian nation as entitled to a place, however humble, among independent Christian nations. Glad to retire from these more public and political relations and pursuits, in which he had unexpectedly been obliged to engage, Mr. Richards took the general superintendence of schools, under the government, and was laboriously and usefully occupied in this service when suddenly smitten by his last illness. The Committee are happy to learn, that the Island government has made suitable provision for his family.

Mr. and Mrs. Forbes came to this country, April 2d, on a visit resulting from impaired health. They were accompanied by Mrs. Dibble and her children. Mr. Chamberlain landed at Honolulu May 4th, on his return to the mission, with his health somewhat improved by his voyage. The *Missionary Herald* for March, 1848, gives an account of a remarkable escape of Mr. Pogue with his life, in a great flood at Koloa. The United States ship *Cyane*, Captain Du Pont, made a friendly and acceptable visit of a fortnight at Hilo, about a year since. "The crew," says Mr. Coan, "had liberty on shore, and we heard of no riot, quarreling, or misconduct among them; which we attribute to the absence of alcohol."

## PROGRESS OF CIVILIZATION.

Mr. Gulick says that, at Hilo, which he lately visited, "there are now streets well laid out, good roads, several respectable buildings, besides the three mission houses; and others are in the process of erection. Owing to the safety of the harbor, the abundance and excellence of the water, its accessibility, the fertility of the adjacent land, &c. it can scarcely fail to be a place of importance, so long as there shall be commerce in the North Pacific." At Waimea, also on Hawaii, there are advances in civilization. Mr. Lyons says that all the girls in the Sabbath schools—and the greater part of the children were there—had cloth dresses, instead of bits of native kapa, as formerly; and all the large boys, and most of the small ones, had shirts and pantaloons. This change in apparel leads them to feel the want of seats, so as not to sit on the ground; of tables to eat at; and these and other like improvements are becoming more common in their houses. A law school has been opened; not for the purpose of educating lawyers, but of imparting information to the common people, concerning the statutes of the realm.

The 'Polynesian' of September gives some encouraging statistics of the Islands. Since January, the Home Office had given out 48 patents for land in fee simple; 17 to white subjects, and 31 to natives. The Hawaiian commercial marine had increased from 10 vessels, of 446 tons in all, worth \$27,000, in 1843, to 55 vessels, measuring 2,070 tons, worth \$103,000 in 1847. Of these, 40 were built on the Islands; 23 were owned by natives, 8 were engaged in foreign voyages, and 47 in the coasting trade. This increase of commerce is sustained by a corresponding demand for and increase of agricultural productions. "The people are making progress in civilization, increasing their property, and acquiring more correct views of their civil rights and duties. We believe that more natives are engaged in permanent and industrial pursuits, than at any previous time. Day labor is rising, which is a good symptom. The women pay better attention to their children than before. These things are apparent to those who have resided here many years." Among the improvements mentioned, are two government wharves of stone, two stone bridges, and an aqueduct of lead pipe from the Nunanu valley to the wharves, which supplies ships with pure and soft water.

The following extracts of a letter from Mr. Bishop present a view of the very serious difficulties to be surmounted, before the social state of the Islands will compare with really civilized Christian countries.



Idleness and a want of enterprise are also great defects in the native character. Their repugnance to continuous labor, from day to day, seems to cut off the hope that the pure natives will ever rise high in the scale of civilization. They willingly hire themselves out to work for a short time, where their labor will secure immediate returns. Necessity also drives them to cultivate a few patches of food for themselves and families; and in the vicinities of harbors, where ships resort for supplies, they cultivate the vegetables needed, but only at high prices. A few of the common people also own horses and small herds of cattle; but all the considerable plantations of sugar-cane and coffee, and other enterprises requiring capital, are in the hands of foreigners. Coffee in small parcels, and small patches of cane in the vicinity of sugar-mills, have been cultivated by natives; but the whole experiment has been thus far rather unsuccessful, for the want of persevering enterprise.

The ancient manner of living of the people also throws them in the way of many dangers, against which civilized habits erect a barrier. Independence of their unrestrained domestic intercourse, their want of employment in any profitable business, for the greater part of their time, leads them into many ruinous temptations. Certain portions of the day are spent in sleep, and, consequently, the night is mostly consumed in gossiping from house to house; and it is a common practice with them to finish the night in sleep at the place where they happen to be when sleepy, instead of returning home to their families. This is one of their ancient habits, and, therefore, hard to be overcome, though fraught with many ruinous consequences to young people.

Could they be induced to work all day in some useful employment, the greater part of the difficulty in overcoming this habit would pass away, in the necessity of rest at night. These facts seem to be understood by the foreign government officers and more intelligent chiefs; and measures are now taken to remedy the evils of idleness, as fast as the slow progress of the science of government in the minds of the native rulers will permit.

The present policy is to get a large portion of the uncultivated lands, now useless in the hands of the land-holders, into the possession of the government, to sell or lease in small portions to enterprising natives or foreigners, of small capital, at low prices, on condition that they will cultivate them. This, if extensively carried into practice, will furnish employment to all natives who wish to work, and lead to a development of the resources of the country in articles for export to foreign markets, so much needed to meet the imports from other countries.

There is now growing up among us an increasing class of the children of foreigners by Hawaiian mothers. They are more enterprising than the pure natives, but are as yet but partially under the religious influences around them. As a class they are exposed to the same corruptions in their morals as the natives, but they are more ready than the latter to adopt civilized habits, and are, on the whole, their superiors, both physically and mentally. The Oahu Charity School has imparted to a good many of them the rudiments of an English education; and most of them are highly respectable young men and women. The majority of the younger portion of this class are now so numerous, that none but the native schools are open to them. They are probably destined to succeed, or rather supercede, the aboriginal Hawaiians, though not for a generation or two to come. We feel it important that special measures should be taken, to throw around them a stronger moral and religious influence than they have hitherto felt. Being mostly acquainted with the English language, they are more exposed to a corrupt foreign influence, adverse to the efforts of their religious teachers, than are the pure natives. Feeling themselves above and superior to the common people, they aspire to associate with foreigners of a certain class, most of whom are unhappily destitute of correct moral principle; and this operates unfavorably in our attempts to do them good.

It appears from the annual report of Keone Ana, Minister of the Interior, that the traffic in ardent spirits is confined to eleven wholesale dealers in Oahu and two in Maui, who may not sell in less quantities than five gallons, and seven retailers who sell by the glass, and five who sell by the bottle in Oahu. At Honolulu, in Oahu, the price of brandy was seven dollars, and of rum, six dollars per gallon; and the sale had greatly diminished.

The government undertook, the past year, to make a census of the population. It was taken by the school masters, who had been furnished with suitable blanks. Returns have been received, including about one half of the population; among whom the deaths had been 735, and the births 743, showing an increase of eight. On two small Islands, where the returns were most accurate, the increase was sixteen. It appeared, judging from these returns, that the population of the kingdom had diminished during the last ten years, but had slightly increased during the last year. The greatest mortality is in the cities where foreign commerce concentrates, Honolulu and Lahaina.

#### SCHOOLS.

There having been no meeting of the Sandwich Islands mission last year, and no provision made by the mission for the writing of a general letter, Messrs. Chamberlain, Castle and Hall, the secular agents at the Islands, addressed a communication to the different missionaries, requesting that letters be drawn up by them individually, containing the usual statistics, etc. etc. Answers from most of the stations were forwarded to Honolulu; and results were embodied by the three brethren in a letter addressed to the Committee. "In cases where no returns have been received," say the writers, "the record of the previous year has been inserted. The record of the schools is less perfect than that of the churches, and cannot be quoted as the record of the entire field. As far as it goes, it doubtless gives a correct account of numbers. The blanks show the imperfections and deficiencies."

In respect to the tabular view of the schools, the writers of the letter say, that, if the number of scholars not reported be in proportion to those reported, the whole number will amount to 14,991; and if the numbers in Mr. Richards's report to the government are correct for all that attend school, the number of Roman Catholics will be 3,652, or a little less than one fifth of the whole.

| STATIONS. |                                | No. of Schools. | No. of Teachers. | Whole No. of Scholars. | Readers. | Writers. | Arithmetic. | Geography. | Letters and Spelling. | Child's Arithmetic. |
|-----------|--------------------------------|-----------------|------------------|------------------------|----------|----------|-------------|------------|-----------------------|---------------------|
| HAWAII.   | Hilo, . . . . .                | 38              |                  | 2,366                  | 1,198    | 765      | 884         | 650        | 1,068                 | 843                 |
|           | Waimea, . . . . .              |                 |                  |                        |          |          |             |            |                       |                     |
|           | Kohala, . . . . .              |                 |                  | 1,068                  |          | 220      | 157         | 223        |                       | 483                 |
|           | Kailua, . . . . .              | 17              | 21               | 779                    |          |          |             |            |                       |                     |
|           | Kealiu, . . . . .              |                 |                  |                        |          |          |             |            |                       |                     |
| MAUI.     | Kealahou, . . . . .            |                 |                  |                        |          |          |             |            |                       |                     |
|           | Kau, . . . . .                 |                 |                  |                        |          |          |             |            |                       |                     |
|           | Hana, . . . . .                | 10              |                  | 491                    |          |          |             |            |                       |                     |
|           | Wailuku, . . . . .             | 27              | 27               | 578                    | 411      | 163      | 367         | 256        | 467                   |                     |
|           | Lahaina, . . . . .             | 18              |                  | 1,086                  |          |          |             |            |                       |                     |
| MOLOKAI.  | Kaanapali, . . . . .           |                 |                  | 253                    |          |          |             |            |                       |                     |
|           | Hanalei, . . . . .             |                 |                  |                        |          |          |             |            |                       |                     |
|           | Hanalei, . . . . .             |                 |                  | 346                    |          |          |             |            |                       |                     |
|           | Kaneohe, . . . . .             |                 |                  |                        |          |          |             |            |                       |                     |
|           | Honolulu, 1st, . . . . .       |                 |                  |                        |          |          |             |            |                       |                     |
| OAHU.     | Honolulu, 2d, . . . . .        | 7               | 15               | 622                    | 377      | 164      | 146         | 188        | 187                   | 275                 |
|           | Ewa, . . . . .                 |                 |                  |                        |          |          |             |            |                       |                     |
|           | Waimanalo, . . . . .           |                 |                  | 917                    |          |          |             |            |                       |                     |
|           | Waimanalo, . . . . .           |                 |                  | 304                    |          |          |             |            |                       |                     |
|           | Waimanalo, (Select), . . . . . |                 |                  | 56                     |          |          |             |            |                       |                     |
| KAUAI.    | Koloa, . . . . .               |                 |                  | 473                    |          |          |             |            |                       |                     |
|           | Waimea, . . . . .              |                 |                  |                        |          |          |             |            |                       |                     |
| Total,    |                                |                 |                  | 9,539                  |          |          |             |            |                       |                     |

The statistics of the three mission schools, are also given in the letter of Messrs. Chamberlain, Castle and Hall. The seminary at Lahainaluna had, September 8, 1847, eighty pupils, forty of whom entered in 1847. The female seminary at Wailuku had thirty-two pupils at the commencement of the previous year; and twenty-one were received during the year. Eight were dismissed, or left; four were married; leaving forty-five on June 4, 1847. Of these, five were church members. The boarding school at Hilo, under the care of Mr. Lyman, had, September 23, 1847, fifty-eight pupils, of whom twenty-seven were church members. Three entered the seminary at Lahainaluna, September, 1846, at an advanced standing, and fourteen joined the same institution, May, 1847. Thirty had been dismissed to engage in teaching, and one had died. Mrs. Coan has been obliged, by increasing family cares, to relinquish her school. The select school at Waioli, under the care of Mr. Wilcox, contains forty-six pupils.

The Government has appropriated about \$40,000 annually for the common schools, though, as much of the sum is in taxes, portions of it in many cases might not be available to the nominal value for the support of the teachers. The Board has no longer to make provision for the common schools on these Islands. Mr. Cooke, in November, 1847, reports favorably of the school for the children of the chiefs near Honolulu. This school is supported by the government.

## PRINTING—PREACHING—NATIVE MINISTRY.

No report of the printing, during the year under review, has been received. The preaching has been as in past years, except that there is a gradually increasing amount of preaching by natives. On this latter subject, confessedly of the greatest importance, Mr. Coan writes, early in the last year :—

I am making use of all the native agency I can judiciously employ ; and this is an important means on which I rely, under God, for qualifying pastors for the future care of my flock. Some of our older church members who have accompanied me on my tours, labored at given posts, or been sent out singly or “two and two” through the field, are better qualified “to teach and to preach,” both as to the amount of their biblical knowledge, and their ability and willingness to apply that knowledge to practical purposes, than the young men who have gone to the seminary from this field. You will not understand me as thinking that institution to be useless. Many of its graduates are active, enterprising men in secular matters ; but most of them lack that humility, that meekness, that self-denial, that patience, that simple trust in God, and that love for souls, which are so indispensable in a good minister of Jesus Christ.

Mr. Chamberlain writes, August 3, 1847 :—

Your suggestions in regard to a native ministry are, to a practicable extent, carried out. Quite a number of natives are employed as teachers of religion ; many are employed as helpers in a higher sense than formerly ; and some have been regularly licensed to preach. There is a lack of wisdom and judgment in Hawaiians, which make the brethren cautious in regard to conferring upon any the full power of pastors.

An interesting account of a native licentiate is given in the *Missionary Herald* for 1848, p. 191.

• Mr. Paris, who is now residing at Hilo, takes a portion of the labor that has hitherto devolved on Mr. Coan, and also devotes part of his time to the seamen who frequent that port.

## CHURCHES.

In the following tabular view of the churches it will be seen, that from the four churches at Waimea, (Hawaii,) Kealia, Kealakekua and Molokai, no returns were received. Hence the number admitted to those churches during the twelve months preceding the date of this letter, does not appear in the sum total of persons received “on examination last year ;” and some of the other columns would be slightly affected, were the omissions in this particular supplied.

| STATIONS.    |                  | Whole No. admitted to church on examination | Admitted to church on certificate. | On examination last year. | Whole No. deceased. | Deceased last year. | Suspended last year. | Remain suspended. | Excommunicated last year. | Whole No. excommunicated. | Remain excommunicated. | Whole No. in regular standing. | Whole No. of baptized children. | Baptized last year. | Marriages last year. |
|--------------|------------------|---------------------------------------------|------------------------------------|---------------------------|---------------------|---------------------|----------------------|-------------------|---------------------------|---------------------------|------------------------|--------------------------------|---------------------------------|---------------------|----------------------|
| HAWAII.      | Hilo, . . .      | 9,196                                       | 338                                | 117                       | 2,282               | 228                 | 45                   | 495               |                           | 125                       | 37                     | 6,350                          | 3,027                           | 81                  | 92                   |
|              | Waimea,* . .     | 2,459                                       |                                    |                           | 1,000               |                     |                      |                   |                           |                           |                        | 2,136                          | 1,076                           |                     |                      |
|              | Kohala, . . .    | 1,697                                       | 504                                | 24                        | 309                 | 41                  | 57                   | 90                | 42                        | 344                       | 298                    | 1,352                          | 696                             | 78                  | 53                   |
|              | Kailua, . . .    | 2,202                                       | 234                                | 7                         | 373                 | 71                  | 41                   | 102               |                           |                           | 6                      | 1,573                          | 1,546                           | 35                  | 78                   |
|              | Kealia,* . . .   | 586                                         |                                    |                           | 105                 |                     |                      |                   |                           |                           |                        | 782                            |                                 |                     |                      |
| MAUI.        | Kealakekua,*     | 2,107                                       |                                    |                           | 206                 |                     |                      |                   |                           |                           |                        | 715                            |                                 |                     |                      |
|              | Kau, . . .       | 1,069                                       | 215                                | 39                        | 172                 | 59                  | 32                   | 20                | 3                         | 69                        | 63                     | 896                            | 267                             | 31                  | 26                   |
|              | 1st Ch. Hana, .  | 503                                         | 11                                 | 163                       | 31                  | 8                   | 25                   |                   |                           |                           |                        | 453                            |                                 | 38                  |                      |
|              | 2d Ch. Hana, .   | 295                                         |                                    | 96                        |                     | 3                   | 5                    |                   |                           |                           |                        | 236                            |                                 | 49                  |                      |
|              | Wailuku, . . .   | 1,526                                       | 100                                | 124                       | 120                 | 13                  | 21                   | 11                |                           |                           |                        | 1,176                          | 936                             | 92                  | 60                   |
| MOLOKAI.     | Lahaiualuna, .   |                                             | 6                                  |                           | 1                   |                     | 3                    |                   |                           |                           |                        | 34                             |                                 |                     |                      |
|              | Lahaina, . . .   | 1,083                                       | 242                                | 62                        | 186                 | 8                   | 19                   | 26                | 17                        | 54                        | 48                     | 969                            | 999                             | 64                  | 58                   |
|              | Kaanapali, . .   | 255                                         | 36                                 | 96                        | 23                  | 3                   | 2                    |                   |                           |                           |                        | 213                            | 262                             | 115                 | 20                   |
|              | * . . .          | 957                                         |                                    |                           | 105                 |                     |                      |                   |                           |                           |                        | 766                            | 619                             |                     |                      |
|              | Hauula, . . .    | 301                                         |                                    | 32                        |                     | 9                   |                      |                   |                           |                           |                        | 233                            |                                 |                     |                      |
| KAUAI.       | Kaneohe, . . .   | 275                                         | 43                                 | 14                        | 61                  | 7                   | 1                    | 13                | 1                         | 24                        | 20                     | 224                            | 139                             | 3                   | 41                   |
|              | Honolulu, 1st, . | 1,876                                       |                                    | 113                       |                     |                     |                      |                   |                           |                           |                        | 1,548                          |                                 |                     |                      |
|              | Honolulu, 2d, .  | 1,948                                       | 263                                | 31                        | 419                 | 56                  | 42                   | 16                | 35                        | 430                       | 305                    | 1,288                          | 562                             | 28                  | 190                  |
|              | Ewa, . . .       | 1,772                                       | 82                                 | 411                       | 206                 | 22                  | 3                    | 3                 | 4                         | 150                       | 104                    | 1,481                          |                                 | 81                  | 81                   |
|              | Waianae, . . .   | 193                                         | 176                                | 155                       | 27                  | 7                   | 2                    | 2                 | 1                         | 6                         | 7                      | 339                            |                                 | 10                  | 10                   |
| KAUAI.       | Waialua, . . .   | 700                                         | 47                                 | 5                         | 55                  | 5                   |                      |                   |                           | 184                       |                        | 174                            | 530                             | 16                  | 27                   |
|              | Waioli, . . .    | 221                                         | 71                                 | 14                        | 45                  | 9                   | 4                    | 6                 |                           | 14                        | 11                     | 203                            | 81                              | 5                   | 39                   |
|              | Koloa, . . .     | 250                                         | 87                                 | 9                         | 35                  | 4                   | 7                    | 9                 | 1                         | 23                        |                        | 181                            | 155                             | 10                  |                      |
|              | Waimea, . . .    | 391                                         | 72                                 |                           | 88                  | 19                  | 7                    | 8                 | 4                         | 31                        | 24                     | 275                            | 157                             | 3                   | 36                   |
| Total, . . . |                  | 31,862                                      |                                    | 1518                      |                     |                     |                      |                   |                           |                           |                        | 23,597                         |                                 |                     |                      |

\* 1846.

From this view it appears, that fifteen hundred natives (using round numbers) were received into the mission churches during the year ending with May of last year; that the number of members in regular standing exceeded twenty-three thousand; and that nearly thirty-two thousand had been admitted from the beginning.

Probably every member of the mission would be ready to adopt the language here quoted from one of the letters received from an individual during the past year.

There is not one of the members of the church who can boast of perfection or who can be held up as a model of all that we wish to see in a saint. There is not one of them who does not sometimes give his pastor pain by his defects; and yet there is a host of them, over whom we rejoice as the children of God and the heirs of heaven. We feel sure that the Lord hath wrought a great and marvellous work here; and every passing year, though it develops human depravity, and gives us painful evidence of the self-deception of some and of the dark hypocrisy of others, confirms our conviction and our assurance that the hand of the Lord was in the great and protracted revival, the fruits of which have been here gathered. That there should be many tares and much chaff in the harvest, was to be expected, and was in fact expected. But we can truly say that amidst all the humiliating and deplorable evidences of man's ruin, as seen in the fickleness, the stupidity, and the hypocrisy of many who once "did run well," we have nevertheless great reason to praise God and take courage, for the thousands who hold on their way and give more or less evidence of the new birth.

## RELIGIOUS STATE.

Mr. Chamberlain, under date of August 3, 1847, thus speaks of the general religious state of the islands. "As far as I can learn since my return, the work of the mission is advancing, though not with the speed which we could desire, yet perhaps with as steady a progress as we ought to expect. There is no special outpouring of the Spirit at the present time; and yet there are frequent admissions to the churches." There had been, however, several visitations of the Spirit during the year under review. On Molokai, in the early part of 1847, there were nearly two hundred persons at one time who were specially concerned for the salvation of their souls.

Many of these were very hopeless characters. Many who had formerly been awakened, but relapsed into stupidity, are now engaged in attending on the means of grace. A few of the number have either been received into the church or propounded. Many of the church members have been awake, and exhibited a pleasing concern for the salvation of their fellow men. The congregations throughout the island are well filled on the Sabbath. And the Sabbath schools, both for children and adults, are full. The children, throughout the island, have the year past been more affected with religious truth than ever before, not even excepting the great revival of 1837. And we are sanguine in the hope that not a few of them have become true Christians; small, weak, fallible Christians, to be sure, still Christ's lambs, and therefore Christians. Some few of these have, after long trial, been admitted to the privileges of the church, and others stand propounded for the same.

The following extracts are from a letter received from Mr. Paris, dated Nov. 15th, containing a brief notice of a tour made by him through southern and western Hawaii.

At Kailua there has been an interesting state of things for many months. The Spirit of God has been coming down, as the "dew of heaven upon the mountains of Zion." The people of God have been stirred up to a spirit of prayer and supplication; the wandering and backslidden have been reclaimed; and many sinners, in different parts of the field, are inquiring what they must do to be saved. It did my heart good to see the old, gray-headed missionary pastor, who has so long and faithfully preached the gospel and labored for the good of this people, in the midst of those who were inquiring the way of life, sowing and reaping. He told me he had just received more than sixty to the church, and was about to propound as many more.

At Kealakekua, for the last two years, there has been but little religious interest. Cold indifference and stupidity seemed to pervade the whole church; while a large number had backslidden and entirely forsaken the house of God and the means of grace. I was happy to find, however, that there was a change for the better. Many who had forsaken the sanctuary, were returning, some confessing their sins and promising amendment.

Respecting Kau, Mr. Paris says:

I was greatly rejoiced to find that many of the members of the church were awake to the interests of religion; walking together in love and in the ordinances of the gospel. While they have been deprived for a time of the preached word, it is very evident that the Good Shepherd has not forsaken them. Some are inquiring the way to Zion; I received eighteen into the

church; and quite a number were restored who had been under censure. We formed a temperance and anti-tobacco society, composed of most of the citizens in this district.

A letter of Mr. Armstrong, dated January 3d, contains the following announcement:

After a month's absence, I returned to Honolulu yesterday, and found, to my exceeding joy, a great awakening among my dear people. How much of it is the Lord's work, time will show. Experience has taught me to think soberly and speak cautiously of these excitements; but appearances are certainly very encouraging. Our large meeting-house has been very full for three Sabbaths past; and yesterday the people could not all crowd into the house, much less get seats. And yet the large assembly was perfectly still, and wakefully attentive to the Word of Life. Meetings are held every morning at the dawn of day, and the house is well filled; crowds come in who are entire strangers to me, although they live in the village close by me. The prayers of Christians are fervent, and indicate much love to the Savior and the souls of men. And yet I do not see that deep conviction and sorrow for sin that I wish to see. This is where Hawaiians usually fail most. I am happy to say the King, Queen, and all the Chiefs appear to be interested in this work, and are almost daily seen in the house of God. It is interesting to see his Majesty become a Sabbath school scholar, as he has of late, with his Queen and Chiefs around him, studying the word of God.

The people show a most commendable zeal in supplying themselves with convenient and durable places of worship. Two or three meeting-houses have been built or rebuilt at out-stations in Hilo. At Ewa, says Mr. Bishop, "In the beginning of the present year, our people began a contribution for the purpose of erecting a gallery in their chapel, to accommodate the crowded congregation. At the three quarterly communions, now past, they raised five hundred dollars, when I ventured to begin the work. The carpenter's job was completed in a month, at an expense of seven hundred dollars; and a hundred dollars more will be needed to complete the plastering, and also the painting of the entire house, when we shall be able to seat about eighteen hundred hearers in the building. This sum they intend to raise during the current year. This effort of the Ewa people has absorbed all their contributions; and nothing has been done, in the meantime, to relieve the funds of the Board. As soon as this work shall be completed and paid for, I shall resume the attempt to do something for the Board, as formerly." Mr. Hitchcock says that, a year ago, there were six meeting-houses, in as many different parts of Molokai, in progress of erection, all of stone. These, when finished, would accommodate many hundred hearers, and it was hoped that, before six months elapsed, all would be open for worship. The people at Kaupo were making preparations for erecting a stone church at that place; and a thatched meeting-house had been erected at Kipauhulu, an outpost. At Honokohau, near Lahaina, the people

have made good progress in completing a stone meeting-house; and the people of Kaanapali, an outpost of the same station, have rethatched their place of worship. The church at Waialua have also repaired their meeting-house.

The contributions for various objects at the different stations, have been on the same liberal scale as in former years.

TESTIMONY IN BEHALF OF THE MISSION.

To obviate, and more than obviate, the adverse testimony, which occasionally appears from unfriendly persons, the Committee are happy to quote a letter from Joel Turrill, Esq., the American Consul at the Sandwich Islands, addressed to the Treasurer of the Board, and dated Honolulu, March 1, 1848. Mr. Turrill writes as follows :

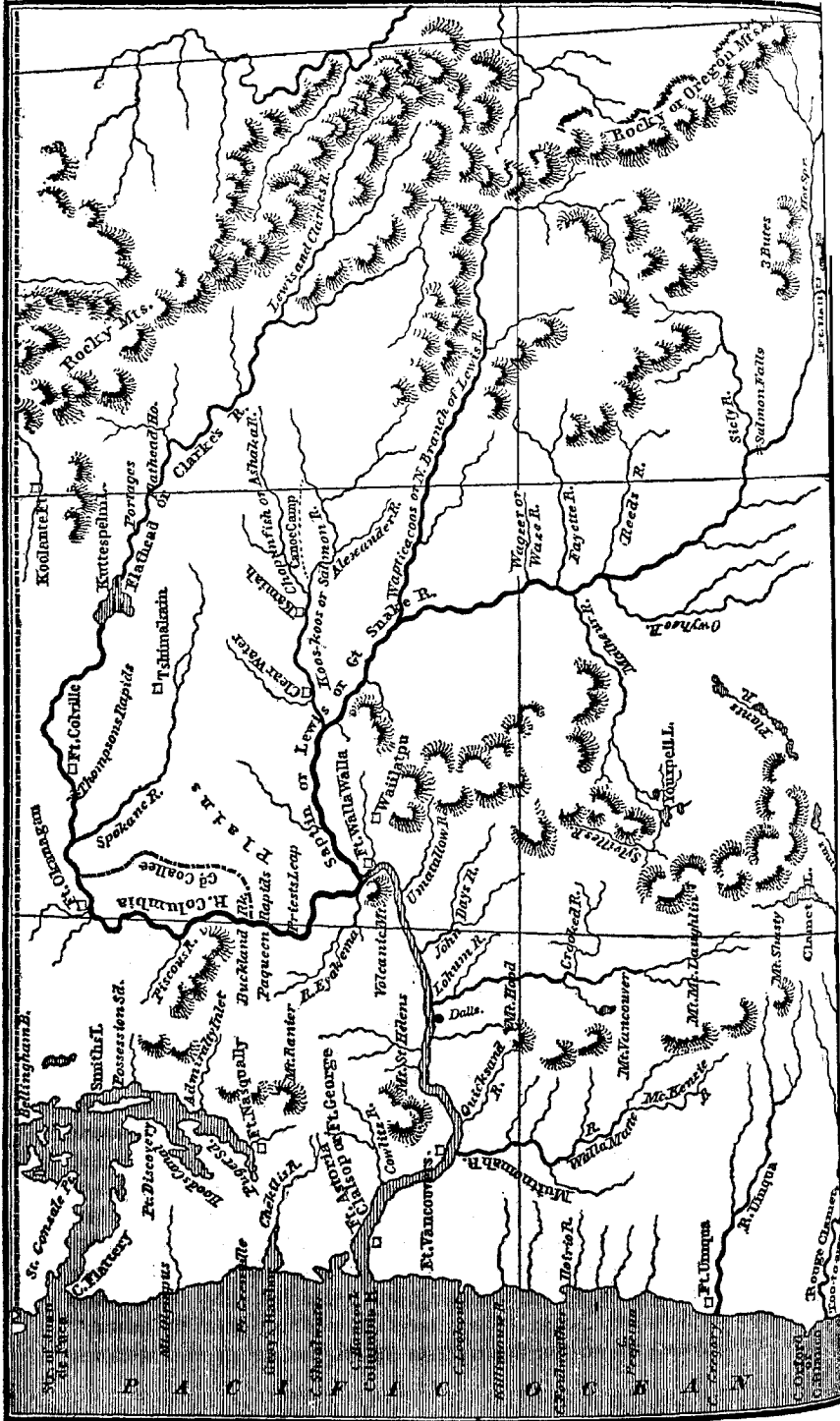
“I find this climate as good as I expected, and more of civilization among the natives than I anticipated. Much, very much, has been done for this people,—the nation,—by your Board. For several years before leaving the United States, I had been disinclined to favor the efforts that were making to send missionaries abroad, believing that such efforts otherwise directed would be productive of much more good; but during my residence in these Islands I have been an attentive observer of the effects produced by those efforts on the Hawaiian race, and I am free to confess that my feelings upon this subject have undergone a material change. I find here, as missionaries, individuals who, so far as my observations have extended, are worthy of their high calling; and the result of their labors, so apparent in the vast improvement in the moral and physical condition of the people, forces the conviction on my mind, that they have devoted themselves to their arduous duties with a zeal and a singleness of purpose worthy of the great work in which they are engaged. I do not believe that another instance can be found, where, with the same amount of means, so much good has been done to any people in so limited a period.

“I might state many interesting facts upon this subject, but I deem it unnecessary to go into detail in writing to one so familiar with every thing connected with the mission at these Islands, as yourself.

“The benefits that have already resulted from the disinterested exertions of the missionaries, and the good they are now constantly doing among the natives of these Islands, give them in my opinion a strong claim upon the Christian and the Philanthropist for a liberal support; but I did not take up my pen for the purpose of discussing this important subject, but simply to do an act of justice too long deferred.”



OREGON TERRITORY



## NORTH AMERICAN INDIANS.

## MISSION TO THE OREGON INDIANS.

WAILLATPU.—Vacant.

CLEAR WATER.—Henry H. Spalding, *Missionary*; Mrs. Eliza Hart Spalding.

TSHIMAKAIN.—Elkanah Walker, Cushing Eells, *Missionaries*; Mrs. Mary Walker, Mrs. Myra Eells.

DALLS.—Mr. Hinman and P. B. Whitman, *Assistant Missionaries*; Mrs. Hinman.

(4 stations; 3 missionaries, 2 male and 4 female assistant missionaries;—total, 9)

The course of events in this mission, since the last Annual Report, has been singularly disastrous and disheartening. One who has labored during many years with great assiduity and self-denial, for the temporal and spiritual good of the red man, has fallen a martyr by the hands of the very people he was seeking to bless and save. His amiable wife and a promising assistant, in circumstances of appalling atrocity and faithlessness, have shared the same fate. Another escaped a violent and untimely death only by a signal interposition of Providence. And the remaining members of the mission are supposed to have been in much fear, in consequence of the actual or apparent dangers with which they saw themselves environed.

## PLANS AND PROSPECTS OF THE MISSION.

Before the occurrence of this melancholy catastrophe, the prospects of our brethren, though not particularly encouraging, seemed to be about as hopeful as they had been for some time previous. The winter of 1846-7, indeed, was one of remarkable severity, inflicting considerable loss upon the mission, and doing much greater injury to the natives, by the destruction of horses, cattle, sheep, &c.; while it necessarily and materially curtailed the amount of direct missionary labor performed at the different stations. At Clear Water, moreover, there had been, for some months prior to the spring of 1847, a course of procedure on the part of the Nez Percés, which was not less annoying to Mr. Spalding and his family, than it was fatal, for the time being, to all plans and expectations of usefulness. But as the season advanced, a more friendly feeling was manifested by the chiefs, who professed to deplore the misconduct of the "infidel party," and expressed a strong desire that Mr. Spalding would remain

with them and continue his efforts in their behalf. The Kayuse Indians were thought to be making commendable progress in the arts of life ; while the gospel appeared to be gaining a more efficient and most desirable influence over them. Under date of May 12, Doct. Whitman wrote : " We think the affairs of this station, in regard to the Indians, are in a very favorable state ; such as gives promise of continued prosperity."

At a meeting of the mission, held at Tshimakain in June, 1847, the propriety of occupying another station came up for discussion. Amid previous discouragements and trials, the expediency of discontinuing the mission had forced itself upon the minds of the brethren ; but the reasons for abandoning the field entirely did not seem to be satisfactory. Now, however, in consequence of the purpose of the Methodist mission to leave the Dalls (or Waskopum), and their formal offer of the station to our brethren, the inquiry arose whether this important post should be taken under their care. On the whole it was deemed advisable to accept the offer ; especially as, by omitting to do so, the place might go into the hands of the Romanists, or fall under influences equally adverse to the spread of evangelical religion among the natives of Oregon. The original plan of the mission contemplated the removal of Mr. Walker to the Dalls ; but as he thought it expedient to remain at Tshimakain, different arrangements were made. A nephew of Doct. Whitman, who had gained some experience in missionary life while in the family of his uncle, was transferred to the new station ; and a Mr. Hinman, formerly a school teacher at Waiilatpu, was associated with him. By the adoption of this plan, it will be seen, a fourth tribe of Indians was brought under the influence of our brethren ; the station at Tshimakain having been established for the benefit of the Flat Heads, the one at Clear Water being among the Nez Percés, the one at Waiilatpu having been surrounded by the Kayuses, and the new station at the Dalls being in the midst of the Walla Wallas.

During the autumn of 1847, till near its close, the missionary work appears to have gone forward at all the stations, without any important change, or any striking event. Doct. Whitman, in particular, was prosecuting his labors with cheerfulness and assiduity. As it was a season of unusual sickness among the Indians in his neighborhood, he spent much of his time in administering to their wants ; not forgetting, however, their spiritual necessities. It was his purpose to erect a place of worship for the Indians, at no distant day ; and he was taking measures to build some permanent storehouses for their use. While he was deeply solicitous for the improvement and regeneration of the red man, he was no less anxious to provide the means of grace for the white population which was crowd-

ing into this sparsely settled and distant territory. In his latest communication he dwelt with much earnestness upon this topic, and was urgent that the American Home Missionary Society and the American Tract Society should enter this broad field without delay. The destinies of Oregon he regarded as depending, in a very important sense, upon the influences which should be thrown into it during the first years of its history; and he could not shut his eyes to the fact, that Romanism and irreligion were gaining a strong position in places which promised to be central points at a future day.

But in the twinkling of an eye, this beloved brother was ushered into the eternal world; his wife, with Mr. Rogers, his only associate in missionary labor, and two adopted children, were involved in the same catastrophe; the station on which he had bestowed such an expenditure of time and money was laid in ruins; the continued occupancy of Clear Water became unsafe and impracticable; the mission families at Tshimakain were kept for a long time in a state of painful suspense, and they finally felt constrained to remove to Fort Colville for security. The station at the Dalls, as well as Waiilatpu, was converted into a military post; and it remained in that condition at the date of our last advices from Oregon. And it seems very doubtful whether any of these positions can be again occupied by missionaries, unless it be Tshimakain; and it is too soon to affirm that even this can be henceforth considered as a desirable (if it is a tenable) point for the prosecution of the work in which our brethren have been engaged.

#### MASSACRE AT WAILLATPU.

The massacre of Doct. Whitman, his wife, and Mr. Rogers at Waiilatpu, took place on the 29th of November. All the causes of this sudden and melancholy event are not known to the Committee; they cannot, therefore, give a full and satisfactory account of it at the present time. The immediate occasion of this outbreak of savage violence may probably be found in the prevailing sickness among the Indians. In the train of the emigrants from the United States, who went to Oregon last year, there followed the measles and dysentery, making frightful ravages among the natives, the violence of disease having been greatly aggravated by their imprudence. Those who lived near Waiilatpu became greatly incensed against Doct. Whitman, because he did not exert his supposed supernatural powers in saving their lives. Some pretended even that he was giving them poison, that he might effect the destruction of their tribe; while others professed their unabated confidence in his integrity. For the purpose of putting him to the test, it is

said, an agreement was made that three of their people should take his medicines; and it is also said that all of them died; whereupon it was resolved to make war upon the station. As soon as the last victims of Doct. Whitman's imagined treachery were buried, the work of death commenced.

Mr. Spalding has written two letters, describing this dark tragedy according to the testimony of eye witnesses, one of them being his own daughter; but the details are too revolting to be embodied in this Report. Suffice it to say, that after having been struck down by the hand of violence, the persons named above were permitted to linger from an early hour in the afternoon till late in the night; and, during this interval of intense suffering, they were treated with almost every outrage which savage ferocity could inflict. Five other Americans fell the same day, two of whom left each a widow and five children. On the following day another, having a wife and three sons, was killed. Eight days later two others were dragged from their sick beds, and slain in the most brutal manner. One who escaped, leaving behind him a wife and five children, is supposed to have been murdered by another band of Indians. "The surviving children of Doct. Whitman's family," writes Mr. Spalding, "were assembled to be shot in the room where he was lying, horribly cut and mangled, but still breathing. With their guns in their hands, the Indians stood thick around them, waiting the order to fire. My daughter was among them, and understood every word which they spoke. At length the command was given to spare them."

#### RESCUE OF THE CAPTIVES.

A large number of women and children were held by the Indians as captives for nearly one month, during which period three of them died. By the efforts of Mr. Ogden, Chief Factor of the Hudson Bay Company at Fort Vancouver, who deserves the warmest thanks of the Committee and the Board, the survivors were at length redeemed, after they had suffered almost every wrong and indignity from the hands of their enemies. The same benevolent individual sent an order to the Nez Percés to deliver up Mr. Spalding and his family, together with the other Americans at Clear Water; who, consequently, joined the captives from Waiilatpu at Walla Walla, making sixty in all, January 1st. They proceeded thence to Fort Vancouver, where they arrived January 8th; and four days later Mr. Ogden formally delivered the rescued party to the Governor of the territory at Oregon City. "Our arrival," says Mr. Spalding, "was greeted by three guns and a hearty welcome of the citizens, who mingle freely their tears of grief with ours at the terrible

calamity which has befallen the country, as also their tears of joy that so many, by the interposing hand of Providence, have escaped." "The benevolence of the city soon found places for the widows and afflicted families. Governor Abernethy and his lady kindly offered us the hospitalities of their house, where we remained for a few days."

#### MR. SPALDING'S ESCAPE.

The perils and exposures of Mr. Spalding, prior to his being sent for by Mr. Ogden, as mentioned above, demand a separate notice. The narrative will be given in his own language.

At the time of the massacre, which was at noon-day, I was at the Uvilla, twenty miles west of Waiilatpu, and remained there, visiting the sick and preaching to the Indians, till Wednesday morning; at which time I left for the residence of Doct. Whitman. Having arrived within two miles of the station, I met a Catholic priest, his interpreter, and a Kayuse Indian. This Indian had accompanied the priest with a view to shoot me on meeting me, as they expected me that day. Providentially he had stopped to smoke, and, in lighting his pipe, had accidentally discharged his pistol. The hand of the Lord prevented him from reloading; and in this situation he met me. He wheeled to reload in a secret place, and wait my coming up. In the mean time the priest informed me of the massacre. He said that the Indian had accompanied him for the purpose of killing me, and he feared for me. He said that he camped at the Indian village one mile from the station the night before, and there had baptized the children of the murderers that morning; after which he went to the house to see the women and children, and to assist in burying the dead. He said that my daughter was alive; that the chief had assured him the women and children should not be killed; that all Frenchmen, Hudson Bay men, and Catholics should not be hurt; that only Protestants or Americans should be destroyed. I asked him to take charge of my three horses, one packed; and also asked him to look after my daughter and the women and children. He furnished me with a little food, and I wheeled upon the plains.

In the mean time the Indian waited for me to come along. At length he mounted and pursued after the priest, thinking I had returned with him; but not finding me with him, he was obliged to return to the place of our meeting, before he could take my track, which he followed; but the thick darkness of the night came on before he overtook me. I fled all night, changing my course from the Wallamette to the Nez Percés country and my own home. I crossed the Walla Walla river, kept the high grass, where the Indians the next day lost my trail, followed the Tusha in its windings till light, and then lay by next day. Next night I continued up the Tusha, struck the trail from Walla Walla to my place, slept a few moments, and proceeded. Soon after I heard the tramp of horses, coming directly in the trail from the station of Messrs. Walker and Eells to Waiilatpu. This, I thought, is no other than a band of Kayuse Indians returning from the murder of those brethren. Doubtless all are cut off at my station also, and I am alone in the Indian country. I wheeled my horse from the trail, lay flat, and seized him by the nose to prevent him from calling out to the passing horses. Darkness prevented them from seeing me. What that band was, I know not. It is certain they had not been to the station of Messrs. Walker and Eells. About light I stopped to bait my horse, when he escaped, leaving me to perform the rest of the journey (ninety miles) on foot, without horses. I was also obliged to leave my blanket, and even my boots, as they were too small for traveling.

I have not time to give the interesting events of the remaining part of the route. Suffice it to say, that, lying by days, on Monday night, the sixth of my flight, I entered an Indian lodge, near my house, which had been vacated that day by Mrs. Spalding; and the news went to her that I had arrived. The Nez Percés received me kindly, and treated us with friendship, while we remained. They said they would protect us from harm from the Kayuses, if we would protect them from harm from the Americans. This we agreed to do, if they would keep their hands clean from blood and plunder. There were with us my brother-in-law, Messrs. Craig, Jackson, Canfield, and two Frenchmen. We built a log building to protect ourselves; not knowing when we could leave the country, as it was plain that we should not be able to depart unless by the interposition of the Hudson Bay Company. In fact it was certain that should the Kayuse Indians learn that the Americans were coming up to avenge the death of the slain, they would immediately fall upon the captives at Wailatpu, fifty-two in all, and cut them off, and would also be likely to make an attack upon the stations of Clear Water and Tshimakain.

The Nez Percés generally manifested a friendly spirit to Mr. Spalding and his family in these trying circumstances. A large party of them, indeed, assembled at his house, a few hours before his return, with the design of robbing it, and turning out Mrs. Spalding and the children on the plains, or making them slaves. But better counsels prevailed. Mrs. Spalding was assisted in removing to a place ten miles distant; and the house was guarded by one of the chiefs till the station was abandoned.

#### TSHIMAKAIN ABANDONED.

Messrs. Walker and Eells experienced much sympathy and kindness, after the destruction of Wailatpu, from the Indians among whom they were laboring. From other tribes, however, who were arraying themselves against the whites, they did not deem themselves secure. Indeed, it was entirely uncertain how far the hostile combination might extend, and what course it would pursue. And even the approach of an American force to punish the wrong doers might not be altogether free from peril. At length, therefore, after a variety of rumors, more or less startling, had been brought to Tshimakain, Messrs. Walker and Eells deemed it expedient to remove their families to Fort Colville. Accordingly, on the 15th of March, they left their station for this place, where they remained at the date of their last communications. These brethren acknowledge themselves under very great obligation to Mr. Lewes, the Chief Factor of the Hudson Bay Company at Fort Colville, for tendering to them a temporary home.

## MISSION TO THE CHOCTAWS.

**WHEELOCK.**—Alfred Wright, *Missionary*; Henry K. Copeland and Edwin Lathrop, *Assistant Missionaries*; Mrs. Harriet B. Wright, Mrs. Abigail Copeland; Misses Sarah Ker, Cornelia C. F. Dolbear, and Caroline Dickinson, *Teachers and Assistants*; Pliny Fisk, *Native Preacher*.

**STOCKBRIDGE.**—Cyrus Byington, *Missionary*; David H. Winship, *Steward of the Boarding School*; Mrs. Sophia N. Byington, Mrs. Winship; Misses Lydia S. Hall and Harriet N. Keyes, *Teachers and Assistants*.

**PINE RIDGE.**—Cyrus Kingsbury, *Missionary*; David Breed, *Steward of the Boarding School*; Mrs. Electa M. Kingsbury, Mrs. Sarah A. Breed; Misses Harriet Goulding, Hannah Bennet, Juliet Slate, and Mary Ann Root, *Teachers and Assistants*.

**GOOD WATER.**—Ebenezer Hotchkin, *Missionary*; Mrs. Philena T. Hotchkin; Misses Lucinda Downer, Catharine Belden and Caroline A. Fox, *Teachers and Assistants*.

**NORWALK.**—Charles C. Copeland, *Licensed Preacher*; Horace W. Pitkin, *Teacher*; Mrs. Cornelia Copeland; Miss Marcia Colton, *Assistant*.

**MOUNT PLEASANT.**—Joshua Potter, John C. Strong, *Missionaries*; Mrs. Potter, Mrs. Strong; Misses Catharine Fay and Jerusha Edwards, *Teachers and Assistants*.

**OUT-STATIONS.**—*Bushpotupa's and Good Land.*

(6 stations, 2 out-stations; 6 missionaries, 1 licensed preacher, 5 male and 25 female assistant missionaries, 1 native preacher;—total, 38.)

It is now thirty years since the mission to the Choctaws was commenced by Messrs. Kingsbury and Williams. During the first third of this period, however, but little success attended the efforts of the brethren who were then in the field. The number of those who gave satisfactory evidence of a Christian life, was small. In the Annual Report of 1828, it was said: "The faith of the missionaries has been tried by a long struggle against ignorance and sin, with comparatively few encouragements from seeing the natives become pious, or sincerely inquiring on the subject of religion." Even the schools established for the improvement and education of the people had failed to realize all the hopes of their founders.

## SPIRITUAL RESULTS OF THE MISSION.

About twenty years ago the mission entered upon a more aggressive plan of operations. They perceived, as they thought, indications that the set time to favor this tribe of Indians had come. Greater prominence was given to the simple and earnest preaching of the gospel. Meetings were held, not only with more frequency, but in places where the message of salvation had never been heard before. The Master was pleased to bless the dispensation of his truth, and our brethren were often cheered by the inquiry, "What shall I do to be saved?" From that time to the present, the Spirit of the Lord has almost constantly displayed his converting power; and the Choc-



taw churches have now a large body of communicants. In the Annual Report of 1829, the Committee were enabled to announce the addition of fifty or sixty native converts to the mission churches. The distracting influence of the treaties of March, 1830, (not ratified by the Senate,) and of September, 1830, did not wholly arrest the good work previously in progress; and in 1831 the number of communicants, not under censure, was about three hundred and sixty. But the removal of the nation to its present home, commencing in the autumn of 1831, especially when taken in connection with the distracting and demoralizing influences which grew out of this change, materially retarded the increase of the churches for several years. Indeed, the whole number of church members, brought together in the Indian territory in 1833, was only one hundred and eighty; some having remained in the old nation, others having died upon the way, others still having fallen by the diseases which now came upon them with such desolating power, and many having been scattered abroad as sheep without a shepherd. And so late as the year 1840, the communicants in regular standing amounted to only two hundred and twenty-five, the great mortality among the Choctaws having created vacancies, during two or three years, faster than they were supplied by new converts. For the last eight years, however, the blessing of the Lord has been with the mission, in a very remarkable manner. The gospel has been listened to with interest and profit, and the additions to the churches have been constant and gratifying.

The following table, compiled from the Annual Reports for a series of years, will show the progress made in this department of the missionary work. Few missions in the world can point to more cheering results.

| <i>Years.</i> | <i>Yearly Additions.</i> | <i>Whole Number.</i> | <i>Years.</i> | <i>Yearly Additions.</i> | <i>Whole Number.</i> |
|---------------|--------------------------|----------------------|---------------|--------------------------|----------------------|
| 1833,         | . . . 14                 | . . . 180            | 1841,         | . . . 128                | . . . 314            |
| 1834,         | . . . 21                 | . . . 195            | 1842,         | . . . 51                 | . . . 350            |
| 1835,         | . . . 29                 | . . . 212            | 1843,         | . . . 120                | . . . 459            |
| 1836,         | . . . 34                 | . . . 221            | 1844,         | . . . 100                | . . . 549            |
| 1837,         | . . . 26                 | . . . 225            | 1845,         | . . . 85                 | . . . 603            |
| 1838,         | . . . 10                 | . . .                | 1846,         | . . . 218                | . . . 769            |
| 1839,         | . . . 2                  | . . . 205            | 1847,         | . . . 120                | . . . 795            |
| 1840,         | . . . 26                 | . . . 225            | 1848,         | . . . 174                | . . . 914            |

If now we add to the sum total of "yearly additions," embraced in the foregoing table, the four hundred who were received into the church in the old nation, we shall find that the whole number admitted to the privileges of Christ's house, from the beginning, exceeds fourteen hundred! It may be asked, perhaps, why these churches are no larger at the present time. The answer is (1) that many communicants were scat-

tered and lost during the removal which followed the treaty of 1830 ; (2) the deaths have been very numerous, owing in part to the diseases occasioned by this change of country ; (3) not a few have been cut off in the course of discipline.

#### GENERAL IMPROVEMENT OF THE CHOCTAWS.

It was hardly to be expected that the progress of the people in general intelligence, industry, and the arts of life, should be equally marked and rapid. Whenever, in a heathen community, churches are multiplied and strengthened by unusual displays of God's converting grace, Christianity will be sure to outrun civilization. The most degraded idolater may become, in a moment, the friend of Immanuel, and thus secure a good hope of eternal blessedness ; but never, perhaps, during his whole life will he attain to any considerable elevation as an intellectual and social being. And the same general law applies to communities. The reconstruction of society, in whatever circumstances, is a work which requires time and patient effort ; and the gospel even (however rapid the *moral* transformation it produces) merely accelerates the process.

Still the Choctaws have made very commendable advances in education, government, husbandry, and domestic comfort. Indeed, they are not by any means the people whom the first missionaries found in their ancient home. While there is some diversity in their personal appearance, and more in their style of living, all who may be considered as having fairly come under the influence of the gospel, show a degree of improvement that is manifest and decided ; and not a few are bright examples of what a Christian civilization can accomplish. And such is the general aspect of the country, that a stranger who enters it from the States, will scarcely notice the transition, till he is reminded of it by the complexion of the people.

It should be kept in mind, moreover, that whatever improvement has taken place in this tribe of Indians, has been gained in the face of the most serious obstacles. Could the missionaries, at the commencement of their labors, have drawn around them a moral *cordon sanitaire*, and excluded every adverse influence which the white man was destined to exert ; and could they, at the same time, have expelled all the unhallowed leaven which they found already at work, far different would have been the state of the Choctaw community at the present time. Intemperance and slavery, to say nothing of kindred and attendant evils, would have been unknown. The whole nation would have become more orderly, industrious, intelligent and moral. There would, especially, be less of that recklessness in regard to human life, which is a somewhat painful feature of

Choctaw society ; and there would also be a more stern and rigorous infliction of the penalty of the law on notorious transgressors.

#### EDUCATION.

The interest taken by the Choctaws, even from the commencement of the mission, in the intellectual advancement of the nation, has been highly praiseworthy. Often, indeed, there has seemed to be a lack of that just appreciation of the benefits of a Christian education, which was to be desired and hoped for ; and the missionaries have at times been much tried by the fickleness and inconstancy of those from whom they expected better things. But the policy of the nation, as such, has been remarkably liberal ; as will appear from the following table, (prepared by Mr. Byington, on the authority of Cols. Pitchlyn and Harkins,) showing the sums appropriated for educational purposes. Only a small part of this amount, however, has passed through the hands of the mission.

| <i>Date of Treaty.</i> | <i>Annual Grant.</i>                       | <i>Number of Years.</i> | <i>Total.</i> |
|------------------------|--------------------------------------------|-------------------------|---------------|
| 1816,                  | \$6,000                                    | 16                      | \$96,000      |
| 1820,                  | (54 sections of land valued at)            |                         | 60,000        |
| 1824,                  | 6,000                                      | 20 *                    | 120,000       |
| 1830,                  | 2,500                                      | 25                      | 62,500        |
| 1830,                  | (provision for 40 youth 20 years \$10,000) |                         | 200,000       |
| 1836,                  | 18,000                                     | 20                      | 360,000       |
|                        |                                            |                         | \$898,500     |

Of course it will not be inferred from this statement, that all these sums have been actually expended for education ; much less that they have, in every instance, been expended in the best manner. For example, only a part of the allowance for Choctaw youth is believed to have been paid, in point of fact, by the United States Government ; nor has the benefit expected from this arrangement, even where it has gone into effect, been fully realized. Still the appropriation of such large sums for such an object, by such a people, is worthy of special commendation, as having no parallel in history.

It will be seen, by a reference to the foregoing table, that \$26,500 are annually expended by the Choctaw nation for schools at the present time. Of this amount \$8,933 are paid to our missionaries, toward the support of the five boarding schools under their care.

As an indispensable auxiliary in the execution of their plans, the missionaries have made frequent use of the press. Messrs. Wright, Byington and Williams directed their attention, at

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\* This grant has been made perpetual.

an early day, to the acquisition of the native language; and Mr. Byington has had a grammar and vocabulary in manuscript for a number of years. Messrs. Wright and Byington have devoted more or less time to the preparation of Choctaw books and tracts. Mr. Wright, indeed, has expended much labor in this department; and he is now engaged in carrying an edition of the entire New Testament through the press, at the expense of the American Bible Society. In the course of a few weeks, therefore, it is hoped that this portion of the Scriptures will be made accessible to the whole Choctaw community. A list of the works which have been published by the mission in the vernacular language, from the commencement of the mission, will be found in the Appendix.

#### PRESENT PROSPERITY OF THE CHURCHES.

Having taken this hasty survey of the work which the mission has been permitted, with the blessing of God, thus far to accomplish, the Committee now turn to the events of the past year. And they are happy in being able to say, that the divine favor has continued to rest upon the labors of our brethren to the present time. The same readiness to listen to the gospel, which has been noticed in previous years, may again be mentioned as a pleasing characteristic of a portion of the people. Nor have they been hearers of the Word merely; many, it is believed, have become doers of the same; and not a few, it will be seen, have publicly entered into covenant with God and his people.

Mr. Treat (who spent the month of February in visiting the different stations under the care of this mission) was particularly struck with the solemn and earnest attention of the assemblies which he addressed. The first Sabbath he spent at Good Land, an out-station under the care of Mr. Hotchkin. In this district, formerly one of the most degraded in the nation, there was scarcely a professor of religion, three years ago. Now there are one hundred and fifty church members in regular standing. And it gives the Committee much pleasure to recognize the agency of a native, as intimately connected with this result. A house of worship has recently been erected; and on the occasion of this visit, it was filled to overflowing. In the afternoon one hundred and twenty communicants, one-half of them being males, gathered around the table of our common Lord. The Holy Spirit was manifestly present. On the following Sabbath a large congregation came together in the neat and commodious church at Wheelock; and the services (which were similar to those at Good Land) seemed to have the blessing of the Great Head of the Church. At Stockbridge, on the

next Sabbath, the assembly was smaller ; but the truth appeared to fall upon some hearts as seed upon good ground. The congregation at Pine Ridge, on the last Sabbath in February, though less homogeneous than the others, was solemn and attentive during all the exercises of the day. Mr. Treat left the Choctaw nation fully persuaded that, for several years past, a genuine and very pleasing work of grace had been going forward within its borders. And from accounts lately received, it is evident that God is still rendering the Word quick and powerful, particularly at Wheelock and its vicinity.

The nature of the field occupied by the mission requires a large amount of labor. For instance, the entire district committed to Mr. Hotchkiss is forty miles long and ten or twelve broad ; and meetings are held at four different places, by him or his elders, almost every Sabbath. Mr. Wright's district is still more extensive ; and he has nine different preaching places, at nearly all of which religious instruction is given regularly. He is assisted, however, by Messrs. C. C. Copeland and Pliny Fisk (a very acceptable Choctaw preacher), and by others. Mr. Byington's church members are scattered over a territory of thirty miles by twenty-two, and he has seven places for public worship. As the Choctaws seldom live compactly, the brethren have long deemed it advisable, and have, therefore, been accustomed to hold two days' meetings, at stated seasons, and in different localities. Such were the meetings which Mr. Treat attended last winter ; and they seemed to him to be well adapted to the character and circumstances of the people.

The present condition of the churches connected with this mission, as also the additions made to them during the past year, will appear from the following table :

| <i>Churches.</i> | <i>Additions.</i> | <i>Present No.</i> | <i>Churches.</i> | <i>Additions.</i> | <i>Present No.</i> |
|------------------|-------------------|--------------------|------------------|-------------------|--------------------|
| Wheelock,        | 35                | 255                | Chickasaw,       | 4                 | 57                 |
| Stockbridge,     | 23                | 109                | Six Towns,       | 22                | 64                 |
| Pine Ridge,      | 6                 | 57                 | Mayhew,          | 2                 | 56                 |
| Good Water,      | 82                | 280                |                  | —                 | —                  |
| Mount Pleasant,  |                   | 36                 |                  | 174               | 914                |

The Committee are happy to find that there is an increasing willingness on the part of these churches, not only to contribute to objects of benevolence within the nation, but also to remember the benighted and lost in distant lands. Collections were taken up last winter of a very gratifying character, and more may be expected hereafter.

#### SCHOOLS.

Next to the churches, the boarding schools claim our attention as the most striking feature of the Choctaw mission. Mr.

Treat was highly gratified with the ability and faithfulness of the teachers employed in these institutions, as also with their general management. The course of instruction appears to be appropriate and thorough, and the proficiency of the pupils is all that can reasonably be expected. The leading men of the nation, who very naturally and properly take a deep interest in the successful working of a system to which they have contributed so liberally, seem to be more than satisfied with the results thus far obtained.

It is the design of these schools to take a certain number of children, and place them (except in vacations) under the exclusive direction of Christian teachers and guardians. They are not allowed to use their native tongue, unless it be in a very few excepted cases; but they must employ the English language, in which alone their text-books are printed. The routine of study is similar to that which has been introduced into our own schools. Religious instruction, however, holds a much more prominent place; hence the comparatively large number of the pupils (between thirty and forty) who have professedly become new creatures in Christ Jesus. And this fact accounts, in part, for the habits of order and propriety which are so general in these schools. There is no governing or regulating power for the young like that which is derived from the word of God.

In addition to those branches which are taught among us, instruction is given in the arts and employments of domestic life. The pupils in the girls' schools are required to perform the ordinary work of a household, that they may carry with them to their homes, and into all their future relations in society, a kind of knowledge which is essential to the permanent improvement of such a community. In the school at Good Water, "thirteen have learned to cut and fit dresses; forty-two can card and spin cotton; and nine can weave. Forty yards of cloth have been woven the last term, the filling of which was all spun by the smaller girls."

In regard to the boys in the school at Norwalk, taught by Mr. Pitkin, Mr. Copeland says, "Their progress in their daily lessons has been good, and their labor has been turned to good account. They have earned, in play hours, ten or twelve dollars, which they have cheerfully cast into the treasury of the Lord." Special care has been taken to impart to the pupils a knowledge of music; and their proficiency is very remarkable. And what is more important still, some of them manifest a good deal of interest in religious instruction; and they are evidently obtaining clearer views of divine truth.

The following table, compiled from the latest reports, will show the number of pupils in these schools.

| Churches.    | Boarded at the Cost<br>of the Nation. | Other<br>Boarders. | Day<br>Scholars. | Boys. | Girls. | Total. |
|--------------|---------------------------------------|--------------------|------------------|-------|--------|--------|
| Wheelock,    | 24                                    | 5                  | 14               |       | 43     | 43     |
| Stockbridge, | 27                                    | 3                  | 6                |       | 36     | 36     |
| Pine Ridge,  | 24                                    | 10                 |                  | 1     | 34     | 35     |
| Good Water,  | 44                                    |                    | 8                |       | 52     | 52     |
| Norwalk,     | 16                                    | 7                  | 2                | 25    |        | 25     |
|              | <hr/>                                 | <hr/>              | <hr/>            | <hr/> | <hr/>  | <hr/>  |
|              | 135                                   | 25                 | 30               | 26    | 164    | 190    |

The statistics of the Pine Ridge boarding school, as given above, exhibit its condition on the 19th of March last, when, by a terrible and most distressing visitation of God, it was suddenly closed. A violent tornado swept over the place, and laid the station in ruins. The following letter from Mr. Kingsbury, addressed to Mr. Treat soon after his return, describes this calamity in detail.

As you have been here so recently, and remained with us several days, and saw the smiling and happy group of children in our school and family; the comfortable and convenient buildings; and the pleasant fruit, shade and forest trees around the station, you will be prepared to appreciate the desolation by which we are now surrounded. Most of the children are now dispersed to their several homes; the greater part of the buildings are in ruins; and all the trees upon the hill that were of any size, are either broken off or uprooted, and lie prostrate on the ground. The only building, after the tornado had passed, which could in the least shelter the numerous and suffering family, was the old log-house, the dining room and kitchen attached to it, and the two small bedrooms also connected with it. The roof of half the dining room was thrown off.

The large two story house, occupied by Miss Bennet and Miss Slate, and the girls under their charge, was carried entirely away, except the lower floor and the sills and sleepers to which it was nailed. The bedsteads, bureau, chairs, tables, benches, and most of the other articles of furniture, were dashed in pieces. A double brick chimney, standing in the centre of the house, was thrown down, almost to the foundation. Seventeen persons were in the house at the time of the disaster; and yet, wonderful to relate, a hand unseen preserved the life of every individual! The injuries sustained were few, and in most cases so slight as not to be regarded. Miss Slate was the greatest sufferer. She was found with her lower limbs buried under the fallen chimney. She was considerably bruised, and the small bone of one ankle was broken; but so great was her solicitude for the children of her charge, that it was hard to persuade her that she was much injured. Miss Bennet was attempting in vain to close the front door of her room, when she heard a crash, saw the house parting at the corners, and expected it was coming down upon her head. The next she knew, she was lying on the ground, near to where the house had stood, having been carried over a box and barrel of lime, and having received only some slight bruises. Several of the children were more or less injured. One little girl who has suffered most, said to Miss Goulding, her teacher: "Pray God to bless me, for I am going to die." She was not as badly hurt, however, as it was at first feared; and she is now nearly recovered.

My son and two hired men had just time to escape from the house in which they were, when it was leveled with the ground; and amid trees falling in every direction, and the fragments of broken buildings, which were hurled through the air with great violence, they were, as by a miracle, preserved from harm, except a few slight injuries.

The entire roof of the school house, together with the piazzas, was blown off, and much of it scattered in fragments to a great distance. The walls of the house are so racked that it may be necessary to take them down before it can be repaired. The study which you occupied while here, was first unroofed, and then that noble pine which stood near it, and which was more than thirty inches in diameter, was broken off and laid directly across what remained of the building, crushing it to the ground. Most of the books and papers that were of value, were preserved.

Providentially ten members of our family, including myself, were absent. Thirty-four were on the premises; and yet so sudden and terrific was the destruction, that no one knew what was done until all was over. Even those in the large house that was broken in pieces and carried away, knew little of what had taken place, until they found themselves lying in the rain, some on the floor that remained, others on the ground. Not an animal about the station was killed, except a few chickens. Even the most thoughtless of those who came to witness what had been done, were constrained to say, "This is the hand of God." "No power but that of the Almighty could have preserved so many lives, amidst such universal destruction."

Our kind friends from Doaksville, Fort Towson, and the neighborhood around, and who had beheld at a distance the terrific war of elements, were soon at the place, ready to render to the houseless, wet and wounded, all that affectionate sympathy and kind attention, which their circumstances required. On the three following days, a large number of our friends and neighbors, including an efficient company of Choctaw lads from Spencer Academy, headed by their teachers, were busily employed in repairing the dwelling house that was left standing, putting a roof on the barn to secure the corn and hay, opening a way through the fallen trees, removing rubbish, and in putting up the fences around the garden and lots, all of which had been leveled to the ground. Most of the glass in the windows, not only of the houses destroyed, but also of the one that was left standing, was broken.

In a subsequent letter, Mr. Kingsbury says, "It more and more excites our admiration, and calls for our devout gratitude, that amid the destruction of almost everything else, the lives and limbs of so many individuals should have been unharmed. Twelve bedsteads were in one house; and after the tornado, not a whole one could be made from what remained unbroken of them all. And yet seventeen females were in the building; but with the exception of the small bone of an ankle, not a limb was injured, and no one was otherwise seriously injured." Measures have been taken to repair the injury done to the station; and it is hoped that the school will be opened again in the course of a few weeks.

The day school at Mount Pleasant has been continued, and thirty children have received instruction within the year. The average attendance, however, has been only twelve, a smaller number than has been heretofore reported, owing to the transfer of some of the pupils to the boarding schools.

"Saturday and Sabbath schools" are accomplishing not a little for the Choctaw community. Though they are not always successful, they generally impart the elements of knowledge, and thus enable the learner to read the works which have been published in his native tongue, if nothing more. As



these are all useful, being intended to improve either his understanding or his heart, the benefit conferred upon him in this way is very great. The people are becoming more and more alive to this fact; and hence there is a call, from time to time, for new schools of this description. "In three different places," Mr. Hotchkiss says, June 30th, in speaking of his field, "these schools have been commenced; and another is to be opened to-morrow. The whole number of pupils will be one hundred. The man of thirty or thirty-five is here seen by the side of the little boy of six or seven, learning to read his own language." The following extract of a letter from Mr. Potter will show the value of these schools.

The Saturday and Sabbath school at Bennington was commenced a little more than a year since, by the "Mount Pleasant Missionary Society." At first the school met in the piazza of a log house; but the place soon became too strait, and they built a bower in the woods. At the commencement of cold weather, last fall, they built a rough log house, eighteen feet by twenty. Since February last, the interest in the school and in the religious meeting has rapidly increased. Early in the spring, I was requested to hold a missionary meeting at that place, when about one hundred and fifty dollars were subscribed for the benefit of the school. An intelligent half breed was immediately employed to teach it during the week. The school averages about twenty-five pupils.

They have a Sabbath school and also a meeting every Sabbath. The congregation averages about sixty-five. A large portion of them can now read the Testament in their own language; the children, however, are learning English. Much interest is manifested on the subject of religion. About fifteen have come forward and asked Christians to pray for them. A number have commenced a life of prayer, and expressed a wish to join the church.

The numerous Sabbath schools, sustained by the mission, appear to be in a flourishing state. In some instances the whole congregation become either teachers or learners, thus going upon a common errand to Him who has "the words of eternal life." The number who receive instruction in this way is not reported.

Mr. David Breed and Mrs. Breed, Miss Jerusha Edwards, and Miss Caroline A. Fox, joined the mission last winter. Mr. and Mrs. Breed, it will be seen, are stationed at Pine Ridge; Miss Edwards teaches the school at Mount Pleasant; and Miss Fox is an assistant at Good Water. Miss Hannah Bennet became connected with the mission a few weeks earlier, her post being also at Pine Ridge.

#### MISSION TO THE CHEROKEES.

DWIGHT.—Daniel S. Butrick, Worcester Willey, *Missionaries*; Jacob Hitchcock, James Orr, and Kellogg Day, *Assistant Missionaries*; Mrs. Mary Ann Willey, Mrs. Nancy B. Hitchcock, Mrs. Minerva W. Orr, Mrs. Mary L. Day; Misses Eliza Stetson, Eliza Giddings, Julia S. Hitchcock, *Teachers and Assistants*; one native assistant.

FAIRFIELD—Elizur Butler, M. D., Timothy E. Ranney, *Missionaries*; Mrs. Lucy A. Butler, Mrs. Charlotte T. Ranney; Miss Esther Smith, *Teacher*; one native assistant.

PARK HILL.—Samuel A. Worcester, *Missionary*; Stephen Foreman, *Native Preacher*; Mrs. Ann O. Worcester; Miss Ann Eliza Worcester, *Teacher*; Edwin Archer, *Native Printer*.

HONEY CREEK.—John Huss, *Native Preacher*.

(4 stations; 5 missionaries (one a physician), 2 native preachers, 3 male and 12 female assistant missionaries, 3 native assistants;—total, 25.)

As we have just adverted to the progress of the gospel among the Choctaws during the last thirty years, it may be well, in this place, to glance at the early history of the Cherokee mission. It was on the 13th of January, 1817, that Mr. Kingsbury commenced his labors at Chickamauga, (afterwards known as Brainerd,) in the old nation. The blessing of God attended the preaching of the Word, almost from the beginning. In the Annual Report of 1818, it was stated that a church had been organized; to which there had been admitted, within the previous six months, ten or twelve persons, "who before were strangers and foreigners, having no God in the world." During the next ten years the communicants gradually increased; and in 1828 the whole number in regular standing amounted to about one hundred and sixty. Few missions, in so short a period, have gained a stronger hold upon the native mind, or shown more satisfactory results in almost every particular.

#### EFFECT OF THE REMOVAL OF THE CHEROKEES.

About this time, however, a new and disastrous era began in the history of the Cherokees. Their ancient and cherished "father-land" was wanted for another race. As was perfectly natural, they were filled with anxiety and alarm; but they determined to remain, if possible, in their ancestral home. They made their appeal to natural right, to solemn treaties, to international law. They pointed to their recent but rapid improvement; and they spoke of the bright hopes they had begun to indulge of future progress. But vain were their efforts. True, they had argument, strong and unanswerable, on their side; they had all the sympathy from the benevolent and humane which they could ask; and they had the verdict of the civilized world in their favor. But there was an iron purpose, long cherished and deeply rooted, which demanded their removal; and this they could neither change nor resist.

The Committee have no wish to dwell upon the series of events which ended in the transfer of this tribe of Indians to their present territory. They make this passing reference to it merely to account for the fact, that the success of the mission, during the last twenty years, has been so little in accordance

with its early promise. There is every reason to believe that, had the Cherokees been permitted to remain undisturbed in the old nation ; or had they removed, cordially and harmoniously, to the country which they now occupy, they would have furnished one of the brightest illustrations of the transforming power of the gospel which the world has ever seen. But when we turn to the scenes through which they have passed ; when we call to mind the wrongs they have received, and the sufferings they have endured ; when we think of the dissensions and animosities and deadly strifes which were sown broadcast among them, the fruit whereof has come down almost to the present hour ; and when we also take into the account the diminished power of the missionaries over them, (to say nothing of the consequent decrease in the number of laborers employed,) the wonder is, not that so little has been accomplished, but rather that all has not been lost.

There was a time, indeed, prior to the removal of the Cherokees beyond the Mississippi, when the number of communicants had risen to about two hundred and sixty ; and this notwithstanding the disastrous influences constantly at work among them. But a large proportion of these were never gathered into the churches organized in the present Indian country. The communicants among the Arkansas Cherokees were reported as amounting to about one hundred and sixty in 1836 ; but the whole number in all the churches, in 1841, after the removal was complete, scarcely exceeded two hundred ; and since then it has not risen higher than two hundred and forty.

#### GENERAL IMPROVEMENT.

In other respects, however, the success of the mission has been more decisive and gratifying. The Cherokees, it would seem, are even before the Choctaws in general intelligence and civilization. Their government is in advance of all other Indian governments ; and Mr. Treat was informed, during his late visit to the nation, that it was in the main well administered. Justice, it is said, is meted out to criminals with a good deal of promptness and energy. How much of all this is the result of the missionary labor performed by our brethren, cannot be easily ascertained. It is fair to presume, however, that a large share of it may be ascribed to their exertions.

The progress made by the nation in temperance is very manifest and encouraging. There are some three thousand members of the different "total abstinence societies"; and the general sentiment of the people is against the sale of intoxicating liquors within their bounds. Indeed, the introduction of such liquors is rigorously prohibited by law ; and though among

them (as more frequently in the States) legal enactments are sometimes evaded, the chief blame must be laid at the door of their white neighbors. The benefit which has accrued to the Cherokees, in consequence of this remarkable change in their habits and practices, is owing, in large measure, to the efforts of our mission.

And the same may be said of the good accomplished by means of the press. With the exception of what has been done by the Baptist mission, (which is only a small part of the whole,) all the books in the Cherokee tongue have been issued by our brethren. In speaking of their utility, Mr. Worcester says,—“They are exerting an extensive and permanent influence on the nation; in no other way, indeed, has the mission done so much for the Cherokees who understand only their own language. Our books are in every part of the nation. Many of the people are fond of reading; and those who are ignorant of English, have nothing but our publications, those of our Baptist brethren, and the Cherokee Advocate, to which they can have access. They are completely shut out, therefore, from all bad books.” A schedule of these publications will be found in the Appendix.

The Cherokees expend less for education than the Choctaws; indeed, they have not the means of making so large an appropriation for such an object. By the last report of the Superintendent of Common Schools, however, it appears that twenty-one neighborhood schools are sustained by the public moneys, thirty-three dollars a month being paid to each teacher; which is a liberal compensation in that country. Two high schools, one male and the other female, have been established by law; and the necessary buildings are now in the course of erection, near Tahlequah, at an expense of fifteen or twenty thousand dollars each. It is expected that two hundred pupils will eventually be accommodated in both schools, receiving board as well as tuition at the public expense. Measures have also been taken to establish a large orphan school; and the Prudential Committee, in common with three other missionary organizations, have been requested to say upon what terms they will open such a school. They have felt constrained, however, by a variety of considerations, to decline making any proposals. At the same time they rejoice that the nation is alive to the importance of such an institution; and they hope it will be commenced under favorable auspices.

The desire of the Cherokees for education is certainly very commendable. In their ability to read and write, they will stand the test of a comparison with many portions of the civilized world. The structure of their alphabet affords great facilities for taking the first steps in the acquisition of knowledge;

inasmuch as reading and writing are learned at the same time ; and one individual, at least, has made such progress as to write a brief note on the very first day that he received instruction. The honor of inventing the Cherokee alphabet belongs exclusively to George Guess ; but its value to the nation has been immeasurably increased by the labors of our missionaries.

OPERATIONS OF THE PAST YEAR.

In the events of the past year there has been nothing of special interest or importance. The churches have enjoyed the ordinances of the gospel, without the distractions and anxieties of some previous years ; but the good Shepherd has been pleased to withhold those reviving influences of his grace which are so refreshing and so desirable. It is hoped, however, that a few have become new creatures in Christ Jesus ; as will appear from the following table, showing the state of the churches at the present time, as also the reported additions.

| <i>Churches.</i>       | <i>Additions.</i> | <i>Present Number.</i> |
|------------------------|-------------------|------------------------|
| Dwight, . . . . .      | 5 . . . . .       | 56                     |
| Fairfield, . . . . .   | 5 . . . . .       | 85                     |
| Park Hill, . . . . .   | 1 . . . . .       | 42                     |
| Honey Creek, . . . . . | 1 . . . . .       | 35                     |
|                        | 12                | 218                    |

It will be noticed that the Mount Zion church, containing some twenty-two members, is not embraced in this table. The reason of the omission is, that the station has been relinquished, and the members are to transfer their relation to other churches. Most of them will join the church which has been gathered in the neighborhood by the United Brethren. For some time past, in fact, Rev. David Z. Smith, the missionary at Canaan, has had the charge of the Mount Zion station ; and he will henceforth regard it as a part of his proper field.

Our brethren report the churches under their care as being very harmonious ; indeed, there has been much improvement among the Cherokees generally in this respect. "Efforts in the cause of temperance," they say, "have met with a good degree of success ; and there seems to be an increasing desire to hear the preached gospel, which we hope is the precursor of better times. A written application has been made to the mission for one new station ; and other neighborhoods appear to be inquiring in relation to the subject." The people are evidently making advances in civilization. They are represented as becoming more industrious and, consequently, more contented and happy.

In the boarding school at Dwight there were, at the date of

Mr. Treat's visit to that station, thirty-eight pupils, thirty-five being then in attendance. With the general appearance of this institution he was pleased. The ladies who have charge of it, seemed to be laborious and faithful; and the scholars showed that their interests had been diligently cared for, and not less in regard to their studies, than their manners and morals. Still it must be confessed that the spiritual results of this school, however much it may have accomplished in other respects, have not been such as were to be desired. Very few of the pupils, comparatively, have gained a saving knowledge of the truth, either before or after the close of their studies. But this subject is receiving the special attention of the mission at the present time; and it is hoped that a different report may come from the school at no distant day.

Day schools have been sustained at Park Hill and Fairfield during the past year. The number of pupils in the former has been about forty, the average attendance having been about thirty. In the school at Fairfield the attendance has not been so large, it having been on an average some fifteen or twenty. In both these schools the course of instruction is similar to that of our district schools; and both appear to be exerting a favorable influence.

From the report of Mr. Worcester in regard to the operations of the press, it appears that the work done from July 8, 1847, to June 12, 1848, including an edition of the Choctaw laws in English, (printed at the expense of an individual,) and also the third edition of the Gospel of John, has been as follows:

| <i>Work.</i>                  | IN ENGLISH.  |               | <i>Copies.</i> | <i>Total Pages.</i> |
|-------------------------------|--------------|---------------|----------------|---------------------|
|                               | <i>Size.</i> | <i>Pages.</i> |                |                     |
| Choctaw Laws, . . .           | 12mo. . .    | 107 . .       | 500 . .        | 32,100              |
| Temperance Songs, . .         | 24mo. . .    | 48 . .        | 3,500 . .      | 168,000             |
|                               |              |               | <hr/> 3,800    | <hr/> 200,100       |
|                               | IN CHEROKEE. |               |                |                     |
| Gospel of John, 3d edition,   | 24mo. . .    | 101 . .       | 4,000 . .      | 404,000             |
| Epistle of James, 1st ed.     | " . . .      | 16 . .        | 4,000 . .      | 64,000              |
| Select Pass. of Scr., 5th ed. | " . . .      | 24 . .        | 4,000 . .      | 96,000              |
| Epistles of John, 3d ed.      | " . . .      | 20 . .        | 4,000 . .      | 80,000              |
| Cherokee Catechism, 2d ed.    | " . . .      | 4 . .         | 4,000 . .      | 16,000              |
| Acts of the Apostles, 3d ed.  | " . . .      | 120 . .       | 4,000 . .      | 480,000             |
| Cherokee Almanac, 1848,       | 12mo. . .    | 36 . .        | 1,000 . .      | 36,000              |
|                               |              |               | <hr/> 28,800   | <hr/> 1,376,100     |

The Temperance Songs, mentioned in the foregoing list, were printed by subscription; though the amount received has hardly covered the expense. The demand for books appears to be increasing; and if it shall continue, the press will be employed most of the time.

Mrs. Butrick was removed from her missionary labors by death, on the 3d of August, 1847. She joined the mission

in the old nation in 1823. In describing her last hours, one of her female associates says: "As she went on, from day to day, down to the verge of the grave, the joy of the Lord was her strength. All was peaceful, joyful. The Savior was magnified and honored, and he made her bed of death honorable, glorious; so that we are enabled to say, with the most heartfelt confidence, not one good thing has failed, which God has promised to the believer."

Mr. and Mrs. Ranney, formerly of the Pawnee mission, entered upon their new field of labor among the Cherokees last winter. They are at present at Fairfield. Miss Julia S. Hitchcock joined the mission in the autumn of 1847. She assists Miss Giddings in the instruction of the boarding school at Dwight.

#### MISSION TO THE PAWNEES.

This mission has been suspended for the present, in the hope that a brighter epoch may yet occur in the history of the Pawnees. The Committee have been anxious to resume operations among them, believing that there was much in their character and disposition, and especially in their desire for Christian instruction, to encourage effort in their behalf. Indeed, arrangements were in progress last winter, which looked forward to this result. But Mr. Treat had an interview with the Commissioner of Indian Affairs at Washington, in March last, which seemed to close the door to any immediate effort in this direction.

The obstacles to the prosecution of the missionary work among the Pawnees are threefold. 1. They have become much embroiled with other tribes of Indians, and are often, therefore, engaged in deadly contests. 2. Growing out of this state of things, missionaries who reside among them, cannot be assured of their safety, unless they have some sort of protection from the United States government. 3. It has been uncertain, for some time, how long the Pawnees would be allowed to remain in their present country. A removal would necessarily occasion very serious loss of time and property to a mission; and there might be disadvantages of a much graver character.

The Commissioner for Indian Affairs was requested to state the intentions of the Government in regard to these Indians. He frankly replied that (1) it was not the design of the President of the United States to station a military force in the Pawnee country, for the purpose of keeping the peace among the Indians in that region; and (2) it was highly probable that this particular tribe, to say nothing of others, would soon

be transferred to a more northerly or southerly district. In fact, a plan was then under consideration, which has since come before Congress in a definite form, for the organization of a territorial government on the Platte, with a view to facilitate emigration to Oregon. Should this bill pass, as it doubtless will in the course of a few months, it must very materially affect the condition and prospects of the Pawnees.

In these circumstances the Committee cannot think it advisable to renew their operations in this field at the present time. The risk to the missionary appears to be too great, and the results to be attained appear to be altogether too uncertain. It was with the greatest reluctance that Mr. Ranney relinquished the design of returning to a people in whom he has become very deeply interested, and from whom he has received such urgent petitions to continue to break unto them the bread of eternal life. But his judgment accords fully with the decision of the Committee. And it will have been already noticed, that both he and Mrs. Ranney are now members of the Cherokee mission.

#### MISSION TO THE SIOUX.

LAC-QUI-PARLE.—Stephen R. Riggs, *Missionary*; Jonas Petijohn, *Farmer and Teacher*; Mrs. Mary A. C. Riggs, Mrs. Fanny H. Petijohn.

TRAVERSE DES SIOUX.—Robert Hopkins, *Licensed Preacher*; Alexander G. Huggins, *Farmer and Teacher*; Mrs. Hopkins, Mrs. Lydia P. Huggins.

OAK GROVE.—Gideon H. Pond, *Licensed Preacher*; Moses S. Titus, *Farmer*; Mrs. Sarah P. Pond.

KAPOSIA.—Thomas S. Williamson, *Missionary and Physician*; Sylvester M. Cook, *Teacher*; Mrs. Margaret P. Williamson; Misses Jane S. Williamson and Martha A. Cunningham, *Teachers*.

PRAIRIEVILLE.—Samuel W. Pond, *Missionary*; Mrs. Cordelia E. Pond.

*Stations not known*.—Moses N. Adams, John F. Aiton, *Missionaries*; Mrs. Mary A. M. Adams, Mrs. Nancy H. Aiton.

(5 stations; 5 missionaries (one a physician), 2 licentiates, 4 male and 11 female assistant missionaries;—total, 22.)

While Mr. Treat was on his way to the Indian territory, he had repeated interviews, in pursuance of a previous arrangement, with Doct. Williamson at Cincinnati, in reference to the interests of the Sioux mission. He found that the brethren laboring in that difficult and almost unproductive field, were not discouraged by the obstacles which have thus far prevented greater success; but that, on the other hand, they were anxious to impart new vigor to their operations. Doct. Williamson thinks that the hinderances are gradually becoming less and less formidable; and, though the Sioux can by no means be regarded as a particularly hopeful tribe of Indians, we may labor in the



reasonable expectation of hereafter seeing, with the divine blessing, more fruit than we have hitherto gathered.

The opposition of the natives themselves to the efforts of the missionaries appears to be less active and trying. Intemperance, it is hoped, will not increase among them, but rather decrease. Their wars with the Ojibwas may be expected, in the course of a few years at least, to come to an end. If the settlement of the Winnebagoes between these two hostile tribes shall fail of producing all the effect which is anticipated, one or two treaties will probably suffice to restore a general peace. There will undoubtedly be new cessions of land made by the Sioux to the United States Government within a few years. But these, if fairly and honorably obtained, may have a beneficial influence on their improvement, by bringing them nearer together, and, consequently, more within the reach of the missionaries, as also by obliterating their tribal distinctions and jealousies, and making them more homogeneous.

#### REINFORCEMENT OF THE MISSION.

As the Committee are desirous to make full proof of the power of the gospel among the Dakotas, they have resolved to strengthen the mission. With this view, Rev. Messrs. Adams and Aiton, late of Lane Seminary, with their wives, were designated to this field last spring; and they have already proceeded to their destination. Their brethren, at a meeting to be held simultaneously with the Annual Meeting of the Board, will decide upon their location. Mr. Cook accompanied Doct. Williamson on his return, expecting to take charge of a school at Kaposia, which, it is presumed, the United States Government will mainly, if not entirely, support. Miss Cunningham also accompanied Doct. Williamson; but, though she is residing temporarily in his family, she will probably be employed at another station. Mr. Titus takes the place of Mr. Gideon H. Pond as Government farmer at Oak Grove.

It is the wish of the Committee that the present stations may not only be strengthened by this reinforcement, but that new posts may be occupied. And if this cannot be done with the existing force, others may be sent to join the mission. Red Wing's Village, or Remnica, formerly in the occupancy of the Missionary Society of Lausanne, Switzerland, but abandoned by them some time since, still remains without a missionary.

The mission have supposed, not without reason, that the Government of the United States would be glad to employ their agency, in expending considerable sums of money for the education of the Sioux. The latter are entitled, by treaty, to

an annual expenditure of five thousand dollars for schools ; but they have thus far received very little benefit from this provision, chiefly, it is believed, in consequence of their own mistaken opposition to its being carried into effect. They seem to have imagined that by declining all connection with the schools, they should receive the annual allowance of five thousand dollars as an ordinary annuity, to be spent as they might please. But finding that this is not the practical effect of their refusal, they appear to be gradually yielding to the idea, that they had better have the schools. In these circumstances the Government are disposed to make a liberal provision for the intellectual improvement of the people ; and the money appropriated to this object will naturally fall into the hands of our brethren or of Roman Catholic missionaries.

#### EVENTS OF THE PAST YEAR.

It does not appear from the communications which have been received, from time to time, that there have been any striking incidents in the history of the mission during the past year. Beginning at Kaposia, the nearest station, (which is twelve miles below the mouth of the St. Peters by water, and eight by land,) we learn from Doct. Williamson's report, that after his return he had as many at his Sabbath service as could be comfortably seated in the largest room in his house. The whole number who have attended the school exceeds fifty, more than one-fourth of the entire population of the village, the average attendance being from twenty-five to thirty. And among those who are found both at the religious exercises and in the school, are the chief and several of the principal men.

Passing to Oak Grove, (which is on the north bank of the St. Peters, and eight miles from its mouth,) we find that there was much sickness among the Indians last year ; so that forty persons died out of a population of three hundred. The position which they occupy appears to be unhealthy ; but they have heretofore been unwilling to leave it, because the swamp near the place, which occasions the sickness, protects them from the Ojibwas. There was a general removal of the band, however, to other places last autumn, which put them, for the time, beyond the reach of religious instruction. It so happened that among the victims of disease were the very persons who had gained the best acquaintance with the Scriptures. "We feel afflicted," says Mr. G. H. Pond, "when we see that the few who, through our labors, seemed to be opening their eyes to the wickedness and folly of heathenism, and to the glories of the blessed gospel, and who, by attending the outward means of grace, were exerting a good influence on others, have been so

soon removed from the world. But if any of them had truly believed on Jesus Christ, as we hope was the case with one or two, we will rejoice on their account." One woman at the station gives evidence of a change of heart.

Mr. S. W. Pond was not able to remove his family to Prairieville, (which is on the south bank of the St. Peters, twenty miles from its mouth,) till the middle of last December. He has a population of some six hundred Dakotas within four or five miles of him, and two hundred and fifty belonging to another band a little further off, except when they are absent on their hunting expeditions. The attendance on the Sabbath exercises appears to have been good thus far, considering all the circumstances.

From Traverse des Sioux, (which is sixty or seventy miles from the mouth of the St. Peters by land,) the quarterly reports have not been particularly encouraging. The permanent population is not large; and even this is frequently tempted to a wandering mode of life. Mr. Hopkins has spent considerable time in itinerant labors, without, however, any very marked results. On the last thirteen Sabbaths reported by him as having been spent at home, he had an average congregation of only nine. And it has been impossible to accomplish much with schools. The attendance is very irregular; and frequently there is no school at all. Some of the Indians, however, are exhibiting more interest in agricultural pursuits. The chief and his brother have each erected cabins, which are decidedly in advance of any thing previously built by the Dakotas in that neighborhood.

At Lac-qui-parle, (which is one hundred and thirty miles beyond Traverse des Sioux,) the aspect of the missionary work is less disheartening than it has been for some time past. The treatment which our brethren have received from the Indians, for the most part, has been respectful and friendly; and no open opposition has been made to their public services. The number in attendance continued to increase during the summer of 1847; and on some individuals the truth seemed to be gaining a firmer hold. The mass, however, show a determination neither to enter the kingdom of God themselves, nor to suffer those around them to enter. Still the number of communicants has increased, not by the addition of any new converts, but by the restoration of two suspended members, and the return of three non-residents. Mr. Riggs hopes that there has been some advance in spirituality.

In the winter the principal part of the Indians removed to a distance of some sixteen miles from the station. Inasmuch as a majority of the church members were there, Mr. Riggs deemed it his duty to spend every alternate Sabbath at that

place. He generally succeeded in collecting a very good audience ; often, indeed, having as many as could crowd into a single tent. On one occasion the Indians went in pursuit of buffaloes on the Sabbath ; but the church members and some others remained.

It has been found difficult to keep in operation efficient schools at Lac-qui-parle ; the benefits of education being as yet very imperfectly understood and appreciated by the people. Three young men have been employed in giving instruction, at different villages, with various success. As the children were obliged to be in the fields in the time of corn-gathering, the teachers were sometimes under the necessity of going in search of pupils, wherever they could find them. Even this mode of sustaining schools, with its obvious disadvantages, was thought to be preferable to their absolute suspension.

Among the obstacles to success at this station, the war spirit is particularly mentioned. In consequence of a sale of lands in 1847 by the Ojibwas to our Government, (to provide a home for the Winnebagoes beyond the Mississippi,) a part of which are claimed by the Sioux, hostilities were commenced against their ancient enemies. Mr. Riggs prevailed upon the Indians in his neighborhood to represent the case to the President of the United States ; but the young men could not wait for an adjustment of the difficulty in this way. The war was in progress, with most unhappy results, at the date of the last accounts from Lac-qui-parle. It is evident, however, that peace principles are gaining ground. A few, knowing that they are a small minority, and that all their remonstrances will be in vain, have nevertheless not hesitated to oppose the course pursued by the majority.

#### MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary* ; Edmund F. Ely, *Teacher* ; Mrs. Betsey P. Hall, Mrs. Catharine B. Ely ; Henry Blatchford, *Native Catechist*.

BAD RIVER.—Leonard H. Wheeler, *Missionary* ; Mrs. Harriet W. Wheeler ; Miss Hannah Wood, *Teacher*.

RED LAKE.—Frederick Ayer, *Missionary* ; Mrs. Elizabeth T. Ayer.

(3 stations ; 3 missionaries, 1 male and 5 female assistant missionaries, 1 native catechist ;—total, 10.)

Some degree of uncertainty has been thrown around the prospects of the Ojibwas, by the conversion of Wisconsin Territory into a State ; its western boundary being a little more than one hundred miles beyond La Pointe, and consequently about twenty beyond Lake Superior, and running south to the

St. Croix River, along which it proceeds till it strikes the Mississippi. What disposition will be made of the Indians who reside within the chartered limits of the State, is a question of very grave import, not only to them, but to all who take an interest in their welfare. They have agreed to remove on the requisition of the President of the United States; and there are rumors already in circulation that the demand will soon be made. Last year, indeed, Mr. Ayer wrote from Red Lake (under date of July 27th) as follows: "It is confidently expected that a treaty will be held within a few days, with these Indians and several neighboring bands, in regard to the cession of their country to the United States, for the purpose of settling upon it the Ojibwas who reside in the vicinity of Lake Superior and farther south, and who have already sold their lands to the United States." He then adds, "I suppose the country will be considered an Indian reservation."

On the other hand, it would seem that there is no obvious necessity for an immediate change. Mr. Hall says, "I feel certain that this region is not to be settled very extensively at present. There is too much good land unoccupied in a better climate, and holding out stronger attractions to farmers, to make us believe that this will be speedily taken up for agricultural purposes." "The mining excitement has, in a great measure, subsided; and most who have engaged in the business, have found it a more serious and expensive operation to dig copper than they anticipated. There may be valuable mines in the country; but they do not exist every where, as was for a time supposed. Why then should the Indians be required to remove? Nevertheless, they may be." Mr. Wheeler, alluding to "the mining excitement," remarks,—“Speculators have generally left the country; and the business has fallen back into the hands of heavy companies, who will probably carry it forward at a few points along the Lake with success. No mines are now worked nearer than Iron River, about ninety miles down the Lake.” Still the history of Indian treaties and Indian removals, for a long series of years, shows that we cannot say, with any degree of confidence, what will take place in regard to the Ojibwas.

Nor is it at all certain what course is wisest and best, even if we look simply at their interests. The extension of state laws over them may be expected, on the whole, to operate unfavorably. To specify only one danger; they will be more exposed, it is presumed, to the inroads of intemperance than heretofore; and no enemy of the red man can be more formidable than this. Should the apprehensions which already exist in some minds be realized, it might be a favor to the Ojibwas to remove them farther to the west, with their free consent, especially if

they can be placed beyond the reach of "white men and whiskey."

PROSPECT AT RED LAKE.

The reports which have come to us from the different stations, during the past year, are somewhat diversified in their tone and language. At Red Lake the labors of Mr. Ayer have been very much embarrassed and hindered by the conduct of the Indians; and the fruit which he hoped to see, has mostly eluded his grasp. Under date of November 24th, he wrote as follows:—

To the eye of sense all is disheartening. For six months past Satan seems to have been let loose among this people, exciting them to war abroad and mischief at home. During the summer a very large war party was raised, including almost every man of the band, and also all the lads large enough to learn the art of war. They were joined by about fifty from other bands. Their object was to take vengeance on the Sioux of the plains, who, a little more than a year previously, had killed six of this band when out on a buffalo hunt. They had referred the case to our Government; but as no notice was taken of it, they determined to obtain redress in their own way.

After working themselves up to a high pitch of military ardor by dances, feasts, &c., they went to seek the enemy. Sickness and hunger thinned their ranks, and several soon returned. The greater part, however, traversed the plains to a great distance, thirsting for the blood of their foes. They saw them, but always in too large parties to warrant success in attacking them. They all returned in about a month, empty-handed, disappointed, somewhat chagrined, and many of them in a state of mind which war naturally generates. Many of them (mostly young men and lads) were full of a spirit of mischief, manifesting itself by clubbing, stoning and shooting our cattle, and by throwing axes at them, thus harming them and endangering their lives. Great depredations were committed upon our fields of potatoes and corn; our fences were torn down; our cattle were turned out of the yards in the night, and driven away, or suffered to roam about at large; while the Indians' fields, not being fenced, were exposed to their depredations. Our patience was thus often put to the severest test; and we found it necessary to keep a guard upon our spirits, lest we should be "overcome of evil."

Nor is this the only way in which the faith and patience of Mr. Ayer have been put to the test. The sole adult male member of his church has been carried away by the war spirit, and has dishonored his profession. On his return from the excursion mentioned above, he voluntarily confessed that he had had no rest, day or night; and he repeatedly told his associates, while they were absent, that he and they were all doing wrong. Still he has not gone back to the right way, but has abandoned himself to gambling and kindred vices. This occurrence is the more painful, from the fact that high hopes had been excited in regard to this man's usefulness. He is represented as "an Indian of uncommon sagacity and intelligence, quick of comprehension, and capable of doing much good."

Another member of the church has been cut off for immorality ; and still another has died, apparently with a good hope of eternal life. "She was never heard," says Mr. Ayer, in describing her last sickness, "to utter a complaining or peevish word. She talked of her anticipated death with perfect composure, and seemed more than willing to depart and be with Christ." "Her last words, addressed to her affectionate granddaughter, who sat by her side day and night, anticipating every want to the extent of her ability, were,—' Let us leave ; let us go up to the Hill ! ' having doubtless the hill of Zion in her mind. When she could no longer speak, she stretched her arms towards heaven, pointing to her expected home."

A few weeks later, Mr. Ayer reported that there were indications of the presence of the Spirit among the few who were still hearers of the Word. This state of things continued for some time, the native members of the church being much quickened, and "all around appearing to be somewhat affected by what they saw and heard." "A few professed to submit to the authority of God ; and we were fondly hoping that he would subdue his enemies under him, and do a great work of mercy among us." Suddenly, however, a change came over the whole scene. Mr. Ayer continues the narrative as follows :

At this juncture, intelligence was received of the massacre of two young men of the band by the Sioux. One was an individual of note, belonging to our immediate neighborhood, and a son of the chief. His death caused a great sensation among all classes. The cry of revenge and war was heard from every quarter, and reiterated loud and long. Public attention was soon almost wholly diverted from the interests of the soul. A common reply of the men, when appealed to on the subject of religion, was,—"We cannot pray now ; we must go to war next summer ; and we cannot fight and pray too." Satan triumphed. Only two came fully over to the Lord's side. These were received into the church in March. One is a mother of a large family, three of the children being members of the church. The other is a young woman in a family, two of which are professing Christians. Both have appeared well, and continue to give fair evidence of a work of grace in their hearts.

The latest accounts from this station indicate a studied neglect of spiritual things. "The Sabbath," says Mr. Ayer, "is despised, and wholly disregarded by almost all. We have but very few hearers except those who are styled 'praying Indians.' The people seem resolved, as a band, to pursue their present course of life. To the eye of sense their ruin appears to be certain. The spirit of war is rife ; and preparations are now going forward for a summer's campaign. A party, with the chief at their head, are about to leave for Crow Wing River, on the Mississippi, to obtain ammunition and whiskey. A storm is gathering, some of the effects of which will doubtless reach us."

## LA POINTE AND BAD RIVER.

Missionary operations appear to have been carried forward at La Pointe much as in past years. Owing to the accidental lameness of the native catechist, there has been less preaching from house to house than is desirable. On the Sabbath, however, there have been four services, two in Ojibwa and two in English; and during the week there have been occasional meetings, as circumstances seemed to require. A Sabbath school of about thirty scholars meets in the morning, after public worship. "This," says Mr. Hall, "we regard as one of our most promising means of good to this people."

Two day schools have been taught at La Pointe, and more than ninety, at different times, have been pupils. Still the average attendance has not been more than forty. The progress of those who have been regular and punctual has been generally gratifying; others, of course, have derived but little benefit from their privileges. Miss Spooner, heretofore the teacher of one of these schools, has been released, at her own request, from her connection with the Board. Her school is now united with Mr. Ely's, and he is expected to take charge of both hereafter.

The number of church members, including the mission family at Bad River, is thirty. Six of these have been added during the past year, only two of them, however, having been received by profession. Mr. Hall bears testimony to the general good conduct of the flock under his care. "The members of the church," he says, "are for the most part prompt and regular in their observance of the external ordinances of religion. It is difficult to estimate the real amount of Christian principle and heartfelt piety among them; but while we would acknowledge that there is much room for improvement, we would be devoutly thankful to Him who has kept them so steadfast amid the temptations which beset them."

A temperance society was formed at La Pointe in the summer of 1847, in very auspicious circumstances. "The traders," writes Mr. Wheeler, "missionaries, Government men, and, I believe, every person in our vicinity who can speak the English language, are pledged to this cause. There is no place where liquor is openly sold within one hundred miles; and we hope that this will always be the case." From a recent letter of Mr. Hall, it appears that this society has been well sustained to the present time. It must not be inferred, however, that no intoxicating drinks are sold at La Pointe. When the annuities are paid, if at no other time, the article is clandestinely introduced to some extent. This is greatly to be regretted; but we have much occasion for thankfulness that the evil is in any



considerable measure restrained. Were alcoholic liquors accessible to all, there would be no security for any class of residents at La Pointe.

The prospects of the station at Bad River are evidently improving. The Indians have already made some progress in outward improvement; and they are beginning to feel a stronger relish for a settled mode of life and a permanent home. The following extract from a letter of Mr. Wheeler, written in December last, exhibits the general aspect of his field, not only as it was at that time, but as it continued through the winter.

The Indians are much more industrious than they were formerly. They have better lodges, are better dressed, and (if I may use the term in a comparative sense) are much more neat in their habits, and tidy in their personal appearance. The gospel, although it has not yet proved the power of God unto salvation to many of them, has evidently done much to soften the savage ferocity of their characters. They are much more quiet and peaceable, much less addicted to theft, violence and lawless depredations, than they once were, or than their less enlightened inland brethren now are.

They have also made some progress in religious knowledge. For a series of years, since the missionaries have been in the country, the gospel has in various ways been so brought to bear upon them, that a few of its scattered rays have found a way into their darkened understandings. It is not often we find an Indian here who does not say that the word of God is true, and assent to its precepts as being good. But when urged to embrace it, they all, with one consent, begin "to make excuse;" and the nature of their excuses shows plainly that they love darkness rather than light, and will not come to it lest their deeds should be reprov'd.

More of the Indians have resided here this year than last. Heretofore, since we have been here, they have all left the place about the first of November for the Lake, to make their fall fishing, and they have been absent during the winter. This year a number of families are remaining to spend the winter. These, together with the carpenter's and farmer's establishments, and three other lodges in our vicinity, give us a little community of some sixteen families; and we shall be able probably to sustain a small school of ten or twelve pupils all winter. We also have three public religious exercises on the Sabbath, two in Indian, and one in English, and a Bible class in English at the station Sabbath evening. The few who understand English generally attend our public exercise in that language; and those who attend our meetings in Indian, have thus far been very punctual. Some of these regard themselves as Christians; and, in many respects, they seem to be greatly changed for the better, though we do not see all that evidence of piety which we should like to see before we receive them to our communion.

It should be borne in mind, however, that most of the Ojibwas belonging to this band are pagans still; and only a few of them can be induced to attend the services of the sanctuary. But in their lodges they are found to be accessible. They receive Mr. Wheeler with kindness, and listen to his instructions with apparent interest. Here then is an important and a very hopeful field of labor. May the great Head of the Church bestow his blessing upon it!

## MISSION TO THE STOCKBRIDGE INDIANS.

In the civil and social condition of this band of Indians, there seems to have been no improvement during the past year. And although the religious meetings have been pretty well attended, such are the divisions and strifes in the church and in the band generally, that the force of Christian truth appears to be counteracted, and the ministrations of the Word are almost without effect. Little spirituality is manifested by the church members; while disorders and improprieties abound, which appropriate discipline cannot, in the existing state of things, be brought in to correct. For years the missionary at Stockbridge, Rev. Mr. Marsh, has been laboring, praying, and waiting for a favorable change; and at times he has felt somewhat encouraged at the prospect. But on the whole the state of things has been growing worse. No compromise could be effected between the parties into which the little community was divided. Their numbers were diminishing; their relations to the United States Government, and to the white community around them, were becoming more unsatisfactory; and in regard to their moral and social condition generally, they seemed to be retrograding rather than advancing.

In these circumstances, Mr. and Mrs. Marsh have, for the last year or two, been much disheartened; and they have been anticipating that it might soon be their duty to seek some more promising field of labor. Quite recently they have requested and received a release from their connection with the Board; and they will discontinue their regular labors among those Indians; though he may reside near them, and counsel and instruct them, as he may have opportunity. Mr. Slingerland, one of their own number, who has had a theological education, will probably continue to reside among his people; and he may be useful as a religious teacher.

## PAST HISTORY OF THE STOCKBRIDGE INDIANS.

These Indians, a kindred tribe to the Mohegans, were first gathered into a community by the missionary John Sergeant, about 1735; and he labored among them in the western part of Massachusetts and the eastern part of New York, till his death in 1749. During his fifteen years of labor, he baptized one hundred and eighty-two of their number; of whom forty-two were communicants in the church which he organized. Their whole number was then about two hundred and twenty. They had learned to live in a settled manner; had comfortable

houses and productive fields. Among these Indians, at about the same period, Hollis, the early patron of Harvard College, established a charity school, embracing twenty or thirty boys. Another school taught among them embraced more than fifty pupils; and here was begun that course of education which has enabled nearly the whole male portion of the tribe, down to the present day, to speak and read the English language.

Mr. Sergeant was succeeded by President Jonathan Edwards, and the latter by Mr. West. David Brainerd commenced his missionary labors among the same people, at their old town of Kaunameek. During the French and revolutionary wars, these Indians seem to have been neglected, and their church and schools became probably extinct. After the latter war, they removed to Oneida County, New York, where, in 1818, their church was reorganized with only ten or twelve members. About four years later, a portion of them, embracing most of the church, removed and settled on White River in Indiana. Here, without any missionary, they sustained religious services on the Sabbath. Not satisfied with their location, a part returned to the State of New York, and a portion removed to the Fox River, near Green Bay; at which place those in New York joined them before 1830. In 1827, Rev. Jesse Miner, who had labored among them in New York, was appointed a missionary of this Board, and took up his residence on the Fox River, where he died in March, 1829. Rev. Cutting Marsh joined the mission in 1830. In the church are now fifty-one members.

The unhappy issue to which this mission has come, and the unpromising state in which those Indians now are, in all their relations, are undoubtedly the consequence of their frequent removals from one place to another, by which their counsels have been divided; the steady influence of religious instruction and of their schools interrupted and diminished; their morals depraved by their long journeys; and their attachments to home associations and employments greatly weakened.

Still, though their prospects are now so dark, the Christian and the philanthropist may rejoice in the good which Christian beneficence has done them, during the one hundred and fifteen years which have elapsed since the first missionary began his labors among them. Their social condition has been rendered far more elevated and comfortable, for three whole generations; and hundreds of them have, as we trust, been savingly taught the gospel of Christ, and, dying, have gone to dwell with him forever in heaven. And we would hope that this stream of Christian influence and blessings, though in some measure arrested, will not wholly cease to flow; but that, by means of parental instruction and prayer, and the more or less frequent

enjoyment of Christian ordinances, not a few of those who remain, children as some of them are,—of eminent piety and faith,—may yet be brought into the fold of the Great Shepherd, who has so long watched over their people for good.

#### NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; Mrs. Avis H. Rockwood; one female teacher.

UPPER CATTARAUGUS.—Asher Wright, *Missionary*; Mrs. Laura M. Wright; one female teacher.

LOWER CATTARAUGUS.—Asher Bliss, *Missionary*; Mrs. Cassandra H. Bliss; one female teacher.

ALLEGHANY.—William Hall, *Missionary*; Mrs. Caroline G. Hall; Miss Margaret Hall, *Teacher*; one male assistant.

OUT-STATION.—*Old Town*.—Miss Sophia Mudgett, *Teacher*.

(4 stations, 1 out-station; 4 missionaries, 1 male and 9 female assistant missionaries;—total, 14.)

The history of this mission, during the last twelve months, will bring together incidents of a somewhat varied character. In September, 1847, a case of fever occurred on the Cattaraugus Reservation, of a decidedly typhoid character, such as had been little known among the Indians. Other cases followed, and the malady soon took the form of an epidemic. From September 20th to January 20th, the deaths (partly from other causes) amounted to two a week; and from the latter date they became still more frequent. Under date of May 4th, Mr. Bliss reported the whole number of the deceased at about seventy; among whom were four or five prominent chiefs; also one individual who was supposed to be one hundred years old. About twenty church members were among the seventy mentioned in the letter of Mr. Bliss. Some of these were “apparently in a very desirable frame of mind to the last, ready to go, and anticipating a joyous meeting with their Redeemer.” Others were unconscious of the approach of death, and did not speak, therefore, of the peace and joy afforded by the gospel in a dying hour; but most of them had attested the value of their hope “by their Christian conversation before the attack of disease.”

The moral results of this sore dispensation were not so happy as could have been wished. “The afflictions sent upon us,” says Mr. Wright, “seemed to paralyze rather than quicken the religious feelings. At first there was solemnity; then dread of death; then a fearful weight of apprehension and anxiety, increased by every new case of sickness; then a looking about

for any thing to lighten the long continued pressure; then, in many minds, insensibility and recklessness. And when the epidemic ceased in the spring, every one seemed to sink at once into a state of apathetic relaxation from excitement." A late communication from Mr. Wright expresses the hope, that a favorable change was taking place in the feelings of the church members.

## STATE OF THE CHURCHES.

The past year has not been marked by any signal manifestations of the grace of God, such as have been enjoyed in some previous years; and at all the stations complaint is made of the coldness and indifference to spiritual things prevailing at the present time. The congregations upon the Sabbath are not so large as they were a year ago, the places of the dead not having been filled by new hearers. Meetings for prayer, likewise, are not so well attended. Still it should be stated that our brethren have not been left without some tokens of the divine favor. In December last Mr. Hall reported "some ten cases of unusual seriousness" at Alleghany, expressing, at the same time, the hope that three or four had passed from death unto life. The other stations have been permitted to welcome a few to the ordinances of Christ's house for the first time. The following table will show the condition of the four churches under the care of this mission. The few white persons who are members of the churches, are not embraced in the table, the object being to illustrate the success of the gospel among the Indians. The blanks indicate a deficiency in the returns.

| CHURCHES.            | No. received during the year by profession. | Number retained by letter. | Excommunicated persons restored. | Deceased. | Dismissed to other churches. | Suspended. | Excommunicated. | Present Number. |
|----------------------|---------------------------------------------|----------------------------|----------------------------------|-----------|------------------------------|------------|-----------------|-----------------|
| Tuscarora, . . . .   | 4                                           |                            |                                  | 2         |                              |            | 4               | 63              |
| Upper Cattaraugus, . | 4                                           |                            |                                  | 11        | 1                            |            | 1               | 44              |
| Lower Cattaraugus, . | 5                                           |                            | 1                                | 8         |                              | 1          |                 | 52              |
| Alleghany, . . . .   | 6                                           | 1                          | 2                                | 2         | 1                            | 2          | 10              | 111             |
|                      | 19                                          | 1                          | 3                                | 23        | 2                            | 3          | 15              | 270             |

An extract from a recent letter of Mr. Wright may be appropriately introduced in this place. He says:

In respect to the character of the church members, it should be stated that almost all are dependent upon the ear alone in receiving instruction. It cannot be expected, therefore, that many of them shall possess the clear, dis-

criminating, doctrinal views, and the well-balanced Christian character, commonly found in well instructed communities. They are still more or less under the influence of their old superstitions, and of their early habits of thought. They have, from their childhood, been so familiar with certain forms of sin, that they can never be brought to have the same degree of abhorrence and disgust in regard to them, that one feels who has always been surrounded with an atmosphere of moral purity. This would not be expected of converts from among those who receive their whole early training in certain localities in New York, Boston, or almost any other of our large cities. But the Indian has had the additional disadvantage of the pagan conscience, instead of no conscience. It need not, therefore, excite surprise, if we find it difficult to bring up the best of our church members to the pure and strict standard of gospel morality; nor that they should fail to realize the importance of maintaining thorough discipline for offences which they can scarcely avoid considering as quite venial, notwithstanding the instructions of their teachers.

#### SCHOOLS.

The schools established among the Indians, though they do not accomplish all that is desirable, are nevertheless exerting a meliorating influence upon the people. The one at Tuscarora has been unusually prosperous during the year; and the same may be said of nearly (if not quite) all on the Alleghany Reservation. At Cattaraugus there has been less success in this department of labor, because, apparently, of the engrossing influence of other questions. And it may be affirmed with truth, doubtless, that the value of education is but imperfectly appreciated by the great mass of the Indians. Many of the Christian party take too little interest in the subject; while a large proportion of the pagan party are averse to the instruction of their children. There is the less excuse for this state of things, from the fact that, in addition to what the mission have done and are doing, the State of New York is disposed to pursue a very liberal policy toward the Indians. Appropriations have been made from its funds for the erection of school houses on the Cattaraugus and Alleghany Reservations; one of which has been built, and a school is now kept in it by Mr. Carrier at the expense of the State, the Indians being required to appropriate one-fifth of the amount. On the other Reservation the house has not been built as yet; but the school has been opened, a brother of Mr. Hall being the teacher. And were the entire Indian population regularly divided into districts, the State would allow it to participate in the school money, according to the general law of distribution; and the mission schools might supply whatever deficiency there should be under this system. The following table of the schools will exhibit their state for the year ending June 30, 1848.

| <i>Stations.</i>             | <i>Whole No. of Pupils.</i> | <i>Average Attendance.</i> |
|------------------------------|-----------------------------|----------------------------|
| Alleghany,                   |                             |                            |
| Old Town, . . . . .          | 42 . . . . .                | 30                         |
| Old Station, . . . . .       | 30 . . . . .                | 15                         |
| Jameson Town, . . . . .      | 20 . . . . .                | 12                         |
| Cattaraugus Lower,           |                             |                            |
| Big Flatts, . . . . .        | 30 . . . . .                | 12                         |
| Meeting House, . . . . .     | 24 . . . . .                | 17                         |
| Cattaraugus Upper,           |                             |                            |
| Meeting House, . . . . .     | 50 . . . . .                | 15                         |
| Turkey Settlement, . . . . . | 17 . . . . .                | 12                         |
| New Town, . . . . .          | 33 . . . . .                | 14                         |
| Tuscarora, . . . . .         | 45 . . . . .                | 25                         |
| Total, . . . . .             | 291 . . . . .               | 152                        |

## GOOD EFFECTED BY THE MISSION.

Having said all that seems to be necessary to explain the operations of the mission the past year, the Committee will add a few words on the general progress which has been made by the New York Indians, since they first heard the gospel. If we may believe the most competent testimony, there has been very great improvement in the comforts and conveniences of life. "At a very moderate estimate," says Mr. Wright, "it is believed that there are three times as much productive labor as there was in 1832, the first season I had the opportunity of noticing the agriculture of the Indians. My own impression is, that more than five times the amount of provision was obtained last year by Indian labor, than was obtained from the same source in 1832. The same improvement has been manifest in most things pertaining to worldly matters. In these respects they can no longer be regarded as a savage (and scarcely as a semi-barbarous) community."

The following extract from a letter of Mr. Wright, exhibiting the views of the mission, will show the improvement of these Indians in another respect.

The Indians are also, with the aid of the State legislature, beginning to govern themselves by law. They have what is termed a "peace maker's court," nearly equivalent to a justice's court among the whites, with an appeal to a jury of chiefs, by giving bonds to abide their decision, in case of dissatisfaction; or, if they prefer, they can elect to be tried in the first instance before a jury. They also tax themselves for labor on the highways; have their Reservations divided into road districts, with path-masters to superintend the labor appointed by the peace-makers. They have an annual election of peace-makers, treasurer, clerk and chairman of the national council; and their election last May was conducted with more propriety than ordinary town meetings among the whites. In short, they are rapidly preparing to become citizens of the State; and this result may be expected in a few years, unless delayed by some unforeseen intervention. Our fear is that it will occur before there will be a sufficient amount of intelligence to enable them to prosper in the new relations involved by such a change. The pre-

ceding remarks apply to the Senecas and those who reside with them. It is not known that the Tuscaroras have taken any steps towards coming under law ; although they are, perhaps, quite as well prepared for it as the Senecas, and even less likely to suffer from the extension of the State laws over them.

The change in regard to temperance, though not all that could be wished, is certainly as great as was to be expected, taking into the account the adverse influences that flow in upon them from the surrounding population. While it is true that many still drink to excess, whenever they can obtain the means of intoxication, it is also true that the majority, in the stand which they have taken, are decidedly in advance of most of the neighboring towns. "The Tuscaroras," says Mr. Wright, "as a body go against licenses ; and we believe, if the question for the State of New York, or for the world, could be left to the uninfluenced vote of the Senecas, on all their Reservations, their glad response would be, 'No license, and a rigid punishment for the sale of intoxicating beverages of all descriptions.'"

But what, it may be asked, have been the spiritual results of the labor which has been bestowed upon this field ? The opinion of the brethren on this important point is set forth in the subjoined extract.

An examination of the records of the churches shows that, from the commencement, there have been probably more than four hundred and fifty Indian members connected with them ; while the number of children and others who have died, expressing a hope of pardon through the Redeemer, without having united with the churches, will probably make good the number of those who have been excommunicated, and have remained permanently separated from the churches. The population on the Reservations occupied by the mission has probably, at no time, exceeded three thousand ; and to this day nearly one-half of the people are professedly attached to the pagan party. At present the population of the three Reservations is only about twenty-five hundred ; and as the number of church members is about two hundred and seventy, about one in five of all who pretend to belong to the Christian party, or to pay any attention at all to the preaching of the gospel, is a communicant. If half of these ever reach heaven, we shall have no cause to regret the amount of labor and expense bestowed upon the New York Indians. And yet, considering the difference in knowledge and the effect of past habits, perhaps the average evidence of piety should be regarded equal to that of most churches among the whites.

It is obvious, however, that much remains to be done before the triumph of the gospel shall be complete. From the foregoing extract it appears that a large part of the population on the Reservations is professedly pagan. For them the prayers of Christians in this land should ascend continually, that the veil may be taken from their hearts, and that they may receive the truth as it is in Jesus. Many, moreover, who have renounced the errors of their former faith, are still strangers to the renovating power of the gospel ; and sad, indeed, will it be, if the little light which has found its way to their minds, shall



only aggravate their final condemnation. And even the disciples of our common Master need to understand the right way of the Lord more perfectly. Let us continue our efforts, therefore, in the hope of a more abundant harvest.

#### MISSION TO THE ABENAQUIS.

ST. FRANCIS.—P. P. Osunkhirhine, *Native Preacher.*

(1 station ; 1 native preacher.)

No material change has been reported in the state or prospects of this mission since the last annual meeting. In September, 1847, Mr. Osunkhirhine stated that the whole number of admissions to the church at St. Francis, from its formation, had been sixty-nine ; eight of whom had died, and twenty-four had gone astray, some having been suspended, and others having withdrawn. Of the thirty-six then in good standing, eleven were males and twenty-five were females. Under date of July 10, 1848, he reported four additional deaths, and thirty-four communicants in good standing ; two or three others having gone astray, while five had been restored to church fellowship the previous month. The irregularity and apostasy of so many who once professed to be born of the Spirit, is ascribed to their unsettled manner of life, whereby they are exposed to peculiar temptations, at the same time that they are deprived of the sustaining influence of Christian intercourse and Christian ordinances. Among those who have recently finished their course, was the wife of Mr. Osunkhirhine. Through the grace of God in Christ Jesus, she was able to meet her last enemy without fear. "I have been a great sinner," she said ; "yes, I have felt, and now feel, that I have been a greater sinner than others. But I also see that the goodness of God is greater. He has forgiven all my sins."

The school taught by Simon Annance, one of the St. Francis Indians, has varied in size from ten to eighteen ; the number depending very much upon the presence or absence of a portion of the families who have no permanent residence. The same fluctuation has been experienced in the attendance on public worship. A Sabbath school has been sustained, as heretofore ; also a Bible class for adults, from which some appear to have derived spiritual profit.

**SUMMARY.**

From the foregoing survey, it will be seen that the Board has under its care twenty-four missions, embracing ninety-six stations, one hundred and fifty-two ordained missionaries, nine of them being also physicians, five licensed preachers, four physicians not ordained, twenty-nine other male and two hundred and four female assistant missionaries; making three hundred and ninety-four laborers who have been sent forth from this country. Associated with these are twenty-four native preachers, and one hundred and thirty-nine other native helpers; consequently the whole number of persons in connection with the missions is five hundred and fifty-seven, being thirty-one more than were reported last year.

The number of churches, organized and watched over by these different missions, is seventy-five; and one thousand eight hundred and thirty-eight hopeful disciples of the Lord Jesus Christ have been reported, since the last annual meeting, as having been received into Christian fellowship; making the present number of communicants twenty-five thousand nine hundred and thirty-nine.

The educational department embraces twelve seminaries for the training of native preachers and teachers, in which there are five hundred and eighty-six scholars; eighteen other boarding schools, in which there are one hundred and eighty-three male and three hundred and fifty-eight female pupils; also three hundred and two free schools, in which ten thousand seven hundred and eighteen children and youth are taught, making the whole number, directly or indirectly under the instruction of the missionaries, eleven thousand eight hundred and forty-five. The common schools at the Sandwich Islands, as they are wholly supported by the natives, are not included in this estimate.

The present number of printing establishments is eleven; connected with which there are seven type and stereotype founderies, and fonts of type for printing in nearly thirty languages. During the past year 46,173,345 pages are reported as having been printed, making the whole number of pages, from the commencement of the missions, 635,040,844.

## PECUNIARY ACCOUNTS.

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### Expenditures of the Board during the year ending July 31, 1848.

#### *Mission to South Africa.*

|                                                                               |                  |
|-------------------------------------------------------------------------------|------------------|
| Remittances and purchases,                                                    | \$12,229 00      |
| Outfit and expenses of Mr. and Mrs. Marsh,                                    | 443 45           |
| Do. Mr. and Mrs. Rood,                                                        | 502 10           |
| Do. Mr. Ireland,                                                              | 110 00           |
| Passage of Mr. and Mrs. Marsh and Mr. and Mrs. Rood from Boston to Cape Town, | 600 00—13,884 55 |

#### *Mission to West Africa.*

|                                                                                                                           |                   |
|---------------------------------------------------------------------------------------------------------------------------|-------------------|
| Drafts and purchases,                                                                                                     | 1,944 39          |
| Outfit and expenses of Mr. and Mrs. Bushnell,                                                                             | 738 22            |
| Do. Mr. and Mrs. Wilson,                                                                                                  | 591 75            |
| Do. Mr. and Mrs. Preston,                                                                                                 | 591 69            |
| Do. Mr. Wheeler,                                                                                                          | 501 00            |
| Do. Mrs. Griswold,                                                                                                        | 169 00            |
| Passage of Mr. and Mrs. Wilson, Mr. and Mrs. Preston, Mr. and Mrs. Bushnell, Mr. Wheeler and Mrs. Griswold, to W. Africa, | 1,200 00—5,725 95 |

#### *Mission to Greece.*

|                              |          |
|------------------------------|----------|
| Remittances, purchases, &c., | 1,475 33 |
|------------------------------|----------|

#### *Mission to Turkey.*

|                                     |                  |
|-------------------------------------|------------------|
| Remittances, drafts and purchases,  | 47,834 81        |
| Outfit of Mr. Crane,                | 50 00            |
| Expenses of Mr. Jackson and family, | 160 50—48,045 31 |

#### *Mission to Syria.*

|                                                                                                 |                  |
|-------------------------------------------------------------------------------------------------|------------------|
| Remittances, drafts and purchases,                                                              | 14,939 37        |
| Outfit and expenses of Mr. Calhoun,                                                             | 341 20           |
| Do. Mr. and Mrs. Ford,                                                                          | 505 83           |
| Do. Mr. and Mrs. Wilson,                                                                        | 482 75           |
| Do. Mr. and Mrs. Foot,                                                                          | 456 71           |
| Passage of Mr. and Mrs. Ford, Mr. and Mrs. Wilson, and Mr. and Mrs. Foot from Boston to Smyrna, | 600 00           |
| Expenses of Mr. Laurie,                                                                         | 113 20           |
| Grant to Mr. Lanneau,                                                                           | 400 00—17,839 06 |

#### *Mission to the Nestorians of Persia.*

|                              |                  |
|------------------------------|------------------|
| Remittances, purchases, &c., | 10,343 68        |
| Expenses of Mr. Breath,      | 327 37—10,671 05 |

#### *Bombay Mission.*

|                                                                                                                          |       |
|--------------------------------------------------------------------------------------------------------------------------|-------|
| Purchases, (the expenses of the mission having been defrayed chiefly from previous remittances and avails of the press,) | 88 08 |
|--------------------------------------------------------------------------------------------------------------------------|-------|

*Ahmednuggur Mission.*

|                                                                      |                   |
|----------------------------------------------------------------------|-------------------|
| Remittances and purchases, . . . . .                                 | 14,670 00         |
| Passage of Mr. Abbott and family from Liverpool to Boston, . . . . . | 174 24            |
| Expenses of do. since their return to this country, . . . . .        | 545 49— 15,389 73 |

*Madras Mission.*

|                                              |          |
|----------------------------------------------|----------|
| Remittances, drafts and purchases, . . . . . | 5,942 03 |
|----------------------------------------------|----------|

*Madura Mission.*

|                                                                        |                   |
|------------------------------------------------------------------------|-------------------|
| Remittances and purchases, . . . . .                                   | 29,742 24         |
| Outfit and expenses of Mr. and Mrs. Little, . . . . .                  | 273 59            |
| Passage of Mr. and Mrs. Little from Boston to Madras, . . . . .        | 460 00            |
| Outfit and expenses of Dr. Shelton, . . . . .                          | 384 81            |
| Expenses of A. North, including passage from London, . . . . .         | 521 24            |
| Do. Mrs. Lawrence and family, including passage from London, . . . . . | 752 88— 32,134 76 |

*Ceylon Mission.*

|                                                 |                   |
|-------------------------------------------------|-------------------|
| Remittances, drafts and purchases, . . . . .    | 29,715 56         |
| Outfit and expenses of Mr. Mills, . . . . .     | 456 85            |
| Do. Mr. Burnell, . . . . .                      | 102 50            |
| Expenses of Mr. Hutchings and family, . . . . . | 600 00            |
| Do. Dr. Ward and family, . . . . .              | 629 78— 31,504 69 |

*Mission to Siam.*

|                                                   |                  |
|---------------------------------------------------|------------------|
| Remittances and purchases, . . . . .              | 1,275 95         |
| Expenses of Doct. Bradley and children, . . . . . | 594 95— 1,870 90 |

*Canton Mission.*

|                                                         |                  |
|---------------------------------------------------------|------------------|
| Remittances, purchases, &c., . . . . .                  | 7,894 11         |
| Outfit and expenses of Mr. and Mrs. Williams, . . . . . | 550 00           |
| Passage of Mr. and Mrs. Williams to Canton, . . . . .   | 450 00— 8,894 11 |

*Amoy Mission.*

|                                        |          |
|----------------------------------------|----------|
| Remittances, purchases, &c., . . . . . | 3,203 30 |
|----------------------------------------|----------|

*Fuh-chau Mission.*

|                                                                                                                 |                    |
|-----------------------------------------------------------------------------------------------------------------|--------------------|
| Remittances and purchases, . . . . .                                                                            | 4,506 00           |
| Outfit and expenses of Mr. and Mrs. Cummings, . . . . .                                                         | 697 84             |
| Do. Mr. and Mrs. Baldwin, . . . . .                                                                             | 140 16             |
| Do. Mr. Richards, . . . . .                                                                                     | 302 10             |
| Passage of Mr. and Mrs. Cummings, Mr. and Mrs. Baldwin, and Mr. Richards from Philadelphia to Canton, . . . . . | 1,125 00— 6,771 10 |

*Mission to Borneo.*

The expenses of this mission have been defrayed by previous remittances.

*Mission to the Sandwich Islands.*

|                                                                                  |                   |
|----------------------------------------------------------------------------------|-------------------|
| Remittances, drafts, purchases, &c., . . . . .                                   | 31,331 28         |
| Outfit and expenses of Mr. and Mrs. Kinney, . . . . .                            | 481 54            |
| Do. Mr. Dwight, . . . . .                                                        | 271 82            |
| Passage of Mr. and Mrs. Kinney and Mr. Dwight from Boston to Honolulu, . . . . . | 675 00            |
| Expenses of Mr. Forbes, . . . . .                                                | 294 70            |
| Grant to Mr. Ruggles, . . . . .                                                  | 100 00            |
| Do. Mrs. Shepard, . . . . .                                                      | 100 00— 33,254 34 |

*Oregon Mission.*

|                                 |        |
|---------------------------------|--------|
| Drafts and purchases, . . . . . | 474 37 |
|---------------------------------|--------|

*Mission to the Choctaws.*

|                                   |          |
|-----------------------------------|----------|
| Drafts, purchases, &c., . . . . . | 5,495 13 |
|-----------------------------------|----------|

*Mission to the Cherokees.*

|                                   |          |
|-----------------------------------|----------|
| Drafts, purchases, &c., . . . . . | 4,406 47 |
|-----------------------------------|----------|

*Mission to the Sioux.*

|                                   |          |
|-----------------------------------|----------|
| Drafts, purchases, &c., . . . . . | 2,762 51 |
|-----------------------------------|----------|

*Mission to the Ojibwas.*

|                                   |          |
|-----------------------------------|----------|
| Drafts, purchases, &c., . . . . . | 1,592 16 |
|-----------------------------------|----------|

*Stockbridge Mission.*

|                                   |        |
|-----------------------------------|--------|
| Drafts, purchases, &c., . . . . . | 265 93 |
|-----------------------------------|--------|

*Mission among the Indians in New York.*

|                              |          |
|------------------------------|----------|
| Tuscarora station, . . . . . | 586 06   |
| Seneca do. . . . .           | 1,226 66 |
| Cattaraugus do. . . . .      | 315 89   |
| Alleghany do. . . . .        | 1,550 20 |
|                              | 4,178 81 |

*Mission to the Abenakis.*

|                                                   |        |
|---------------------------------------------------|--------|
| Expenses of the station at St. Francis, . . . . . | 593 38 |
|---------------------------------------------------|--------|

*Indian Missions Generally.*

|                                                                     |        |
|---------------------------------------------------------------------|--------|
| Transportation, cartage, labor, &c. for various stations, . . . . . | 384 36 |
|---------------------------------------------------------------------|--------|

*Agencies.*

|                                                                        |          |
|------------------------------------------------------------------------|----------|
| Salary of Rev. J. P. Fisher, 3 months, . . . . .                       | 500 00   |
| Traveling expenses, &c. of do. . . . .                                 | 137 41   |
| Salary of Rev. I. M. Weed, 11 months, . . . . .                        | 550 00   |
| Traveling expenses, &c. of do. . . . .                                 | 75 16    |
| Salary of Rev. H. Coe, one year, . . . . .                             | 600 00   |
| Traveling expenses, &c. of do. . . . .                                 | 37 69    |
| Salary of Rev. A. S. Wells, one year, . . . . .                        | 600 00   |
| Traveling expenses, &c. of do. . . . .                                 | 142 20   |
| Salary and traveling expenses of Rev. A. Gleason, 10 months, . . . . . | 605 14   |
| Salary of Rev. O. Cowles, 10½ months, . . . . .                        | 656 25   |
| Traveling expenses, &c. of do. . . . .                                 | 94 33    |
| Salary of Rev. William Clark, one year, . . . . .                      | 700 00   |
| Traveling expenses, &c. of do. . . . .                                 | 299 88   |
| Salary of Rev. I. R. Worcester, one year, . . . . .                    | 750 00   |
| Traveling expenses, &c. of do. . . . .                                 | 268 69   |
| Salary of Rev. F. E. Cannon, one year, . . . . .                       | 900 00   |
| Traveling expenses, &c. of do. . . . .                                 | 192 87   |
| Salary of Rev. D. Malin, one year, . . . . .                           | 1,350 00 |
| Traveling expenses, &c. of do. . . . .                                 | 213 15   |
| Services and traveling expenses of temporary agents, . . . . .         | 591 51   |
| Deputations to attend anniversaries, &c., . . . . .                    | 518 10   |
|                                                                        | 9,782 38 |

*Agency in New York.*

|                                                                        |          |
|------------------------------------------------------------------------|----------|
| Salary of agent and clerk for the year ending July 31, 1848, . . . . . | 1,500 00 |
| Office rent, . . . . .                                                 | 650 00   |
| Stationery, &c., . . . . .                                             | 25 50    |
|                                                                        | 2,175 50 |

*Publications.*

|                                                                                                                                                      |          |
|------------------------------------------------------------------------------------------------------------------------------------------------------|----------|
| Cost of the Missionary Herald, including the salaries of the editor and agent, from August, 1847, to July, 1848, inclusive, 16,700 copies, . . . . . | 7,745 99 |
| Deduct amount received of subscribers, . . . . .                                                                                                     | 4,648 63 |
| (There having been distributed to individuals, auxiliary societies, &c. entitled to it by the rules of the Board, 9,568 copies which cost \$4,433.)  | 3,097 36 |
| Cost of Dayspring from August, 1847, to July, 1848, inclusive, 47,290 copies, . . . . .                                                              | 4,385 57 |
| Deduct amount received of subscribers, . . . . .                                                                                                     | 3,151 37 |
| Thirty-eighth annual Report, 5,000 copies, . . . . .                                                                                                 | 862 87   |
| Abstract of do. 200 do. . . . .                                                                                                                      | 16 00    |
| Maps, &c. of Missionary Stations, 2,000 copies, . . . . .                                                                                            | 54 14    |
| Missionary Tracts, Nos. 1, 2, 3, 4 and 5, 21,500 do. . . . .                                                                                         | 386 65   |
| Dr. Magie's Sermon, 3,000 do. . . . .                                                                                                                | 96 50    |
| Narrative of Nestorian Revival, 5,000 do. . . . .                                                                                                    | 104 21   |
| Rev. J. L. Wilson's Address, 2,000 do. . . . .                                                                                                       | 47 00    |
| Statement, &c., 17,000 do. . . . .                                                                                                                   | 233 03   |
| Dibble's Thoughts on Missions, . . . . .                                                                                                             | 150 00   |
| Circulars, notices, &c., . . . . .                                                                                                                   | 70 00    |
|                                                                                                                                                      | 6,351 96 |

*Secretaries' Department.*

|                                                                                                                                                 |                  |
|-------------------------------------------------------------------------------------------------------------------------------------------------|------------------|
| Salary of Dr. Anderson, for the year ending July 31, 1848,<br>\$1,700; less \$900 received from the fund created for this<br>purpose, . . . . . | 800 00           |
| Do. of Mr. Greene, \$1,700; less as above, \$900; . . . . .                                                                                     | 800 00           |
| Clerk hire, . . . . .                                                                                                                           | 500 00— 2,100 00 |

*Treasurer's Department.*

|                                                                                                                                                 |                    |
|-------------------------------------------------------------------------------------------------------------------------------------------------|--------------------|
| Salary of the Treasurer for the year ending July 31, 1848,<br>\$1,700; less \$900 received from the fund created for this<br>purpose, . . . . . | 800 00             |
| Clerk hire, . . . . .                                                                                                                           | 1,158 33— 1,958 33 |

*Miscellaneous Charges.*

|                                                                                                         |                     |
|---------------------------------------------------------------------------------------------------------|---------------------|
| Postage of letters and pamphlets, . . . . .                                                             | 802 05              |
| Fuel and oil, . . . . .                                                                                 | 130 50              |
| Blank books, receipts, certificates, stationery, &c., . . . . .                                         | 102 39              |
| Periodicals and binding of books, &c., . . . . .                                                        | 98 30               |
| Books for the Library, . . . . .                                                                        | 222 14              |
| Care of the Missionary House, making fires, lighting, attendance<br>and labor, . . . . .                | 314 00              |
| Freight, cartage, wharfage, &c., . . . . .                                                              | 104 71              |
| Furnace for Missionary House, fixtures, carpenters' work and<br>painting, . . . . .                     | 288 23              |
| Insurance on property in do. . . . .                                                                    | 31 25               |
| Copying of letters and documents, . . . . .                                                             | 131 63              |
| Expenses of meetings in behalf of the Board, in Boston and New<br>York, held in May and June, . . . . . | 107 65              |
| Discount on bank notes and drafts, counterfeit notes, and interest<br>on borrowed money, . . . . .      | 781 95— 3,114 85    |
| Total expenditures of the Board, . . . . .                                                              | 282,330 38          |
| Balance for which the Board was in debt August 1, 1847, . . . . .                                       | 31,616 86           |
|                                                                                                         | <u>\$313,947 24</u> |

**Receipts of the Board during the year ending July 31, 1848.**

|                                                                                                        |                   |
|--------------------------------------------------------------------------------------------------------|-------------------|
| Donations as acknowledged in the Missionary Herald, . . . . .                                          | 225,595 01        |
| Legacies, do. do. . . . .                                                                              | 26,157 49         |
| Interest on General Permanent Fund, (\$22,613 61 being invested in the<br>Missionary House,) . . . . . | 1,953 00          |
| Interest on the Ashley Fund, . . . . .                                                                 | 300 00            |
| Avails of Maumee Lands, . . . . .                                                                      | 50 96             |
|                                                                                                        | 254,056 46        |
| Balance for which the Board is in debt, carried to new account, August 1,<br>1848, . . . . .           | 59,890 78         |
|                                                                                                        | <u>313,947 24</u> |

**GENERAL PERMANENT FUND.**

|                                               |             |
|-----------------------------------------------|-------------|
| This Fund amounts, as last year, to . . . . . | \$56,126 14 |
|-----------------------------------------------|-------------|

**PERMANENT FUND FOR OFFICERS.**

|                                               |             |
|-----------------------------------------------|-------------|
| This Fund amounts, as last year, to . . . . . | \$39,836 87 |
|-----------------------------------------------|-------------|

**FUND FOR OFFICERS.**

|                                                                                      |                 |
|--------------------------------------------------------------------------------------|-----------------|
| Balance on hand last year, . . . . .                                                 | 31 03           |
| Received within the year, for interest on the Permanent fund for Officers, . . . . . | 2,780 60        |
|                                                                                      | <u>2,811 63</u> |
| Paid balance of salaries of Secretaries and Treasurer, \$900 to each, . . . . .      | 2,700 00        |
|                                                                                      | <u>111 63</u>   |

## SUMMARY OF DONATIONS RECEIVED DURING THE YEAR.

## MAINE.

| AUXILIARY SOCIETIES:   |                         |               |                 |
|------------------------|-------------------------|---------------|-----------------|
| Cumberland County,     | Daniel Evans, Tr.       | Portland,     | 2,491 54        |
| Franklin County,       | Rev. I. Rogers, Tr.     | Farmington,   | 48 25           |
| Kennebec Conf. of chs. | B. Nason, Tr.           | Hallowell,    | 498 11          |
| Lincoln County,        | Rev. E. Seabury, Tr.    | New Castle,   | 1,281 93        |
| Penobscot County,      | J. S. Wheelwright, Tr.  | Bangor,       | 786 37          |
| Somerset County,       | Calvin Selden, Tr.      | Norridgewock, | 49 32           |
| York Conf. of chs.     | Rev. G. W. Cressay, Tr. | Kennebunk,    | 754 60          |
| Washington County,     |                         |               | 112 71—5,952 83 |
|                        | Towns not associated,   |               | 862 13          |
|                        | Legacies,               |               | 140 00          |
|                        |                         |               | <u>6,954 96</u> |

## NEW HAMPSHIRE.

|                          |                       |            |                  |
|--------------------------|-----------------------|------------|------------------|
| Cheshire County,         | W. Lamson, Tr.        | Keene,     | 1,187 04         |
| Grafton County,          | W. W. Russell, Tr.    | Plymouth,  | 971 09           |
| Hillsboro' County,       | J. A. Wheat, Tr.      | Nashua,    | 2,366 46         |
| Merrimack County,        | G. Hutchins, Tr.      | Concord,   | 1,524 18         |
| Rockingham Conf. of chs. | Joseph Boardman, Tr.  | Exeter,    | 1,726 09         |
| Strafford Conf. of chs.  | E. J. Lane, Tr.       | Dover,     | 656 38           |
| Sullivan County,         | D. S. Dutton,         | Claremont, | 631 11—9,062 35  |
|                          | Towns not associated, |            | 293 95           |
|                          | Legacies,             |            | 679 01           |
|                          |                       |            | <u>10,035 31</u> |

## VERMONT.

|                    |                       |                |                  |
|--------------------|-----------------------|----------------|------------------|
| Addison County,    | Amon Wilcox, Tr.      | Middlebury,    | 704 12           |
| Caledonia County,  | E. Jewett, Tr.        | St. Johnsbury, | 2,011 15         |
| Chittenden County, | M. A. Seymour, Tr.    | Burlington,    | 1,116 28         |
| Franklin County,   | C. F. Safford, Tr.    | St. Albans,    | 239 00           |
| Orange County,     |                       |                | 505 39           |
| Orleans County,    | T. Jameson, Tr.       | Irasburgh,     | 202 69           |
| Rutland County,    | James Barrett, Jr.    | Rutland,       | 1,697 75         |
| Washington County, | F. W. Howes, Tr.      | Montpelier,    | 410 14           |
| Windham County,    | E. Tyler, Tr.         |                | 948 67           |
| Windsor County,    | E. P. Nevens, Tr.     | Royalton,      | 630 12—8,465 31  |
|                    | Towns not associated, |                | 395 25           |
|                    | Legacies,             |                | 1,524 39         |
|                    |                       |                | <u>10,385 95</u> |

## MASSACHUSETTS.

|                               |                        |                |                    |
|-------------------------------|------------------------|----------------|--------------------|
| Barnstable County,            | Walter Crocker, Tr.    | W. Barnstable, | 659 85             |
| Berkshire County,             | Rev. J. J. Dana, Tr.   | S. Adams,      | 3,829 29           |
| Boston,                       | S. A. Dunforth, Agent, | Boston,        | 13,795 68          |
| Brookfield Association,       | William Hyde, Tr.      | Ware,          | 3,302 80           |
| Essex County, North,          | James Caldwell, Tr.    | Newburyport,   | 2,338 48           |
| Essex County, South,          | C. M. Richardson, Tr.  | Salem,         | 4,869 53           |
| Franklin County,              | Lewis Merriam, Tr.     | Greenfield,    | 1,494 41           |
| Hampden County,               | Charles Merriam, Tr.   | Springfield,   | 4,813 32           |
| Hampshire County,             | J. D. Whitney, Tr.     | Northampton,   | 7,331 83           |
| Harmony Conf. of chs.         | W. C. Capron, Tr.      | Uxbridge,      | 1,579 34           |
| Lowell and vicinity,          | W. Davidson, Tr.       | Lowell,        | 424 83             |
| Middlesex North and vic.      | J. S. Adams, Tr.       | Groton,        | 1,336 77           |
| Middlesex South Conf. of chs. |                        |                | 1,109 25           |
| Norfolk County,               | Rev. S. Harding, Tr.   | East Medway,   | 3,076 46           |
| Old Colony,                   | H. Coggeshall, Tr.     | New Bedford,   | 925 11             |
| Palestine Missionary Society, | Ebenezer Alden, Tr.    | Randolph,      | 1,460 57           |
| Pilgrim Association,          | Josiah Robbins, Tr.    | Plymouth,      | 404 69             |
| Taunton and vicinity,         |                        |                | 1,310 76           |
| Worcester County, North,      | Benjamin Hawkes, Tr.   | Templeton,     | 825 81             |
| Worcester Central,            | A. D. Foster, Tr.      | Worcester,     | 4,464 73—59,355 51 |
|                               | Towns not associated,  |                | 5,518 26           |
|                               | Legacies,              |                | 6,586 02           |
|                               |                        |                | <u>71,459 79</u>   |

## CONNECTICUT.

## AUXILIARY SOCIETIES:

|                          |                        |             |                  |
|--------------------------|------------------------|-------------|------------------|
| Fairfield County, East,  | Charles Marvin, Tr.    | Wilton,     | 1,139 68         |
| Fairfield County, West,  | A. W. Butler, Tr.      | Hartford,   | 2,357 77         |
| Hartford County,         | H. S. Ward, Tr.        | Middletown, | 7,587 63         |
| Hartford County, South,  | C. L. Webb, Tr.        | Litchfield, | 1,828 41         |
| Litchfield County,       | S Silliman, Tr.        | Essex,      | 4,143 25         |
| Middlesex Association,   | A. H. Maltby, Agent,   | New Haven,  | 961 74           |
| New Haven County, East,  | A. Townsend, Jr., Tr.  | do.         | 1,199 98         |
| New Haven Co., W. Conso. | A. H. Maltby, Agent,   | do.         | 2,066 59         |
| New Haven City,          | C. Chew, Tr.           | New London, | 4,079 30         |
| New London and vicinity, | F. A. Perkins, Tr.     | Norwich,    | 1,349 97         |
| Norwich and vicinity,    | Jonathan R. Flynt, Tr. | Tolland,    | 1,990 72         |
| Tolland County,          | J. B. Gay, Tr.         | Thompson,   | 2,170 06         |
| Windham County, North,   | Zalmon Storrs, Tr.     | Mansfield,  | 1,607 06         |
| Windham County, South,   | A Friend,              |             | 918 51—33,400 67 |
|                          | Legacies,              |             | 50 00            |
|                          |                        |             | 6,037 50         |
|                          |                        |             | <hr/> 39,488 17  |

## RHODE ISLAND.

|                                 |  |  |          |
|---------------------------------|--|--|----------|
| Rhode Island Auxiliary Society, |  |  | 2,423 25 |
|---------------------------------|--|--|----------|

## NEW YORK.

|                                                   |                       |                |                  |
|---------------------------------------------------|-----------------------|----------------|------------------|
| Auburn and vicinity,                              | T. M. Hunt, Agent,    | Auburn,        | 1,321 31         |
| Board of For. Missions in }<br>Ref. Dutch Church, | C. S. Little, Tr.     |                | 8,493 55         |
| Buffalo and vicinity,                             | James Crocker, Agent, | Buffalo,       | 1,523 13         |
| Chatauque County,                                 | J. D. Carlisle, Tr.   | Westfield,     | 292 09           |
| Geneva and vicinity,                              | C. A. Cook, Agent,    | Geneva,        | 4,557 94         |
| Greene County,                                    | John Doane, Agent,    | Catskill,      | 612 97           |
| Monroe County and vicinity,                       | Ebenezer Ely, Agent,  | Rochester,     | 3,944 50         |
| New York City and Brooklyn,                       | J. W. Tracy,          | New York City, | 11,598 39        |
| Oneida County,                                    | James Dana, Tr.       | Utica,         | 1,818 13         |
| Otsego County,                                    |                       |                | 787 38           |
| Plattsburgh and vicinity,                         |                       |                | 511 61           |
| St. Lawrence County,                              | H. D. Smith, Tr.      | Gouverneur,    | 434 24           |
| Syracuse and vicinity,                            | J. Hall, Agent,       |                | 308 77           |
| Washington County,                                | M. Freeman, Tr.       | Salem,         | 335 72           |
| Watertown and vicinity,                           | Adriel Ely,           | Watertown      | 510 00—37,049 73 |
|                                                   | Towns not associated, |                | 12,291 85        |
|                                                   | Legacies,             |                | 4,362 27         |
|                                                   |                       |                | <hr/> 53,703 85  |

## NEW JERSEY.

|            |  |  |                 |
|------------|--|--|-----------------|
| Donations, |  |  | 5,047 92        |
| Legacies,  |  |  | 5,726 50        |
|            |  |  | <hr/> 10,774 42 |

## PENNSYLVANIA.

|            |  |  |                 |
|------------|--|--|-----------------|
| Donations, |  |  | 10,292 69       |
| Legacies,  |  |  | 458 00          |
|            |  |  | <hr/> 10,750 69 |

## DELAWARE.

|            |  |  |        |
|------------|--|--|--------|
| Donations, |  |  | 610 99 |
|------------|--|--|--------|

## MARYLAND.

|                                                                                    |  |  |                |
|------------------------------------------------------------------------------------|--|--|----------------|
| Board of Foreign Missions in Germ. Ref. Church, Rev. Elias Heiner, Tr., Baltimore, |  |  | 1,300 00       |
| Towns not associated,                                                              |  |  | 1,254 00       |
| Legacies,                                                                          |  |  | 109 50         |
|                                                                                    |  |  | <hr/> 2,663 50 |

## DISTRICT OF COLUMBIA.

|            |  |  |        |
|------------|--|--|--------|
| Donations, |  |  | 367 08 |
|------------|--|--|--------|

## VIRGINIA.

|                                                 |  |  |                |
|-------------------------------------------------|--|--|----------------|
| Richmond and vicinity, S. Reeve, Richmond, Tr., |  |  | 1,074 95       |
| Towns not associated,                           |  |  | 659 38         |
|                                                 |  |  | <hr/> 1,734 23 |



## DONATIONS.

[Report,

|                                                              |   |              |
|--------------------------------------------------------------|---|--------------|
| <b>OHIO.</b>                                                 |   |              |
| Western For. Missionary Society, G. L. Weed, Cincinnati, Tr. | . | 3,774 31     |
| Western Reserve, Rev. H. Coe, Hudson, O., Agent,             | . | 4,196 31     |
| Towns not associated,                                        | . | 2,211 66     |
| Legacies,                                                    | . | 380 00       |
|                                                              |   | 10,562 28    |
| <b>INDIANA.</b>                                              |   |              |
| Donations,                                                   | . | 1,030 03     |
| <b>ILLINOIS.</b>                                             |   |              |
| Donations,                                                   | . | 3,266 54     |
| <b>MICHIGAN.</b>                                             |   |              |
| Michigan Auxiliary Society, E. Bingham, Tr., Detroit,        | . | 2,400 45     |
| Towns not associated,                                        | . | 889 95       |
|                                                              |   | 3,290 40     |
| <b>WISCONSIN.</b>                                            |   |              |
| Donations,                                                   | . | 808 19       |
| <b>IOWA.</b>                                                 |   |              |
| Donations,                                                   | . | 161 95       |
| <b>MISSOURI.</b>                                             |   |              |
| Donations,                                                   | . | 1,112 55     |
| <b>ARKANSAS.</b>                                             |   |              |
| Donations,                                                   | . | 65 00        |
| <b>LOUISIANA.</b>                                            |   |              |
| Donations,                                                   | . | 193 29       |
| <b>MISSISSIPPI.</b>                                          |   |              |
| Donations,                                                   | . | 35 00        |
| <b>ALABAMA.</b>                                              |   |              |
| Donations,                                                   | . | 617 50       |
| <b>GEORGIA.</b>                                              |   |              |
| Donations,                                                   | . | 1,559 87     |
| <b>SOUTH CAROLINA.</b>                                       |   |              |
| Charleston and vicinity, R. L. Stewart, Tr., Charleston,     | . | 484 40       |
| <b>NORTH CAROLINA.</b>                                       |   |              |
| Donations,                                                   | . | 15 25        |
| <b>KENTUCKY.</b>                                             |   |              |
| Donations,                                                   | . | 259 21       |
| <b>TENNESSEE.</b>                                            |   |              |
| Donations,                                                   | . | 1,111 90     |
| Legacies,                                                    | . | 154 30       |
|                                                              |   | 1,266 20     |
| <b>FLORIDA.</b>                                              |   |              |
| Donations,                                                   | . | 15 00        |
| <b>IN FOREIGN LANDS, &amp;c.</b>                             |   |              |
| Donations,                                                   | . | 5,150 12     |
| <b>UNKNOWN.</b>                                              |   |              |
| Donations,                                                   | . | 407 59       |
| Total,                                                       |   | \$251,752 50 |

Books printed in the Cherokee Language previously to Jan. 18, 1848.

|                                                    |         |        |       |                      |               |                      |
|----------------------------------------------------|---------|--------|-------|----------------------|---------------|----------------------|
| Gospel of Matthew, . . . . .                       | 1st ed. | 1829   | 24mo. | 124 pp.              | 1,000 copies, | 124,000 pages in all |
|                                                    | 2d "    | 1839   | "     | 134                  | 3,000         | 372,000              |
|                                                    | 3d "    | 1840   | "     | 120                  | 3,000         | 360,000              |
|                                                    | 4th "   | 1844   | "     | 120                  | 5,000—12,000  | 600,000—1,456,000    |
| Select Passages of Scripture, .                    | 1st "   | 1831   | 12mo. | 12                   | 1,500         | 18,000               |
|                                                    | 2d "    | 1834   | 24mo. | 24                   | 3,000         | 72,000               |
|                                                    | 3d "    | 1835   | "     | 24                   | 5,000         | 120,000              |
|                                                    | 4th "   | 1843-4 | "     | 24                   | 5,000         | 120,000              |
|                                                    | 5th "   | 1848   | "     | 24                   | 2,000—16,500  | 46,000—378,000       |
| Acts of the Apostles, . . . . .                    | 1st "   | 1834   | "     | 127                  | 3,000         | 381,000              |
|                                                    | 2d "    | 1842   | "     | 124                  | 5,000—8,000   | 620,000—1,001,000    |
| Gospel of John, . . . . .                          | 1st "   | 1839   | "     | 101                  | 1,500         | 151,500              |
|                                                    | 2d "    | 1842   | "     | 101                  | 5,000         | 505,000              |
|                                                    | 3d "    | 1847   | "     | 101                  | 4,000—10,500  | 404,000—1,060,500    |
| Epistles of John, . . . . .                        | 1st "   | 1840   | "     | 20                   | 3,000         | 60,000               |
|                                                    | 2d "    | 1843   | "     | 20                   | 5,000—8,000   | 100,000—160,000      |
| Epistles to Timothy, . . . . .                     |         | 1845   | "     | 28                   | 5,000         | 140,000              |
| Epistle of James, . . . . .                        |         | 1847   | "     | 16                   | 4,000         | 64,000               |
|                                                    |         |        |       |                      |               |                      |
|                                                    |         |        |       | Total of Scriptures, | 64,000        | 4,359,500            |
| Cherokee Hymns, . . . . .                          | 1st "   | 1829   | 24mo. | 62                   | 800           | 41,600               |
|                                                    | 2d "    | 1830   | 18mo. | 36                   | 1,500         | 54,000               |
|                                                    | 3d "    | 1832   | "     | 36                   | 1,750         | 63,000               |
|                                                    | 4th "   | 1833   | 24mo. | 48                   | 3,000         | 144,000              |
|                                                    | 5th "   | 1836   | "     | 48                   | 5,000         | 240,000              |
|                                                    | 6th "   | 1841   | "     | 68                   | 5,000         | 340,000              |
|                                                    | 7th "   | 1844-5 | "     | 69                   | 5,000—22,050  | 345,000—1,127,600    |
| Church Litany of U. Brethren,                      |         | 1829   | 12mo. | 12                   | 300           | 3,600                |
| Poor Sarah, . . . . .                              | 1st "   | 1833   | "     | 12                   | 3,000         | 36,000               |
|                                                    | 2d "    | 1843   | 24mo. | 18                   | 5,000—8,000   | 90,000—136,000       |
| Child's Book, . . . . .                            |         | 1835   | 18mo. | 8                    | 200           | 1,600                |
| Cherokee Almanac for . . . . .                     |         | 1836   | 12mo. | 16                   | 450           | 7,200                |
|                                                    |         | 1838   | "     | 24                   | 500           | 12,000               |
|                                                    |         | 1839   | "     | 36                   | 2,000         | 72,000               |
|                                                    |         | 1840   | "     | 36                   | 1,800         | 64,800               |
|                                                    |         | 1842   | "     | 36                   | 1,000         | 36,000               |
|                                                    |         | 1843   | "     | 36                   | 1,000         | 36,000               |
|                                                    |         | 1844   | "     | 36                   | 1,000         | 36,000               |
|                                                    |         | 1845   | "     | 36                   | 600           | 21,600               |
|                                                    |         | 1846   | "     | 36                   | 1,000         | 36,000               |
|                                                    |         | 1847   | "     | 36                   | 1,000         | 36,000               |
|                                                    |         | 1848   | "     | 36                   | 1,000—11,350  | 36,000—393,600       |
| Cherokee Catechism, . . . . .                      |         | 1838   | 24mo. | 8                    | 3,000         | 24,000               |
| Tract on Marriage, . . . . .                       | 1st "   | 1838   | 12mo. | 12                   | 1,500         | 18,000               |
|                                                    | 2d "    | 1844-5 | 24mo. | 20                   | 5,000—6,500   | 100,000—118,000      |
| Tract on Temperance, . . . . .                     | 1st "   | 1838   | 12mo. | 12                   | 1,500         | 18,000               |
|                                                    | 2d "    | 1844   | 24mo. | 24                   | 5,000—6,500   | 120,000—138,000      |
| Cherokee Primer, . . . . .                         | 1st "   | 1839   | "     | 24                   | 1,500         | 36,000               |
|                                                    | 2d "    | 1840   | "     | 24                   | 3,000         | 72,000               |
|                                                    | 3d "    | 1844-5 | "     | 24                   | 1,000         | 24,000               |
|                                                    | 4th "   | 1845-6 | "     | 24                   | 5,000—10,500  | 120,000—252,000      |
| Discipline of Methodist church,                    |         | 1842   | "     | 45                   | 1,000         | 45,000               |
| Address on Intemperance, . . .                     |         | 1842   | "     | 11                   | 5,000         | 55,000               |
| Const. and Laws of the Cher. Nation,               |         | 1842   | 12mo. | 54                   | 1,000         | 54,000               |
| Message of Principal Chief, . .                    |         | 1842   | "     | 12                   | 1,000         | 12,000               |
| Special Message of Prin. Chief, .                  |         | 1842   | "     | 8                    | 1,000         | 8,000                |
| Miscellaneous Pieces, . . . . .                    |         | 1844-5 | 24mo. | 24                   | 4,000         | 96,000               |
| Sermon und Tract, David Rouge,                     |         | 1845-6 | "     | 24                   | 5,000         | 120,000              |
| Dairyman's Daughter and }<br>Bob the Sailor Boy, } |         | 1846-7 | "     | 69                   | 5,000         | 345,000              |
|                                                    |         |        |       |                      |               |                      |
|                                                    |         |        |       |                      | 153,400       | 7,278,900            |

It will be understood, of course, that several of the foregoing works were not published at the expense of the Board.

## Books printed in the Choctaw Language.

|         |         | SPELLING BOOKS.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |        |            |  |
|---------|---------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|------------|--|
| 1st ed. | 2nd ed. |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Pages. | No. of ed. |  |
| 1825    |         | Choctaw Spelling Book, with English translation, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 84     | 500        |  |
|         | 1827    | 2nd edition of the same, enlarged, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 160    | 500        |  |
| 1827    |         | Choctaw Spelling Book, without translation, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 65     | 500        |  |
|         | 1830    | Same, enlarged, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 107    | 500        |  |
|         | 1836    | 3d edition of same, duodecimo, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      | 72     | 3,000      |  |
|         | 1846    | 4th do. do. . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 108    | 1,000      |  |
|         |         | 1st part of do. . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 36     | 1,000      |  |
|         |         | HYMN BOOK.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    |        |            |  |
| 1829    |         | Choctaw Hymn Book, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 64     | 1,000      |  |
|         | 1833    | Same, enlarged, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 162    | 3,000      |  |
|         | 1844    | 3d edition, revised and enlarged, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 175    | 3,000      |  |
|         |         | PORTIONS OF SCRIPTURE.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |        |            |  |
| 1827    |         | Selections from Genesis, embracing most of the first eleven chapters, }<br>The 1st and 146th Psalm, }<br>Selections from Matthew, containing 2d, 8th, 13th, 14th, 26th, 27th, }<br>and 28th chapters, with parts of 1st, 3d, 9th, 17th, and 25th chap. }<br>Also 3d and 11th chapters of John, with part of the 2d chap. }<br>The Ten Commandments, . . . . . }<br>Most of the Gospels of Luke and John arranged in the form of a }<br>harmony of the two Gospels, . . . . . }<br>Selections from Genesis, embracing the History of Joseph and his }<br>Brethren, . . . . . } | 48     | 500        |  |
| 1831    |         | 116th Psalm, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 12     | 3,000      |  |
| 1835    |         | Book of Jonah, with Reflections, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | 27     | 1,000      |  |
| 1839    |         | Acts of the Apostles, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 198    | 1,300      |  |
| 1840    |         | Epistles of John, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 115    | 1,300      |  |
| 1842    |         | Gospel of Matthew, with Questions, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 46     | 1,000      |  |
|         | 1845    | 2nd edition, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 73     | 1,300      |  |
| 1843    |         | Epistle of James, with three first chapters of Revelation, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 127    | 1,300      |  |
| 1845    |         | Gospel of Mark, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 95     | 1,300      |  |
|         |         | Do. Luke, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |        |            |  |
|         |         | Do. John, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           |        |            |  |
|         |         | CATECHISMS.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   |        |            |  |
| 1827    |         | Dr. Watts second Catechism, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 12     | 500        |  |
|         | 1835    | Do. do. . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 16     | 2,000      |  |
| 1847    |         | Assembly's Shorter Catechism, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       | 48     | 1,000      |  |
|         |         | OTHER BOOKS.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  |        |            |  |
| 1831    |         | Choctaw Teacher, containing an Epitome of the History of the Old }<br>Testament, with Reflections, . . . . . }                                                                                                                                                                                                                                                                                                                                                                                                                                                                | 136    |            |  |
| 1836    |         | Choctaw Reader, a Selection of Moral and Religious Pieces, suitable }<br>for Reading in Choctaw Schools, . . . . . }                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 72     | 1,000      |  |
| 1835    |         | Na-holhtena, or Choctaw Arithmetic, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 | 72     | 1,000      |  |
|         | 1845    | 2nd edition, same, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  | 72     | 1,000      |  |
|         |         | TRACTS.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                       |        |            |  |
| 1827    |         | Henry Obookiah, abridged, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           | 31     | 500        |  |
|         | 1836    | Same, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | 39     | 1,000      |  |
| 1827    |         | Catharine Brown, abridged, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | 28     | 1,000      |  |
|         | 1836    | 2nd edition, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 17     | 3,000      |  |
|         |         | Tract respecting Christ—his Life, Character and Doctrines, . . . . . }<br>New Birth, its Nature and Necessity, . . . . . }<br>Repentance necessary to Salvation, . . . . . }<br>Resurrection and General Judgment, . . . . . }                                                                                                                                                                                                                                                                                                                                                | 31     | 500        |  |
|         | 1835    | 2nd edition, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        | 39     | 1,000      |  |
|         | 1845    | 3d edition, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         | 28     | 1,000      |  |
| 1834    |         | On the Sabbath, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     | 48     | 1,000      |  |
| 1835    |         | On Family Education and Government, from Prov. 22 : 6, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              | 36     | 1,000      |  |
|         | 1845    | 2d edition, same, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | 54     | 3,000      |  |
|         |         | Triumphant Deaths of Children, . . . . .                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |        |            |  |

|      |                                                                                        |           |    |       |
|------|----------------------------------------------------------------------------------------|-----------|----|-------|
| 1836 | Am I a Christian !                                                                     | . . . . . | 13 | 3,000 |
|      | Do as you would be done by,                                                            | . . . . . | 38 | 3,000 |
|      | Explanation of the Ten Commandments,                                                   | . . . . . | 6  | 3,000 |
|      | He that toucheth you, toucheth the apple of his eye,                                   | . . . . . | 8  | 3,000 |
|      | Naaman and Gehazi,                                                                     | . . . . . |    |       |
|      | Providence acknowledged,                                                               | . . . . . |    |       |
|      | Pray for them that persecute you,                                                      | . . . . . |    |       |
|      | Parents' neglect of Children,                                                          | . . . . . | 15 | 3,000 |
|      | The Bible,                                                                             | . . . . . |    |       |
|      | The Poison Tree,                                                                       | . . . . . |    |       |
| 1836 | The Troublesome Garden,                                                                | . . . . . | 18 | 3,000 |
| 1839 | Gallaudet's Bible Stories, abridged,                                                   | . . . . . | 23 | 400   |
| 1845 | Same, do.                                                                              | . . . . . | 24 | 1,000 |
| 1839 | Goodrich's Child's Book on the Creation, abridged,                                     | . . . . . | 14 | 400   |
| 1845 | Same, do.                                                                              | . . . . . | 13 | 1,000 |
| 1840 | Gallaudet's Child's Book on the Soul, do.                                              | . . . . . | 16 | 400   |
| 1845 | 2nd edition sent to the Printer at Park Hill, Cherokee Nation.                         |           |    |       |
|      | Sinners in the hands of an angry God: Sermon by Pres. Edwards,                         |           | 28 | 1,000 |
|      | Nana a kaniohmi Baibil vt haiakvchi, or things made known in the Bible, viz.:          |           |    |       |
|      | Attributes of God,                                                                     | . . . . . |    |       |
|      | The Bible how and when written—its translation into the English and other languages,   | . . . . . |    |       |
|      | What the Bible teaches about Angels,                                                   | . . . . . | 30 | 1,000 |
|      | The Bible account of the Creation and Fall of man,                                     | . . . . . |    |       |
|      | What the Bible teaches about the duty of public worship and aiding religious teachers, | . . . . . |    |       |
|      | What the Bible teaches in relation to the Sabbath,                                     | . . . . . |    |       |
|      | The goodness of God manifested in his works,                                           | . . . . . |    |       |
|      | How do we know there is a God? from Dr Todd,                                           | . . . . . | 16 | 1,000 |
|      | Fraud exposed and condemned—extracted from Dr. Payson's Sermon. Sermon xviii.          |           |    |       |

## TRACTS OF AMERICAN TRACT SOCIETY.

|      |                                    |           |    |       |
|------|------------------------------------|-----------|----|-------|
| 1836 | Irreverence in the house of God,   | . . . . . | 8  | 3,000 |
|      | Poor Sarah,                        | . . . . . | 16 | 3,000 |
|      | Patient Joe,                       | . . . . . | 3  | 3,000 |
|      | The incorrigible Sinner warned,    | . . . . . | 12 | 3,000 |
|      | The worth of a Dollar,             | . . . . . | 12 | 3,000 |
| 1845 | The new Birth,                     | . . . . . | 16 | 1,000 |
|      | I will give liberally. Dr. Nevins, | . . . . . | 16 | 1,000 |
|      | The act of faith,                  | . . . . . | 4  | 1,000 |
|      | The world to come,                 | . . . . . | 4  | 1,000 |
|      | Self-dedication,                   | . . . . . | 4  | 1,000 |
|      | The Lord's Day,                    | . . . . . | 4  | 1,000 |

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