REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

PRESENTED AT THE

THIRTY-FIFTH ANNUAL MEETING,

HELD IN

WORCESTER, MASSACHUSETTS,

Sept. 10—18, 1844.

BOSTON:
PRINTED FOR THE BOARD, BY T. R. MARVIN.
1844.
MEMBERS OF THE BOARD.

CORPORATE MEMBERS.

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

<table>
<thead>
<tr>
<th>Time of Election</th>
<th>Maine</th>
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<tbody>
<tr>
<td>1813</td>
<td>Gen. HENRY SEWALL, Augusta.</td>
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<tr>
<td>1832</td>
<td>Enoch POND, D. D., Professor in the Theological Seminary at Bangor.</td>
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<tr>
<td>1835</td>
<td>Levi CUTTER, Esq., Portland.</td>
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<td>1835</td>
<td>Benjamin TAPPAN, D. D., Augusta.</td>
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<td>1835</td>
<td>Rev. John W. ELLINGWOOD, Bath.</td>
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<tr>
<td>1838</td>
<td>Levi CUTTER, Esq., Portland.</td>
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<td>1838</td>
<td>William RICHARDSON, Esq., Bath.</td>
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<td>1842</td>
<td>Archibald BURGES, Hancock.</td>
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<td>1842</td>
<td>Rev. William T. DWIGHT, Portland.</td>
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<td>1843</td>
<td>Rev. Swan LYMAN POMROY, Bangor.</td>
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<th>Time of Election</th>
<th>New Hampshire</th>
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<tr>
<td>1832</td>
<td>Nathan LORD, D. D., President of Dartmouth College, Hanover.</td>
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<tr>
<td>1838</td>
<td>Rev. Aaron WARNER, Gilmanton.</td>
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<tr>
<td>1840</td>
<td>Hon. Edmund PARKER, Nashua.</td>
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<td>1840</td>
<td>Rev. Eleazar S. BARSTOW, Keene.</td>
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<tr>
<td>1842</td>
<td>Hon. Mills OLCOTT, Hanover.</td>
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<td>1842</td>
<td>Rev. John WOODS, Newport.</td>
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<th>Time of Election</th>
<th>Vermont</th>
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<tr>
<td>1818</td>
<td>Hon. Charles MARSH, Woodstock.</td>
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<tr>
<td>1838</td>
<td>John WHEELER, D. D., President of the University, Burlington.</td>
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<td>1838</td>
<td>Rev. Charles WALKER, Brattleborough.</td>
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<tr>
<td>1840</td>
<td>William PAGE, Esq., Rutland.</td>
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<td>1842</td>
<td>Erastus FAIRBANKS, Esq., St. Johnsbury.</td>
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<tr>
<td>1842</td>
<td>Benjamin LABA TEE, D. D., President of the College, Middlebury.</td>
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<th>Time of Election</th>
<th>Massachusetts</th>
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<tr>
<td>1819</td>
<td>Leonard WOODS, D. D., Professor in the Theological Seminary, Andover.</td>
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<td>1820</td>
<td>William ALLEN, D. D., Northampton.</td>
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<td>1821</td>
<td>Joshua BATES, D. D., Dudley.</td>
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<td>1821</td>
<td>Samuel HUBBARD, LL. D., Boston.</td>
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<td>1823</td>
<td>Heman HUMPHREY, D. D., Amherst.</td>
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<td>1825</td>
<td>S. V. S. WILDER, Esq., Boston.</td>
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<td>1826</td>
<td>John CODMAN, D. D., Dorchester.</td>
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<td>1826</td>
<td>Hon. Lewis STRONG, Northampton.</td>
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<td>1826</td>
<td>Justin EDWARDS, D. D., Andover.</td>
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<td>1827</td>
<td>John TAPPAN, Esq., Boston.</td>
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<td>1828</td>
<td>Henry HILL, Esq., Boston.</td>
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<td>1832</td>
<td>Samuel T. ARMSTRONG, Boston.</td>
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<td>1832</td>
<td>Rufus ANDERSON, D. D., Boston.</td>
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<td>1835</td>
<td>Rev. David GREENE, Boston.</td>
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<td>1836</td>
<td>Charles STODDARD, Esq., Boston.</td>
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<td>1836</td>
<td>Rev. Sylvester HOLMES, New Bedford.</td>
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<td>1838</td>
<td>Daniel NOYES, Esq., Boston.</td>
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<td>1837</td>
<td>Rev. Nehemiah ADAMS, Boston.</td>
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<td>1838</td>
<td>Thomas SNELL, D. D., North Brookfield.</td>
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MEMBERS OF THE BOARD.

1838. SAMUEL FLETCHER, Esq., Andover.
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, W. D., Middletown.
1840. Rev. HORATIO BARDWELL, Oxford.
1840. Hon. DAVID MACK, Jr., Amherst.
1840. EBENEBER ALDEN, M. D., Randolph.
1840. RICHARD S. STORRS, D. D., Braintrree.
1840. EBENEBER BURGESS, D. D., Dedham.
1842. JOHN NELSON, D. D., Leicester.
1842. Hon. SAMUEL WILLISTON, East Hampton.
1843. WILLIAM W. STONE, Esq., Boston.
1843. Rev. SELAH B. TREAT, Boston.

Rhode Island.

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

Connecticut.

1810. CALVIN CHAPIN, D. D., Wethersfield.
1817. JEREMIAH DAY, D. D., LL. D., President of Yale College, New Haven.
1819. JOHN COTTON SMITH, LL. D., Sharon.
1823. BENNET TYLER, D. D., Professor in the Theological Institute, E. Windsor.
1832. NOAH PORTER, D. D., Farmington.
1838. Rev. THOMAS S. WILLIAMS, Chief Justice of the State, Hartford.
1838. JOEL HAWES, D. D., Hartford.
1838. Hon. JOSEPH RUSSELL, Milford.
1840. DANIEL DOW, D. D., Thompson.
1840. Hon. SETTIE TERRY, Hartford.
1840. EDWARD W. HOOKER, D. D., Professor in Theological Institute, E. Windsor.
1840. Hon. CHARLES W. ROCKWELL, Norwich.
1840. Rev. WILLARD CHILD, Norwich.
1840. JOHN T. NORTON, Esq., Farmington.
1840. Rev. THOMAS PUNDERSON, Huntington.
1842. Rev. ALVAN BOND, Norwich.
1842. LEONARD BACON, D. D., New Haven.
1842. HENRY WHITE, Esq., New Haven.

New York.

1812. ELIPHALET NOTT, D. D., President of Union College, Schenectady.
1812. HENRY DAVIS, D. D., Clinton.
1824. DAVID PORTER, D. D., Catskill.
1825. NATHANIEL W. HOWELL, LL. D., Canandaigua.
1826. THEODORE FREILINGHUYSEN, LL. D., Chancellor of the University, New York city.
1832. ORIN DAY, Esq., Catskill.
1836. HENRY WHITE, D. D., Prof. in the Theological Seminary, New York city.
1838. RICHARD T. HAINE, Esq., New York city.
1838. WILLIAM W. CHESTER, Esq., New York city.
1838. PELATIAH PERIT, Esq., New York city.
1838. ELISHA YALE, D. D., Kingsborough.
1839. ELIPHALET WICKES, Esq., Troy.
1840. REUBEN H. WILDCROFT, LL. D., Chancellor of the State, Saratoga Springs.
1840. DIEDRICH WILLERS, D. D., Fayette, Seneca County.
MEMBERS OF THE BOARD.

1840. ANSON G. PHELPS, Esq., New York city.
1840. HIRAM H. SEELYE, Esq., Geneva.
1840. DAVID H. LITTLE, Esq., Cherry Valley.
1840. CHARLES MILLIS, Esq., Kingsboro.
1842. ARISTARCHUS CHAMPION, Esq., Rochester.
1842. HARVEY ELY, Esq., Rochester.
1842. CHARLES M. LEE, Esq., Rochester.
1842. JOHN W. ADAMS, D. D., Syracuse.
1842. WILLIAM L. F. WARREN, Esq., Saratoga Springs.
1842. HORACE HOLDEN, Esq., New York city.
1842. WILLIAM ADAMS, D. D., New York city.
1842. WILLIAM WISNER, D. D., Ithaca.
1843. Rev. DAVID L. OGDEN, Whitesborough.
1843. WALTER HUBBELL, Esq., Canandaigua.
1843. Rev. ASA T. HOPKINS, Buffalo.

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., Philadelphia.
1843. Rev. ASA T. HOPKINS, Chief Justice of the State, Newark.
1845. WILLIAM C. TAYLOR, D. D., Bergen.

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.
1834. ALEXANDER HENRY, Esq., Philadelphia.
1838. MATTHEW BROWN, D. D., President of Jefferson College, Cannonsburg.
1838. THOMAS FLEMING, Esq., Philadelphia.
1838. AMBROSE WHITE, Esq., Philadelphia.
1840. Hon. WILLIAM DARLING, Reading.
1840. Hon. WILLIAM JESSUP, Montrose.
1840. BERNARD C. WOLFF, D. D., Easton.
1840. Rev. ALBERT BARNES, Philadelphia.
1840. Rev. J. W. NEVIN, Professor in Theological Seminary, Mercersburg.
1843. J. MARSHALL PAUL, M. D., Philadelphia.

Delaware.
1842. ELIPHALET W. GILBERT, D. D., President of the College, Newark.

Maryland.
1843. Rev. JAMES G. HAMNER, Baltimore.

District of Columbia.

Virginia.
1826. Gen. JOHN H. COCKE, Fluvanna County.
1826. WILLIAM MAXWELL, Esq., President of Hampden Sydney College.
1834. THOMAS F. ATKINSON, M. D., Halifax County.
1834. WILLIAM S. PLUMER, D. D., Richmond.

South Carolina.
1826. BENJAMIN M. PALMER, D. D., Charleston.
1839. REUBEN POST, D. D., Charleston.
The following persons have been corporate members and are deceased.

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

<table>
<thead>
<tr>
<th>Time of election</th>
<th>Maine</th>
<th>Time of decease</th>
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<tbody>
<tr>
<td>1810</td>
<td>SAMUEL SPRING, D. D.</td>
<td>1819.</td>
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<td>1810</td>
<td>SAMUEL WORCESTER, D. D.</td>
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<td>1813</td>
<td>ZEPHANIAH SWIFT MOORE, D. D.</td>
<td>1823.</td>
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<td>1811</td>
<td>JEDIDIAH MORSE, D. D.</td>
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<td>1812</td>
<td>Hon. WILLIAM PHILLIPS,</td>
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<td>Hon. JOHN HOOKER,</td>
<td>1829.</td>
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<td>1812</td>
<td>SAMUEL AUSTIN, D. D.</td>
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<td>JEKEMIAH EVARTS, Esq.</td>
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<td>1831</td>
<td>ELIAS CORNELIUS, D. D.</td>
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<td>1830</td>
<td>Hon. WILLIAM REED,</td>
<td>1837.</td>
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<td>1810</td>
<td>WILLIAM BARTLET, Esq.</td>
<td>1841.</td>
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<td>1842</td>
<td>Rev. DANIEL CROSBY.</td>
<td>1843.</td>
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Connecticut.
1810. TIMOTHY DWIGHT, D. D., LL. D. 1817.
1810. Gen. JEDIDIAH HUNTINGTON, 1819.
1810. JOHN TREADWELL, LL. D. 1823.
1835. HENRY HUDSON, Esq. 1843.

New York.
1818. Col. HENRY LINCLAEN, 1822.
1819. DIVIE BETHUNE, Esq. 1824.
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.
1825. WILLIAM McMURRAY, D. D. 1835.
1826. JOHN NITCHIE, Esq. 1836.
1816. STEPHEN VAN RENSSELAER, LL. D. 1839.
1832. ZECHARIAH LEWIS, Esq. 1841.
1840. GERRIT WENDELL, Esq. 1841.
1812. JAMES RICHARDS, D. D. 1843.
1813. ALEXANDER PROUDFIT, D. D. 1843.

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

Pennsylvania.
1812. ROBERT RALSTON, Esq. 1835.

Maryland.
1834. WILLIAM NEVINS, D. D. 1836.

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

Virginia.
1833. JOHN H. RICE, D. D. 1831.
1832. GEORGE A. BAXTER, D. D. 1841.

North Carolina.
1834. JOSEPH CALDWELL, D. D. 1835.

South Carolina.
1826. MOSES WADDELL, D. D. 1840.

Georgia.
1826. JOHN CUMMINGS, M. D. 1833.

Illinois.
1826. GIDEON BLACKBURN, D. D. 1839.

Indiana.
MEMBERS OF THE BOARD.

CORRESPONDING MEMBERS.

IN THE UNITED STATES.

Time of election.
1819. Rev. JAMES CULBERTSON, Zanesville, Ohio.
1819. JOSEPH C. STRONG, M. D., Knoxville, Ten.

IN FOREIGN PARTS.

England.
1819. JOSIAH PRATT, B. D., 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 EARDLEY SMITH, Bedwell Park.

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. Hon. JACOB DE WITT, Montreal.
1843. S. S. WARD, Esq., do.
Abbott Rev John S. C., do.
Abbott Rev Joseph, Beverly, Me.
Abbott Rev Sereno, Seabrook, N. H.
Abbott Rev Sereno T., Seabrook and Hampton.
Abeel David, D. D., China. [Falls, N. H.
Abeel Gustavus, D. D., Geneva, N. Y.
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Abeel Gustavus, D. D., Geneva, N. Y.
Abeel David, D. D., China. [Falls, N. H.
Abeel Gustavus, D. D., Geneva, N. Y.
Atwater Colb, Wallingford, Ct.
Atwater Henry Day, Catskill, N. Y.
Atwater Mrs. Mary H., do.
Atwater Caleb, Wallingford, Ct.
Atwood John M., do.
Atwood Charles, Boston, Ms.
Atwood Rev Anson S., Mansfield, Ct.
Atwood Rev Amory, Mansfield, Ct.
Atwood James, Philadelphia, Pa.
Atwood John M., do.
Austin Rev David R., Sturbridge, Ms.
Austin Rev Jonathan, Reading, Ct.
Austin Mrs Lydia, New Haven, Ct.
Avril Mrs. Lucinda N., do.
Avery Rev Frederick H., Stamford, Ct.
Avery Rev Jared, North Wrentham, Ms.
Avery Rev Jared R., Southington, Ct.
Avery Rev Jared, Jr., Lisbon, Ct.
Avery Rev John B., Milledgeville, Ga.
Avery Rev Jared, Jr., Sturbridge, Ms.
Avery Rev Jared R., Southington, Ct.
Averill Mrs. Elizabeth, do.
Avril Mrs. Lucinda N., do.
Babbit John M., Lisle, N. Y.
Babbit John M., Lisle, N. Y.
Ayers Rev James, Newark, N. J.
Ayers Rev Joseph, Jr., Lisbon, Ct.
Bachelder Galen, Albany, N. Y.
Baker Rev John R., Utica, N. Y.
Baker Rev John, Granby, Ms.
Baker Rev John, Jr., Utica, N. Y.
Baker Rev John, Jr., Utica, N. Y.
Baker Rev John, Sr., Utica, N. Y.
Baker Rev John, Jr., Utica, N. Y.
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The American Board of Commissioners for Foreign Missions held its Thirty-fifth Annual Meeting in the South Church in Worcester, Massachusetts, commencing on Tuesday, September 10, 1844, at 4 o'clock, P. M.

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Justin Edwards, D. D. | Daniel Dow, D. D.
Thomas Bradford, Esq. | Hon. Reuben H. Walworth, LL. D.
Rev. Nehemiah Adams. | Ebenezer Alden, M. D.
Elisha Yale, D. D. | Chauncey A. Goodrich, D. D.
Mark Tucker, D. D. | Richard S. Storrs, D. D.
Joel Havens, D. D. | Hon. Alfred D. Foster.
David Magee, D. D. | Joel Parker, D. D.
MINUTES OF THE ANNUAL MEETING.

HONORARY MEMBERS PRESENT.

Maine.
- Rev. Oren Sikes, Mercer.
- Rev. William J. Breed, Bucksport.
- Rev. John Malby, Bangor.
- Rev. Cyril Pearl, Harrison.
- Rev. James P. Richardson, Otisfield.
- Rev. J. B. Condit, Portland.
- Rev. John W. Chickering, do.
- Rev. Asa Cummings, do.
- Rev. David Cushman, Bath.
- Rev. I. O. Fiske, do.
- Rev. Ray Palmer, do.
- Rev. Isaac Weston, Standish.
- Rev. Benjamin Tappan, Jr., Hampden.
- Rev. Israel Hills, Lovell.
- Rev. Stephen Thurston, Prospect.
- Rev. E. Thurston, Hallowell.
- Elias Bond, do.
- Rev. Horatio Ilsley, Monson.
- Rev. Joseph Blake, Cumberland.
- Rev. R. Carver, Pittston.
- Rev. Charles Frost, Bethel.
- Rev. Edwin Seabury, Newcastle.
- Rev. G. W. Cressy, Kennebunk.
- Rev. Aaron C. Adams, Gorham.

New Hampshire.
- Rev. Daniel O. Morton, Bristol.
- Rev. John Thompson, Winchester.
- Rev. A. W. Burnham, Rindge.
- Rev. Caleb B. Tracy, Boscawen.
- Rev. Nathaniel Bouton, Concord.
- Rev. William Clark, do.
- Rev. Herman Rood, Gilmanston.
- Rev. Daniel Lancaster, do.
- Rev. Isaac Bird, do.
- Rev. John W. Noyes, do.
- Rev. Benjamin P. Stone, do.

Rev. William T. Dwight.
Rev. Alvan Bond.
Rev. John K. Young.
Aristarchus Champion, Esq.
William Richardson, Esq.
Charles M. Lee, Esq.
Henry White, Esq.
Ansel D. Eddy, D. D.
Rev. Joseph Steele.

William Wiener, D. D.
Edward Robinson, D. D., LL. D.
William Patton, D. D.
Rev. Swan L. Pomroy.
Benjamin C. Taylor, D. D.
William W. Stone, Esq.
Samuel H. Perkins, Esq.
Rev. Selah B. Treat.

Rev. G. W. Ash, Westmoreland.
Rev. M. Hale Smith, Nashua.
Rev. A. Richards, do.
Robert McGaw, do.
Rev. Moses Kimball, Hopkinton.
Rev. David P. Smith, Greenfield.
Rev. Bancroft Fowler, do.
Rev. Elisha Rockwood, Swanzey.
Rev. Alvah Spaulding, Cornish.
Rev. Rufus A. Putnam, do.
Rev. Darwin Adams, Alstead.
Rev. H. Moore, do.
Richard Boylston, Amherst.
Jeremiah Tyler, do.
David B. Chapin, Newport.
Rev. Isaac Willey, Goffstown.
Rev. Winthrop Fifield, Epsom.
James F. Islam, New Alstead.
Rev. Daniel Goodwin, Brooklyn.
Rev. Moses Gerould, Hinsdale.
Rev. Joel Davis, Croydon.
Rev. William A. Whiton, Plainfield.
Rev. Otis C. Whiton, Harrisville.
Rev. Isaac Knight, Franklin.
Rev. Samuel Lee, New Ipswich.
Rev. Erdix Tenney, Lyme.
Dexter Whittemore, do.
Rev. Thomas Savage, Bedford.

Vermont.
Thomas A. Merrill, D. D., Middlebury.
Rev. Horatio N. Graves, Townsend.
Rev. C. Kidder, West Brattleboro'.
Rev. John Gridley, Montpelier.
Rev. Amos Foster, Putney.
1844. J.

MINUTES OR THE ANNUAL MEETING.

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Rev. Andrew Royce, Barre.
E. C. Tracy, Windsor.
Rev. Thomas Kidder, do.
Rev. George Butterfield, Hartford.
James Adams, Castleton.
Rev. B. B. Newton, Chelsea.
Rev. J. D. Wickham, Manchester.
Rev. Stephen Morse, Thetford.
Rev. Aldace Walker, West Rutland.

Massachusetts.

Hon. Daniel Waldo, Worcester.
Rev. Rodney A. Miller, do.
Rev. Seth Sweetser, do.
Rev. Elam Smalley, do.
Rev. George Allen, do.
Rev. C. Shumway, do.
Rev. Joseph Emerson, do.
Ichabod Washburn, do.
Parley Goddard, do.
Wyman Fay, do.
Rev. George W. Blagden, Boston.
Rev Edward N. Kirk, do.
Rev. William M. Rogers, do.
Rev. Daniel M. Lord, do.
Rev. Joseph S. Clark, do.
Rev. Dorus Clarke, do.
Rev. Joseph Tracy, do.
Charles Scudder, do.
John C. Proctor, do.
Daniel Safford, do.
Francis D. Stedman, do.
Rev. David Dyer, do.
Thomas Thwing, do.
Rev. George C. Beckwith, do.
Rev. Asa Bullard, do.
Henry H. Anderson, do.
Henry H. Jones, do.
William R. Hooper, do.
Rev. S. H. Riddel, do.
Rev. Austin Phelps, do.
Rev. Seth Bliss, do.
Alvan Simonds, do.
William G. Lambert, do.
George Rogers, do.
Henry Edwards, do.
Edward Beecher, D. D.
Nathan Carruth, do.
Rev. E. P. Rogers, Northampton.
C. J. Tenney, D. D.
William H. Stoddard, do.
Rev. Nathaniel Beach, Milbury.
Rev. S. G. Buckingham, do.
Rev. Sidney Holman, do.
Cyrus March, do.
Lyman Goodell, do.
John Leland, do.

Henry Pierce, Millbury.
Solomon Woodward, do.
Rev. George Trask, Warren.
Rev. Wm. A. Stearns, Cambridgeport.
Rev. George C. Partridge, Brimfield.
Rev. Abel G. Duncan, Hanover.
John Fiske, Jr., New Braintree.
Joseph Bowman, do.
Richard S. Storrs, Jr., Brantree.
Rev. William Bushnell, Newton.
Rev. Lyman Gilbert, do.
Rev. Sylvester F. Bucklin, Marlboro'.
David Goodeale, do.
Rev. James Means, do.
Rev. C. Goodrich, Malden.
Rev. Elisha Fiske, Wrentham.
Rev. Horace James, do.
Edward Pratt, do.
Rev. Ebenezer Newhall, Lincoln.
Rev. M. G. Pratt, Auburn.
Rev. C. E. Park, do.
Rev. Jesse Page, do.
Rev. Leonard S. Parker, W. Brookfield.
Rev. Christopher Marsh, Roxbury.
Rev. Augustus C. Thompson, do.
Alvaht Kittredge, do.
Francis Williams, M.D., Newburyport.
Rev. William H. Sanford, Boylston.
Rev. Lewis Sabin, Templeton.
Rev. E. W. Bullard, Fitchburg.
Rev. George P. Smith, South Woburn.
Rev. Dennis Powers, South Abington.
Brown Emerson, D. D., Salem.
Rev. Joel Mann, do.
Isaac P. Foster, do.
John S. Williams, do.
Rev. Harvey Newcomb, W. Needham.
Rev. Joseph Vaill, Amherst.
Rev. George Cook, do.
Rev. John Sanford, do.
Rev. A. M. Colton, do.
Rev. L. Thompson, South Hadley.
Rev. Edmund Dowse, Sherburne.
Rev. Thomas Adams, N. Brookfield.
Rev. A. A. Phelps, East Boston.
Rev. W. A. Nichols, Brookfield.
Rev. Lewis F. Clark, Whittinsville.
Rev. James D. Farnsworth, Boxboro'.
Rev. Gideon Dana, West Springfield.
MINUTES OF THE ANNUAL MEETING.

Rev. A. A. Wood, West Springfield.
Daniel Merrick, do.
Wells Southworth, do.
Horace Smith, do.
Rev. Benjamin Wood, Upton.
Rev. E. W. Harrington, Lunenburg.
Rev. H. A. Tracy, Sutton.
Rev. Constantine Blodgett, Pawtucket.
Rev. Orrin Fowler, Fall River.
Rev. Roger C. Hatch, Warwick.
Rev. Parsons Cooke, Lynn.
Joseph Avery, Conway.

Rev. E. Carpenter, Southbridge.
Hon. Linus Child, do.
Rev. D. R. Austin, Sturbridge.
Joseph L. Partridge, Leicester.
Rev. Joseph Clark, Rutland.
Rev. J. C. Webster, Hopkinton.
Rev. Wakefield Gale, Rockport.
Rev. W. M. Harding, Princeton.
William S. Bradbury, Westminster.
Rev. S. S. Smith, do.
John Adams, do.

Rev. David Brigham, Framingham.
Rev. Amzi Benedict, do.
Rev. Preserved Smith, Carlisle.
Rev. Alvin Smith, Enfield.
Nathaniel Lord, Jr. Ipswich.
Rev. Edwin Jennison, Ashburnham.
Rev. James C. Bryant, Littleton.
Rev. Calvin Durfee, Dedham.
Seymour Whitman, Williams-town.
Rev. George T. Dole, Beverly.
Hon. John Safford, do.
Rev. Chauncey D. Rice, E. Douglass.
Rev. Reuben Emerson, S. Reading.
Rev. Joseph Haven, Unionville.
Rev. P. Cummings, Backland.
Rev. John Keep, Dana.
Rev. H. A. Reed, Webster.
Rev. William Bement, Easthampton.
Rev. T. D. P. Stone, Holliston.
Rev. H. B. Hooker, Falmouth.

Rev. Charles B. Kittredge, Westboro'
George Denny, do.
Rev. Joseph D. Condit, South Hadley.
E. T. Smith, do.
Rev. S. D. Darling, do.
Rev. L. L. Langstroth, Greenfield.
Rev. L. R. Phillips, Sharon.
Samuel Osgood, D. D. Springfield.
Rev. Noah Porter, Jr., do.
Rev. E. Russell, do.
Rev. M. E. White, Southampton.
Rev. Samuel Ware, South Deerfield.
Rev. Daniel Poor, Foxboro'.
Rev. Isaac P. Langworthy, Chelsea.
Josiah Bacon, do.
Rev. Dudley Thelpes, Groton.
E. H. Barstow, do.
Rev. C. M. Nickels, Gloucester.
Rev. H. C. Jewett, do.
Gilman Parker, do.
Rev. R. M. Chipman, Athol.
Rev. S. G. Clapp, Cabotville.
Rev. S. C. Bartlett, Monson.
Rev. Lyman Coleman, do.
A. W. Porter, do.
Rev. Alfred Greenwood, Natick.
Rev. Samuel Hunt, do.
Rev. David Andrews, Pepperell.
Rev. Eli B. Clark, Chicopee.
Rev. Hope Brown, Shirley.
Rev. David Sanford, Medway.
Rev. Sewall Harding, do.
Milton M. Fisher, do.
Rev. George A. Oviatt, Belchertown.
Ephraim Montague, do.
Rev. Charles Walker, Danvers.
Rev. Thomas P. Field, do.
Rev. Thomas C. Bisbee, Grafton.
Rev. Elijah Demond, do.
William Holbrook, do.
Rev. Willard Holbrook, Millville.
Rev. Luther H. Sheldon, Townsend.
Rev. Levi Brigham, Dunstable.
Rev. Tyler Thatcher, N. Wrentham.
Rev. H. B. Holmes, West Brookfield.
Rev. Alanson Rawson, Southborough.
Rev. William A. Hawley, Plainfield.
Rev. John W. Salter, Douglas.
MINUTES OF THE ANNUAL MEETING.

Theophilus Packard, D. D., Shelburne.
Rev. Theophilus Packard, Jr., do.
Rev. U. C. Burnap, Lowell.
Rev. S. W. Hanks, do.
Nathan Allen, M. D., do.
Rev. Daniel W. Poor, Fairhaven.
Rev. Wm. A. Houghton, Northboro.
Rev. Charles Packard, Lancaster.
Rev. Tertius D. Southworth, Franklin.
Rev. Paul Couch, North Bridgewater.
Rev. Warren H. Beaman, Hadley.
Rev. Benjamin N. Martin, do.
Galen James, do.
Thomas Eaton, Fitchburg.
John T. Farwell, do.
Rev. Thomas T. Richmond, Medfield.
Rev. Michael Burdett, Blackstone.
Rev. James H. Merrill, Montague.
Joseph Cummings, Ware.
Rev. N. Gale, do.
Rev. W. I. Budington, Charlestown.
Rev. Oliver A. Taylor, Manchester.
Chandler Taft, Uxbridge.
William C. Capron, do.
Rev. Lyman Whiting, S. Brookfield.

Rhode Island.
Rev. Thomas Shepard, Bristol.
Rev. Timothy A. Taylor, Slatersville.
Amos D. Lockwood, do.
Rev. Arthur Granger, Providence.
Joseph Wood, Pawtucket.
Rev. Edwin Leigh, Woonsocket.

Connecticut.
Rev. Andrew Sharpe, Willimantic.
Rev. L. Cary, Norwich.
Rev. H. F. Arms, do.
William C. Gilman, do.
Gen. William Williams, do.
Rev. A. L. Whitman, do.
Russell Hubbard, do.
Rev. Erastus Dickinson, Chaplin.
Rev. S. W. S. Dutton, do.
Charles A. Judson, do.
George Kellogg, Vernon.
David Gould, Sharon.
Rev. Benjamin Ober, Woodstock.
Rev. Alvan Underwood, do.

New York.
Rev. Malby Gelston, Rushville.
Rev. Ralph Robinson, Richland.
Rev. William Todd, Busti.
Josiah Leonard, Kingsboro'.
Rev. R. C. Brisbin, Vernon.
Rev. J. Wainright Ray, Glen's Falls.
Rev. M. S. Goodale, Amsterdam.
Rev. Walter H. Bidwell, Brooklyn.
MINUTES OF THE ANNUAL MEETING.

[Report,

Rev. W. B. Lewis, Brooklyn.
Isaac Lewis, D. D., New York City.
Almon Merwin, do.
James Stokes, do.
Rev. Charles Hall, do.
Rev. E. N. Sawtell, do.
Rev. Austin Dickinson, do.
Rev. William A. Hallock, do.
Rev. J. W. McLane, do.
Milton Badger, D. D. do.
Rev. Edwin Holt, do.
Rev. Edward Harris, do.
J. C. Brigham, D. D. do.
Rev. David B. Coe, do.
Rev. C. S. Stewart, do.
Rev. R. S. Cook, do.
William Brown, do.
Rev. S. W. Fisher, Albany.
Timothy Fasset, do.
Rev. Walter R. Long, Troy.
Gordon Grant, do.
Rev. C. W. Treadwell, Moreau.
Rev. M. Harrington, Morrisville.
Rev. C. Gold Lee, Syracuse.
Rev. Francis Janes, Colchester.
Mansfield T. Walworth, Saratoga Sp.
Rev. L. H. Angier, Buffalo.
Rev. Amos D. Hollister, New Lisbon.
Rev. P. H. Fowler, Elmira.
Rev. Amzi Francis, Bridgehampton.
Rev. Charles S. Porter, Utica.
Rev. Albert G. Hall, Rochester.
Levi A. Ward, do.
Geo. Salmon, Fulton.
Rev. John F. Ingersoll, Hunter.
Rev. L. Kellogg, Whitehall.
Rev. Thomas Gordon, Hoosick Falls.
Rev. J. H. Noble, Schaghticoke.
Rev. S. W. Bush, Skeneateles.
John Forsyth, Jr., D. D., Newburgh.
Rev. John N. Lewis, do.
Rev. Wm. C. Wisner, Lockport.
Rev. Ebenezer Platt, North Port.
Rev. A. B. Burke, Riverhead.
Rev. Silas C. Brown, Pembroke.
Rev. J. J. Dana, Canaan Four Corners.
Rev. L. Pomeroy, Smyrna.

New Jersey.
Rev. E. Seymour, Bloomfield.
Rev. T. S. Ward, do.

Rev. E. Cheever, Newark.
Rev. Ward Stafford, do.
L. A. Smith, M. D. do.
Rev. Rob't Street, Connecticut Farms.
Rev. Clifford S. Arms, Madison.
Cornelius Baker, Rahway.
Horace Leet, New Brunswick.
B. O. Canfield, Morristown.

Pennsylvania.
Rev. Anson Rood, do.
Rev. David Malin, do.
Rev. Marcus E. Cross, Darby.
Henry Darling, Reading.

Maryland.
Rev. James McIntire, Elkton.

Delaware.
Rev. W. Hogarth, Wilmington.

District of Columbia.

Virginia.
James D. Johnson, Norfolk.

Georgia.
John Stoddard, Savannah.
Rev. R. Hooker, Macon.

Ohio.
C. E. Stowe, D. D. Cincinnati.

Louisiana.
John P. Bullard, Clinton.

Indiana.
Rev. Solomon Kittredge, Bedford.

Illinois.

Iowa.
Rev. Harvey Adams, Farmington.

Canada.
Rev. Caleb Strong, Montreal.

The following Missionaries of the Board were also present.

Rev. Hiram Bingham, Sandwich Isl.
Rev. Levi Spaulding, Ceylon.
Rev. John Scudder, M. D., Madras.
Rev. Samuel Hutchings, do.
Rev. Daniel Temple, Smyrna.
Rev. In Tracy, China.
Rev. Asher Wright, N. Y. Indians.
Rev. Ebenezer Hutchkin, Chocataw.
MINUTES OF THE ANNUAL MEETING.

ORGANIZATION.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. Prayer was offered by Dr. Dana. Rev. Edwin Holt was appointed Assistant Recording Secretary.

Letters were read from the following corporate members, mentioning their regret for their necessary absence, and expressing their undiminished attachment to the Board and its objects: Dr. Neil, Rev. John W. Ellingwood, Hon. Thomas S. Williams, and Dr. Willers.

Rev. Seth Sweetser, Rev. Elam Smalley, Dr. Armstrong, Rev. A. Bond, Rev. A. Rood, Rev. Silas Aiken, and Rev. H. Bardwell were appointed a committee of arrangements.

REPORT OF THE TREASURER.

The report of the Treasurer was read, together with the certificates of the auditors, and was referred to Hon. C. W. Rockwell, C. M. Lee, Esq., John C. Proctor, Esq., William H. Stoddard, Esq., and Doct. L. A. Smith, who subsequently recommended its acceptance by the Board. They also say:

The committee notice that the Prudential Committee have changed the investment of the general permanent fund from sundry banks to bonds of the State of Massachusetts and of the United States, in accordance with the recommendation of the Committee on the Expenditures and Finances of the Board, made at the last meeting, and would express their approbation of the change, and repeat the opinion that it would be wise to adopt the same course with the permanent fund for officers, although now invested in the stock of banks of the highest character.

The committee notice also that the new arrangement made for the printing and distribution of the Herald and Dayspring, have resulted in a material saving of expense, without diminishing their usefulness.

The committee would not fail to express their pleasure, upon learning that the several missions have co-operated with the Prudential Committee in the adoption of a system of annual appropriations, and rigidly adhering to them. Any other course would be disastrous, while the receipts are so limited in comparison with the just demands of the various stations.

Your committee cannot omit to call the attention of the Board to the debt now reported, not because it is large or oppressive, but because it is the accumulation of two years, under very moderate appropriations to the missionary work. They deprecate the influence of any debt upon this cause, and especially an increasing one. It cannot fail to operate as a discouragement to the missionaries abroad and to those contemplating a missionary life. It imposes a severe and unreasonable duty upon the Prudential Committee and the executive officers, and will affect injuriously our credit with the eminent London bankers through whom the Treasurer makes nearly all his remittances to the missions, and who are at all times under heavy obligations for the Board, relying entirely upon the contributions of the American churches to meet them.

REPORT OF THE PRUDENTIAL COMMITTEE.

The conclusion of the report was read entire; the other portions—brief abstracts of the same having been presented by the Secretaries
for Correspondence—were referred to committees for examination without being read.

The committee on the domestic operations of the Board were Dr. Parker, William Page, Esq., Dr. Wisner, Rev. John Maltby, Rev. S. M. Worcester, Rev. E. Seymour, and Rev. D. J. Noyes.

That part of the report which relates to Africa, Greece, the Jews, and the Armenians, was referred to Dr. Hawes, Dr. Day, Hon. T. W. Williams, Dr. Merrill, Rev. John Woods, Rev. A. A. Phelps, and Rev. Daniel Temple.

That part of the report which relates to Syria and the Nestorians, was referred to Chancellor Walworth, Hon. E. Parker, Dr. Robinson, Dr. Dana, Rev. N. Porter, Jr., Rev. John A. Albro, and Rev. C. Strong.

That part of the report which relates to the Maharrattas and Tamil people, was referred to Rev. H. Bardwell, Dr. Patton, Rev. Levi Spaulding, Dr. Forsyth, Rev. J. Clement, Thomas Fleming, Esq., and Rev. W. M. Rogers.

That part which relates to Eastern Asia and the Indian Archipelago, was referred to Dr. Skinner, Dr. Tucker, Rev. A. Burgess, Rev. Asa Cummings, Rev. L. Coleman, Rev. G. W. Blagden, and Rev. Charles Hall.

That part of the report which relates to the Sandwich Islands, was referred to Dr. Allen, Dr. Pond, Rev. T. W. Dwight, Rev. Charles Walker, Rev. Wm. A. Hallock, Dr. Eddy, and Rev. John C. Smith.

That part of the report which relates to the North American Indians, was referred to Dr. Humphrey, Dr. Dickinson, Dr. Badger, Rev. D. Phelps, Rev. S. Harding, Dr. Beecher, and Rev. Charles Packard.

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

The committee have found this portion of the report of the Prudential Committee drawn up with commendable care and skill, and recommend it as well adapted to diffuse needed information, as a part of the history of the doings of this Board and of the principles which ought to govern it.

They find but two items which, in the judgment of the committee, demand the attention and action of this body.

The Rev. Dr. Anderson has, by the direction of the Prudential Committee, spent the greater part of the past year in visiting our missions in the Levant. Your committee recommend that the Board approve of the mission of Dr. Anderson, as a measure well adapted to secure an intelligent and successful prosecution of our work in that quarter of the world, and that the thanks of this Board be tendered to the Rev. Dr. Hawes of Hartford, for his invaluable services in accompanying and aiding our Secretary in his counsels and labors.

The committee also recommend a sufficient employment of agents in visiting the churches and soliciting their aid. While it is desirable that pastors should perform this work, and that the sympathy and cooperation of the churches should be secured, as far as possible, from a spontaneous internal action and an unsolicited organization, yet it is the opinion of your committee that agencies ought to be employed to a sufficient extent to secure the most efficient action at present, and also to aid the pastors, as far as may be, in sustaining permanent and effective organizations.
The report of the committee on the missions to Africa, Greece, the Jews, and the Armenians, is as follows:

In regard to the mission to Greece, the committee find sufficient reasons stated in the Annual Report to justify and demand its discontinuance, at least for the present, with the exception of Mr. King, who remains at Athens, pursuing his work with encouraging prospects of success. It is painful thus to withdraw from a people for whom, a few years since, so deep and so general an interest was felt. But the course seems plainly indicated by Providence, and we retire from the field with the prayer and with the hope that the much good seed which has been sown, will not be lost, but will ere long spring up and bear fruit unto eternal life.

Respecting the mission to South Africa, the committee, while they gratefully acknowledge the kind Providence which seems to be opening before the mission a brighter prospect of usefulness than it has heretofore enjoyed, observe a connection between the missionaries and the colonial government which they think demands attention. They are of the opinion that,—while the missionaries should avail themselves, with all gratitude, of any protection in their work which any civil power is disposed to extend to them,—they should take the utmost care not to be its agents or preachers, or to be in any way so allied to, or supported by it, as to identify and associate them, in the eyes of the people to whom they minister, as a part of, or as one with it. The Prudential Committee express the opinion that the arrangement referred to is only of a temporary nature. Your committee commend the subject to their particular attention, and recommend that they take early measures to terminate the arrangement in question, and to maintain the mission in entire distinction from, and independence of, the pecuniary support and control of the colonial civil power.

The mission to the Armenians is one of great and growing interest. The providence and the Spirit of God, favoring in so eminent a degree its operations, unite to commend it to the confidence and prayers, and also to the increasing patronage and hopes of the churches in connection with this Board.

Your excellent missionary, Rev. Mr. Schaufber, is at present left to labor alone among the seventy or eighty thousand Jews who reside in Constantinople. It is hoped that the Prudential Committee, will be enabled soon to carry into effect their intention of sending out a well qualified missionary, as soon as one can be found, to co-operate with Mr. Schauffer in the great work which he has to do in behalf of these children of Abraham.

The committee on the missions to Syria and the Nestorians made the following report:

Your Committee have considered the communications of the Prudential Committee to the Board on the subject of these missions respectively. In reference to the Syrian mission, they concur in the conclusion at which the Prudential Committee have arrived, that Mount Lebanon and the adjacent country furnish a field for missionary labor of great and increasing interest, which it would be unwise in the Board to think of abandoning. On the contrary, your committee are decidedly of the opinion that the Board, within the limits of its available means, should endeavor to extend and increase the usefulness of this mission by gradual additions to the missionary laborers employed in cultivating this interesting part of the vineyard of the Lord. The recent visit of one of the Secretaries of the Board to this field of labor, has furnished us the means of forming a more correct opinion as to the usefulness of this mission, than would be likely to be obtained from the opinions of the missionaries themselves. But the committee are pleased to find that upon this subject the personal observation of your Secretary con-
firms the opinions expressed in the reports of your missionaries now in Syria. And it may not be improper to say that one at least of those missionaries is accustomed to see things as well as to look upon them. He is, therefore, as well qualified to form correct conclusions upon such a subject, as any of the missionaries in the employ of the Board.

That part the Nestorian mission which is located on the plains of Oromiah, called by the Prudential Committee the Persian branch of the mission to the Nestorian Christians, continues to enjoy the smiles of heaven. And although great results have not yet been produced by this mission, your committee have reason to believe the records of eternity will show that the seed already sown upon this fertile plain has already produced a blessed harvest of good among the descendants of the converts of the missionary labors of the Apostles Thomas and Thaddeus. And in cherishing this mission, it is delightful to reflect that we are only repaying, in part, the debt of gratitude the Christian world owes to the ancestors of these nominal Christians, who, in the early ages of the church, sent their own devoted missionaries to the remotest corners of the then known world. Your committee, therefore, recommend an approval of all the measures which have been adopted by the Prudential Committee in relation to this part of the Nestorian mission.

The Turkish branch of the mission, located in the mountain districts, from which so much has been expected, since the hearts of Christians in this country were delighted with the interesting account of the first visit of the lamented Doctor Grant to the Nestorian mountains, is at present under a cloud. The scimitar of the followers of the false prophet, which many centuries since destroyed the great mass of the Nestorian Christians, then scattered over the plains of Persia, and drove the remnant into these mountain fastnesses, has at length reached them there. And our faithful missionaries are for a time, at least, compelled to abandon their stations in the mountains. And the recent death of the intrepid and lamented Doct. Grant has tended still farther to depress our hopes of the speedy spiritual renovation of this interesting people, through the instrumentality of this Board. Your committee cannot as yet, however, consent to recommend anything which shall even bear the appearance of an abandonment of the spiritual welfare of this portion of the Nestorian people. They, therefore, recommend a suspension of the decision whether this separate branch of the Nestorian mission shall be continued until further information can be obtained as to the probable political destiny of this now afflicted people. If it should ultimately be deemed expedient to discontinue this separate branch of the mission, your committee still trust it will be found practicable to communicate with these mountain districts of the Nestorians, by missionaries in immediate connection with the station at Oroomiah; so that the faithful herald of the cross may again appear in the tops of these mountains, bearing the joyful news of salvation by a crucified Savior to this people, who have for eighteen centuries continued to bear the Christian name.

The committee on the missions to the Mahrattas and the Tamil people, made the following report:

Your committee beg leave to say that, in attending to the duty assigned them, they cannot but express a strong desire that the enfeebled condition of these missions, especially those among the Tamil people, may be speedily strengthened so as to meet the pressing claims of that opening field.

Among the many tokens the divine goodness has shown to the Ceylon mission, your committee cannot but notice the unsolicited testimonials of respect and favor, recently given by Chief Justice Oliphant and other English gentlemen of high intelligence and respectability on that island, as
pleasing evidence that the character of this mission stands high in the estimation of those who are competent to judge.

The committee on the missions to Eastern Asia and the Indian Archipelago reported as follows:

There is perhaps no portion of the great missionary field more deserving of the regards of the church, at the present moment, than China; and no calls for help are louder than those which come from the missionaries who are there.

The missionaries to the Dyaks of Borneo have been called to pass through great trials. These trials, it seems, have proved an occasion for the exhibition of faith and patience which cannot fail to benefit the churches, while it will bless the souls of these good men, and glorify God. The mission has been weakened by the removal of part of the brethren and sisters to China. Those who remain are firm in their opinion that divine Providence has placed them there; and they have sent home to the Reformed Dutch Churches by which they are supported, a powerful appeal for a reinforcement. Your committee cannot but hope that this appeal will be fully met. At any rate, so much suffering and labor on the part of these excellent missionaries cannot be lost. It will enlist more sympathy and prayer for devoted servants of the cross in heathen lands.

The report of the committee on the Sandwich Islands is as follows:

From the statement of the Prudential Committee in this part of their report, it appears that during the past year the gospel has continued to exert among the people of the Sandwich Islands the same divine and transforming power, which, in former years, awakened the astonishment of all our churches.

That a most degraded and polluted heathen people, without books and without a written language, should, in less than a quarter of a century, become a partially civilized and Christian nation, with the Bible and many other books in their own language, with a general establishment of free schools which has already made most of the inhabitants readers, with an excellent code of laws and a regular government, acknowledged as an independent government by several of the great powers of the earth, blessed with a multitude of organized churches,—one of which, containing more than six thousand members, is perhaps the largest in the world,—and that this wonderful transformation should stand before us as the direct and undeniable consequence of the introduction of a pure Christianity by the American missionaries,—these are events which ought not to be forgotten, but which should be dwelt upon by every pious mind to the honor of the glorious gospel.

Such a transforming power, exerted by the religion of Romanism, has never been manifested in the history of the world, because that religion is not the religion of the gospel, but a fatal error and a flagrant corruption of the truth. And yet it appears, that to these distant islands of the sea Jesuit priests have gone—the chosen agents of Rome—not to introduce the Bible, nor to teach the truths of heaven. The tempter is there with his wiles, with his idolatry, with his corruption; and there is need that we support and encourage our band of faithful missionaries, and that we lift up our prayer continually to God, that he would defeat this wicked attempt of Antichrist to corrupt and draw away these converts from heathenism.

As an incitement to the prayer of faith, not only for this mission but also for the conversion of the world, and as an incitement also to the contributions and efforts which should attend the prayer, the committee, in conclusion, would allude to one fact in the history of Romanism. At the council
of Clermont the princes and bishops of Europe deliberated upon the project of the first crusade. When the design was unfolded by Urban to recover the holy sepulchre by force of arms, the assembled multitude of many nations cried out, in their different languages, "God wills it! God wills it!" The pope seized upon the words and said, "Let that be the battle-cry; let the army of the Lord, as it rushes upon his enemies, shout but that one sound, "God wills it! God wills it!" Surely it becomes American Christians, who wish to recover not only the holy city, now trodden down of the gentiles, but all the heathen nations to God;—it becomes them all,—the wise men who deliberate, the liberal who give, the devout who pray,—and especially the missionaries and ministers of the gospel, the leaders in this great struggle, who are emphatically the soldiers of the cross;—it becomes them, with the project before them of the conquest of the whole world to Christ, to cry out, in the assurance of faith, in the confidence of victory, "God wills it! God wills it!"

The committee on the missions to the North American Indians remark:

While it is distressing to see how the remnants of these aboriginal tribes which were once spread over this great continent, are retreating and wasting away before the advance and cupidity of the white man, it affords some alleviation to know, that the yearnings of Christian benevolence follow them in all their wanderings, and that the self-denying labors of our missionaries have, by the blessing of God, been crowned with so much success.

THE PRESENT DUTY OF THE CHURCH TO THE HEATHEN WORLD.

On this subject Mr. Treat read the following special report:

The object which our Savior had in view, when he said to his disciples, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," was to secure the spread of his gospel throughout the earth; and not till it shall have been carried to every nation and tribe and family, will the command cease to be obligatory. At the present moment, however, more than six hundred millions of our fellow men are living in ignorance of the only way of salvation; hence it is the obvious and imperative duty of the church to send the gospel to these perishing multitudes, with the least possible delay.

This short and familiar argument for missions has been restated, to prepare the way for an examination of the question, "What is the present duty of Christians to the heathen world?" The answer must necessarily be, "They ought to go to the full extent of their ability in sending forth and sustaining missionaries; and, having done this, they ought to inquire of the Lord unceasingly for his blessing." What then is their ability? To this inquiry the following answer, it is believed, should be given: "They can evangelize the whole world in less than half a century." In other words, the laborers who may go forth from Christian lands, can, with the aid which they may hope to receive from native helpers, carry the gospel to every part of the earth, in less than fifty years.

As it should be our first and chief solicitude to ascertain our own duty, it will be the aim of this report to show that the churches which co-operate with the Board, can send the gospel, within the period above named, to sixty millions of the unevangelized inhabitants of the earth; which is allowed to be our full proportion of the entire work. For the purpose of bringing this question to a practical test, a plan of enlargement will be submitted to the Board. It is not proposed, however, as the only, or indeed
the best, scheme for the accomplishment of this work; but it will show us, while conceding the undoubted magnitude of the enterprise, how easily the desired result may be secured.

The number of ordained missionaries now sustained by the Board is one hundred and thirty-five. Let us increase this number during the next ten years at the average rate of forty-six and one half a year; in other words, let us fill the places of those who shall be removed by death or otherwise, and send out forty-six and one half additional missionaries every year. At the end of ten years we shall have six hundred ordained missionaries in the field. During the succeeding ten years, let us increase the number at the average rate of sixty a year. At the end of that period, we shall have twelve hundred ordained missionaries who will have gone forth from our own borders.

We will also assume that our schools and seminaries keep pace, both in number and efficiency, with this enlarged system of operations. In that event we may reasonably expect that, with the divine blessing, at the end of twenty years, twelve hundred native helpers will have been brought into the field. Thus we shall have, at the end of only twenty years, twenty-four hundred preachers of the gospel, or one to every twenty-five thousand of the sixty millions whom we have undertaken to evangelize.

For the succeeding twelve years, let us increase the number of missionaries sent out from this country at the average rate of one hundred a year; and let us suppose our native preachers to increase at the average rate of two hundred a year. We shall then have, at the expiration of thirty-two years, one preacher of the gospel for every ten thousand. This will give us ten ministers for a population equal to that of Boston and about thirty-five for a city of the size of New York.

By carrying out this plan for another fifteen years, we might have one preacher for every five thousand. And we are to bear in mind that our brethren, during all this multiplication of preachers, will be aided in their work by numerous assistants,—catechists, teachers, and others,—and they will speak to the perishing around them, not only by the living voice, but through the medium of Bibles and tracts, and all the facilities of a rapidly advancing civilization.

It may be said, however, that the men cannot be obtained for such frequent and large reinforcements. But we have only to refer to the statistics of our churches, to see that this system of operations will require them to furnish at present, after filling the accruing vacancies, only one missionary a year for every seven thousand five hundred communicants; or one missionary a year for every fifty churches having an average of one hundred and fifty communicants each. It is presumed that the future admissions to our different communions will nearly, if not quite, keep pace with the proposed increase of laborers. For many years, therefore, the same ratio of supply may suffice. And is it too much to ask, that one missionary may be annually raised up from the midst of every seven thousand five hundred, or even five thousand, church members?

Again, if the theological seminaries supported by the churches which employ the agency of the Board will each furnish, after filling the accruing vacancies, four missionaries annually for the first ten years; five for the next ten years, and eight and one third for the succeeding twelve years, there will be no lack of men. But in these very institutions there were, in 1842-3, six hundred and forty-four students; and it is believed that three, if not four, times as many young men are licensed from year to year, as will be needed for each of the ten years to come, according to the above mentioned plan. And who does not know that here, as in commerce, the supply corresponds, in a great measure, to the demand? Let it be understood throughout our churches, that twenty-five, or even fifty, additional ministers are annually needed, and how easily they may be obtained. And
it is worthy of mention in this place, that four graduates of Lane Seminary, —its annual quota, according to the above estimate,—have actually been accepted and sent to the heathen, since the last meeting of the Board.

2. It may be urged that native preachers cannot be raised up as rapidly as the foregoing estimate assumes. This calculation has not been made, however, without consulting those who are best qualified to form an opinion on the subject. It is doubtless true that comparatively few such preachers, with suitable endowments, will at first come forward to this work. But when our schools and seminaries shall have been in operation a few years longer, especially upon the scale now proposed, and when the number of converts shall have multiplied in the ratio of the last seven years, a very different state of things may be safely anticipated. In some missionary fields, moreover, multitudes may be found who might become useful laborers in a very short time. Look, for instance, at the Armenians of Turkey. Let this whole people be brought under the power of the truth, and they will furnish almost any number of preachers that may be needed. Let the Arab race receive the gospel of Christ, and how many years will elapse before they will raise up an army of missionaries? Let the educated classes of China become obedient to the truth, and thousands might share, at no distant day, in the labors and responsibilities of the ministry. And in India, how long will it be before the naughty brahmin and the boastful gooroo will rejoice to become the heralds of salvation?

3. It may be said that our churches have not the pecuniary ability to support the number of missionaries contemplated by this plan. But how much money will be necessary to carry this scheme into full and successful operation? For twenty years to come,—supposing the growth of the churches to equal our reasonable anticipations,—one cent a day from every communicant, increased by what may be expected from others, will amply sustain this whole system. And will any one say that this is too much for American Christians to give, on an average, for the conversion of the world?

With much greater propriety may it be urged that this scale of benevolence leaves too little room for self-denial. "One cent a day!" it may be said. "How few can be found in our churches who are unable to lay aside this small pittance! Upon this plan what opportunity is there for making sacrifices for the love of souls? What occasion for suffering with Christ that we may also reign with him?" Only one answer can be given to this inquiry. There is too much reason to fear that, during the present generation at least, the entire body of professing Christians will not cordially engage in the work unto which God is calling them. In supplying their lack of service, therefore, full scope will be given to the most comprehensive charity. The rich may draw upon their ample resources with the assurance that the largest contributions can be wisely expended. The self-denying may also feel that no sacrifice will be in vain in the Lord.

Perhaps it may be said that this plan of operations will impose upon Christians, at the end of twenty years, a much heavier burden. To this suggestion it would seem to be a sufficient reply, that when we shall have reached that point, we will erect a pillar of witness, and inscribe thereon, "Hitherto hath the Lord helped us;" and then go forward, thanking God and taking courage. Before that day shall have come, moreover, we shall begin to see the successful operation of that beautiful law, in accordance with which the convert is to join hands with him that begat him through the gospel; when not only the Spirit and the Bride shall say, "Come," but he that heareth shall also say, "Come." Already, indeed, in some portions of the world, the vanquished are swelling the ranks of the victors; and both together are pressing forward, shoulder to shoulder, unto new conquests.

It will be noticed that the foregoing objections have thus far been met upon the hypothesis that the prosperity of our churches and our missions
is to receive no additional impulse. But let us ascend to a higher elevation, and take a broader view of our enterprise, and breathe, for a few moments, a more invigorating atmosphere. Let us suppose, as we look around upon our goodly heritage, that everywhere the churches are rousing themselves to a thoughtful and earnest study of their obligations to a world lying in wickedness. Deeper and deeper is the impression becoming, that we have all been sleeping, in strange apathy, over the requirements of God and the claims of our fellow men. Soon we find that one and another and another are coming up to the altar of the Lord, and consecrating their property, their children, and their own selves to the salvation of the world. From them an influence goes out, spreading farther and farther, like expanding circles upon a quiet lake, till others, like-minded with themselves, come, as doves to their windows, and surrender their possessions and, what is far better, their hearts to the God of missions. And now the prayers of the saints ascend as sweet incense; and with a fervency and earnestness and importunity that cannot be denied, they plead for the descent of the all quickening Spirit upon the dying nations. The faith of Christians, moreover, puts on the freshness and vigor of ancient days; and going forth in the name of the Lord, it stops the mouths of lions, quenches the violence of fire, and turns to flight the armies of the aliens.

Now the appeal is made, "Whom shall we send, and who will go for us?" From every quarter the answer comes back, "Here am I; send me." Again the inquiry is heard, "Where are the means?" As did the Israelites at the building of the tabernacle, the old and the young, the rich and the poor bring their free will offerings; and at length it is said, "The people bring much more than enough for the service of the work which the Lord commanded."

Next let us visit our missionary brethren in their distant fields of labor. Being themselves full of the Holy Ghost and of faith, sustained, moreover, by a church such as we have now surveyed, God's converting grace attends them wherever they go. The highborn and the learned, brummin and moollah, priest and devotee, all bow to the sceptre of Immanuel; and having felt the terrors of the Lord in their own souls, they hasten to declare them to those who are destitute of the like precious faith.

It is only by the aid of that higher arithmetic which we learn to use upon this elevated platform, that we ought to meet the objections to which allusion has been made. But when we have gained even a very little skill in its combinations, every barrier, however high it may have seemed, will immediately disappear.

4. It may be thought perhaps that the foregoing plan overlooks the claims of our own country. To this objection it would seem a sufficient reply, to refer to the promise made of old to the Israelites, that when they went up to appear before the Lord, three times a year, he would watch over their fields and their homes. Should our churches resolve, with a genuine faith and in the strength of the Lord, to send the gospel to sixty millions of heathen in one generation, does any one believe that he would give up this vine, planted by himself, to the boar out of the wood, and the wild beast of the field? How much rather would he say, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the world to try them that dwell upon the earth."

Besides, for many years to come, there is reason to believe that less than one third of those who will enter the ministry, will be called away to foreign lands, leaving more than twice their number behind; while the gold and the silver which God has given to his people will be almost untouched. And nothing will do so much to multiply ministers and open the hearts of givers, as the very policy here recommended. Let the claims of the heathen infuse a warm and generous philanthropy into our churches, and it will become available for every benevolent appeal. Let the Spirit of
God open our eyes to a vivid apprehension of our duty to the world, and we shall be in no danger of neglecting our birth-place and our home. Let our hearts be filled with love to the heathen, and we shall never forget our countrymen, our brethren, and our own children. And what an impulse would the adoption of some such plan as the foregoing impart to the revivals of our country? Then, indeed, should we behold the American church coming up from the wilderness, leaning upon the arm of her Beloved.

But we cannot fully appreciate our obligations to the heathen, at the present time, without adverting to the wonderful changes which are taking place in the missionary field. It is now thirty-two years since the first missionaries of the Board landed at Calcutta. Almost the first salutation which greeted them on their arrival, was an order from the Governor General of India, directing them to return to the United States in the same vessel which had carried them to that distant and benighted land. At length they obtained permission to embark for any other country in which they might wish to preach the gospel. But whither shall they go? They look abroad upon Eastern Asia, with a population of more than four hundred millions, but there is no place for them there. They turn to Central and Western Asia, and every where "the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed." The conclusion of this first chapter in the history of American missions is well known. Mr. Newell was obliged to retrace his way, nearly two thousand miles; and the grave of his wife, on the Isle of France, is a perpetual witness that our representatives who first went forth to the heathen, found the door shut against them.

But what do we now see? British India is as open to the preacher of the gospel as our own country. In Burmah, prosperous missions have reaped an abundant harvest. In Siam several denominations of Christians are represented by their unmolested laborers. In China millions are already accessible to the preacher of righteousness; and in respect to the rest of the population of that vast empire, our only fear should be that the last barrier will be thrown down, before we and our fellow servants in the Lord shall be ready to enter and possess the land. In Western Asia our brethren have been freely and successfully preaching the gospel, for many years, to the different sects of nominal Christians; and now we are told,—what our sluggish faith is hardly willing to receive,—that the era of Moslem persecution has virtually closed.

And look at the success which God is granting to the efforts of his people. In 1837, twenty-five years from the commencement of our missions, we could only count up, as the fruit of all that we had done, 2,147 native church members; now we are able to swell the amount to more than 25,000. And yet how little have we given or prayed or felt for the heathen, during these seven years? Were there time it might be shown that other missionary institutions have been reaping a plentiful harvest. From the West Indies, from Southern India and Southern Africa, from New Zealand and the Georgian Isles, multitudes have been gathered into the fold of Christ.

Nor is this all. Never were the signs of the times more cheering than at this very moment. Look at the Armenians of Turkey, the Nestorians of Persia, the Arabs of Hermon and Lebanon, the Tamil people of Southern India, the Maharrattas of Western India, the Zulus of Southern Africa. What more inviting fields can we desire? And what shall we say of China,—that land for which so many prayers have been offered, so much faith exercised, so many hopes cherished. Shall we turn away, just as the Captain of our salvation has scaled its ramparts, and consign it to other and unknown ages of spiritual death?

Of one thing, however, we may be sure. Though we refuse to care for the heathen, the gospel will be preached throughout the earth. But it
will be "another gospel." The blind will become the leaders of the blind; and the dawning hopes of nations will sink back again into a night, the end of which none can foretell. The Man of Sin is already in the field. While the believers in a pure gospel are counting up their missionaries by hundreds, he reckons his by thousands. In Asia alone, where the whole number of Protestant missionaries is only about three hundred and fifty, he has more than seventy bishops and more than twenty-seven hundred priests. If, therefore, we wait a few years longer, our work will be doubled upon our hands; for, in that event, we shall be obliged not only to contend with heathenism, but Romanism, that most subtle and formidable of all errors, will bid us defiance from its thick and strong entrenchments. And if popery be so dangerous a foe—and who doubts it—in this country,—a land of Bibles and schools and sanctuaries and a well appointed ministry,—what must it be where there is no truth to wrestle with it, no light to glare upon it?

This then is the conclusion to which we are brought. The command of Christ, unrepealed and yet not obeyed, has come down to us, "Go ye into all the earth, and preach the gospel to every creature." We have the ability to carry this gospel, in less than half a century, to sixty millions of our benighted fellow men. God is saying to us, from each opening page of his providence, by every fresh display of his grace, "To this generation of Christians is tendered the privilege of doing, under my guidance, the noblest work which man has ever undertaken or conceived."

And now what wait we for? With one heart, let us consecrate our all to this enterprise. Let our ecclesiastical bodies charge themselves with this matter. Let pastors and churches resolve that if the redemption of the world continues to tarry, the fault shall not be theirs. Let them adopt a scale of contribution which shall yield a sum at least equal to the one mentioned in the foregoing plan;—the rich making up the deficiencies of the poor, and all accounting it their honor and their joy that they may serve the Lord, even with that which perisheth with the using.

The foregoing special report, together with the conclusion of the Annual Report, were referred to a committee of ways and means, composed of Dr. Goodrich, Dr. Yale, Dr. Taylor, Dr. Stowe, Dr. Hawes, Hon. William Darling, Rev. J. B. Condit, Rev. Albert Barnes, and Dr. Anderson. This committee made the following report:

The papers placed in our hands afford, at once, matter of devout thankfulness and of the deepest solicitude. The concluding part of the Annual Report exhibits the striking fact, that the progress of hopeful conversions in our missionary stations has been nearly twelve times greater in the last eight years, than during all the preceding operations of the Board. Our church members have risen, within that period, from about two thousand to nearly twenty-six thousand souls. This fact alone proves that an increase of labor, to a vast amount, must be expended on those stations, to sustain them on their present footing. To train up these babes in Christ to the stature of perfect men, to prepare this generation of recent converts from paganism to become intelligent instructors and safe examples of those who are to come after them, and thus to perpetuate Christian institutions where they are so happily begun, must, to say nothing of any further extension, involve an expenditure of time and money which far transcends anything hitherto attempted by our missionaries. The harvest we have gathered in must perish on our hands, unless it be secured and rendered safe by greatly enlarged efforts.

It also appears from the same document that the field is widening around our missionary stations on every side. The process, at many of them, is beginning to be reversed; instead of the missionaries seeking the heathen, the heathen are seeking the missionaries. The recent events on Mount
Lebanon, at Port Natal, and in Southern India, present a new feature in the history of our missions. It is no longer the language of metaphor, to say that nations, perishing in their sins, are stretching forth their hands to this Board for the bread of life.

The special report of the Prudential Committee on "the present duty of the church to the heathen world," presents a different view, but one of the most interesting character. It undertakes to prove that if the church members, connected with the Board, will steadily contribute, on an average, one cent a day for the coming twenty years, they will be placed on an elevation from which they may look forward, according to the analogy of God's providence and under his smile to the carrying of the gospel to sixty millions of souls perishing in their sins, within fifty years from this time. Your committee do not understand that the Prudential Committee wish to limit the contributions to a cent a day, or to present any specific plan for the adoption of the churches. They merely submitted their views, as showing the results that might be expected from the rate of contribution mentioned above. They selected a sum which every one must feel to be within the ability of the churches; and they point to the glorious results which might be expected as a reason for an instantaneous decision, on the part of our churches, to aim to accomplish, at least, the specified amount of labor, during the next twenty years, for the world's conversion. If we aim at this, how much more we shall accomplish, can be known only to Him, who directs all events for his own glory.

The result of the whole is, that there is now a call of God to this Board which cannot be misunderstood, and which cannot be resisted. "Speak unto the children of Israel that they go forward." The land is ready to be possessed; and if, having gone thus far, they shrink back, how many years they may be left to wander in the wilderness, an offended God must decide.

As a committee of ways and means, it may seem incumbent on us to present some specific view, as to the measures to be adopted for meeting the pecuniary demands of the crisis before us. All such measures resolve themselves, at last, into the extension of light and love among the followers of Christ. We cannot, like a committee of ways and means in legislative bodies, lay our hands on any specific source of revenue which has hitherto remained untouched. We can only attempt, again, to lay the truth to the heart of these churches, to open those fountains of Christian charity, of trust in God, and of love to their Redeemer, which are, at some period of this world's history, to flow forth on the arid desert of paganism and change it into a garden of the living God.

With a view to this, we would again suggest what has been often brought forward on these occasions.

1. The work must begin in the family and in the Sabbath school. The children of our love, whom we are training up for Christ, must be taught, more steadily and systematically, that they are, like Samuel of old, children of the altar, consecrated, in their property, in their influence, in their lives and persons, if need be, to the service of Christ, in spreading the gospel of his grace.

2. Your committee believe that a much wider extent must be given to the circulation of the Missionary Herald and Dayspring. The power of the missionary cause lies in the facts which it brings to the churches, the exhibition it makes of nations lost in sin, of nations coming back to God. The Herald and the Dayspring are our instruments for doing this; and if we ever approach the period when we may hope to be the instrument of giving the gospel to millions by our labors, these publications must be scattered tenfold more widely throughout our churches.

3. The Monthly Concert needs to be made a meeting of deeper and deeper interest. Pastors will feel it desirable to bestow more time on their preparation for this than for any other meeting of the month. They will
make themselves still more familiar with the scenes of our missionary labors, till the picture shall be ever before their minds, and they will speak of the stations, in communicating intelligence, like men who have been on the spot; thus giving to every view they present, that freshness, vividness, and power which never fail to command attention. With this view, your committee would venture to suggest, not only that maps should be extensively used, but that if pastors, like Carey, the venerable father of the Baptist missions in England, were to construct maps for themselves, they would feel like him a continually deepening interest in the cause of missions. Your committee have received communications on this subject which leave no doubt, that this can be done with much greater ease, and at less expense, than is generally supposed; and they think the subject deserves the attention of their brethren in the ministry. In general, we believe, that the clergy, if they would operate most effectually on the churches, will consider the constant acquisition of missionary knowledge to be as truly a part of their mental and moral advancement, as that of theological science; that the formation of a missionary library should be a part of their regular system in the purchase of books; while the cause of missions should constitute a topic of increased frequency and interest, as connected with the duty of their people on this subject.

4. Your committee believe that our treasury will always be embarrassed, until the churches are provided with an organized system of congregational collections, far more complete and efficient than has hitherto been attained. The English plan of bringing the call to each door and to every heart—to the rich according to their abundance, and the poor according to their poverty; of making the call frequent, regular, and never to be omitted; of not trusting to a mere collection through a contribution box, but to a pledged and systematic devotion of a part of our income to the cause of missions, as God has prospered us; this plan has been found far more efficient than any other in swelling the amount of contributions to this cause. Little children in England have contributed in one year to the London Missionary Society, in this way, a sum equal to one-eighth of the entire amount obtained by the labors of all our pastors and agents, from all the churches connected with this Board during the last year. It is undoubtedly more difficult to give full effect to this system here, than in the denser population of England. It cannot be immediately introduced into all our churches. But it ought to be steadily aimed at, as the point to which all must at length come. The services of agents, in the view of your committee, can never be dispensed with until this system is in full operation among us, and perhaps not then; for a constant communication with the great centres of missionary intelligence may always be found necessary, to infuse proper energy into the system of congregational collections, to correct misapprehensions, to soften asperities, and to harmonize that vast variety of operations for this purpose, which must all be directed to one end. The subject of county and other meetings, at anniversaries, is one that demands great attention; and, in general, much effort will be necessary to sustain in constant action a higher system of influence, which may bear continually on the congregational associations, exerting a sense of responsibility, and animating the churches to increased effort. The Board will look to another committee for suggestion as to the best mode of giving effect to these associations, while they will not consider this committee as departing from the topics referred to them, in giving so much prominence to the subject now mentioned. When the question referred to that other committee shall be fully answered, the work of procuring funds will be effectually accomplished.

In conclusion your committee would remark that while there is much to create solicitude, there is much also to inspire hope. God has carried these churches through a scene of pecuniary embarrassment, unexampled
in the history of our country since the commencement of missions. He has poured out blessings upon us, he has multiplied converts under our labors, in the midst of the most trying circumstances, until this Board, like Zion of old, may exclaim, "Who hath begotten me these? Who hath brought up these? Behold I was left alone; these, where had they been?"

We trust that the churches, in their state of restored prosperity, will be faithful to themselves and to the God of their mercies; that they will say, with one voice, "We know that great efforts and sacrifices are necessary in this holy cause; we are willing to make them, and are resolved, at all events, to stand or fall with the cause of foreign missions in our country."

The same committee reported the following resolutions, for the adoption of the Board:

Resolved, That if we adopt the apostolic rule, (1 Cor. xvi. 2.) and lay by in store on the first day of the week as the Lord has prospered us, and universally contribute thus frequently and statedly, in due proportion, and with order and care, we have reason to hope that there will be abundant supplies of pecuniary means to carry on the missionary enterprise to every desirable result.

Resolved, That if we, by the grace of God, such as was bestowed upon the churches of Macedonia, are endued with the missionary spirit, we shall feel ourselves devoted to the Lord; be ready to do his will; be willing of ourselves to contribute beyond our power; have our gifts ready when wanted; and, with rich liberality, be joyful in doing every part of our duty in evangelizing the world.

Resolved, That in order to exercise the missionary spirit at home and daily, while we hold ourselves ready for any part of the work to which we are called, we will inquire whether the amount of our individual contributions, made in time past, may not be increased, and if so, that we will increase them; that we will also inquire, whether we may not encourage our Christian brethren to do the same, if they have been accustomed to contribute liberally, or incite them to be liberal, if they have been delinquent; and, finally, that while we seek the conversion of sinners for other and very important reasons, we will also seek their conversion with the special view of their being devoted to the Lord, and ready to do his will as he requires in the work of making known the gospel to every creature.

Resolved, That, as the grace of God proceeding from the fountain of his eternal love, is the source of all we need or can desire; and as he has promised, with a kindness superior to the kindness of a father, to give the Holy Spirit to them that ask him; we do most earnestly encourage ourselves, and all believers, to ask him for the Spirit, with full assurance that we shall obtain a full supply of his grace to do the work in which we are engaged, and to do it with the least possible delay.

After an interesting discussion, this report, together with the resolutions forming a part of the same, were adopted.

EFFICIENCY OF AUXILIARY SOCIETIES.

Dr. Armstrong read a special report on this subject, which was as follows:

In proportion as a mission prospers, and the fruits of missionary labor mature, is the necessity for adequate and seasonable supplies of men and funds, to improve advantages already gained and gather the ripening har-
vest. The system of missionary operations conducted by this Board, and
dependent for support on the churches for which it acts, has reached a
point where impulsive movements in the churches, and irregularity and
uncertainty in their contributions, are exceedingly embarrassing to the mis­sions, and productive often of serious distress, and sometimes of losses that
cannot be repaired.

For some years past, while the work abroad has steadily advanced, and
the calls for labor in every department have become more numerous and
urgent, the supplies furnished by the churches have rather diminished than
increased.

It is quite evident that, without greater vigor and efficiency in our do­mestic operations, we shall never overtake our work in the foreign field,
nor respond, as we ought, to the movements of the providence and Spirit
of God, in the countries where our missions are planted. That the mis­
sions have been straitened and crippled for years by the scantiness of their
pecuniary resources, is a painful reflection. And now that the return of
prosperity to every department of industry and enterprise has taken away
our only plausible excuse for remaining stationary in our contributions, we
can hardly enjoy the approbation of our own consciences, or look for the
blessing of God on our own land, if we permit his work of mercy among
the heathen to be longer retarded, by withholding that which is the very
least and cheapest of all the elements of success in the missionary enter­
prise.

No temporary increase of contributions will meet the present claims of
our divine Master, and of the work to which he calls us. Special efforts,
and impulsive movements of every kind, are quite unequal to the exigency.
Our charities to our perishing brethren must flow in broader and deeper
channels, and with a volume steadily increasing, in proportion as they are
to be diffused over a wider surface, and their objects are awakened to a
livelier consciousness of their misery, and send out more importunate cries
for relief.

It is necessary that we have more system, steadiness, and thoroughness
in our collections for missions, in order to realize such an increase of funds,
as the present condition of our work demands. More hearts and hands
must be enlisted in the work; the claims of our fellow men in heathen
lands on our sympathies and prayers, and the duty and privilege of minis­
tering to their wants, as almoners of the grace of God, freely giving that
gospel which we have freely received, must be presented to those who love
the Savior more frequently in the way of personal applications to give, not
grudgingly, but with a willing mind, as the Lord hath prospered every
man. We need the active and persevering co-operation of a multitude of
discreet and zealous friends of the cause in all our parishes, as voluntary
agents, to seek out such as may be willing to aid it, lay before them mis­sionary intelligence and solicit and receive their contributions at stated sea­
sons. Such agents may be had. Thousands of youthful Christians who,
if they thought themselves qualified and called to the work, would be ready
to go out as laborers to distant lands, may be induced, by suitable instruc­
tion and encouragement, to engage in thus cultivating for the missionary
cause the fields that spread out around them, and there gather rich fruits
for the Lord's store-house.

For the purpose of enlisting and sustaining such an agency, local organi­
zation, adapted to the end, and maintained and wielded with spirit, is indis­
penisable. In this respect combined action has not simply the aggregate
power of the several individuals who form an association. In the sympa­thyst and enthusiasm awakened by a union of counsels and efforts in a good
cause, new elements of strength and perseverance are created, and com­bined action is not only more powerful than the separate efforts of the same
individuals on churches; it is more steady, more readily susceptible of in­
crease when the common interest calls for it, and its results are more cer­
tain, and may be more safely relied on.

Hence the necessity of thorough organization, where even a great and permanent work is to be done by the joint action of many individuals; the value of that system of congregational associations and auxiliary societies, often recommended by the Board, and long since adopted by many of the churches; and the importance of giving at the present time greater effi­ciency to that system, in order to meet the increasing demands of that great and prosperous work of evangelization in which this Board is engaged.

Our brethren of the principal missionary societies in Great Britain are far in advance of us, as to the number and efficiency of their organizations for the diffusion of intelligence and the collection of funds. In theory their system is not more perfect than our own. But its practical working is much more complete, steady, and thorough. It has secured the voluntary co-operation of a far greater number of active friends as collectors, and it draws supplies, at regular intervals, from far more numerous sources.

The London Missionary Society has its auxiliaries in every part of the United Kingdom. In London alone, ninety-three are enumerated in their report for 1842-3. In connection with some of these the names of fifty collectors are reported. Almost the whole of its income, amounting that year to more than $375,000, flowed in through these channels. Through the same channels its reports and periodicals find their way into every vil­lage and hamlet.

The report of the Church Missionary Society for the same year contains a list of more than four hundred auxiliary societies in England and Wales. Sixty new associations had been formed that year. These societies collect­ed and paid into the treasury $390,000. The travelling expenses of deputa­tions from the parent society to attend the annual meetings of these aux­iliaries were more than $8,000. In the report the Committee express their acknowledgments to those friends who had aided them by visiting associa­tions, and earnestly solicit a continuance of this service, a service they add, whose great value and importance are every year more manifest. The re­ceipts of that society for the year were $550,000.

The Wesleyan Missionary Society, so remarkable for its large pecuniary resources and the extent and vigor of its operations, has a system of auxili­ary organizations of various grades, covering the whole field, from which its funds are derived. Compact and energetic as is their system of eccle­sistical polity and discipline, experience has taught them the value of a distinct organization for the collection of missionary funds, extending through every district, circuit, and chapel connected with their General Conference; and their receipts, amounting to $500,000 per annum, bear witness to the wisdom of their plans.

The Baptist Foreign Missionary Society of Great Britain pursues a sim­ilar course, and with like success.

Anniversary meetings form a capital feature in all these systems of asso­ciated effort for the collection of funds. Commencing with the great an­nual convocation at Exeter Hall, these are held by every district and branch society, and every congregational association. Great reliance is placed upon them to diffuse information, awaken interest, quicken those whose zeal has begun to decline, and impart, once a year, a new impulse to every part of the machinery by which the means are provided for sustaining their missions. These meetings are felt to be important, and they are treated accordingly. Such times and places are selected for holding them as promise the fullest attendance. Great pains are taken to draw the people to­gether. Deputations from the parent society are sought and obtained by all the more important auxiliaries; at the smaller associations addresses are made by persons from the neighborhood, previously engaged for that ser­vice. At many of these anniversaries, sermons are preached and collec-
tions taken up. The officers and committees of the various societies feel
their responsibility for the interest and profit of these meetings, and are
found in their places, prepared to do their part. The collectors who, each
in his own sphere, have pursued their work through the year, silently gath­
ering the offerings of the rich and the poor, and the contributors who have
dropped, it may be, but a penny a week into the missionary box, see the
important aggregates of their gifts and efforts, and are encouraged to per­
severe. Plans are devised and measures adopted to diffuse information
more widely, increase the number of active friends, and swell the amount
of contributions. The meeting closes, and those who love the cause, go
out to renew their labors for it with livelier hopes and a warmer zeal.

How unlike all this are the annual meetings of auxiliary societies some­
times witnessed among ourselves. A missionary association, comprising
perhaps fifteen or twenty contiguous churches and many hundreds of the
professed followers of Christ, is to hold its anniversary. They are to re­
view what they have done during the year, in obedience to the last com­
mand of their Redeemer, and to promote one great end for which they
have been redeemed and called as individuals, and planted, and built up,
and blessed, as churches. They are to take counsel together concerning
the will of their Master, and their duty and privilege in regard to the con­
version of the world, as these are indicated by his Word, and by the move­
ments of his providence and Spirit. They are to stir up and encourage
one another to greater diligence and fidelity in their work, and so much
the more, as they see the day approaching. Yet little preparation is made
for the meeting, and very few look forward to it with prayerful expectation.
Perhaps it is not even mentioned from some of the pulpits on the preced­
ing Sabbath; or if a notice is given, nothing is said to impress the people
with the importance of the occasion, and to persuade them to attend. The
hour at which it is held, may be one when persons from a distance cannot,
without great inconvenience, attend. The meeting itself may be one of
some four or five similar meetings held on the same day, so that all are
crowded, and the last is suffocated and killed outright; or it may be at the
close of a meeting for ecclesiastical business, lasting two or three days, so
that it arrives just as the pastors and delegates are hurrying home. Some
fifteen or twenty from neighboring parishes and perhaps two or three times
as many from that in which the meeting is held, come together. And now
the presiding officer is not present, or the secretary, or treasurer, or both
are absent; or, if present, they are not prepared to make any reports, nor
have they formed any plan, or made any arrangements, to render the meet­
ing interesting or impressive. Perhaps the season at which the meeting is
held is not when the collections of the past year are all in, and those of
the next about to commence, so that what has been done can be reported,
and the meeting made to tell upon the work for the next year; but when
the principal collections have been made, but are not yet sent in to the
treasurer; so that no definite information can be had as to what is past, and
no impression, productive of immediate results, can be expected from it. In
such circumstances it is difficult for the few who are present, to rise above
the disheartening influences that surround them. If a returned missionary,
or other delegate from the Board, has come to address the meeting, the ar­
ray of empty seats that meets his eye, as he rises to speak, sends a chill to
his heart; perhaps the evident restlessness of the few who are present, ad­
mounishes him that his closing sentence is the one they are most anxious to
hear. Is this picture too highly colored? Is it not a fair representation of
the annual meetings of some of the auxiliaries of this Board?

All are not so. Some of the auxiliary societies do magnify their anni­
versaries. One might be named where a whole day is devoted to the meet­
ing. It is held after the collections of one year have all been paid into the
treasury, and just as those for the next year are about to commence. Time-
ly notice is given in all the churches of the society, and efforts are made to secure an attendance from each. The pastors, and a few delegates from each church, are commonly present. The meeting in the morning is one for the transaction of business. Matters of common interest are discussed in a familiar way, arrangements are made for distributing the Missionary Herald and Dayspring from some central point through the association. Plans are laid by the executive committee of the society for visiting the several congregational associations. The pastors confer with each other concerning the presentation of the cause from their pulpits. Information is given as to the position and wants of the missions of the Board, and the plans and wishes of the Prudential Committee. If any balance of the collections for the year had remained with the congregational associations, it is then handed to the treasurer, so that his report at the public meeting may be complete. Thus the time passes till the hour arrives for adjourning for dinner.

In the afternoon, and again in the evening, public meetings are held. The venerable president fills the chair. Reports, carefully prepared, are read by the secretary and treasurer, and heard with attention by a large assembly. The delegates from the Board, whose attendance the officers of the society had taken care to secure, make statements illustrating the situation and prospects of the missions, and the corresponding obligation and privilege of the churches by whom they have been planted, and to whom they look for support; members of the society then make remarks, and offer resolutions suggested by the facts that have come before the meeting. A melting, subduing influence often attends these discussions, and when the resolutions are adopted by the meeting, it is not a mere formal vote, entered in the minutes of the society, but the holy purpose of hearts that love the Savior, recorded in heaven, and remembered in the closet and when the annual collection is made. The closing prayer is one of thanksgiving and renewed consecration to God in the missionary work, as that at the commencement had been one of devout supplication for his blessing on the meeting and the cause. Others of the auxiliary societies conduct their anniversaries in a manner differing in some respects from the one now described, but with perhaps equal care and success.

If it were thus with all, great good would result. More than seventy auxiliary societies are directly connected with the Board. These embrace in their territorial limits more than two thousand of the churches, and two hundred thousand of the church members, for whom the Board acts. Within the same limits are many male and female and juvenile associations, some of them recognizing a relation to the auxiliary societies, and making them the channels through which they transmit their collections to the treasury of the Board; others wholly independent of them. About three fifths of the whole income of the Board, for the year closing July 31, 1843, came in through these auxiliaries. Of these auxiliary organizations, sixty-three are in New England, and about one half the annual receipts into the treasury come from them; nearly one hundred and fifty thousand professing Christians are members of the churches thus associated for missionary purposes.

Suppose now that three-fourths of the pastors of these churches, and one tenth of the members should once a year, at the anniversary of the several societies, come together, and spend a whole day in reviewing what they have done, during the year, for making known the Savior to the heathen; taking counsel as to their duties and privileges as redeemed sinners, called to be almoners of redeeming mercy to their fellow sinners; and laying such plans for future action as should seem to them right and wise, in view of the command of Christ and the necessities of the perishing. Suppose them to listen, in the house of God, to interesting statements, carefully prepared, and exhibiting an outline of the great work in which our missionary
brethren are toiling, and to spirited and impressive addresses from returned missionaries who testify what they have seen and do know, or from pastors or others whose minds and hearts are filled and warmed by the great theme of which they speak. Suppose them to unite repeatedly in fervent prayer for the blessing of God on the churches, on the missions, on a world lying in wickedness. Can any one doubt that the influence of such meetings would be great, and happy, and permanent? Would they not be felt by all the churches, in every congregational association, and through the year? Would they not sometimes be the occasion of such expressions of love to Christ and souls, in generous and self-denying offerings, as would electrify a whole assembly and raise the tone of benevolent feeling and effort through a district!

Why should not such an anniversary be held by every auxiliary of the Board in New England, before the close of the year on which we are entering? No doubt care and effort will be necessary to get up such meetings. But is not the object important enough to justify the effort? Would not the result reward the labor? Has anything worth naming ever been done, for the recovery of men from their apostasy and ruin, without toil and self-denial and sacrifices by the agents?

Let the system of our auxiliary organization be made thorough and efficient in New England, and it will be far less difficult than it now is to extend it to other sections of the country. If a few active friends of the cause in each parish will undertake this work, or if the pastors of the churches will resolve that it shall be done, or if only the officers of auxiliary societies will take hold of it in earnest, it will be done.

Dr. Snell, Rev. E. Cheever, Orrin Day, Esq., Rev. E. N. Kirk, Hon. Linus Child, Anson G. Phelps, Esq., and Gurdon Grant, Esq., were appointed a committee to take into consideration the subject discussed in the preceding report. This committee subsequently made the following report:

They fully concur in all the suggestions contained in the foregoing report, and recommend that it be printed with the Annual Report. They would also respectfully suggest that this Board recommend that within the limits of the several associations and presbyteries there be formed missionary societies to be auxiliary to this Board, to consist of those, in the several churches and congregations within the limits of such associations and presbyteries, who may be willing to unite with them; that all the churches and congregations thus connected with such auxiliary societies make their annual contributions to the funds of this Board through these auxiliary organizations, and that efficient measures be adopted by such auxiliaries to secure a personal application, once in each year, to every member of each church and to every member of each congregation connected with it, including old and young, male and female, for an annual contribution to the funds of the Board; that the sums thus contributed and the names of the contributors be returned to the secretaries of such auxiliaries, to be printed with the doings of the meeting; * and also that measures be adopted by such auxiliaries to give interest to their annual meeting, and to secure as full an attendance as can be secured, upon the exercises connected with the great purpose of evangelizing a world lying in wickedness.

* When this report was under consideration, the recommendation relative to publishing the names of donors and the amount contributed by them, was referred to the Prudential Committee. While the Committee think that the method suggested has exerted a favorable influence in some instances which have occurred under their observation, they would not presume to urge the adoption of this method upon all auxiliaries, deeming it best that each auxiliary should adopt that course which is most agreeable to the churches connected with it.
IMPORTANCE OF SYMPATHY AND CO-OPERATION BETWEEN THE CHURCHES,
THE BOARD, AND THE MISSIONARIES.

On this subject the following special report was read by Mr. Greene:

In propagating the gospel, the churches, the Board, and the missionaries should feel that they have one and a common work before them, that this work from its very nature, and especially from its relation to Christ on the one hand, and the salvation of men on the other, is one of common interest,—a family enterprise, in which the whole household of faith should be heartily and unitedly enlisted; and that it is a great work, demanding the utmost zeal and energy of all. The churches, the Board, and the missionaries have each their appropriate labors to perform, which are often attended by peculiar difficulties and discouragements. With the churches lie the raising up and qualifying missionaries, and furnishing the means of sending them abroad and sustaining them in the field. The missionaries are the messengers of Christ and of the churches, going forth to proclaim the gospel, to plant and rear Christian institutions in the benighted portions of the earth. The Board is, in one view of it, the connecting link between the churches and the missionaries. What could the churches do towards obeying the command of Christ and converting the nations to God without missionaries? How little, comparatively, could missionaries accomplish, without the prayers and the pecuniary aid of the Christian community whom they have left at home? Of what use could a missionary society be without, on the one hand, the churches as a fountain from whence to draw missionaries and pecuniary means? or without, on the other hand, the missionaries themselves to carry forward the work abroad? It is a system of mutual interest and dependence all round. What deeper concern can the churches have, than in the character, labors, embarrassments, successes, and final triumph of those who have been sent forth from their bosom, to make known the God and Savior of the church—his law and the gospel of his grace to the ignorant and rebellious nations? Where are the missionaries to look for encouragement and sympathy, aid and strength, except as the Head of the church shall impart to them in answer to the prayers and co-operation of his people? How deep an interest then must they have in the enlargement and prosperity, the purity and active zeal of the churches! The Board, also, must feel that whatever bears upon the welfare of the churches, or on the fidelity and success of the missionaries, is vital to its own interests and the accomplishment of the great object of its organization and existence;—and the Board, in turn, in reference to all its plans and measures,—to the wisdom and energy which guide it, must be an object of interest to both the missionaries and the churches, and needs the prayers and sympathies of both.

The Prudential Committee fear that there is not enough of this fellow feeling mutually cherished between the churches, the missionaries, and the Board; and that there is not so much of that mutual interest, prayer and sympathy as the delightful consciousness that they are fellow-laborers in one great and glorious work—a work for Christ and human salvation—should awaken. It seems therefore desirable that some plan should, if practicable, be devised, by which this object may be better accomplished.

That the churches may feel that every missionary abroad is their own messenger—their own representative among the heathen, pleading the cause of their own God and Savior, beseeching sinners, such as they once were, to desist from their idolatry and rebellion, and to repent and believe on Christ;—that the friends of missions throughout the community shall feel a personal interest in the life and health, the fidelity, zeal, and success of all their brethren and sisters among the heathen, pray for them, suffer
with them, rejoice when they rejoice, and say as Paul said in circumstances not very dissimilar, "Now we live, if ye stand fast in the Lord."

It should be the aim to cherish a corresponding feeling of interest and sympathy in the missionaries toward the churches,—leading them to look, under God, to their liberality for temporal support and the means of usefulness, and to their intercessions for spiritual strength and comfort in their labors and afflictions, expecting that the Holy Spirit will be poured down and success given to their ministrations in proportion to the faith and prayers of God's people;—causing them to rejoice in the peace, unity, and spiritual enlargement of the churches, and to sorrow over the errors and strifes and backslidings, which may accompany spiritual death at home.

Another object should be to awaken in the Board, in its annual meetings, and in all its proceedings such an interest, both on the part of the churches and the missionaries, as shall call forth prayer and effort that the Board may most fully become, what it was designed to be, the organ of this Christian community in making known Christ and his salvation to the benighted nations.

Could such a sympathy and fellow feeling as is here contemplated be awakened and fostered, it is believed that the missionaries abroad and the Board, especially those on whom the principal responsibility in transacting its business is devolved, would be greatly strengthened, and that the missionary spirit would become, more than it now is or ever has been, a living flame—a vital active principle in the churches. Some missionaries of the Board are much impressed with the importance of this. One in Western Asia writes:

"It seems to me that a frequent and systematic intercourse between every missionary and America would much strengthen and give unity to the great work of missions."

Another missionary writing from India, goes into the subject at more length, and to the expression which he gives of his feelings the Committee invite the attention of the Board.

"Some missionaries of the Board have been so long absent from America that they have become personally almost unknown to the Committee, to the members of the Board, and to the Christian public generally. The ties of relation and of Christian friendship, which once bound them so closely to their native land, have been sundered by death, or have become almost forgotten through the natural influence of time and the changes it brings with it.

"In some of your missions the Missionary Herald and other publications from America are not received until long after they are issued, or are not received at all. For instance, a few weeks ago the latest number of the Missionary Herald which had reached us was more than twenty months old, and at the present time [Nov. 1] we have no number of the Herald nor of any paper from the Missionary House which was printed since the present year (1843) began.* The effect of such a state of non-intercourse in diminishing feelings of sympathy and interest in every thing in America will be easily conceived.

"Some missionaries of the Board live in countries where the whole order of things is so changed, that, when they become accustomed to it, it diminishes their feelings of interest and sympathy with every thing in their native country. They live under forms of government altogether different, among people using other languages, practising other systems and forms of religion, and having other customs;—where even times and seasons are changed. Thus in India, we have neither spring nor summer,

* These publications are regularly forwarded to all the missions by the earliest and safest conveyances. Such delays and failures, it is believed, are rare, and occur in relation to few of the missions. It is hoped they will occur still more seldom hereafter.
nor fall nor winter; and these words we never use nor hear used in speaking of the seasons or of any parts of the year. No season suggests, as it arrives, the religious anniversaries of our country; no paper gives notice of their approach; no friends speak of attending them or returning from them.

"The natural influence of these things on missionaries is to diminish their feelings of sympathy with the Committee, with the members of the Board, and with the Christian public. Especially is this the case with those who have been longest absent from America,—who have devoted their thoughts, time, and all their feelings most to the missionary work, and who have adopted the countries in which they have become settled for their own country—hoping their to live and labor until they finish their earthly course and enter into rest. Strange as it may appear, it is nevertheless true, that the time of the annual meeting of the Board has sometimes not occurred to such missionaries till it had passed by. Various other causes also—some of them in America, some in the missions, and some in their personal circumstances—are often operating to diminish, in some missionaries whose connection with the cause is comparatively recent that lively sympathy which they should feel with the Committee, with the Board, and with all who are connected with it in America.

"Mutual confidence and sympathy between missionaries and those who direct their operations and those who support them, are exceedingly important to the missionary cause. Whatever diminishes such feelings is to be regretted, and, as far as practicable, avoided; and whatever increases them is to be cherished and cultivated. The happy influence of the Annual Meetings of the Board on its members, on the great number of Christians who attend them, and on the churches generally which are connected with it, appear to be well known.

"Now what I have to suggest is, that the Committee will take means to make the Annual Meeting of the Board a time of interest in all their missions. For instance, let a suitable circular be prepared and sent to them all, containing such suggestions and instructions as may appear to be required. Those missions who have a stated or annual meeting can have their meeting at the same time of the meeting of the Board; and those missions who have no such meeting can observe the time in the manner best suited to their state and circumstances. In all cases the time might be one for a review of the previous year,—one for prayer for themselves, for the divine blessing on the Board then in session, and on all the churches connected with it. The time might also be observed in the native churches connected with the missions, and the season might be improved to give to all such churches information (which they often much need) concerning the Board, its operations and organization at home, and its missions abroad. The fact that the missions of the Board, in all parts of the world, were then thus engaged in observing its annual meeting, would have a thrilling influence on the feelings of its members then assembled together, and it might lead to the time being more observed in the churches connected with the Board. The annual meeting of the Board, thus observed in the missions and churches connected with it, in America and in foreign countries, might soon become such an anniversary as the world never yet saw, and might produce effects such as the church has never yet experienced.

"But I will not pursue this subject. The Committee can best judge whether anything of the kind I have suggested should be attempted; and also in what way it should be attempted. I will only further suggest that, if any attempt of the kind should be made, as soon as possible, after each of the meetings of the Board, a condensed account of its proceedings be despatched to each mission; and that each mission be required to inform the Committee of the manner in which the time was observed by them.
These last would be interesting to the Christian community in America."

To this the Committee would only add that if anything is to be accomplished like what is suggested, it must be by inviting the attention of the whole missionary community, acting through this Board, to the subject; and it is with a view to this that it is brought forward on this occasion.

The foregoing report was referred to Dr. Hopkins, Dr. Codman, Dr. Bates, Rev. T. Punderson, Dr. Brigham, Rev. D. Malin, Rev. Wm. B. Lewis, Rev. F. E. Cannon. This committee made the following report.

Nothing can be more obvious than that sympathy and confidence and mutual co-operation, on the part of all those who are engaged in the missionary cause, are essential to its success. They are as the atmosphere to life, as the oil to machinery; not the immediate cause of life and motion, but the necessary conditions of both. They are essential to success in any enterprise; but much more so in this, because a want of them must be felt as a glaring incongruity, and a reproach to Christianity itself.

That there should be occasional alienation of feeling where interests are so delicate and complex, and men are so remote from each other, and look at objects from such different points of view, is perhaps to be expected; but no sacrifice, except that of principle, can be too great to prevent this from extending; and the question is, whether anything can be done, not only to reduce this to the least possible amount, but to create more confidence and mutual regard and deeper sympathy among all those who act together on this subject.

Your committee think something may be done. And, first, they would say that either confidence ought not to exist, or that it would be promoted by a more intimate knowledge of each other, on the part of those who are engaged in the different departments of this work. It is amazing what misrepresentations get abroad, and into what distorted attitudes even truth itself may be put; and it is known that alienation of feeling has existed on the part of individuals and churches and missionaries, which never would have existed, if the facts in the case, and the true feelings of the Prudential Committee and of the Board had been known. Let then everything be done that can be done, to circulate accurate information; and let the friends of missions, if they suppose anything to be wrong, apply, if possible, personally at the Missionary House; and if that cannot be done, be sure they do not act on information that is imperfect.

But though the evil may arise partly from ignorance and from limited views, it arises still more from the selfish element which is still found even in this work, and which, wherever found, must be an element of repulsion. The Savior does not expect or wish that his followers should be united to each other, except as they are united to him; and your committee have no confidence in any remedy for the evil referred to, except such a love for Christ, and sympathy with him in the missionary work, as will lead men to overlook something, to sacrifice personal feeling, to suffer long and be kind, and to labor in this work with those who love the Lord Jesus, though they may differ from them in many things. It is the glory of this Board, that in it men do thus labor together. By the prevalence of this spirit alone can all those engaged in the work be brought to sympathize together as the different members of the same body; so that if one member suffers, all the other members shall suffer with it, and if one member rejoices, all the others shall rejoice with it. Let this spirit prevail, and the Board will wish for nothing in its own constitution or members or mode of doing business, that will not promote the greatest economy and efficiency of action; with this too, and this only, will the churches be satisfied; and both the
churches and the Board will sympathize deeply and constantly with their missionary brethren in their labors in the field, and will welcome them home when compelled by sickness or other providences of God to return.

But while your committee would rely chiefly on this spirit, they think something may be done by bringing the subject prominently before the missionary public; by circulating, systematically, timely information; and, perhaps, by simultaneous missionary meetings; and in furtherance of these ends, they submit the following resolutions.

Resolved, That this Board regard it not only as a Christian duty, but as vital to the interests of missions, that a spirit of harmony and sympathy and mutual confidence should be cultivated by those who are engaged in the different departments of the missionary work.

Resolved, That the Prudential Committee be desired to communicate to the missions, as they shall think will best subserve the end in view, such information as will keep alive their interest in the meetings and proceedings of the Board.

Resolved, That it be recommended to those missions in which it can conveniently be done, to hold their annual meeting at the same time with that of the Board; and that other missions observe the anniversary in such a way as they think will best promote the object proposed in these resolutions.

MEMORIALS ON SLAVERY.

Three memorials on the subject of slavery were presented; having been first read, they were referred to Dr. Woods, Dr. Tyler, Chancellor Walworth, Hon. T. W. Williams, Dr. Stowe, Rev. S. L. Pomroy, Rev. D. Sandford, Dr. Tappan, Rev. J. W. M'Lane, and Rev. D. Greene. One of these memorials is in the following language.

Whereas the gospel of Jesus Christ recognizes the common brotherhood of all men, and justly regards oppression not only as a grievous wrong to a fellow man, but as a heinous sin against God; and whereas the providence of God, in the severe judgments which he has brought upon men and nations, most clearly corroborates his word and proves that he holds this sin in utter abhorrence; and whereas American slavery is a system of oppression, so unjust and so grievous that we have reason to "tremble when we reflect that God is just and that his justice will not sleep forever,"—a system whose unhappy subjects are as ignorant and degraded as many heathen in foreign lands; and whereas Christianity is reproached, and the gospel hindered, both at home and abroad, because many Christians and Christian institutions appear, by their action or their silence, to approve or tolerate this iniquity without rebuke; and whereas your memorialists are informed that slavery is actually tolerated in the churches under the patronage of the Board among the Choctaws and other Indian tribes, by the admission of slaveholding members, and has most evidently interposed an obstacle to the missionary cause; and whereas, for these and other reasons, many liberal and devoted Christians have withheld their contributions from the Board, and many more have given with great reluctance, and, without a redress of grievances, the funds of the Board will be seriously diminished, or a large increase prevented:

We respectfully ask, in view of these facts, that the Board would take this subject into serious and prayerful consideration; that they would declare to the world that the "sole object" of the Board is to carry the whole gospel to the heathen and benighted of this and other lands, to deliver them not only from the superstition of idolatry, but from the degradation and cruelty of oppression. We ask the Board earnestly to entreat all the missionaries and agents under its patronage to bear a decided testimony against the sin of oppression, wherever and in whatever form it exists; and
most especially to declare, in the name of the Board, of the churches represented by it, and of Jesus Christ whom they preach, that American slavery is a sin against God, and that its existence in a Christian land is in no wise chargeable to the Christian religion which they are commissioned to preach, but is grossly at variance with all its holy doctrines and precepts. And we further pray, that the Board would immediately take measures to ascertain to what extent slavery or oppression exists in the churches under its patronage, and especially among the Choctaws and other Indian tribes; and take such action at this meeting as shall speedily remove the evil, or exonerate them and their missionaries from all the responsibility and guilt of its continuance or toleration. We also ask that this memorial, and the action upon it, be communicated to all the missionaries and agents of the Board, and to the public generally through the Missionary Herald; all which is the prayer of your memorialists, the undersigned, members or patrons of the Board.


The above named committee made a report which was adopted by the Board, and is as follows:

The petitions referred to the committee are three, and two of them are without date. They have all been received since the commencement of the meeting in this place. One of them is from members of the Trinitarian church in Fitchburg, signed by Rev. Philo C. Pettibone and fifty-two others, making in the whole twenty-four males and twenty-nine females. The next is from ten members of John-street Church, Lowell. The third is from J. C. Lovejoy, Jacob Ide and ten other highly respectable ministers of the gospel in this State, and seven laymen. In the first and second petitions above mentioned, this Board are requested and urged to take measures to prevent receiving into their treasury any moneys contributed, in one way or another, by slaveholders, or any of the avails of slave labor. In the one from Fitchburg, we are desired also to pass resolutions declaring that "American slavery is a sin against God and man, and ought to be immediately abolished, and that we will not employ missionaries or agents who are slaveholders."

In regard to the above request as to missionaries and agents, this committee are not able to find what reason the petitioners can have for making such a request, as it is not known that there is at present any complaint, or any ground of complaint, against the doings of the Board in respect to this subject, inasmuch as they have no missionaries or agents who are slaveholders. We did suppose that the particular and full information which has been given of late on this subject, is, and must be, satisfactory to the friends of the cause in which we are engaged.

As to the other subjects touched upon in these two petitions, that is, the declaration we are requested to make as to slavery, and the measures we are requested to adopt, the committee are unable to recommend anything more, and they think the Board would not be inclined to do anything more, than to refer the petitioners to the reports which have been made and unanimously accepted on the same subjects at previous meetings. In those reports the Board have set forth, as plainly as possible, the views they entertain on these subjects and the principles which have governed their proceedings. They have stated, what is never to be forgotten, that the Board was established and incorporated for the express purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a
knowledge of the Scriptures; that the Board have confined themselves to this one great object, and that a regard to our sacred trust requires us to pursue the object with undivided zeal, and not to turn aside from it, or mix any other concerns with it. And we still think that the Lord of missions and the Savior of the world will approve of this deliberate purpose of ours and this course of action, and would frown upon us if we should depart from it. And we have the comfort to believe also, that this is the only purpose and course of action which will give permanent satisfaction to the Christian community, who are enlisted in the cause of missions; being fully persuaded that any essential departure from this plan of operation would tend to defeat the great end we are pursuing, the conversion of the heathen.

As to the moneys contributed by slaveholders, it is still our opinion that, considering the character of the Board and the nature of its objects, it may fairly be presumed that the funds contributed to our treasury are obtained in a proper manner and contributed from right motives; and that it is very manifest that we cannot properly examine into the motives of those who sustain our operations; and that an attempt to do this would be marked with absurdity, and would plunge us into difficulties from which we could not be easily extricated.

It will not, we trust, be overlooked that, in reply to previous petitions, the Board has repeatedly and very frankly declared, that they can sustain no relation to slavery which implies approbation of the system, and as a Board can have no connection or sympathy with it;—plainly intimating that we consider it one of the obvious evils which exist in the community, but the removal of which, though we regard it as an object of fervent desire and prayer, does not fall within our province as a missionary Board. We know not how any man, who maturely considers the subject, can desire more than this. And it is quite certain that without a change of views the Board can do nothing beyond this.

The Prudential Committee, the Secretaries, and the members of this Board, are manifestly enlisted in one of the greatest, most benevolent, and most successful enterprises ever undertaken by man. We glory in the cross of Christ. We glory in that work of the salvation of men, and the approaching conversion of the world, which depends upon that cross, and results from it. We most heartily invite Christians to unite with us, and shall thank and honor all who help to sustain this pious undertaking, and who contribute of their property and their prayers to aid this blessed cause. With any of our brethren, who are dissatisfied with our doings, we can have no controversy or contention. We cannot turn aside from our arduous work for the purpose of strife. We have no time for strife; and our Lord forbids us to engage in strife. If any of our dear brethren soberly think that they can do the will of God, and advance his cause in some other way better than by joining their efforts with ours, we will be so far from complaining of them for following their own convictions, that we will pray God to guide them by wisdom from above, and will rejoice in all they do to spread the gospel of Christ.

The last petition above mentioned refers to a new subject, that is, the existence of slavery among some of our missionary churches, particularly among the Choctaws and other Indian tribes, and requests that the Board would take measures to ascertain the facts in the case. In conformity with this request, the committee have made use of all the means in their power, and some of them of special importance, in order to ascertain these facts. And so far as they are at present informed, they see no reason to charge the missionaries among the Choctaws, or any where else, with either a violation or neglect of duty. But it has been impossible in so short a time to obtain that exact and complete information on the subject, which is indispensably necessary to a full and satisfactory report. The committee must, therefore, for the reason suggested, ask the Board to receive what is now
Minutes of the Annual Meeting.

offered, as their report in part on the above mentioned memorials, and request that they may have time to make a thorough inquiry into the state of the churches in our various missionary stations in regard to slavery, and, with the help of the information thus obtained, to prepare a report on this part of the subject committed to them, to be presented to the Board at their next annual meeting. And may the Lord grant that on this, and on every subject relating to the high and holy work of the world's salvation, all who love the name of Jesus, may be of the same mind and judgment, and love one another with pure hearts fervently.

Place of Annual Meeting and Preacher.

Hon. S. T. Armstrong, Dr. Cox, Rev. N. Bouton, Dr. Fiske, Rev. Joseph Steele, Rev. Noah Coe, and James D. Johnson, Esq., were appointed a committee on the place and preacher for the next meeting. This committee recommended that the next annual meeting be held in the city of Brooklyn, New York; and that Mark Hopkins, D. D., or, in case of his failure, Joel Hawes, D. D., be the preacher. This recommendation was adopted by the Board; and Dr. Cox, Dr. Broadhead, Dr. Spencer, Rev. M. W. Dwight, Rev. William B. Lewis, Rev. Samuel T. Spear, Rev. George Duffield, Jr., David Leavitt, Esq., Hon. Cyrus P. Smith, John D. Hurlbut, Esq., John A. Davenport, Esq., Jasper Corning, Esq., and John Rankin, Esq., were appointed a committee to make arrangements for the meeting.

New Members and Officers.

Dr. Edwards, H. Hill, Esq., Dr. Magie, Dr. De Witt, Rev. Willard Child, Rev. Z. S. Barstow, and S. H. Perkins, Esq., were appointed a committee on new members and officers. This committee reported that it was inadvisable to make any nomination of new members at the present time, which report was adopted. The same committee also recommended that no change be made in the officers of the Board. In accordance with this report, the following persons were duly elected:

Theodore Frelinghuysen, LL. D., President.
Hon. Thomas S. Williams, Vice President.
Rev. Nehemiah Adams, Rev. Silas Aiken, William W. Stone, Esq.,
Rev. Rufus Anderson, Rev. David Greene, Secretaries for Correspondence.
Rev. William J. Armstrong,
Rev. Selah B. Treat, Recording Secretary.
Henry Hill, Esq., Treasurer.
Charles Scudder, Esq., Auditors.
Moses L. Hale, Esq.
The following resolution in relation to the first Monday in January next was adopted.

Whereas many Christians have, in past years, set apart the first Monday of the year as a season of special prayer for the conversion of the world, and this has been to many of the friends of Christ a precious season, and God has remarkably answered prayer then offered; and whereas the present state of the church and the condition and prospects of the missions, and of the unevangelized world, call for fervent prayer, and encourage us to offer it:

Resolved, That this Board affectionately suggest to the pastors and churches for whom it acts, and to all its patrons and friends, the propriety and expediency of observing the first Monday in January, 1845, as a season of special prayer for the outpouring of the Spirit, at home and abroad, and for the conversion of the world.

The following resolution was passed respecting this meeting.

Resolved, That the pastors of the churches represented by this Board are earnestly entreated, before the time of the next monthly concert, to present to their congregations, the claims of that meeting upon the attention of Christians, in its intimate relation to the great object of the conversion of the world to Christ.

Votes of Thanks.

Resolved, That the thanks of the Board be given to the Rev. Albert Barnes, for his sermon preached before the Board last evening; and that he be requested to furnish the Prudential Committee with a copy for publication.

Resolved, That the thanks of this Board be presented to the several Congregational churches and societies in Worcester, for the use of their houses of worship during the sessions of this annual meeting, and also to the choirs of singers for their very acceptable aid in the devotional exercises connected with the meeting.

Resolved, That the thanks of this Board be presented to those numerous families whose generous hospitality its members have so largely shared during the present week.

Devotional Services.

The meeting was opened with prayer by Dr. Dana; and at the opening of the sessions of the following days, Dr. DeWitt, Dr. Wisner, Rev. J. B. Condit, and Rev. Orrin Fowler led in prayer. The meeting was closed with prayer by Dr. Codman. At different times during the meeting, prayer was offered by Dr. Skinner, Rev. Mr. Temple, Dr. Fiske, and Dr. Edwards.

The religious services connected with the delivery of the annual sermon, were performed by Dr. Hopkins and Dr. Dickinson.

In consequence of the large number of persons in attendance, it soon became necessary to make arrangements for additional meetings. Accordingly on Wednesday afternoon, Dr. Parker preached a sermon.
in the Union Meeting House; Dr. Wisner conducted the devotional services. On Wednesday evening, while the Board was in session for business, a meeting was held in the Centre Meeting House, conducted by Dr. Hawes, Dr. Cox, and Rev. J. B. Condit; Dr. Hawes gave some account of the missions in the Levant which he has recently visited.

On Thursday afternoon the members of the Board, with a great number of Christians of different denominations, united in celebrating the Lord's Supper in the Centre Meeting House, and also in the Union Meeting House. In the former place of worship, the services were conducted by Dr. Taylor, Dr. Pond, Dr. Yale, and Rev. E. N. Kirk; in the latter, by Dr. Goodrich, Dr. DeWitt, Dr. Dana, and Dr. Magie. Both churches were filled with communicants, and many went away, unable to obtain admission.

On the evening of the same day, meetings were again held in the Centre Meeting House and in the Union Meeting House. At the former the President of the Board presided, and, after prayer by Dr. Tappan, delivered an address; extracts from the Annual Report were read by Dr. Armstrong, after which addresses were delivered by Rev. Mr. Temple, Rev. Mr. Hutchings, and Dr. Parker; Rev. George E. Adams made the concluding prayer. Chancellor Walworth presided at the Union Meeting House; after prayer by Dr. Lathrop, a statement was read by Dr. Anderson respecting the missions in the Levant; addresses were made by Rev. Mr. Spaulding, and Dr. Stowe; the concluding prayer was made by Rev. Mr. Hamner.

ADJOURNMENT.

The Board adjourned to meet in the City of Brooklyn, New York, on the Tuesday preceding the second Wednesday of September, 1845, at four o'clock in the afternoon.
Mr. President,

Thirty-three years ago the Board held its second Annual Meeting in this town. It consisted then of nine members, of whom seven were present. Four young men who had devoted themselves to the service of Christ among the heathen, were taken under its care. After prayerful deliberation, the Board decided to undertake their support, trusting in God, and in the liberality of the Christian community, for the means. In the absence of definite information as to the most eligible fields of missionary effort, they proposed a mission to the Birman Empire, and another to Indians in Lower Canada. The treasury contained $1,166, the receipts of the preceding year.

One third of a century has passed away, and what has God wrought?

Which of those venerable men—as in the parlor of the Christian family (still residing in this town) where they were entertained, they deliberated, and prayed, and resolved to commence a mission—could have anticipated that at the next meeting of the Board in the same town, this spacious edifice would hardly contain the multitude of its members and friends, drawn together from all parts of our country and from distant lands, to hear of the blessing of God on the labors of its missionaries in the four quarters of the globe, and the islands of the Pacific and Indian Oceans! We are witnesses to-day that God has fulfilled his promise,—"A little one shall become a thousand, and a small one a strong nation;" and while we record his sure mercies, we are encouraged to consecrate ourselves anew to Him, in this labor of love, "being steadfast, immoveable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord."
Associations mingle with the grateful reminiscences of this occasion that may well chasten our joy, and teach us to form our plans and purposes in devout and childlike dependence on God. Of the members of the Board when last it convened in this town, but one survives. Eight are numbered with fifty-four of our fathers and brethren, once corporate members of the Board, who have gone to render an account of their responsible trust.

And half the missionaries then appointed, with one hundred and twenty-six of their successors, now mingle with a whole generation of the heathen, who have passed into eternity, since the Board resolved to commence its first mission. Let us then, in imitation of our divine Master, “work the works of Him that sent us while it is day, since the night cometh, when no man can work.”

Through the good hand of God upon us, we are permitted, for the second time in twenty years, to report that no corporate member of the Board has been removed by death, since the last annual meeting. Not so with our brethren who in distant lands bear the heat and burden of the day. Twelve missionaries and assistant missionaries have ceased from their labors during the year; viz. Rev. J. M. Campbell, of the mission to West Africa, Dr. Asahel Grant, and Mrs. Laurie, wife of Rev. Thomas Laurie, of the mission to the Nestorians of Turkey, Rev. Allen Graves and Mrs. Allen, wife of Rev. D. O. Allen, of the Bombay mission, Mrs. Winslow, wife of Rev. M. Winslow, of the mission at Madras, Rev. R. O. Dwight, Mrs. Cherry, wife of Rev. Henry Cherry, and Mrs. North, wife of Mr. Alfred North, of the Madura mission, Mr. Edwin Locke, of the Sandwich Islands mission, and Mr. Jared Olmstead and Miss Harriet E. Crosby, of the mission to the Choctaw Indians.

DOMESTIC DEPARTMENT.

One of the Secretaries of the Board, Rev. R. Anderson, has been absent most of the year by direction of the Committee, on a visit to the missions in the Levant. He was accompanied by the Rev. Dr. Hawes, of Hartford, who visited the Levant at his own expense, and at the request of the Committee kindly aided him in the objects embraced in his instructions. They sailed from Boston on the 11th of October, and, returning by way of England, reached home on the 3d of July, after visiting the missionary stations at Athens, Smyrna, Constantinople, Broosa, Trebizond, Beirut, Abeih, and Jerusalem, and conferring fully with the missionaries on various topics. Particulars respect-
ing this tour, the objects happily accomplished, and the impressions made on these brethren by what they saw of the Lord's work in those countries, will be communicated to the Board in another form.

The Committee have recorded in their minutes an expression of their gratitude to God, for his watchful providence which has attended this visit to the missions; and of their indebtedness to Rev. Dr. Hawes for his valuable aid, voluntarily rendered to the cause.

MISSIONARIES.

Rev. William Potter and Mrs. Potter, of the missions to the Cherokee Indians, and Dr. Gerrit P. Judd and Mrs. Judd, of the Sandwich Islands mission, have at their own request been released from their connection with the Board.

Rev. J. R. Eckard and Mrs. Eckard, Rev. Samuel Hutchings and Mrs. Hutchings, Rev. Levi Spaulding and Mrs. Spaulding, Rev. Daniel Temple and Mrs. Temple, Rev. N. A. Keyes and Mrs. Keyes, and Rev. Elbert Nevius and Mrs. Nevius, have arrived in this country from various missions.

Rev. H. J. Van Lennep has returned to the mission in Turkey, and Rev. Henry R. Hoisington and Mrs. Hoisington, to the mission in Ceylon.

Twenty-five missionaries and assistant missionaries have been appointed during the year, and two who had been previously appointed, have been at their own request dismissed.

The number now under appointment is nine.

Twenty missionaries and assistant missionaries have gone out to different missions since the last meeting of the Board—viz. Rev. J. M. Campbell and Rev. Albert Bushnell, to the mission in West Africa; Mrs. Van Lennep, wife of Rev. H. J. Van Lennep, to the mission in Turkey; Rev. Horace S. Taylor and Mrs. Taylor, Rev. Henry M. Scudder and Mrs. Scudder, to the missions among the Tamil people; Rev. E. Whittelsey and Mrs. Whittelsey, Rev. T. Dwight Hunt and Mrs. Hunt, Rev. J. F. Pogue and Rev. C. B. Andrews, and Miss Maria K. Whitney, to the Sandwich Islands mission; Miss Susan Tracy, Miss M. J. Dickinson, Miss Cornelia Ladd, and Miss Harriet E. Crosby, to the missions among the Choctaw Indians; Rev. T. E. Ranney and Mrs. Ranney, to the mission among the Pawnees.

In two of these missionaries, Rev. H. M. Scudder and Miss Whitney, the Board will recognize with special interest the children of missionaries still in the work, themselves born among the people to whose spiritual welfare they have consecrated their lives.
No important changes have taken place in this department of the work since the last meeting.

The Rev. William Clark is still the General Agent for the northern district of New England. His reports speak of unabated attachment to the Board and to the missionary cause; a growing interest in missions among the young, and increased ability of all classes to contribute to the work. The receipts from this agency are nearly ten per cent greater than they were last year.

In conformity with the arrangement announced at the last meeting of the Board, the Rev. Orson Cowles has steadily pursued his labors in the southern district of New England, as he did previous to the resignation of Mr. Eddy, and the Secretaries of the Board at the Missionary House have devoted most of the Sabbaths of the year to labor among the churches of the agency. The ability of these churches to contribute has no doubt been decidedly greater than it was last year, yet their contributions are less by nearly five thousand dollars.

Thus the experience of the year indicates that the churches are not prepared to permit the Board to lessen the number of its agents even in those parts of the country where the cause has taken the firmest hold, and in circumstances most favorable to their spontaneous action.

Rev. F. E. Cannon has continued to labor as the General Agent of the Board in the State of New York. The Rev. Dr. Williston, of Durham, has spent several months in a temporary agency, principally in the counties bordering on the North River. This he has done without pecuniary compensation, as the small amount he charged for his services was returned by him to the treasury as his own donation. The meeting of the Board at Rochester exerted a happy influence on the central and western portions of this great State. Recently a series of missionary conventions have been held at several important places from Syracuse to Buffalo. These were attended by a delegation from the Board and by a large number of pastors and other friends of the cause. A lively interest was awakened, which increased to the close of each meeting. An increased diffusion of missionary intelligence, and greater system, regularity and thoroughness in making collections for the Board, are anticipated as results of this effort to promote the cause of missions in this important section of our country. The receipts from this agency do not vary materially from those of last year. Less has been received from the auxiliary society of New York and Brooklyn, than in any previous year since 1838. This diminution is owing partly to special causes, whose operation will, it is believed, be temporary.
Rev. David Malin has prosecuted without interruption his labors in New Jersey, Pennsylvania, Delaware, and Maryland. He is encouraged by indications of increasing love to the cause and a growing demand for missionary intelligence, especially among the young. In Pennsylvania, contributions have been larger than they were last year. In other parts of the agency somewhat less. The aggregate is about the same.

The Board has no General Agent in the southern Atlantic States. The Rev. James R. Eckard, of the Ceylon mission, spent the winter with his friends in Savannah, and visited and addressed a number of churches in South Carolina and Georgia. From the country south of the Potomac, contributions have been less than they were last year.

The Auxiliary Foreign Missionary Society of the Valley of the Mississippi is still without a Corresponding Secretary, and this Board has had no General Agent in that district during the year; and although this Auxiliary Society has had local and temporary agents in its employment, whose labors have been acceptable and useful, yet the contributions have been forty per cent less than those of the preceding year.

In the Western Reserve and Michigan, the Rev. Harvey Coe has continued his labors as the General Agent of the Board. From this agency contributions have increased in nearly the same ratio that they have diminished from the Valley of the Mississippi.

From the Board of Foreign Missions of the Reformed Dutch Church about the same amount has been received as during the preceding year. Contributions from the Board of Foreign Missions of the German Reformed Church, are more than double those of last year. Nearly four hundred dollars, have been received from the Choctaw and Cherokee country. Most of this was collected at the monthly concert for prayer.

Dr. Scudder has labored during the year, chiefly among the young. Great interest has been awakened by these labors. He has addressed nearly fifty thousand children in Massachusetts, Connecticut, New York, New Jersey, and Pennsylvania, and distributed twenty thousand copies of his letters to Sabbath School children. He has received many pleasing testimonials of the salutary impression thus made on thousands of youthful minds and hearts.

PUBLICATIONS.

Five thousand copies of the last Annual Report have been printed and distributed, together with twenty-five hundred copies of Dr. Skinner's sermon, preached before the Board at its last meeting. Twelve hundred and fifty copies of "Maps
and Illustrations of the Missions of the Board have been put in circulation, and a large number of the missionary papers previously printed. A tract entitled, "The Divine Method of Contributions to Charitable Objects," from the pen of Rev. Dr. Yale, Kingsboro', N. Y., has been recently published, and is commended to the members and friends of the Board, as worthy of extensive circulation.

Nearly twenty thousand copies of the Missionary Herald and fifty thousand copies of the Dayspring have been published monthly. Both these papers are edited by Rev. Selah B. Treat, and issued from the Missionary House, under the superintendence of Mr. Henry Hoyt, the General Agent. The Dayspring is delivered at Cincinnati and Buffalo, and in large packages at central points along the great thoroughfares of the eastern and middle states, at the expense of the Board. The attention of pastors and other friends of the cause is invited to the facilities thus afforded for the giving to this little work a far more extensive circulation.

**FINANCES.**

The receipts into the Treasury from all sources applicable to current expenditure for the year ending July 31st, 1844, were $236,394.

Expenditures for the same time, 244,371

Showing an excess of expenditures over receipts, of 7,977

To this add the debt of the Board on the first of August, 1843, 13,022

And it shows a balance against the Treasury on the first of August, 1844, of $30,999

Until near the close of the year, it was feared the deficiency would be far greater than is now reported. Ordinarily more than half the annual receipts come into the treasury during the first six months of the financial year. For that portion of the year under review, but $105,000 were received. The actual expenses of the year have fallen nearly $10,000 below the estimates, owing chiefly to unforeseen causes that interfered with the operations of some of the missions, so that they did not expend the whole amount appropriated to their use.

Up to the first of March, there was reason to apprehend a deficiency of more than $50,000 at the close of the year. Much as a debt of such magnitude was to be deprecated, the Committee did not think it wise to make any special appeal to the churches for an effort to avert it. After mature deliberation, they decided simply to lay the facts before the Christian community for which the Board acts, in the ordinary way, and await the result. For that result, so much better than our fears, let God be praised.
Yet it ought to be distinctly understood, that the receipts of the year under review were eight thousand dollars less than those of the preceding year, and sixteen thousand dollars below the average annual receipts of the last seven years. And this at a time when abundant returns have crowned the labors of the husbandman, and industry has found ready employment and prompt remuneration; and all classes of our fellow citizens have congratulated each other on the return of prosperity to every department of business; and when the indications of divine Providence, and the movements of the Spirit of God abroad in the unevangelized world, have called us to enlarged effort and more fervent prayer in tones of encouragement and urgency unparalleled in our past experience.

The reasonable anticipations of enlarged means for the prosecution of the work, cherished at the last meeting of the Board, have been disappointed, partly because the Committee, yielding to the expressed wishes of many friends of the cause, have employed fewer agents than heretofore in making collections; partly because the attention of the Christian community has been to some extent diverted from the wants of our perishing brethren in pagan lands, to objects less remote and appealing more powerfully to personal interests and local sympathies; but principally because the year under review has been one of unusual religious declension and spiritual drought, in which few of the churches have been blessed with those times of refreshing from the presence of the Lord, that give animation and vigor to every good work. In the languid state of Christian feeling so unhappily prevalent, the return of pecuniary prosperity has excited among the professed followers of Christ an eagerness to grow rich, very unfriendly to the practical acknowledgment of their own stewardship, and of his claims to be “honored with their substance and with the first fruits of all their increase.” And while the Committee purpose, as the Lord shall aid them, to press upon their brethren, by all proper means and motives, the duty and necessity of a higher standard of effort and self-denial to meet the demands for labors and funds of the great and prosperous work whose oversight has been committed to them, they here record their solemn conviction that there is little hope of any steady movement of the churches that shall overtake and adequately sustain the work abroad, “till the Spirit be poured out from on high,” and they respectfully and earnestly appeal to all who love the cause of missions to the heathen, if it is not time to seek the Lord, till he come and rain righteousness upon us!

The Treasurer has received from the American Bible Society, $10,000
From the American Tract Society, $6,000
Often are the people of God, when going forth at his command in some great and good enterprise, led in a circuitous and
unexpected way. Thus it was with the ancient church, when going to subdue the land of Canaan. Thus it has been with many distinct portions of the church since that time, as ecclesiastical history abundantly testifies. Thus it has been with not a few of those Christian missions, which were ultimately crowned with distinguished success. They had early afflictions, partial failures, seasons of darkness and discouragement. It was doubtless seen to be necessary that there should be this trial of faith before there was great prosperity, that God might have the glory which was due unto his name. It seems also to be often the case, that great success in missions to heathen lands does not awaken the attention and gratitude it ought among Christians, nor call forth the exertion necessary to sustain them, unless there has been a previous afflictive discipline, and great apprehension excited as to the power and likelihood of the means employed to accomplish the end in view. Then it is, when God comes forth in the majesty of his grace, that his stately goings awaken attention, gratitude, and zeal, far more than when there is a full tide of successful progress from the beginning; as there has been, for instance, in the mission at the Sandwich Islands.

The churches acting through the Board have seen affliction and disappointment in their South African mission, until they generally acquiesced in the idea of its discontinuance. A resolution to that effect was accordingly adopted by the Committee last year, and approved by the Board, and the missionaries were instructed accordingly. Perhaps this would not have been done, had certain letters that were written by the missionaries in the early part of 1843 come duly to hand. The letters referred to were a year on their way. The decision of the Committee was in view of such light and information as the Head of the church was pleased to give. And it has been a means, in the overruling providence of God, of giving the mission a stronger hold on the confidence of the colonial government, and a stronger hold on the affections and prayers of pious people of different evangelical sects at the seat of that government. It has also drawn forth a weight of testimony as to its value and promise, and substantial aid in its prosecution, which could not otherwise have been expected. For all this the Committee would render thanks to that great and good Being, whom they have endeavored to serve in the gospel in the remoter regions of the African continent.

The events that have led to a continuance of the mission, will now be related in their order.

The letter instructing our brethren to close the concerns of the mission, was dated Aug. 31, 1843. Previous to this, as it now appears, the native settlements about Umlazi and Umgeni
had not only received great accessions of emigrants from the Zulu country, but new light was thrown on the prospects of the native settlers in that region, and their permanent relations to the colony began to assume an auspicious bearing. In creating a new colony at Natal, it was officially announced that no laws should be allowed recognizing a distinction founded upon color; that no attack should be made upon any people without the colony by persons not acting under the direction of the colonial government; and that slavery should not be tolerated in any form. A friendly commissioner also arrived to investigate the state of things, and make report to the government. He declared himself in favor of giving the natives land, on which they might form a number of distinct settlements; of making the land on which they shall live their own; of protecting their possessions from the interference of the whites; of recognizing the two stations now occupied by the mission as among these settlements; of having one or more missionries in each of the districts; and of employing all the influence of the government to induce the people to conform to the instructions of the missionaries. Doct. Adams had also made a visit to Umpandi, at Isikhlebe, the capital of the Zulu country, and found reason to believe that missionary labors might soon be safely resumed in that country. Indeed in November, before the arrival of the instructions from the Committee, messengers had come to Natal from Umpandi, requesting that an agent of the colonial government might reside near him, and stating that he would be glad to have also a missionary.

Whether the plan of placing the natives in distinct settlements is as favorable to their ultimate religious and social improvement, as that of putting them all together in one district of ample extent, may admit of doubt. But it is perhaps more conducive to immediate results, and the missionaries were prepared to acquiesce cheerfully in whichever plan was adopted by the civil power. About the middle of November, Mr. Grout had about ten thousand people around him within the space of ground ordinarily allotted to a New England pastor, and Doct. Adams had nearly fourteen thousand. "Our intercourse with them," says Mr. Grout, "is as free as that of a preacher at home. Though we are obliged to meet upon the Sabbath under a scorching African sun, for the want of a house to worship in, we have, on an average, some four or five hundred hearers, and sometimes more than a thousand. We might establish schools to any extent. For any thing that appears, we might, in a few years, make this a reading people; and why not a Christian people like the Sandwich Islanders?"

This of course is a different state of things from that which was known to the Committee and the Board at the last annual
meeting, or which they then saw any good reason for anticipating.

It was in the circumstances already described that the brethren received the decision of the Prudential Committee, and they began at once to make the necessary arrangements for carrying it into effect. Hearing of a vessel to sail from Cape Town for the United States, Mr. Grout proceeded to that place. Upon his arrival at Cape Town, a strong desire was manifested by the ministers of the gospel and others that the mission might not be suspended. A public meeting was called to consider what steps should be taken to sustain it till a representation of the altered circumstances of the case could be sent to the United States. After hearing Mr. Grout's statements, Dr. Philip, Mr. Chase, the American Consul, and others made addresses; and the result was that a subscription, previously commenced, was carried up to nearly six hundred dollars by the persons present, to defray Mr. Grout's expenses at Cape Town or Port Natal till he could communicate with his society at home; and the subscription was afterwards increased to about eight hundred dollars. This fact sufficed to give an intelligible and forcible expression to the sentiments of the good people of Cape Town, relative to a continuance of the mission. But Dr. Philip and the Rev. Mr. Faure both wrote their views at length. Mr. Faure, who had recently visited Natal on behalf of the government, assured the Committee that the fields were already ripening for the harvest, and said the bare idea that they should be abandoned before other laborers were prepared to occupy them, chilled his soul and made him sad indeed. And Dr. Philip, with his characteristic energy, declared himself so much interested in the continuance of the mission, that he would willingly visit America to beg for it, notwithstanding his age, rather than it should be abandoned for want of funds. These letters were accompanied by the following document from clergymen resident at Cape Town.

"The Christian church in South Africa learned, with feelings of sincere regret, that it was the intention of the American Board of Foreign Missions to recall their mission from the Zulu country; and when, on the return of the Rev. Mr. Grout from Natal to this colony, in order to embark for America, it was painfully ascertained to be the case, we, the undersigned, ministers of the various sections of the Christian church in Cape Town, being fully convinced of the urgent necessity of the Board's continuing its operations in that important missionary field, lost no time in prevailing on the Rev. Mr. Grout to abandon his intention of leaving immediately, as he was ready to do, and to wait till the wishes and desires of the church be made known to the Board; and we hereby express it as our candid opinion, corroborated by the evidence of impartial witnesses, that the mission in the province of Natal deserves the support and encouragement of the Christian church as much as any—the most promising—field of missionary labor; and we therefore beg to urge on the Board their continuing the same,
praying that the Lord, whose the gold is and the silver, may incline the hearts of his people, and strengthen the hands of his servants, who are or may be sent into that vineyard, that he may crown their labors with abundant success, and thus rejoice his church militant and triumphant.

A. FAURE, Senior Minister of the Dutch Reformed Church.
JAMES ADAMSON, D. D.
JOHN PHILIP, D. D.
GEORGE MORGAN, A. M., Minister of the Scottish Church.
THOMAS L. HODGSON, Minister of the Wesleyan Church.
T. BECK, V. D. M., Minister and Missionary to the South African Missionary Society.

Cape Town, 6th February, 1844."

In view of such facts and considerations, the Committee could not hesitate to authorize the missionaries to resume their labors at Natal. Before Mr. Grout left the Cape on his return, he received the most encouraging assurances from the Governor of the colony as to the disposition that would be made of the native population, and also a communication appointing him a government missionary to the natives of Natal upon a salary of £150 a year, to be confirmed by the home government. This the Committee suppose to be a temporary provision until the Board should resolve upon resuming the support of the mission. Mr. Grout was also informed that Doct. Adams would have the same offer made to him, and that Mr. Lindley had been appointed preacher to the Boers. Mr. Grout says:—

"I feel very much as Dr. Philip does, in reference to the door opened to you at Natal. He says you have hardly a mission of greater promise than this. Except at the Sandwich Islands, our missionaries cannot collect such congregations, or have such unrestrained intercourse with the people. If I go back now, I go with special permission from the Governor, with a special grant of land, just where I would have selected it, about half way from Natal to Tugela River. When I saw his Excellency, both he and his Secretary expressed a strong desire that we might remain in the country; and said that any thing which they could do in order to forward our designs, would be most readily done."

Within the limits of the new colony, there are supposed to be 100,000 Zulus, besides the 20,000 and more who are immediately around the two stations occupied by Mr. Grout and Doct. Adams.

In such a field opened for preaching the gospel of salvation to the heathen, and such a providential and unavoidable necessity for cultivating it, the Board will see a new call for missionaries and funds. The mission should be reinforced at once, and have the means of bringing the many thousands at Umlazi and Umgeni to the knowledge and belief of the truth. The indications are strong, that the results will be according to our faith. There may be other disappointments yet to come, and no doubt there will be, if we lose sight of our dependence on the providence and grace of God; but with our plain commis-
sion to "preach the gospel," who will hesitate a moment when so many stand ready to listen to the message?

MISSION AT GABOON, IN WESTERN AFRICA.

King Glass's Town.—John Leighton Wilson, William Walker, Missionaries; Benjamin Van Rensselaer James, Printer and Catechist; Mrs. Wilson, Mrs. James; Mrs. Stocker, Teacher.—Five Native Helpers.

Oshunga (Prince Glass's Town).—Benjamin Griswold, Albert Bushnell, Missionaries; Mrs. Griswold.

(2 stations; 4 missionaries, 1 printer, 4 female assistant missionaries, and 5 native helpers; total, 14.)

Mr. James and his family left Cape Palmas about the last of January, and arrived at Gaboon on the 19th of the following month. They had a gratuitous passage from Capt. Lawlin, whose kindness the Committee and the mission have often had occasion to acknowledge. Mr. Griswold and Mrs. M. H. Wilson were united in marriage on the 23d of August, 1843.

On the 1st of January, the Rev. John M. Campbell, of Georgetown, Ohio, and the Rev. Albert Bushnell, of Cincinnati, both from Lane Seminary, sailed from Boston for this mission
in the barque Palestine. They arrived at Cape Palmas, whither
the vessel was bound, on the 9th of March. Here, while
waiting for an opportunity to proceed to Gaboon, both were
taken with the acclimating fever, and after nine days Mr.
Campbell sunk under its influence, and his body now rests at
Cape Palmas until the day when it shall awake to life eternal.
He died on the 19th of April. The particulars of his sickness,
death, and burial were forwarded by his surviving companion in
a letter that has not yet been received. The Committee had
indulged the most pleasing expectations concerning Mr. Camp­
bell’s usefulness in Africa, and the pain of their reflections on
this event is mitigated only by reflecting whence came the be­
reavement. Mr. Bushnell was so far recovered on the 27th, as
to proceed with Capt. Daley of the brig Ceylon to Accra.
From thence, a few days after, at the invitation of Capt.
Tattanall, he took passage in the U. S. sloop of war Saratoga for
the island of St. Thomas. There he was on the 24th of May,
just on the point of going in the same ship to Gaboon. His
health was restored, and he regarded himself as acclimated.

Mr. Griswold commenced the station at Oshunga near the
close of the last year. Oshunga has long been the name by
which Prince Glass’s Town is called, and means “the benevo­
 lent friend.” The mission-house is beautifully situated, about
sixty feet above the level of the river, and as many rods from
its banks. A boarding school for girls has been commenced at
this station, with six pupils. Another for boys exists at the
other station, with twenty pupils. Five other schools, taught
by persons formerly connected with the Cape Palmas mission,
are in operation, in each of which are from ten to twenty-five
pupils. At some of these places there are night schools for
adults, where they are taught to read and write. Some of the
boys who began to attend school when the mission commenced,
are now able to read well in the New Testament, and write a
good hand. The school-houses belong to the natives, and cost
about twenty dollars each. The people are anxious for schools.
At King Duka’s town they have erected a house with a front
room, twenty-four feet square for a school-room and religious
meetings, and two rooms back of this for the residence of the
teacher. Thus a beginning is made towards the self-supporting
institutions of a Christian community. The kindness of the
natives at all these places has been marked and uniform, and
the missionaries bless God for such free access to so many dark­
ened minds. They are an amiable people; apart from those
vices which belong to them as heathen, such as slavery, polyg­
amy, superstition, and intemperance. They are attentive to
instruction, and are ready to give the missionaries a passage in
their boats to every part of the country where they are accus-
tomed to trade. Though not yet permitted to report any hopeful conversions, the Committee know of no point on the western coast of Africa which combines a greater number of advantages for the missionary work, or where the prospects of success are greater. As a family, the mission has enjoyed better and more uniform health than it did at Cape Palmas; and vessels lie in the river two or three months continuously without any fevers among their crews.

The language of the Mpongwes is not difficult to learn. In the precise form in which it is spoken at the stations, its use is restricted to a few thousands on the Gaboon river; but, with slight dialectic differences, the same language is spoken at Cape Lopez, and at Cama and the intermediate places, embracing more than two hundred miles of sea coast. On the river Nazareth, which enters the sea near Cape Lopez, this language is spoken by a numerous people. North of the Gaboon, the languages are entirely different. With respect to the claim of the people to any degree of civilization, the mission remarks as follows:

"There is probably no people on the western coast of Africa who have made farther advances towards civilization, than those who reside upon the Gaboon; unless it may be some who have long been under Christian instruction. And it may be questioned whether there are any of this description, who have all the urbanity of manners and kindliness of feeling, uniformly manifested by natives on this river. The cause of such a state of society, with barbarians on every side, is to us unknown. We have not yet learned that they have had any more, or even as much, intercourse with Europeans, as many other people who are still as fierce and barbarous as ever. We cannot learn their origin, even from tradition; and we know not the causes that have been operating upon them to make them what they are."

The members of the church at Cape Palmas who had removed to Gaboon, and a few others, members of other churches, met on the 21st of July in 1843, and having organized themselves into a church of Christ and adopted articles of faith and a covenant, elected Mr. Wilson pastor of the church. On the 30th of the same month, B. B. Wisner, a native of Cape Palmas, was admitted to the church on profession, and the Lord's supper was celebrated for the first time, in the presence of a large concourse of the natives. The church consists of fifteen members, seven of whom are native Africans.

Preaching is maintained at the two stations. The missionaries also aim to have preaching regularly, once a month, at some seven or eight other towns, varying from three to forty miles distant. The attendance at all these places is uniformly good. The superior efficacy of pastoral preaching and supervision by a single man, over that of alternate labors by two or three per-
sons, was soon apparent in the increased attendance on preaching at King Glass's town. The principle of pastoral labor and supervision is as applicable to a foreign mission and a heathen people, as it is to the churches at home. A very encouraging degree of external respect is paid to the Sabbath, and some of the people show that they are more or less affected by the truth. It is the Spirit of God alone, who can change their ignorant and besotted hearts.

Mr. Walker's connection with King Glass's station is temporary. He has devoted some attention to the language of the Bakalas, a people living on the upper branches of the Gaboon river. This language is supposed to have no affinity with the Mpongwe, but not to be hard of acquisition, and to be spoken by a more numerous people. When and where he shall attempt forming a new station, is not yet determined.

In the summer of last year, Mr. Griswold made a visit to Corisco Island, somewhat more than thirty miles northward of Cape Clara. Cape Clara is the north cape at the mouth of the Gaboon. The Committee quote the concluding paragraph of his journal.

"I can say, respecting the Corisco people, that I was greatly disappointed in finding them so far advanced in civilization, appearing so well, with so good houses, and surrounded with so many comforts. They universally treated me with the greatest kindness and hospitality; and at Little Corisco, where I saw the head men of the towns, they besought me to supply them with a missionary, or at least a teacher. I informed them that no one could come to them now, for there was no one among us without employment. They then requested me to send to America for one. I assured them that I would write, stating that they wanted a missionary, and here I fulfilled my engagement. But, poor men! long, long, I fear, will they with others be compelled to wait before their wants can be supplied. Who is ready and willing to come and point out to these, and others equally earnest, the way to heaven?"

While Mr. Wilson was waiting at Cape Palmas for Mrs. Wilson's return from the United States, he wrote and printed four small books in the Mpongwe tongue, with the help of a native of Gaboon, who was with him; viz.

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<th>pp</th>
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<th>pages</th>
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<td>Colloquial Sentences in English and Mpongwe</td>
<td>16</td>
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<td>Scripture Questions</td>
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<tr>
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<td>Hymns</td>
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Total, 60 2,000 30,000

Other elementary books were begun on the arrival of the press at the mission.

Gaboon is the southern limit of the cruising ground for the American squadron on the African coast. The missionaries
gratefully acknowledge their obligations to Commodore Perry and those under his command for many kind offices. During the past year the French government obtained the consent of Gua Ben, one of the four independent chiefs at Gaboon to their erecting a factory at the mouth of the river on the same side with our stations. The building was in rapid progress at the close of the year, and there were fears that it would prove to be a fort, and that attempts would be made to gain the control of the river and its banks. A large number of French papal missionaries was undergoing the process of acclimation at Cape Palmas, and it was expected that a portion of them would go to Gaboon.

Since the foregoing was written, the Committee have received information that the French had actually seized upon the land containing King Glass's town. The transaction is one of fraud and violence, and the Committee can hardly think that the government of France will be so regardless of national honor as to give its sanction to the proceedings of its agents. The seizure is thus described by Mr. Walker, under date of April 3d.

"On the night of March 27, M. Amouroux, master of a French merchant vessel, went to King Glass, carrying with him a jug of brandy. He sent for another man, intemperate in his habits, and of no consideration among the people. The contents of the jug were freely administered, and both of the natives were soon intoxicated. M. Amouroux then called a son of King Glass—of no authority, however, from this circumstance—and presented to them a paper, purporting to be a letter of friendship to Louis Philippe, and expressing a wish that French vessels might trade in the Gaboon as usual; this, he said, would prevent the necessity of vessels anchoring at the French settlement, as they have recently done. He gave no intimation that he was acting as an agent for his government; he knew that this would have defeated his plan. They signed the paper.

"M. Amouroux hastened on board a French man-of-war, lying at Gua Ben's town, and early in the morning the vessel anchored off King Glass's town and fired a salute, no one knowing the cause. The commander, Lieut. Darrican, came on shore, called upon King Glass, and read the paper which had been signed the night before. He then asked the King if he had signed that paper, and he admitted the fact. Thus the treaty was ratified.

"Lieut. Darrican next proceeded to the mission-house, where he found Mrs. Wilson, her husband being absent. He informed her that the mission premises were on French territory,—King Glass having signed a treaty by which he had ceded the sovereignty of his dominions to Louis Philippe,—and that thenceforth the missionaries might look to the French for protection.

"As soon as the people were apprised of the character of the paper, they assembled at the King's house, and spent the whole day in anxious consultation, neither eating nor drinking till the sun went down. They protested, in the first place, that the cession had been fraudulently obtained. Secondly, they said that King Glass and the other signers of the document had no power to make such a treaty; this the French well knew.

"The Governor of Senegal, and Commander of the French forces on
the West African coast, happened to arrive in the Gaboon while the natives were together. It was hoped that a fair statement of the case, in the form of a protest, would procure redress. A document was accordingly prepared, in the most respectful language, setting forth the facts, and protesting against the use which the French were making of the pretended treaty. This paper was signed by every man of any consequence in the King's dominions. The King also, together with the two individuals who joined him in the treaty, drew up another paper, in which they expressed their surprise and sorrow, on ascertaining the contents of the writing to which they had affixed their marks.

"While the above mentioned documents were in a course of preparation the Governor invited the people to visit the French settlement, and partake of a dinner with him, and receive their 'dashes.' They unanimously declared that if they should try to eat his dinner it would stick in their throats. At length the documents were sent to the Governor. Having looked at them a moment, just long enough to ascertain their character, he tore them in pieces, and committed them to the winds and waves. He pushed the bearer of them out of his way, and bade him begone.

"Messrs. Wilson and Walker subsequently visited the Governor, for the purpose of obtaining a pledge that the missionaries should not be hindered or molested in their work, as hitherto carried on. This pledge was given, but no explanations were received in behalf of the people. "They shall suffer," said he, 'for the insult they have offered me,' referring to their refusal to dine with him. Threats of vengeance have been reported to the missionaries, and the people are said to be as determined on resistance, as Boston ever was in the days of British oppression. Their resistance, however, will be passive. If the French persevere in their designs, they will probably leave their present possessions, and retire to River Moondah or River Danger."

EUROPE.

MISSION TO GREECE.

ATHENS.—Jonas King, D. D., Missionary.

In entering upon a mission among the Greek people, the Board followed the evident indications of Providence. Our mission to the Greeks dates back to the year 1828, when Mr. Brewer commenced the school at Syra. As, however, Mr. Brewer left in that year on his return to the United States, it may be more proper to date the origin of the mission in the year 1830, when Dr. King became connected with the Board as one of its missionaries. He removed from Tenos to Athens in 1831. Mr. Riggs came to Greece in 1833, and began residing in Argos in 1834, and Mr. Benjamin in 1836. Messrs. Houston and Leyburn commenced a station at Ariopolis in 1837. In the summer of 1838, Mr. Riggs removed to Smyrna, and Mr. Benjamin to Athens. Messrs. Houston and Leyburn returned to the United States in 1841. From that time, the only station of the Board in Greece has been at Athens, and but two missionaries have been on the ground. In this time great opportunity has been afforded our brethren and their
fellow laborers of different Protestant sects for distributing good books, and especially the Holy Scriptures, among the Greek people; and great numbers of these have been distributed. If the harvest has not been commensurate with the seed sown and the labor bestowed, it is perhaps too soon to look for a harvest in such a country as Greece. Various powerful causes combine to delay the vegetation, while there is no good reason to believe that any unusual amount of the seed has actually perished. Of good ground, in a spiritual point of view, there is not much in that land; but neither is there anywhere in the world, until it is made such by the Spirit and grace of God. Of spiritual influence among that people, there has apparently been little, since we know of very few hopeful conversions as the result of past efforts; and now, there are few people so inaccessible, from choice, to the preaching of Protestant missionaries, as are the Greeks. It may be said that, with very few exceptions, they will not hear. Perhaps Dr. King's small congregation at Athens is the only Greek congregation that, for a long time past, has regularly met to hear evangelical preaching on the Sabbath. As good a view as can be given of the obstacles in the way of a successful mission among the Greeks, is contained in a late reply by Dr. King to an inquiry proposed by the Committee to the mission.

"Our mission seems like a tree, planted in a foreign soil, which with much care and caution has taken root, spread out its branches, has some foliage, with here and there a swelling bud that gives signs of blossoms, but as yet yields no fruit ripe and fair, which we can present to our employers. From what you said to us when here, we perceive that the voice of many in America is, 'Cut it down! why cumbereth it the ground?' On my part I have been ready to say, 'Let it alone, this year also,' a little longer, 'and if it bear fruit, well; and if not, then after that thou shalt cut it down.'

"What are the obstacles lying in the way of success?"

"1. There is an obstacle connected with the state of the country. The Greeks in free Greece wish to remain united with those scattered throughout the Turkish Empire, till they regain the capital which was taken from them by the Turks; and as religion is the principal cord that now binds them, they fear to touch it, even though persuaded that some things need correction.

"2. There is an obstacle also of another nature, connected with the mind and natural character of the Greek. He is high minded, what they often say of themselves, 'τυραννος,'—proud, and cannot bear the idea, that strangers should teach them what their fathers taught to others, and received from the apostles themselves.

"3. An obstacle is found also in their great and general antipathy to strangers. This antipathy they manifest, not only to those of other nations and languages, but to those of their own nation and their own language from Constantinople, Epirus, and other places; even to those who have, for many years, been united with them, and fought in their battles for liberty. Now I consider this antipathy to strangers as very natural in a people that has suffered so much from strangers, and which has in fact
been governed by strangers for nearly twenty-two centuries—Romans, Venetians, Turks, Bavarians—none of whom perhaps ever sought their good to any great degree, either spiritual or temporal! 'Surely oppression maketh a wise man mad;' and if the Greeks, in trying to throw off the yoke that has so long galled them, show a little madness and antipathy to strangers, I cannot wonder. I mention it only as an obstacle that exists in our way.

"4. The Greeks in the time of Homer were called 'πολιτιστακτα,' which may mean crafty, subtle, ingenious; and this quality has so long been employed by them, while under the Turkish yoke especially, in concealing their real sentiments to avoid acts of tyranny, that many of them seem not to have that idea of the beauty and of the sacredness of truth, which is to be found in so many of our own nation, even of those who are by no means considered as pious. The priests and bishops would consider it perfectly justifiable and even a duty, on many occasions, to lie. Such a spirit seems to me to be very unfavorable to the reception of the truths of the gospel.

"6. Under the Mussulman yoke, the Greek was taught from his childhood to regard every iota of his religion as most sacred; to suffer the greatest tortures and death itself, rather than renounce it; and he considers no disgrace, perhaps, in the eyes of his people so great, as to change his religion. The common people think, probably, that to correct errors which have gradually crept into the church, is the same as to change their religion, and renounce the Saviour.

"7. In order to keep the people in their religion, expedients have been resorted to, which, when a Greek discovers the fallacy of them, tend to lead him into infidelity. For instance, the holy fire at Jerusalem, the weeping of images, the cures and miracles of various kinds which they are said to perform. Now when a Greek becomes enlightened, as to these things, and finds that he has been deceived in what he considered most sacred, he is inclined to reject all religion, and to consider the whole of Christianity as a trick and deception of the priesthood; and that the priest, in the exercise of the functions of his office, has no higher aim, than the merchant or the pettifogger, whose object is to get a living!

"8. The common Greek has many excellent views of his duty in a moral point of view, and is ready to confess that he is a transgressor; but at the same time he believes, that if he keep the fasts ordained by the church, (that is, abstaining from certain kinds of food, as meat, eggs, &c,) makes his confession to the priests, is sprinkled with holy water, and partakes of the Lord's supper at least once a year, his past accounts are settled, his sins forgiven, and he is ready to open a new account of debt and credit with his Lord! With such a view, it is difficult to make him feel his entire wretchedness, his lost estate, and the certainty of condemnation, if he does not quit his sins.

"9. And when made to see that they are under the just condemnation of God's holy law, they have so many saints to run to, that they think some one will be found kind enough to take their part, plead their cause, and so save them from vengeance. And especially do they hope that the tender heart of the Virgin Mother will interpose and use her maternal influence, if not authority, to save those, who have trusted in her and shown her reverence by embracing her likeness, or lighting a candle before her image! She has practically (whatever they may say to the contrary) taken the place of the Divinity, in their view, (I speak of the common people,) and she is oftener called upon in time of distress, than any other being! With such views you can easily conceive how difficult it is to press home to their hearts the truths of the gospel, and make them feel that there is salvation in no other except through Christ, who is called 'Jesus,' because 'he shall save his people from their sins.'

"10. The almost entire disregard, at Athens, of the Lord's day, as a day
to be consecrated to God. This desecration has, in part, been brought in by strangers, during the last ten years. Buying and selling are now, on that day, common; public auctions are held in the streets and squares of the city; coffee-houses are crowded; and there are sports of various kinds, hunting, horse-racing, paying and receiving visits of ceremony, settling accounts with workmen and day-laborers, political elections, lessons given in painting and mathematics, parties of pleasure, &c. &c.; so that this, of all the days in the week, with the exception of an hour or two at church in the morning, seems most devoted, not to God, but to the world.

"11. The fear of losing some worldly emolument, of sacrificing some private interest, in consequence of embracing the truth in its simplicity, and giving up what many of them are already convinced is error.

"I might mention many other things, such as circulars, containing terrible anathemas, sent out from the 'Great Church' at Constantinople; private instructions of the Synod at Athens; the circulation of pamphlets, warning the people against the missionaries; public attacks against some of them in the newspapers, as has already been mentioned. But I have said sufficient on this branch of the subject. And I have no doubt that you will feel, as I do, that there are many and great obstacles in our way, as missionaries to this people."

Dr. King adds, on another subject:—

"You ask whether the Episcopal church, as such, has any peculiar advantages in laboring for the revival of religion among the Greeks?

"1. This question was discussed by the lamented Pliny Fisk and me some twenty years ago; and after the lapse of such a period, spent, for the most part, among the Greeks, where Episcopalians, both from England and America, have been laboring, I must in sincerity confirm the opinion that we had then, and give a decided answer in the negative. The fact is, that the Greeks consider the Archbishop of Canterbury as much of a heretic, as they do any Congregationalist from New England; nor would they receive him into their communion, unless he were re-baptized.

"2. The great subject of discussion for so many ages, between the Greek and Roman Catholic church about the procession of the Holy Spirit from the Father, as the Greeks assert, or from the Father and the Son, as the Roman Catholics believe, is enough to separate them forever from the Episcopal church, which agrees, on this point, with the church of Rome. The Congregationalists are bound by no such creed; and I for myself, and I presume that most of my missionary brethren of the Congregational church, believe as the Greeks do on this point, because such is the language of Scripture.

"3. The Greeks, as a nation, are decidedly opposed to titles, and to that spirit of despotism which is so common in old monarchical states, and which is there cherished and fostered so extensively in the church.

"4. The most of them are already weary of their long services, and should they ever change, they would probably wish for something less prolix than the English service. Their own service which they now have, if purified from the prayers to the saints, would be far more beautiful than the English. Let any unprejudiced man, who knows Greek and English, read the burial service, for instance, and he would not hesitate a moment in saying that the Greek is far more beautiful and impressive. The Greeks ridicule the idea of their ever receiving the English Prayer Book. I have heard some of them say, 'our own is quite tedious enough.'

"5. When the Episcopalians tell them that they agree with them in keeping lent, in having feast-days for the saints, in baptismal regeneration, prayers to Azriel, the sign of the cross, long robes and bishops, they consider it often as a bait held out to catch them, a kind of deception, which
tends to lower them in some degree in their estimation; whereas a Congregationalist goes to them in the simplicity of the gospel, and they at least give him credit for sincerity.

6. The Greeks have also a very strong antipathy to kneeling in prayer, as the Roman Catholics and the Episcopalians do. They usually stand, as the greater part of the Congregationalists do in New England, and the Protestant churches in France and Switzerland. The Greeks kneel once a year on a certain occasion. But to kneel in their usual service, they consider as almost a sign of heresy. In fact the first Nicene council commands, that on Sundays Christians should pray standing.

"I must say also, that I think the simplicity of our service takes with a Greek much more than the service of the church of England; and that it is better adapted to missionary labors in all the oriental churches than any other, but especially the Greek church. It is David with his sling and stone, and not the helmet of brass and coat of mail, which Saul first put on him, and which David, having essayed, rejected.

"The Baptist missionaries have the disadvantage of wishing to re-baptize those who have already been immersed."

Dr. King thus states the more prominent topics of his own discourses:

"The principal truths which I have presented, and endeavored to present with all simplicity and plainness, are the following:—Christ and him crucified, as the only hope of salvation, the only mediator between God and man, the only one by whom our prayers are to be offered to the Father; the natural and entire depravity of the human heart; the necessity of repentance toward God, and a lively faith in Jesus Christ, the fruits of which are love to God and love to man; the great danger of being deceived, supposing that we are Christians, simply because we were born of Christian parents, have been baptized, gone to church, heard or said a round of prayers, and partaken of the Lord's supper; the importance of repenting immediately, and the utter inability, if we die in our sins, of being saved after death by all the prayers and intercessions of all the churches, or by all the saints and angels in heaven; the great danger of men's putting their trust in forms, while they know nothing of the power of godliness; the importance of taking the word of God as their only guide in all matters of faith and practice; of searching that word daily, with prayer, and with a desire to know the truth; and a willingness to receive it when known; the impotency of baptism and the sacraments on an impure body and an unsanctified heart; the importance of the Sabbath and of consecrating it to God; of speaking the truth, and dealing uprightly with all our fellow men; of living for him, who died for us; of showing that we are his servants by doing what he has commanded us.

"Such and such like have been the centres on which the wheels of my discourses in public, and my conversation in private, have revolved.

"I have given to a considerable number of persons here, and in different parts of Greece, my 'Farewell Letter,' which shows precisely what my views are, with regard to the errors which exist in the oriental churches. I have spoken plainly to many with regard to those errors; but I have not made them the main subject of my discourses, for the reason stated above, that the way to dispel darkness is to bring in light."

It is due to this devoted missionary of the cross, that he should have opportunity to state his own views of the effect of missionary labor in Greece, which he does as follows:
"What influence has the mission had in past times in Greece, and what is its actual influence at present?" This is a very important question, and one to which it is difficult to give a full answer. But I believe, 

1. That my mission to Greece, and your visit in 1829, and our interview with Capodistria, and perhaps private conversation at other times with him and his brother Count Viaros, were the means of its being established by law afterwards, (in the school system,) that a copy of the Bible should be placed in every school in Greece, and so the principle established that book should be recognized and used as a school book.

"It was in consequence of a private interview with Count Viaros, the brother of Capodistria, the President of Greece, that the New Testament in modern Greek was placed in the school of the Orphan Asylum, containing about five hundred scholars at Egina, and some one was placed for a while to read aloud in the Psalter while the others were at dinner. This was then the principal school under the immediate direction of Capodistria; and so a principle was established, which I then considered and still consider of immense importance to the nation, not only in free Greece, but in all parts of Turkey, where Greeks are to be found. And the New Testament is now in fact, as also many of our other books, in all the schools of free Greece, and also in schools in Thessaly, Epirus, Macedonia, and many of the islands belonging to Turkey, as Crete, Samos, Rhodes, Patmos, Mytilene, &c. The same have been extensively circulated among the soldiers and the common people, and many priests have asked for and received them, and some of the bishops.

"The influence exerted also, I believe, at Scio, by the lamented Fisk and Parsons, at the commencement of the distribution of the Scriptures in modern Greek, tended to establish the principle among the Greeks, that the word of God should be read by all the people.

"Niketoplos, who was for some time in my employ as teacher, published as a school-book, extracts from the Old and also from the New Testament. Another school master, who was formerly in my Gymnasium, and lived with me for some time, has done the same; and I am persuaded that both were encouraged to do this from their intercourse with some of us.

"2. I believe that much has been done, by conversation with ministers, counsellors of state, governors, military officers, physicians, lawyers, priests, bishops, professors, students, school-masters, and with multitudes of the common people, to spread and confirm the opinion, that the word of God should be read by all, men, women, and children, and in a language understood by them; and that it should be taken as the only unerring standard of religious truth and Christian doctrine, of faith and practice; and that the Fathers cannot always be trusted, nor Councils implicitly relied on, but that all must be weighed in the balance of the sacred Scriptures.

"3. For several years scarcely any books were to be found in the schools of Greece, except those distributed by the missionaries; and even now there are very few schools, if any, which are not supplied in part by us. The study of these books must have produced a salutary influence. Many of our books are actually recognized by the Greek government, and I have permission to distribute them in the kingdom, as also the sacred Scriptures, both in ancient and modern Greek.

"4. I have reason to believe that some school-books introduced by Greeks, were modelled after our own.

"5. The schools established at Syra, Tenos, Athens, and other places, by missionaries, and especially those that were the first established, were regarded in some degree as model-schools, and gave more or less tone to all the schools in the islands, and to many in the Peloponnesus and continental Greece.

"6. Teachers were brought forward, and formed wholly or in part by the missionaries, and others essentially benefitted by their intercourse with
them, or by being employed by them. Of these I could name several. One has now a school of four hundred scholars at Athens, and teaches constantly the word of God. A female, brought forward by me and my wife at Tenos, was afterwards called to the direction of the Greek National Education Society's school for females, in which nearly all the female teachers for Greece are formed; and she is now at the head of a female school in Mytelene. I could name a teacher near Delphi, and one in Lemnos, and one in Epirus, &c. who would not hesitate to own their indebtedness to me for having been brought forward and prepared to occupy the stations they now hold, and who all, I believe, teach the word of God.

"7. Several of my scholars now hold some office under government; several have gone to Europe to finish their education, and will doubtless hold important stations, one day, in Greece; and one of the four priests who are licensed to preach, (and who have received what we usually term a collegiate education, and the only ones,) was, for about two years, a student in my Gymnasium, and attended regularly my preaching on the Lord's day. Of the twenty or twenty-one students, who first entered the University of Otho, six or seven were from my Gymnasium.

"8. My Greek service on the Lord's day has been a model of simplicity;—prayers having been offered, not from books, but according to wants and circumstances; and to God alone, through the only Mediator between God and man, Jesus Christ; and it has also served as a model, by referring constantly to the word of God for proofs of those things which I proclaimed and asserted; and by direct appeals to the conscience of the hearers, as to sin, need of repentance, living faith in Christ, baptism by the Holy Ghost, the impotency of ceremonies and forms without the internal influence of the Spirit. Such a model, in the midst of such darkness, I consider of great importance.

"9. I have no doubt that hundreds and thousands have been more or less enlightened by our means, on many subjects, and that this will probably be more manifest when the rising generation shall enter upon the stage of action, than it is now; but that even now, Greece is, in a moral, intellectual and civil point of view, far different from what she would have been, had no missionary ever entered within her borders."

"I have reason to believe that some few have been reclaimed from intemperance, and a few saved from other vices, through our influence, and that a general healthful influence has been exerted on a vast multitude, as above mentioned; but of all the Greeks with whom I am acquainted, I do not now recollect more than six or eight, who I think give decided evidence of being born of God."

Thirty-two books and tracts have been published by the mission at Athens in the modern Greek language, containing 3,717 pages regarding them as a continuous series, and 128,215 pages in all. In addition to these, nine tracts were printed for the mission in Turkey in Greco-Turkish, under Mr. Benjamin's superintendence. The above publications in Greek, were either translated by the missionaries, or the translations were thoroughly revised and corrected by them.

The distribution of books from Athens, by sale and otherwise, was as follows during several successive years: viz.

<table>
<thead>
<tr>
<th>Year</th>
<th>Books and tracts, including parts of the Scriptures</th>
<th>1837</th>
<th>1838</th>
<th>1839</th>
<th>1840</th>
<th>1841</th>
<th>1842</th>
<th>1843</th>
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<tr>
<td></td>
<td></td>
<td>38,379</td>
<td>84,695</td>
<td>21,079</td>
<td>22,692</td>
<td>17,829</td>
<td>11,995</td>
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Speaking of the channels through which these books were distributed, Mr. Benjamin says:

"Books distributed at the depot of Athens find their way into the following channels:

1. The far greater number are given to schools on application of the teacher, or of the demarch, or some other known and responsible person of the place. The demarch or demotic council often write official letters describing the entire destitution of their school, and earnestly soliciting a donation of our books. This destitution is so general and so well known, that the young men educated as teachers at Athens many of them apply to the missionaries immediately on receiving their appointment, and take with them a supply of our books. A large majority of the books given to schools are exclusively of a religious character, the New Testament having always a prominent place; and it is believed that the New Testament is taught on the Sabbath in the greater part of the schools which have been supplied from our depot. The following schools were furnished with books from the depot at Athens from Jan. 1, 1842, to Nov. 30, 1843:

<table>
<thead>
<tr>
<th>Region</th>
<th>Number of Schools</th>
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<tbody>
<tr>
<td>In the Peloponnesus</td>
<td>20</td>
</tr>
<tr>
<td>In Continental Greece</td>
<td>60</td>
</tr>
<tr>
<td>In the Cyclades</td>
<td>7</td>
</tr>
<tr>
<td>In Turkey (Crete, Macedonina, Thessaly, &amp;c.)</td>
<td>21</td>
</tr>
</tbody>
</table>

Total, 108

If our set of school books were more complete, and if we had given them in a larger proportion to the religious books, we should doubtless have had many more applications. The more valuable school books, such as geographies, atlases, arithmetics, readers, and the school cards, we have given rarely.

2. Single copies of our more elevated religious publications, such as Wilberforce's Practical View, Alleine's Alarm, Foster's Appeal, Jennyns, &c., we often present to teachers for their private use, according to our discretion.

3. Indigent students in the University and Gymnasium, on application, receive one or two of our books, such as may seem adapted to their case.

4. Copies of our larger works have been presented to priests and bishops and some of the first men of Athens, that the impression may be made that we are not afraid of publicity, and with the hope that some good influence may be exerted on themselves and their families. Copies have been presented in some instances to the editors of the public journals."

The result of the discussions consequent upon the Secretary's late visit to this mission and that in Turkey was, that, while Dr. King should remain at Athens pursuing his customary labors, Mr. Benjamin should remove to Trebizond, where the Lord has opened a much wider door of usefulness among the Armenians than can be found among the Greeks, and there qualify himself as soon as possible for preaching the gospel through the medium of the Armenian language. He has proceeded as far as Smyrna, where he is detained by the somewhat threatening and lamented illness of his wife.
MISSION TO THE ARMENIANS.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, Henry A. Homes, Cyrus Hamlin, George W. Wood, and Henry J. Van Lennep, Missionaries; Mrs. Goodell, Mrs. Dwight, Mrs. Homes, Mrs. Hamlin, Mrs. Wood, and Mrs. Van Lennep.—Seven native helpers.

Smyrna.—Elias Riggs and John B. Adger, Missionaries; Mrs. Riggs and Mrs. Adger.—Three native helpers.

Broosa.—Benjamin Schneider, Philander O. Powers, and Daniel Ladd, Missionaries; Mrs. Schneider, Mrs. Powers, and Mrs. Ladd.

Trebizond.—Thomas P. Johnston, Nathan Benjamin, and Edwin E. Bliss, Missionaries; Mrs. Johnston, Mrs. Benjamin, and Mrs. Bliss.—One native helper.

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

(5 stations; 16 missionaries, 16 female assistant missionaries, and 12 native helpers; total, 44.)

During the eleven weeks of the last winter, which Dr. Anderson spent in this mission, it was decided, in behalf of the Committee and in full accordance with the views of the members of the mission, that the Greek department in the Turkey-mission should be discontinued—that the Jewish department, though still continuing to be joined with the mission to the Armenians in the administration of its affairs, should have a distinct and appropriate name as a mission—that the residue and main body of the mission should be called and known as the 'Mission to the Armenians'—that Mr. Bliss should remain permanently connected with this mission and be stationed at Trebizond—that Mr. Benjamin should remove from Athens to Trebizond—that a female seminary should be opened at Constantinople under the general superintendence of Mr. Van Lennep, who should remove from Smyrna for that purpose—that Mr. Wood should remain connected with Mr. Hamlin in the seminary at Bebek—that Mr. Riggs and Mr. Ladd should turn from the Greeks to the Armenians and acquire the use of one of the languages spoken by the latter people—that Mr. Calhoun should visit Syria to see if Providence did not call him to take charge of the projected seminary on Mount Lebanon—that Mr. Temple, in consideration of the impossibility of learning either the Armenian or Turkish language at his age, and of the absence of such a field of labor in the Greek and Italian languages as it would be proper for him to spend the remainder of his life in cultivating, should be authorized to return to the bosom of the churches, whom he had for so many years faithfully served in the Gospel—that the native Armenian agency should be put on a somewhat different footing, more likely to render it indigenous to the soil and sustained by the people—that a new missionary should be sent from the United States, who should devote himself to active personal labors in the Ar-
menian language at Smyrna; and also an unmarried female, upon whom should devolve the chief burden of instruction in the female seminary at Constantinople—and that a day school for Armenian youth, under pious and competent native instruction, should be opened in Galata, a suburb of the metropolis; and another for the Jews, in the same suburb, as soon as Jewish children could be induced to attend. As the report of the Secretary has been printed for the use of the Board, the Committee will state the results of his official visit only so far, in their Annual Report, as those results fall within the customary survey of the missions for the year.

There is unquestionably a work of grace—a spiritual reformation—in progress among the Armenians. The means by
1844.] ARTEMANN.

which it is advanced, are preaching, (embracing the various forms of oral instruction,) education, translations, the distribution of books, and a native agency.

Preaching.—There is formal preaching on the Sabbath in Pera and at Bebek. Perhaps there may soon be preaching on that day in Galata also, and in Constantinople proper; though it may be long before the Turk will allow the missionary to reside within the walls of the ancient city. This, however, is of less consequence than would at first appear, as both Pera and Galata are quite central to the several districts of the hundred and fifty or two hundred thousand Armenians within a few miles of the abodes of our brethren. It should be considered, too, that the Armenians are a trading people, and that Constantinople is the commercial centre of the empire; and those who come up to the metropolis on business would find it as easy to attend on preaching in either of the suburbs above named, as they would in the city. The rapid caique shoots them across the narrow harbor at the smallest expense.

The formal preaching on the Sabbath in Pera is by Mr. Dwight in the Armenian language, and by Mr. Goodell in the Turkish. The average attendance is between forty and fifty, and all are men. The customs of the country prevent the women and men from meeting together for public worship. Generally four or five strangers are present, from different places in the interior, sometimes from a great distance. The services are the reading the Scriptures, prayer (extempore prayer of course,) and a sermon. The whole is like the service common in the Congregational and Presbyterian churches in the United States; except that it has not yet been possible to introduce our method of singing; nor have the missionaries ever thought it expedient to put on the gown, as is done in many of our city congregations, nor any other outward clerical badge, in preaching to the Armenians. The attention given to the preaching is apparently very close, and many of the hearers look out the passages referred to in the Scriptures, and some are observed taking notes of what they hear. As soon as Mr. Dwight retires, Mr. Goodell enters, and the same audience is prepared to give attention to him in the Turkish language. Mr. Goodell's preaching is expository. He is sometimes assisted by Mr. Schauffler. In 1841-2, the average attendance on these services was only ten. It is not uncommon for a portion of the audience to remain after these services, for prayer, or conversation.

One day in the week Mr. Goodell has an expository exercise with a select class of pious young men. This class has gone through the Epistles to the Galatians and the Hebrews. It was
established for the purpose of giving more definite instruction than could be given to a promiscuous audience, and there is great freedom of inquiry on the part of the young brethren present.

On two days in the week, Mr. Dwight and Mr. Homes alternately spend from three to five hours each day in religious conversation with such as choose to call upon them at a room hired for the purpose in a khan within the city proper. The number that comes each day varies from ten to twenty-five, who are generally Armenians. Perhaps not more than two or three entire strangers may be present at any one time; but in this way a large number of persons are seen and conversed with in the course of the year; and frequently the conversations are in the highest degree interesting. These conversational meetings are an important auxiliary to the more formal preaching of the word. Speaking of the meetings for preaching in Pera, Mr. Goodell says:

"Most of the Armenians present to-day must have been sitting in a crowded room not less than three hours; and yet, instead of manifesting the least impatience, they were slow to leave after they were dismissed; many of them lingered, as usual, to ask questions, and to take still deeper draughts of the waters of life.

"Some of our more constant hearers are very shrewd and clear-headed men; and when they get hold of the idea intended to be conveyed, which is often before we have completed the explanation, their eyes sparkle, and they seem to 'rejoice as one that findeth great spoil.' I have often thought of that beautiful passage in Jeremiah, 'Thy words were found and I did eat them; and thy word was unto me the joy and rejoicing of my heart.'

"Several take notes, especially of all references to parallel passages in the Old Testament. To find so much pure gospel in the Old Testament, and such wonderful harmony between the Old and the New, and so much more of spirituality and of real evangelical religion among the patriarchs and prophets, than even the disciples appear to have had before they were baptized with the Holy Ghost on the day of Pentecost, is altogether new to them. And those who thus take notes, do it for the purpose of communicating to others what they hear from us. They gather up the fragments, and retail them; and as retailers, nobody in all Constantinople carries on a brisker trade than they do."

Mr. Dwight received a request, not long since, from about thirty females to preach statedly to them once a month in Pera. He has begun such a service; but before receiving this request, he had occasionally preached in a formal manner to females in Pera. The first instance was on the 10th of May, 1843. Four of the females then present had walked not less than three miles. One was forty-five or fifty years old. Her sentiments were decidedly evangelical.

"She told me," says Mr. Dwight, "that recently an ecclesiastic called at her house, and seeing a copy of the modern New Testament upon her sofa,
opened it, and when he found that it was from the Smyrna press, he threw it from him with great anger. ' Why,' asked the woman, ' do you thus cast that book away? Did you find something bad in it that you were disgusted with it? ' ' No,' replied the priest, ' but these books are forbidden to you, and you have no authority to read them.' The woman replied, ' But I shall read it as much as I please. When did you ever come to me and read and explain the Gospel? Now that we have it in a language that we can understand, do you tell me not to read it? I shall read it, for it is the word of God.'

Now that the influence of piety is felt in so many families, it opens a new and important door of usefulness to the missionary. One day in December, which he spent in family visitations, he preached the gospel to more than thirty females, besides the men whom he had met in different places. Such opportunities, however, were not common, but he anticipated more freedom of access to Armenian families, and felt sure of seeing the work of grace spreading among the female sex.

Fine opportunities for preaching the gospel are enjoyed at Bebek, in connection with the Seminary. On the 25th of June, 1843, thirteen persons were present at the morning service, besides the scholars in the Seminary, most of whom remained till night discussing texts of Scripture, the doctrines of the Gospel, etc. On the 9th of July, eighteen were present, making, with the students, an audience of forty-three; nearly all young men. Eight or ten of those present were hopefully pious, and all give a solemn and interested attention to the truth. Mr. Hamlin's opportunities for preaching to females have been many. More than a year ago, on returning from Constantinople, (which is about six miles distant,) he found a company of eight Armenian ladies, who had come for religious instruction. Subsequently, on returning from the city, he found ten or twelve persons, all females except one, waiting for him to return and preach to them. But the Committee cannot state the case so well as in his own language.

"Aug. 13, 1843. Often have I, within a short period, received this interesting request from companies of visitors, 'Come preach to us the gospel.'

"21. To-day my house has been filled with visitors from morning till night. Two or three families were present at the same time, some of whom requested that I would preach them a sermon. Eight or nine of these were females, who had visited me with the same request once before. Sixteen were present while I delivered to them the unsearchable riches of Christ, as our only mediator and intercessor. They listened with solemn and breathless attention.

"25. Another company of men and women, composed of two or three families related to each other, called to-day. I was busily at work upon some philosophical apparatus, when one of them put his head through the door of my little work-shop, and said, 'Good morning, Reverend Sir; come here and preach to us the gospel.' The call rang in my ear like the Macedonian cry, and I replied, 'Only let me wash my hands, and I am with you."
Although taken by surprise, and without a moment to adjust myself to the sudden transition, we had a solemn and interesting meeting.

"Sept. 22. A company of Armenians—men and women—came to-day and wished me 'to teach them them out of the gospel.' Four of them were from Nicomedia.

"24. Besides the students, eight individuals were present at the services, forenoon and afternoon. Of these two were from Galata, one from Constantinople, three from Nicomedia, and two from Ada Bazar. They represent the state of things as encouraging in both these latter places. Even the Turks there begin to notice the difference between the 'Evangelicals' and their persecutors, and in some instances have expressed their decided approbation of the new sect as showing a reformation in character and morals.

"25. Yesterday the Armenian Patriarch, while preaching at Scutari, uttered heavy maledictions against the evangelical party, and pronounced a curse upon all who should even visit them; wishing that the graves of all such might be dug in haste, and they themselves be buried there in everlasting contempt, so deep that the resurrection trumpet might never reach them. His curses, however, do not prevent people from visiting us. Could he have looked into my house to-day, he would have seen no less than thirteen individuals, most of them his hearers, questioning the efficacy of a curse, and also the right to curse even our enemies. One of them referred to Galatians i. 8, 9, as evidence that in reality the Patriarch cursed no one but himself. 'For,' said he, 'to preach curses is to preach another gospel than that which Christ and his apostles preached; and if we or an angel from heaven' preach to you any other gospel 'let him be accursed.'"

In February last, an infant child of Mr. Wood was baptized at Bebek. Some six or seven Armenian ladies were present as spectators of the simple ceremony. This was on Saturday. The next day, Mr. Hamlin received a request from those ladies to preach to them on the subject in his own house, explaining the scriptural authority for deviating so much in this ordinance from the usages of their own church; and this he did. Ten females were present, in company with the husband of one of them; and after the sermon they made inquiries concerning points that needed farther explanation.—At Broosa there is regular preaching to the Armenians in the Turkish language; and so there is at Trebizond. At the former station the mission has the aid of two or three very interesting converts. There is a disposition to hear at some of the neighboring villages. At Trebizond, the missionaries have opportunities for giving instruction to many, though the malice and power of the enemies of the work have prevented the audience from being considerable at any one time. About thirty men assembled in a large room in Mr. Johnston's house to meet Drs. Anderson and Hawes, coming together after nine o'clock in the evening, when the streets were cleared of their enemies; and they said not half their number was there. The manner in which that audience listened to the preaching of the gospel, was deeply affecting.

The Patriarch, his bishops and vartabeds are now endeavoring
to arrest the progress of this evangelical influence by preaching. Mr. Dwight says:

"Other means have been tried and have failed; indeed, they have increased the evil which they were intended to cure. Nothing is said now of any violent measures; but it seems to be the design of those who are in power, to try what virtue there is in the art of persuasion. In preaching, therefore, as well as in conversation, they endeavor to dissuade the people from coming to our services, etc. The truth will spread and grow under such attacks. Their very efforts to draw men away from us, will send many to us, by exciting an irrepressible curiosity to know what such bad men as we are represented to be, really do think and say. In short, whatever way the enemy of souls attempts to hinder the progress of the truth, whether by force or persuasion, he is always sure of inflicting deadly evil on his own cause."

But it is not the missionaries alone who are laboring in the word and doctrine. Several of the priests are "obedient to the faith," and preach it more or less formally or boldly; and intelligent and active lay brethren—scattered abroad, some by persecution, some in the prosecution of their worldly business, and some because sent for the purpose—do also, like the primitive disciples,—"preach the word;" that is, they take such opportunities as they can get to make known the truth to such of their countrymen as are disposed to inquire on the subject. A pious priest, who has suffered imprisonment and banishment for the sake of Christ, made an extensive preaching tour through Armenia, of which he gave a very animating account to our brethren who lately visited the mission. When at Trebizond, they conferred also with a pious and zealous native brother, who had performed the work of an evangelist in not a few of the interior cities, and who, at the latest dates, was absent on another tour of the same kind.

Education.—The chief efforts in this department are at Constantinople, and have for their object the training of a competent evangelical ministry.

Seminary at Bebek. The location of this institution is eminently healthy, and the students have all the opportunity they need for walking and exercise in the purest air, without entering the streets of the village, or being exposed to any temptations or external influences except those of nature. It is sufficiently removed from the city to afford some relief from company in the winter months, but near enough to become a very useful station for preaching the gospel in the spring, summer and autumn, when the inhabitants of the city resort in great numbers to the villages on the shores of the Bosphorus. Even in winter, there are almost daily visitors from abroad. Thus Messrs. Hamlin and Wood, who have charge of the institution, are brought in contact with a great variety of persons
who would seldom or never visit missionaries in other situations. This village is principally Greek, for which reason the Armenians come the more boldly, as their jealous countrymen are not there to watch and betray them. Even the existence of the Jesuit college in the same village, is perhaps an advantage, as the papists are thus restrained from exciting the Turks against our institution, lest both should become involved in the evil. The selection of the place, however, was a matter of necessity in the first instance, so that the subsequent development of its pre-eminent advantages for such a school are to be referred to the beneficence of an all-seeing Providence.

The house now occupied is commodious, and the Committee hope the way will be opened ere long for its purchase. It would have been secured before this time but for the revival of the Moslem jealousy of Frank influence, which led the government to enforce an obsolete law in order to prevent the sale. The seminary is for boarding scholars, and for such only; and none but pious young men of promise are to be received on the charity foundation, and even these are to furnish their bed, bedding, and clothing, and a part of their Armenian books. Young men of sufficient enterprise to be educated for the ministry can do something for their support, and it is best they should; and the rule is also necessary to prevent the incursion of idle and inefficient students, and the influence of that jealousy, moreover, which attaches to gratuitous favors in a country where the principle of human benevolence is not known or acknowledged.

The course of study is liberal, and adapted to the object of the institution. In special cases, pious young men, who have been engaged in evangelical labors and intend to pursue them, will be admitted for short periods of time, and exempted from the study of the English language. But in general, the English will be made the instrument for acquiring knowledge, and the Armenian for communicating it. Mathematics will be taught as in our American colleges. The students will be made familiar with the more important branches of natural science, and with their most obvious practical uses and advantages; also with history, especially ecclesiastical, both ancient and modern; with intellectual and moral philosophy; and pre-eminently with theology, which is to be acquired by the constant study of the Bible, by sermons, lectures and text-books, and is to be interwoven with the whole course of instruction from beginning to end. Religious truth will occupy more and more time and attention as the students advance towards the end of their course. They will be taught not only what the facts and truths of the Bible are, but how to use them in the statement and enforcement of truth and in opposition to error. Above all,
it will be an object, by public and private teaching and exhortation, to convince the student of the total depravity of his own heart, his danger of being lost, and his need of a Savior, and to lead him to that Savior as his only hope. Nor will the Seminary accomplish its object, unless the pupils are fully and forever convinced, that the Redeemer nailed the whole handwriting of ordinances to his cross and took it out of the way, and that whoever would tear it down and throw it again into the path of salvation, preaches another gospel than that which Christ and his apostles preached. In short, it will be the aim of those who have charge of this institution to institute over their pupils such a discipline as shall be adapted to form a well balanced Christian character, and habits of labor, industry, self-reliance, self-denial, and a whole-souled devotion to the cause of truth among their countrymen.

Mr. Wood has been associated with Mr. Hamlin in the instruction of the seminary, because the time of one man at least is demanded for preaching and other personal intercourse with those who for various reasons visit the institution. One native teacher is employed.

It is not to be supposed that all or nearly all whom we educate with a view to the ministry, will be found worthy of the sacred office, or, as a matter of fact, will enter it. But of those who do not, some will become useful as school teachers; and even the native ministry, as in our own new settlements, will often find it expedient to connect a school with their ministry. The former system of education and of supporting schools is going down, and the work is becoming a voluntary enterprise and passing into the hands of the people. This will create a demand for more educated teachers; and as an evangelical influence extends among the people, this will increase. Nor have we reason to expect such a disappointment among the Armenian youth whom we educate, as we have experienced among the Greek. The pious Armenian students have a strong desire to labor for the salvation of their people, and will gladly embrace such opportunities as God in his providence shall afford them to publish the gospel. The collateral influences of the seminary were thus described by Mr. Hamlin a year ago; and they are now more strikingly developed, than they were then.

"The collateral influences of the Seminary are becoming more obvious and important. It brings into personal intercourse with us individuals of all classes, who would otherwise have no acquaintance with us or our objects. The week day visitors, for the past month, have averaged about six each day, and the Sabbath visitors, twice that number. Within a few weeks we have had calls from persons who have come from Nicomedias, Ada Bazar, Syria, Alexandria, Varna, Odessa, St. Petersburgh, Marsovan, Egin on the Euphrates, and Moosh. The philosophical experiments they have seen, the books they have received, and the truths they have heard,
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will all be topics of conversation at their respective homes, and will doubtless contribute to that general awakening of the Armenian mind which has already manifested itself at so many points. The Seminary, therefore, should be considered, not simply as educating so many young men, but as a centre of influences which are sent abroad, far and wide, into the Armenian community."

While the Armenian community is not a highly educated and cultivated community, there is in it intellectual life and progress. There are men of shrewd and penetrating minds, seeking the very foundations of truth. There are bigots too, mad upon their idols. There are infidels, drinking in the philosophy of France. And there is a powerful body from the papal church, Jesuits, Lazarists, and others, who are uniting their arts, learning and power to oppose, misrepresent, and subvert everything favorable to evangelical truth. An educated native evangelical ministry is indispensable to the progress and security of the reformation now begun and in progress. Learning, sanctified learning has a mission now to perform in the oriental churches, as it had in the papal church in the time of Luther, Calvin, and Zwingle.—The number of the pupils is 26.

It was expected that the Female Seminary would go into operation, on a small scale, during the present year, either in Pera or Galata. The general superintendence of it is committed to Mr. Van Lennep; but a female teacher, to whom the chief instruction is to be confided, is yet to be sent from the United States. The great importance of this contemplated institution, in a community where the females have naturally fine traits of character, but are seldom taught even to read, will be at once perceived by the reflecting mind; especially as a means of completing that pious and educated native agency, by means of which the reformation is to be sustained, under God, against the assaults of ignorance and superstition.

It has been decided to open a day school in Galata, under a competent and pious Armenian teacher. It will be for Armenian boys, and will be useful as a model school to the Armenians; using, and showing them how to use, the materials for education which are already existing in their language, and wasting for want of proper teachers and directors. The papal Armenians at Vienna and Venice have done a good work in the preparation of text-books; but there are few Armenian teachers who know how to use them to advantage.

Three Common Schools for females are connected with the Constantinople station, and contain about one hundred pupils. The Trebizond station affords assistance to a small number of schools in the neighboring villages.
need only a translation of the Old Testament into Modern Armenian to complete their treasures of inspired truth; and this translation is in progress at Smyrna, by native scholars under the superintendence of Mr. Adger and Mr. Riggs. Not to speak of translations and editions now no longer in use, the Armenians have:

1. The Old and New Testament in ancient Armenian, made by Mesrob and his companions in the fifth century. Editions of this translation or parts of it have been printed in Venice, Amsterdam, St. Petersburg, Constantinople, Smyrna, and probably in some other places. The Old Testament is from the Septuagint, and is said not to be a good one; but the New Testament is thought to be an excellent translation, though unhappily in a few instances wide from the Greek. An edition of the Ancient Armenian New Testament was printed in Smyrna in 1838, under Mr. Adger's direction, with the most important differences from the original Greek noted in the margin. A second edition of the Acts and Epistles was printed by Mr. Adger in 1843. Both of the editions were at the expense of the American Bible Society.

2. A new translation, on the basis of Zorab's, was made at Smyrna, by Armenian scholars, under the superintendence of Mr. Adger, assisted in two or three of the Epistles by Mr. Dwight. It was printed at Smyrna, in the year 1840, at the expense of the British and Foreign Bible Society.

3. The Psalms were translated into Modern Armenian from the Hebrew under the superintendence of Mr. Dwight, and printed at Smyrna in 1840. A second edition of this translation, revised by Mr. Adger, with the help of a native scholar, was printed in Smyrna in 1843. The expense was probably defrayed by the American Bible Society.*

Mr. Dwight has translated a tract entitled 'What must I do?' by the late Dr. Nevins, into Armenian, and it has been printed. He has translated extracts from 'Nevins's Practical Thoughts,' 'Meditations on Scripture for Every Day in the Year,' have been written by Mrs. Dwight, and translated into Armenian. They will make a volume of 400 pages. Wayland's Moral Science and Emerson's Arithmetic, prepared by Mr. Hamlin, are ready for the press. Two or three sermons have been translated, adapted to the volume of sermons proposed to be eventually published. These and other sermons of various authors, and the following pamphlets, all in manuscript, are in circulation among the Armenians: viz. 'The Canon of the Scriptures,' 'Death of Christ;' 'Objections to Infidelity;' 'On the Lord's Supper;' 'On Persecution;' 'Answer to Charges brought

* See Appendix I.
against the Missionaries.' Mr. Dwight has written commentaries on many parts of the Scriptures, all of which have been called for by some special occasion, and have often produced a good effect. Mr. Johnston's excellent tract on 'Good Works' has been printed in Armeno-Turkish, and the Committee believe also in Armenian. Gallaudet's 'Natural Theology' has been prepared by Mr. Homes for publication in Armeno-Turkish. An abridgement of Dr. Merle D'Aubigné's History is now earnestly called for by the pious Armenians, and will not be long delayed. It promises to be an admirable auxiliary. At the request of the native brethren, it has been decided to revive the publication of the Armenian Magazine, a monthly, which was suspended some time ago for want of funds. It will be edited by Mr. Adger with the help of his brethren, and is a work of very great importance at this time. The Greek Magazine has been discontinued, or rather transferred to Mr. Petrokokino, who, till the present year, has been in the employment of the mission as a translator. He now publishes it on his own private account. A new edition of the 'Alphabetarion' has been put to press, by a printer in Smyrna, with the expectation of remunerating himself by the sale of this popular school-book. A Bulgarian Monthly Magazine is also issued by a native publisher in Smyrna, and copies enough are sold among the Bulgarians to meet the expense. It may be regarded as a child of the Greek Magazine.

The amount of printing at Smyrna during the year 1843, was as follows:

<table>
<thead>
<tr>
<th>Description</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pages of Scripture</td>
<td>3,678,000</td>
</tr>
<tr>
<td>Pages of other books and tracts</td>
<td>3,251,200</td>
</tr>
<tr>
<td>Whole number of pages</td>
<td>6,929,200</td>
</tr>
<tr>
<td>Pages previously issued</td>
<td>62,026,000</td>
</tr>
<tr>
<td>Grand total</td>
<td>68,955,860</td>
</tr>
</tbody>
</table>

The charges for printing during the year to other societies was as follows:—to the American Bible Society, $1,200; to the British and Foreign Bible Society, $1,050; to the American Tract Society, $2,400.

The issues of books and tracts from the depository at Smyrna during the year 1843, were 19,353, and there were 65,433 remaining in the depository. The distributions from the several stations were as follows:—Constantinople, 18,643, including all that were distributed from Broosa, Trebizond and Erzeroom; Broosa, 2,079; Trebizond, 1,042; Erzeroom, 717; Smyrna, in the city and vicinity, 3,436. They have been widely dispersed in Anatolia and Roumelia; and quantities have been sent to Aleppo, in Syria, and to Odessa, New Nakehevan and Tiflis, in
Russia. No travelling book-agents are to be employed hereafter, who are not pious men, and are not qualified to act in some degree as evangelists. One such man has gone forth repeatedly from Trebizond into Asia Minor, and has been useful to the cause. He is an intelligent man, and has expressed the opinion emphatically, as the result of his experience and observations, that the distribution of books among the Armenians of the interior should be in connection with the preaching of the word; not meaning by that, however, the *ex cathedrā* method of instruction usually denoted by the word *preaching* in protestant countries, but oral instructions from the living voice of one competent to explain and enforce the gospel. The general superintendence of the book distribution at Constantinople is in the hands of Mr. Homes, under whose care its usefulness is on the increase.

Some account of the printing establishments existing in Constantinople, will be found in the Appendix.*

**Native Agency.**—The object of the mission is to revive religion among the people, if such be the will of God, on a basis that will render it self-supporting, self-propagating, and indigenous to the soil. In order to this, a well arranged system of native agency is indispensable. That the system may be successful, it must be such as to engraft itself on the native community. The soil into which it must strike its roots is not the missionaries, (the foreign source of nutriment and support at first and for a time,) but the people themselves whose it is finally to be; otherwise it will not grow and bring forth good fruit for ages to come. As an evangelical community is formed, our native agency should gradually be devolved on it. And the time has come to begin this. The translators, the teachers in the seminaries, and perhaps some other helpers must continue to be employed and paid by the mission and responsible to it alone. But measures will be taken to have the other agencies committed to the native converts and friends of the truth. Whenever the gospel begins to be received, it becomes a bond of union to those who receive it. It brings them together for prayer, mutual instruction in divine things, and spiritual edification and comfort. It thus leads to the formation of associations more or less formal in their nature, which become available for missionary purposes. Those who love the truth will unite, for instance, in the support of schools where their children will be properly instructed, or they will associate for the distribution of pious books, or for employing a preacher for their own edification, or an evangelist to extend the knowledge of the truth. The

* See Appendix II.
teachers, evangelists and pastors, will thus be employed by the people themselves, be their agents, and responsible to them; with salaries determined and paid by them, and of course no greater than the common sentiment of the people requires that they should be. The mission will render such aid in each case as it may deem expedient. This simple and beautiful idea grew out of the progress of events, and was entertained by the brethren at Constantinople before the visit of the Secretary, though it was then largely discussed and carried out into a system. When aid is asked for, the mission of course will require to be satisfied of the desirableness of the object and the wisdom of the measures contemplated, and will stipulate the conditions on which it will afford the aid solicited. Thus the agents will be such as command the confidence of their brethren, and will be in more direct and closer contact with them, and will be under a more natural and searching responsibility. The system will draw out the sympathies of the native brethren towards their agents, excite interest and prayer in their behalf, stimulate to Christian activity, and prepare the evangelical community to stand alone when foreign aid shall fail them. More than all this, it will lead to the revival of the primitive organizations for the support and propagation of the gospel, and of an efficient ministry. What sort of material there is, through the grace of God, for a native ministry, will appear somewhat from the following extracts from the communications of the past year.

"An individual whom I saw at ——, appears to be truly born of the Spirit. His honest and truthful character has gained him the respect of all his nation in the place; and even the Turkish governor of the village has expressed his pleasure in his character and conduct. Many of his nation go to him for the purpose of conversation and consultation; and he always aims to direct their minds, more or less, to serious things. In a quiet and humble way he is endeavoring to build up Christ's kingdom there; and so far as man can perceive, he has had a large share in the producing the interest now existing. He seems to have been especially sent there by the Lord. While his mind has evidently been enlightened by the Spirit, he feels himself very ignorant in divine things, and manifests an ardent desire to become more thoroughly acquainted with the truth. I cannot ascertain that he has ever had any direct communication with missionaries. A remark made by one of their own vartabeds, as he told me, seemed to make a powerful impression on him. The vartabed said that all the world would finally embrace the gospel. This led him to study the New Testament, and direct his mind to its contents. By studying the Scriptures, with the aid of the Holy Spirit, as there seems to be good reason for believing, he has become a renewed man. How interesting this fact! What an encouragement to continue the distribution of the Scriptures and religious tracts! Who can tell how many of his nation may be, at this very time, in different places, under a similar influence? That many are in this state is highly probable from all that has transpired." — Mr. Schneider.

"Our book distributor has returned from Nicomedia. The brethren there, in view of his youth and inexperience, dissuaded him from proceed-
ing any farther with an enterprise which demands, not only undoubted piety, but also much address, tact, and boldness. Being full of zeal for the work, he shed many tears of regret that he could not be allowed to proceed."—Mr. Homes.

"At ——, I was highly gratified to see the interest manifested by a young teacher in spiritual things, and the evidence he gave of having been renewed by the Spirit. He informs me that when there is a good collection of people in church on the Sabbath, after the ordinary services are over, he takes the New Testament, and reads and expounds it to them, confirming his remarks by quotations. He talks to them from half an hour to an hour, according to circumstances. The people have confidence in him, and are apparently pleased with his instructions. A woman, speaking of him, said to me, 'The people are surprised at him, and say, "Whence has he all this? The words flow from his mouth like honey;"' but she added, 'It is all blotted from their minds, and forgotten as soon as they leave the church.' The young man has a very ready command of language, and it is peculiarly providential that he should be stationed here. He also reads and expounds the New Testament in his school-room on the Sabbath, and three or four usually come to hear him. They come to him not only on the Sabbath, but sometimes also during the week. At the close of the exercise, he prays with them."—Mr. Schneider.

"Yesterday (Sabbath) a number of our Armenian friends assembled in one of their own houses. M. met with them and read the Scriptures; he then closed the book and addressed the meeting, in a familiar way, with much propriety and force. Several who were present have told me what a good meeting they had, and requested me to urge M. to attend regularly, and conduct their services."—Mr. Johnston.

"I found a young Armenian here who interested me much. Having learnt that I was in the region, and having ascertained where I should probably be at a certain time, he came twelve miles expressly to meet me. He took about fifty different books to circulate among his nation, and wished me to send him about as many more. I found he had correct scriptural views on those points in regard to which most Armenians err so much. He gave me a long account of an interview with the ex-patriarch, now bishop of his diocese, in which the latter endeavored to intimidate him from pursuing the course on which he has entered; but he defended himself in such a manner that the bishop could say no more. He appeared sincerely to mourn over the fallen spiritual state of his nation. He said he was entirely alone in his village, and could find no one like minded with himself and expressed much regret at not having a single person to sympathize with him. To find some one with whom he may converse on these subjects, he often goes to see the priest of ——, above referred to, walking a distance of six or seven miles. He formerly resided at Nicomedia; here his mind was first interested in these things."—Mr. Schneider.

The following relates to an evangelical priest, who had been imprisoned after returning from a preaching tour in Armenia.

"The Patriarch wrote a paper for the priest to sign which implied, in substance, that he (the priest) had been preaching and laboring against the Fathers and the church, but he now repents and promises not to do so any more. The priest, not being able to subscribe such a paper as this, wrote another which he sent to the Patriarch. The amount of it was, that he was born an Armenian, that he had been duly ordained as a priest of the Armenian church, that he had never separated from that church, that his office required him to preach Christ, that he had endeavored to do so, and
intends still to do so. This paper the Patriarch refused to accept; and af­

fter much difficulty he wrote another, which the priest could not sign. He
then wrote another himself, the same in substance as the former one, and
he declared that he could give no different one. 'The Turks,' said he,
' lately beheaded an Armenian young man in the fish market for denying
the Mohammedan religion; if you wish, cut off my head here by the door
of the church; the other paper I cannot give.'—Mr. Dwight.

Progress of the Reformation.—A series of extracts, as in
former Reports, will best illustrate the character and progress
of the work of grace that is now under contemplation.

"One of our Armenian brethren called and inquired, with much solici­
tude, whether I could not point out some way by which he could keep
himself free from sin. He remarked that he found sin continually return­
ing upon him, and this was true of particular sins which he thought were
long ago subdued. It was truly gratifying to me to see this instance of
tenderness of conscience, and I gave our brother such counsel as appeared
to me appropriate to his case."—Mr. Dwight.

"The fact is, this is a deep and thorough work. Our friends who have
visited us, do not yet know the one half; nor do we ourselves. Facts are
continually coming to light, showing that the movement upon the Arme­
nian mind is far more general than we had supposed. Let us bless God
and take courage. A little more faith and patience; a little more prayer
and labor; a little more trial and suffering; and the great and glorious
work will be accomplished, and a new nation will be added to reformed
Christendom, prepared to contribute all its strength towards aiding in the
noble enterprise of subduing the world to Christ!"—Mr. Dwight.

"Yesterday (Sabbath) the brethren retired to the convent about three
miles out of the city. The evening previous two or three of them called
on the vartabed to request him to give them a priest, according to his prom­
ise, to accompany them the next day. He designated the most ignorant
and hostile of all the priests, and at the same time, charged them with hold­
ing heretical sentiments and having sinister designs in meeting together.
He afterwards told another individual not to go with them, saying that he
had a controversy with them. They met at the convent,—about thirty in
number,—and read and explained to each other as well as they could with­
out an intelligent leader. The superintendent of the convent was glad of
an opportunity of seeing how these men spend their time when together;
he says that he was highly pleased with what he saw. The priest who ac­
accompanied them, when he had finished the church service which he went
to perform, took a hasty leave, having no relish for such company."—Mr.
Johnston.

"Yesterday (Sabbath) the vartabed gave notice in the church of the ar­
rangement he had entered into with the gospel men,' and at eleven o'clock
they assembled in the school-room. Der Y., the chief of the priests, was
present to explain difficulties and answer questions. About eighty individ­
uals attended; some of them, however, were probably actuated by mere
curiosity, and a few perhaps by worse motives. It was altogether a novel
scene in Trebizond. It is much to be regretted that there was no one to
stand up and declare to them all the counsel of God. There really seems
to be a hungering for the bread of life among them. Select portions were
read from the Pentateuch, Psalms, and New Testament. One caviller de­
sired to know who were meant by the false prophets and anti-Christ, spoken of in the New Testament; evidently wishing to fix it upon the
Protestant missionaries. But the priest, without particularizing, explained it as meaning all false teachers and opposers of the truth. Not satisfied with this reply, he appealed to the vartabed. One of the company went to ask his opinion and presently returned with the same explanation that the priest had given."—Mr. Johnston.

"The book-distributor, when returning from our Turkish service in the morning, met a man in the street with whom he had never had any particular acquaintance. The latter immediately began to ask about our doctrines and worship, and accompanied him to his room for the sake of inquiring farther. The more he heard the more he desired to hear, and he kept the book-distributor some hours explaining to him the doctrines of the gospel.

"Another of the brethren also, on returning from the Turkish service, found at his house a group of young men, who, from being open enemies to him for the gospel's sake, have recently become friends, and wish to be associated with those to whom it has been given to hear the reproach of Christ. One or two of them seem already to have taken the Savior's yoke upon them; and all seem desirous to learn of him. They spent most of the day in reading the Scriptures together, and inquiring about its doctrines. What adds interest to the case of these last inquirers, is that they are young men of influence, and are the intimate friends and companions of those who stand at the head of the Armenian community in this place, and have hitherto been our most formidable opponents."—Mr. Johnston.

"A priest whom I saw at says that the people there are beginning to read the Scriptures. On the Sabbath and on feast days, from ten to thirteen meet for this purpose and for prayer. He himself is one of them. Sometimes they go to the mountain near the village, and at other times they meet at his own house. How interesting the fact, that little circles for reading the Scriptures and prayer are springing up in different places around us! So far as I am informed, books sent out from Broosa were the first means of awakening an interest in the mind of this priest and of others in that place."—Mr. Schneider.

"It will be perceived from the foregoing statements that in all the places visited by us we found more or less that was interesting. The commencement of what, in its natural tendency, will finally result, with the divine blessing, in the revival of pure religion, seems to be apparent. Though the indications of this are very faint in some cases, yet they exist. Some of the people are evidently reflecting on the errors of their church, and are acquiring an increasing willingness to renounce them. Though little appears on the surface, it is plain that an under current in favor of the gospel has been set in motion. Hence it is obvious that increasing favor to the cause of truth may be expected with every passing year. The Spirit of the Lord is evidently moving on the Armenian mind in various places. Proofs of this are constantly multiplying. And the inference seems to be warranted by facts already ascertained, that in every Armenian community in this empire, to which the influence of our stations and books has reached, there are a few who are beginning to feel the power of the truth, and to seek for the good old paths, which their church has long forsaken."—Mr. Schneider.

"From various towns in the interior—Magnesia, Aivali, Mytilene, and other places—I have heard of important difficulties which have arisen between the Greek clergy and their flocks. These contests are not conducted in a right spirit on either side; but in several instances the cause has been the injustice of the ecclesiastics and the bold assertion of their righteous claims on the part of the people. Light, for many years past, has been breaking in upon the people of the East, and many of these contests
ARMENIANS.

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are connected with the schools, which have introduced a new power into the nation. 'The ecclesiastics desire to secure the control of the whole,—teachers, scholars, and expenses.'—Mr. Homes.

"I am satisfied that there are hundreds and thousands of families here, to which an evangelical teacher would be most readily admitted. I know of few communities where there is a more remarkable preparation for the reception of the gospel."—Mr. Dwight.

"In examining the present state of the reformation among the Armenians, we find one most interesting feature, standing out in increasing distinctness; I refer to its pervading all classes of the people, as far as it goes. It has reached,—in sufficient instances to attract notice,—the aged, the middle aged, the young, descending to childhood; and even the superstitious circles of females composing the families of oriental seclusion. Old men and women, young men and maidens, have joined with full heart in the song of redeeming love. The family altar has been erected, and households are daily gathered around it to hear the word of God in their own spoken language, and to join in intelligible prayer."—Mr. Hamlin.

"Whenever I look back to the year 1831, when my own family first arrived at Constantinople, and contemplate the great and wonderful changes which have taken place since that period, I always feel that I am not half awake to the reality and importance of the work which God is carrying on here with such power. Then, not a single European in this city knew fully how to sympathize with us; nor, during a whole year, was there—except our Greek brother Mr. P.—a single native found whose heart seemed at all moved by the Spirit of God. Then, all direct access to the Armenians seemed closed against us; nor did it appear possible to reach them, except in a very circuitous way. Indeed we were obliged to commence operations among the Greeks, in order to introduce ourselves among the Armenians.

"But God hath remembered us in our low estate; for his mercy endureth forever.' He hath helped us by his providence, and he hath helped us by his Spirit; and, in the wonderful turn which things have taken, his hand is most clearly seen. For 'He that hath the key of David, that openeth and no man shutteth, and shutteth and no man openeth,'—he has fast closed the door among the Greeks to the amazement of every body; while among the Armenians he has set before us an open door, which no man has been able to shut, although the very mightiest ones in the whole empire have, once and again, conspired together for the express purpose of closing it forever."—Mr. Goodell.

It is to be noticed as an auspicious fact in Divine Providence, that the Catholicos of Etchmiadzin, lately appointed, is a man of a liberal and enlightened mind, much devoted to the welfare of his nation. He was an Armenian bishop near Odessa in Russia.

The requisition lately and successfully made upon the Turkish government by the western powers of Europe, to cease from executing the Mohammedan law requiring a Moslem to be beheaded for embracing the Christian religion, (for it amounts to that,) is rendering it more difficult than it once was, for the oriental sects of Turkey to use violence on members of their own communities, who become Protestant Christians. Lately, when a pious priest was banished, a Protestant ambassador is said to have signified to the Patriarch, that this was not a time
for such violent proceedings. There is, indeed, a strong and commendable disposition in the two leading Protestant powers of Europe to secure toleration for native Protestants in Turkey. Events of this sort we may leave to themselves. Our business is to multiply converts to the truth, and thus save the souls of men. The Lord knows how much persecution these converts will need to establish them in the faith, and how much of protection will be good for them from the 'powers that be.'

Mr. Calhoun, after visiting Syria, and attending the meetings for conference while the two brethren from the United States were there, came to the conclusion that it was his duty to join the Syrian mission, and take charge of the seminary to be formed on Mount Lebanon. He has probably removed thither. Mr. Temple embarked in the 'Stamboul' on the 7th of June on his return home, and arrived in Boston on the 16th of August. His return was a clear case of duty, and was so regarded by himself; but, had not the Lord so remarkably hedged up his way among the Greeks, he would have regarded it far preferable to remain and lay his bones in the field of his missionary labors. He will be received by the churches with unabated confidence, and, as the Committee hope and pray, will yet live to see many years of highly useful labors among the churches. Mr. Bliss has made considerable progress in the Turkish language, and is now acquiring the Armenian. Mr. Benjamin left Athens on his way to Trebizond in June, but on reaching Smyrna some pulmonary symptoms in Mrs. B. became so alarming that he proceeded no farther, and is waiting for clearer indications of Providence. Mr. Van Lennep removed to Constantinople in May. The two eldest daughters of Mr. Goodell accompanied Mr. and Mrs. Temple to the United States,—the eldest, at the invitation of Dr. Hawes, to become a member of his family; and the other, to attend school at one of the seminaries in Massachusetts. The wife of Mr. Hohannes also came in the same vessel, to join her husband who is pursuing his theological studies in this country. The importance of this arrangement was strongly urged by the native brethren, in order that she might have opportunities for mental cultivation, in some degree corresponding to those enjoyed by her husband, which she could not have at home in her circumstances. Her expenses, as it is understood, will be defrayed by benevolent ladies in the city of New York.

The Armenian brethren at Constantinople have addressed a letter to the members and patrons of the Board, which will be found in the Appendix.*

* See Appendix, III.
MISSION TO THE JEWS.

CONSTANTINOPLE.—William G. Schauffler, Missionary, and Mrs. Schauffler.

The Ashkenazim, or German Jews, are about two thousand in number, and are chiefly young men, come from Moldavia whence they are driven out by the Boyars, and from Russia where the new law of conscription, extending to Jews as well as Christians, threatens them with the hardships and perils of a soldier's life. This department is now in the hands of the Free Church of Scotland. For months past, however, the missionary of that church has been absent, and Mr. Schauffler has superintended their school for Jewish children, and conducted the three weekly meetings of about twenty adult Jews connected with it.

The appropriate field of labor for the Board is among the Sefardim, or Spanish Jews, amounting in Constantinople to seventy or eighty thousand souls. At present the field is for the faithful sower, rather than the cheerful reaper. These Jews, owing to the tyranny of their rabbis, are perhaps less accessible than any other people in Turkey, the Turks themselves excepted, and belong intellectually to the most degraded people in the East. In morals, however, they stand higher than the Turks. They possess but few books, and not one elementary book, it is said, that is intelligible to them. They are fond of possessing the Old Testament; but aside from the edition printed under Mr. Schauffler's superintendence, they have none in Hebrew-Spanish, their vernacular tongue, accessible to the people at large. Two editions of the Old Testament in Hebrew-Spanish and Hebrew and Chaldee, with Rabbi Solomon Jar­chi's notes, and a critical commentary, were published at Vienna in 1816, in six volumes quarto. Jarchi's aim is to expound the Bible in opposition to Christians and Christian doctrines.

Still there are encouragements. The disposition of the people is gradually becoming more favorable for gaining access to them. Were it not for the oppression of their rabbis, our missionary would be visited by hundreds, if not thousands. The visitors would indeed be actuated generally by the hope of improving their miserable outward condition, but this would afford an opportunity to preach to them the gospel, and that gospel would not be preached in vain. There is encouragement also in the unsettled state of things in the East, making it probable that the Jews may ere long be permitted to change their religion without being exposed to the persecution of their rabbis. There exist positive grounds to hope for a favorable change in this respect. Again, there is a wide-spread apprehension among them that Judaism after all is wrong, and that the Messiah has
come; and could they but be brought into contact with the proofs of Christianity, and could their wrong impressions as to what Christianity is, and as to what the change from Judaism to Christianity implies be removed, the effect upon their minds would probably be very great.

It will be wise in us, while waiting for a door of entrance, to make the preparations that will be indispensable when that door is opened. Helps for self-instruction and elementary education should now be prepared, while we have the leisure for such work. When inquirers begin to surround us, we shall have no more time to prepare books for them, and shall deeply regret the absence of such helps. Among the works of this nature specially claiming attention, are the following:—a Hebrew and Hebrew-Spanish vocabulary of the Old Testament, already in a course of preparation; a spelling book for schools; a short Hebrew grammar; a brief arithmetic; a geography of the Bible, and natural history of the same; various religious tracts and essays on prophecies, especially those concerning Christ; and a translation of McCaul’s ‘Old Paths’ in Hebrew-Spanish, containing the most complete refutation of Rabbinism in the most convenient form.

The edition of 3,000 copies of the Psalms in Hebrew and Hebrew-Spanish, printed in 1836, is almost entirely exhausted in spite of all anathemas, and is now in great esteem among the people. Hundreds of copies, also, of the whole Old Testament in the same language, printed at Vienna, are in the hands of the people, and have not been delivered up to the rabbis during a late excitement against our books; and it is said that even the copies confiscated by the rabbis, they suffer to go abroad again. The grant of £2,162 from the friends of the Jews in Scotland, as acknowledged in the last Report, was exceedingly encouraging to our missionary.

Mr. Schauffler is authorized to open a school as soon as Jewish children can be induced to attend. Experience shows that the effect of a school for children and youth among the Jews is, to bring adults within the reach of instruction. He will also hire a room in a khan in some part of the city or its suburbs, as soon as he has the prospect of inducing Jews to meet him there on stated days of each week.

The Committee are anxious to discover some one possessing suitable qualifications to be associated with Mr. Schauffler in this mission. Is the heart of no young man of piety, talents, learning, and zeal, moved in relation to this degraded remnant of God’s ancient people? The work, it must be confessed, is emphatically a work of faith, and not of sight. It is all a matter of plain, sober duty to Christ, and of confidence in his promises; and only those can labor in this cause without disappointment,
who are prepared “through faith and patience” to “inherit the promises” belonging to God’s ancient people.

The following incident, described by Mr. Dwight in his journal, places the Armenians in an amiable point of view. Mr. Schwartz, who is named in the extract, is a missionary of the Free Church of Scotland, and is himself a converted Jew. It shows also that helpers in the Jewish mission may be expected to come from among the Armenians:

"May 2. To-day Mr. Schwartz, a missionary to the Jews, accompanied me to our room in the khan. One of our Armenian brethren coming in, I introduced Mr. S. to him as a missionary to the Jews. This individual said ‘God sent Moses, a man endowed with great wisdom and grace, to endeavor to lead the Jews in the right way; but they would not listen to him. God afterward sent Joshua and Samuel and David and all the Prophets; but to none of them would the Jews listen, and against all of them they rebelled. At last God sent his only begotten Son, saying they will surely reverence him. But him they took and destroyed. After all this, what hope now has our brother of benefiting the Jews, when even Christ himself could not bring them in the right way?’

"Mr. S. answered that Christ had promised his disciples that if they believed, they should do greater works than he did. ‘Yes,’ replied the Armenian, ‘by the power of the Holy Spirit you may expect to succeed. The Spirit of God is your only hope.’

"Our Armenian friends, one and all, show the deepest interest in every effort for the conversion of the Jews, and hence they are exceedingly delighted to see any one who is laboring for the spiritual good of this people. Much of the conversation to-day was upon the evil influence of the superstitions of nominal Christians in deterring the Jews from coming to a knowledge of Christ. They see idolatry in all the churches, and they know that this is hateful to God; they are, therefore, confirmed in their belief that Christianity is an imposture. Reference was made to the fact that in the Armenian churches a great change is going on in regard to the use of pictures, the greater part of which have been removed, and the patriarch’s church has set the example of having passages of the Scriptures painted in large letters on the walls."

MISSION TO SYRIA.

BEIRUT.—Eli Smith, John F. Lanneau, Missionaries; Henry A. De Forest, M. D. Physician; George C. Hurter, Printer; Mrs. Lanneau, Mrs. De Forest, Mrs. Hurter. Three native helpers.

ABEIH, on Mount Lebanon.—George B. Whiting, William M. Thomson, Simeon H. Calboun, Missionaries; C. V. A. Van Dyck, M. D., Physician; Mrs. Whiting, Mrs. Thomson, Mrs. Van Dyck. Two native helpers.

HASBEITA, near Mount Hermon, on the southern side.—No resident missionary yet reported to the Committee.

(3 stations; 5 missionaries; 2 physicians; 1 printer; 6 female assistant missionaries, and 5 native helpers; total, 19.)

Somewhat more than a month was spent by Dr. Anderson in this mission, during which time, accompanied by Dr. Hawes, he visited the stations at Beirut and Abeih, and also Jerusalem, where Mr. Lanneau was still residing. All the brethren, except
Mr. Lanneau, were assembled nearly three weeks at Beirût for mutual conference. There was not found to be a call for many changes, but the results of the discussions were important for the mission and for the Committee. Nothing appeared to affect the decision to suspend operations at Jerusalem, mentioned in the last Report. There can be no reasonable doubt of the wisdom of that measure. If the station is renewed at a future time, it should probably be in connection with the mission to the Armenians. Mr. Lanneau is to remove with his family to Beirût, during the present autumn. The Committee have decided to retain the burying ground owned by the Board on Mount Zion, and to keep it open for the use of all Protestants dying at Jerusalem, a step which meets the strong feelings of our brethren in Syria. The health of Mr. and Mrs. Keyes was such that the sanction of the Committee was given to their return to the United States, and they arrived in the 'Stamboul' on the 16th ult. Without better health, it was scarcely possible to acquire the language so as to employ it in preaching, and so painful a necessity of retiring from the field calls for the kind sympathies of the Board and the Christian community. Mr. Calhoun, after being present at all the meetings for inquiry into the state and prospects of the mission held during the visit of our brethren above mentioned, decided that it was his duty to remove to Syria for the purpose of taking charge of the seminary to be established at Abeih. After closing his agency for the American Bible Society at Smyrna and Constantinople, he was to take passage for Beirût in the month of July.

Value of the Field.—Beirût, Mount Lebanon, and Mount Hermon, with some part of Galilee, may be regarded as constituting the proper field of labor for this mission, though it will actually have much intercourse with other parts of the country. Restricted as these limits may appear geographically, they embrace a mass of needy, ignorant and superstitious, but accessible people, far greater than could be reached for a long time by the present strength of the mission. Besides the large and rapidly increasing population of Beirût and the plain, Lebanon is terraced and planted from the profoundest depths of her numerous valleys up to the dizzy summits of her majestic hills; and more than 200,000 hard-working mountaineers reside in her romantic valleys and hamlets. Here the members of the mission may abide, and travel, and teach, and preach, and distribute the word of life; and here it is the present intention of the Committee, in following out the apparent leadings of Providence, to combine and concentrate the power and resources of the mission. The people are divided into different sects, but they are essentially one race—the Arab, by whatever name called; with a
common language—the Arabic, spoken just as it is written, and the same as in ancient times; and the manners, customs, and social condition throughout are substantially the same. And here, as it is of importance that the Board and its patrons should have adequate impressions as to the relative importance of this field, the Committee will quote the greater part of a report on the subject, which was drawn up by the mission during the visit of the Secretary. The Committee see no reason to question its substantial correctness.

"This field, thus marked out, is eminently accessible.

"It is so geographically. Beirût is the main commercial port of Syria. Hither come the different lines of steamers, whether Turkish or European. Here also are found the ships from England, and the different countries of Europe and Africa, that have any trade with Syria. The supplies, therefore, required to carry forward the various operations of the mission are readily obtained. That part of the mountains, also, upon which it is expected that our main efforts will be concentrated, lies adjacent to the sea, and is easily reached from it. This not only insures a constant and comparatively cheap source of supply, but likewise facilitates all the co-operation which is necessary for success, and also renders our position more secure. We enjoy much the same kind of countenance and consular protection in Lebanon, that we do in Beirût and other seaports. This in a country so frequently disturbed by foreign wars, and agitated by internal commotions, may often be a matter of considerable importance.

"Again, the field we have selected is unquestionably healthy. It is doubtful whether there are many places in the world blessed with a climate on the whole more happy than that of Lebanon. This is a subject of great interest; one which awakens the solicitude both of the missionaries and their patrons; and one, in regard to which we apprehend there may be erroneous opinions entertained. The actual experience of the mission is calculated to convey a contrary impression to those who are but partially acquainted with the facts. There have been a considerable number of deaths in this mission and likewise interruptions of labor from the ill health of others who yet survive. In a great majority of cases, however, we are persuaded that the diseases were not owing to any special insalubri ty in the climate, and cannot fairly be ascribed to such a cause. Several of the deaths in the early history of the mission were occasioned by exposure, privation, and over exertion in arduous tours of exploration. In some cases the individuals brought to the country constitutions radically diseased, and they could not have enjoyed better health or longer life, probably, in any other climate; and not a small proportion of the deaths have had no connection with climate whatever. It is true that Beirût and the plains generally, are subject to a uniform high temperature, day and night, for some months in the year, which is trying to most constitutions from northern climates; but, without travelling out of the country, or abandoning our work, there is a remedy always at hand, in the cool bracing air of Lebanon. And this can be rendered far more effective than was possible in former years, in consequence of the operations which we are now commencing on the mountains; we can reside there as long as the case may require, and enjoy accommodations far better adapted to the restoration of invalids than heretofore, and secure any degree of cold which invalids may require in order to recruit, and so far as this may be a desideratum, we see not why any laborer need travel out of our field in search of an invigorating climate. A missionary, therefore, with a good constitutio, has as fair a prospect of health and long life in Syria, and particularly
in Lebanon, as in most foreign countries where missions have been estab-
lished.

"We have, therefore, a field containing between 200,000 and 300,000
people as the immediate objects of our care and direct labor, access to
whom is safe and easy, and the climate healthy and invigorating. These
people are either Druzes or they belong to the different denominations of
native Christians. They are not scattered over the face of the country as
are the farmers in America, but are all collected into villages or hamlets.
Each village generally embraces members of all the prevailing sects. Our
experience teaches us that this intermingling of sects secures to us some
important advantages for the prosecution of evangelical labors. The most
impracticable villages are those where the inhabitants are all Maronite, or
greek, or Greek Catholic. They are apt to be proud and bigoted, averse to
the entrance of strangers amongst them, and very much under
the control of their priests. When there are Druzes mingled with the
Christians, the field is always more open, access more easy, and opposition
to a great degree neutralized. Another advantage of such mingling of
sects is, that we are enabled to take higher ground with them than would
be possible in a community otherwise constituted. If we open a school
amongst them, our own regulations can be enforced with less regard to the
prejudices and superstitions of the people than could be done if they were
all of one sect. A Druze will not submit to a Maronite, nor will a Maron-
ite yield to a Greek, but all yield to us, and in reality prefer to do so as the
only tolerable alternative. So also in regard to the far more vital subject
of religious instruction and church organization. We rise at once to en-
tire freedom from all the shackles of existing organizations. We feel under
no obligations to consult with any native sect, or to deal tenderly with any
of their errors, for fear of offending the body within which, and in con-
nection with which, we are laboring. Our system amongst this people is
(like the Gospel itself in the world at large) essentially eclectic. We
preach the Gospel; a Druze is converted; he never thinks for a moment of
joining any of the corrupt native churches, but is brought directly into
connection with a church conformed as closely as possible to the simplicity
and purity of apostolic times. And no sooner is a Maronite, or Greek, or
Papist converted, than he forsakes his errors and superstitions and unites
at once with the same body. And we have no reference whatever, in our
organization, to any of the old demoralized churches of the East. We
stand as independent in this matter as though we were laboring amongst
the wandering tribes of Africa. And this course commends itself to all
our native friends. It is in fact the only practicable plan. We should be
compelled from the nature of the case to adopt it, even if we did not
select it from conviction and preference. It is easy to discover that, what-
ever may be unfavorable in the practical working of such a field, it yet
presents many important advantages.

"We now return to the main practical question. Is the field thus de-
cribed accessible to the preacher of the Gospel? Will the people receive
us amongst them? Can we give them the word of God? Can we visit
them at their houses, and preach Jesus Christ to them from house to
house, and from village to village? Can we educate their children in
Christian schools? And in fine, are there reasons to believe, that with
God's blessing upon our labors, the institutions of the Gospel may be
planted, strengthened and perpetuated among this people?

"To all these inquiries we give an affirmative without reserve or qualifi-
cation. In reference to most of them, our reply is based upon very ample
experience, both past and present. With regard to the friendly disposition
of the people, it would be inexusable in us not to bear honorable and
grateful testimony. They welcome us to their villages; delight to have us
reside amongst them; their doors are ever open to us, and they gladly re-
receive us at their houses. They esteem it not only a pleasure but an honor to visit us in return. They give up their children to be educated by us as religiously as we please; they beg for our schools in a great many more villages than we can supply. They receive our books, and are ever ready to stop their plough, throw down their mattock, or drop their axe and converse with us. And if religion is not the subject of conversation, the fault is ours more than theirs. This people are in fact eminently social in their habits; and as accessible, perhaps, in this respect, as any people in the world. They are also a people shrewd, inquisitive, and capable of any degree of improvement. They are an industrious, hard working people, with Alpine scenery and mountain air; they breathe the atmosphere of freedom from their birth. They are lords of the soil, with a high degree of self-respect, resolution, and native independence. They understand the principles of organization, control, and combination; and can meet, and organize, and discuss, and devise, and execute, whether it be to open a school, or build a church, or pay a debt of the community, or defend themselves from injustice or oppression. They do all these things, and much more, with tact, skill, and efficiency. Now it appears to us that to question, and falter, and doubt whether such a community is competent to receive and perpetuate the institutions of the Gospel, is either to betray an unbelief utterly inexcusable in a missionary, or an ignorance as to the facts of the case so radical as ought very much to weaken the force of such an opinion. Why should not these people be converted? Does the Gospel, by some unaccountable agency of nullification, cease to be the power of God unto salvation, when brought into contact with the mind of a Druze? Will the word of God all turn to tares because it is sown among the native Christians of this country? or will the promise attached to training up children in the nurture and admonition of the Lord, fail only in Lebanon? Must the faintness of heart that suggests these suppositions, terminate, if entertained and yielded to, in the recall of every missionary from the foreign field? We dare not entertain such apprehensions ourselves; nor can we refrain from lifting our voice in earnest and affectionate admonition and warning to all who may be assailed with fears so incompatible with an adequate faith in the divine energy of the glorious gospel of the grace of God, and which casts such dishonor upon the word and promise and power of the great Head and Savior of the church.

And ought we to forget, in such a communication as this, that while the whole of Syria is but a little corner of the vast territory inhabited by the Arab race, we have confined our attention, and unless strengthened from home, must limit our labors to a mere fraction of Syria? Shall we say nothing of the great city of Damascus, with her 100,000 inhabitants, Moslem, Christian, Druze and Jewish, and her numerous dependent villages? And then there are Tripoli, Hamah and Aleppo, and Ladakiah, with the multitudes of poor Nusairiyeh scattered over the mountains above and around this latter city. We have not time to particularize in regard to these different fields. Nor is it necessary to do more than refer to previous communications of the mission in regard to their claims; especially to the reports of the committee of exploration appointed to visit the North of Syria in 1840.

There is one other aspect of this field, to which in conclusion we must direct our attention. When the light of divine truth was to shine upon our dark world from a single point, God made choice of the mountains at the head of this great sea, to be the candlestick, so to speak, for this precious luminary. Nor could divine wisdom err in the selection. This site combined greater advantages for such a purpose than any other spot on the globe. With Asia, the cradle and the hive of the human race, to the East; Europe, the dwelling of Japheth, on the right; Africa, the abode of Ham, on the left; and
the great Mediterranean, dividing, yet uniting the whole; it was the tower where the solitary lamp of life should be hung out, in order to cheer, guide and bless the greatest possible number of our benighted race. And although, by the fluctuations of commerce, population, and national prosperity, this country has fallen from its ancient pre-eminence; though the isolated economy of the Jews has been abolished; and the solitary lamp eclipsed by the rising of the sun of righteousness upon all nations; yet the position at the head of this great sea is still most happy for the wide diffusion of knowledge and salvation to many adjacent countries. And most emphatically is this true in reference to the great Arab race. We invite you to the top of Lebanon to survey this vast field, as Moses did the land of promise from Pisgah. Look abroad eastward to India, and westward to Morocco, northward to the shores of the Caspian, and southward to the straits of Babel Mandel. Behold the family of Ishmael, spread upon the mountain tops and over the illimitable plains, in fertile valleys and on burning deserts. In the city, the village, or the field, in the palace, or the hut, or the flying tent, the Arab is everywhere substantially the same being; the same in origin, the same in language, and literature; in the real and in the romantic; in fact and in fable; in external manners, habits and customs; and in the internal springs of action. However dissimilar in some respects, there is ever a strong family likeness. And what a family! what genealogy, history and chronology are theirs! The very men who built our houses in Abeih, trace back their pedigree in unbroken descent to Ishmael and to Noah. Through every age, and dynasty, and revolution, political, social, or religious, their family tree has grown steadily and unscathed. Nations and kingdoms, numerous and powerful, have risen, and flourished, and fallen, and disappeared, but they continue. Inundation after inundation of mighty people has flowed in upon them and over them; then dried up and disappeared forever; but the stream of their being has flowed constant and equal, not mingling enough with others, even to change the character of its living waters. The Arab race cannot die.

"This mission, therefore, can never be oppressed with the apprehension that it labors for a feeble and languishing race; that it is planting institutions for tribes hasting to inevitable and speedy extinction. Time cannot wear them out, as it has done the Chaldeans, and Medes, and Persians, and Greeks, and Romans of olden times. The promise of the Almighty to their father is over them, nor will his withering curse consume them as it is now drinking up the bloody stream of the Turk. The march of civilization will not annihilate them, as it does the Indian in America, and the savage everywhere. Nor will indolence rust out, nor corruption rot into the heart and stamina of Ishmael's posterity; as it is doing among many of the effeminate tribes of Polynesia. The stream will flow, and the line will run on unbroken, through convulsions and wars that precede, and through the long Sabbath of millennial rest succeeding the final triumph of the gospel, down to the very end, when the Angel shall lift his hand and swear that time shall be no more. The seal of immortality is on the family in whose behalf we labor; and we write, and publish, and teach, and preach, and plant the institutions of the gospel for countless millions of generations yet unborn. Whatever of social, civil, intellectual, or religious blessings we cast upon this mighty tide of life and being, will be borne along, through all the vicissitudes of time, down to the great ocean of eternity. The education, and the books, and the apparatus, and the ministry that are fitted to work in one part, are substantially fitted for the whole. No new language is needed; no new education; no variation in the means of operation, is required to reach the mighty whole. Who does not feel excited, and animated, and moved, to the profoundest depths of his soul, at even this hypothetical prospect, of being God's chosen instrument to graft the gospel of life and salvation into a stock of such vigor and
vitality? There are sixty or one hundred millions of immortal beings in this vast family, or connected with it. And should the American Board and those who sustain it, forget that they are the only portion of the church laboring systematically or vigorously in this great field? And should they be slow, or faint-hearted, or inefficient in the mighty enterprise?

Again, this people always has exerted, and probably always will exert, a powerful influence on a large portion of the human race. There are social, and civil, and intellectual, and moral elements in their character, which fit them for it; and their position in the centre and heart of the world ensure and perpetuate it. They occupy the birth-place and the cradle of mankind. From these regions went forth on their mission of mercy or misery to mankind, the light and literature, the civilization and commerce, and the religion, too, of the ancient nations. Here also was planted and perpetuated for a long series of ages the only true church of God on earth. Here, likewise, light and immortality were brought to light by the gospel; and from this centre went forth the men, and the means, and the might, and the ministry, which has subdued so large a part of the world to Jesus Christ. And as illustrative of the intellectual, physical, and moral power of this race, for good, or for evil, we may remember that from the bosom of this people sprang the false prophet; and in no other nation could have been found the bone and sinew and nerve and energy, mental and physical, required to carry the impious dogmas of Mohammed triumphant over a third part of mankind. And this same indomitable energy still abides in the stock, and needs only to be sanctified by divine grace and consecrated to this great work, and it will carry the standard of the cross to tribes unknown in western geography; and through deserts, Asiatic and African, where no European or American can penetrate. And ought we or the churches that sent us, to forget that our mission is to this wonderful Arab family? We have endeavored to throw off a rapid sketch of its character, its past history, and its present position, and the prospective influence and bearing of labors amongst them, upon the conversion of the world to God. Whether we have done it correctly or not, one thing is sure; the Arab race, sunk in ignorance and in sin, appeals to the church of God for the bread and the water of life. Her famishing millions cry for relief. If we shut the eye and stop the ear, we shall not thereby escape responsibility. God sees; his ear is open; and his command binds the church to give them the gospel. From this good enterprise there is no discharge. The work is before us and must be done. Delay will not accomplish it, nor excuse us from taking part in it, nor render it less difficult. Ishmael will dwell in the midst of his brethren; his leaf will not fade, his stock will not decay. Where he now is, and such as he now is, he will continue to be, until converted to God by the gospel. God, in his distinguishing mercy, has granted to the American Board the high honor of commencing this work. He has by his providence been steadily removing obstacles, and breaking down opposing barriers. He has permitted us to select, and finally established our operations in, that location which possesses decided advantages over any other point of access to the Arab race, which can be selected on the map of the earth. And now the trying question awaits a practical answer. Has the American church the faith, and zeal, and courage, and largeness of heart, and steadfastness of purpose, necessary for this work. Can she grasp and maintain the grand idea? Can she rise up to the level of this lofty enterprise? Will she furnish the men and the means necessary to realize this most noble, most holy achievement that ever enlisted the devout enthusiasm of the church of God? Or, having sent out a few pioneers to survey the land and report, will she despond and retreat because the people that dwell there are strong, the cities walled up to heaven, and the children of Anak are there? Will she practically say, We be not able to go up against this people, for they are stronger and mightier than we?"
PREACHING.—The mission requires a larger number of laborers than is now in the field, even to keep in operation the several existing departments of labor. In order that there might be the amount of preaching which is called for at Beirut and Abeih, it has been necessary to suspend the operations of the press for at least a year, and to make the commencement of a seminary dependent on Mr. Calhoun's removing to this field. The duty of preparing to receive ordination, has also been urged upon the attention of the two missionary physicians, who find their medical profession in many instances a means of introducing them to families and districts, to which they might not otherwise gain easy access. Mr. Smith now gives himself wholly to preaching more or less formally, and two or three of the native brethren are to be employed in the same manner. Mr. Whiting and Mr. Thomson are doing the same on the mountains. Doct. Van Dyck's ready command of the language is devoted to the diffusion of scripture knowledge wherever there are station schools, or his professional duties call him. Mr. Lameau's chief occupation at Beirut will be the preaching of the gospel in public and from house to house. Mr. Calhoun's main business will be with the seminary, but he will qualify himself for preaching as soon as possible, at least to the students and such as shall visit the institution. It is believed that the members of the mission will rely more on the blessing of God promised to the preached gospel than heretofore, and less comparatively on other things, except in strict subordination to it. Having more familiarity with the language, and more access to the people, and more hold on their confidence, they will themselves preach more, and with more directness and hope. More pains will be taken also to send native preachers abroad among the people, and to direct their labors more and more to the conversion of sinners, and the establishment of spiritual churches over the mountains.

Two stated Arabic services are sustained at Beirut through the year, except during the three hot months when the members of the station are in the mountain. A course of lectures on Christian doctrines and duties occupied the first half of the year, and an exposition of the gospel of John the other half. The service was intended from the first for the declared and permanent members of the church and congregation. The afternoon service includes a regular sermon, and has had an average attendance of about fifty. On Wednesday evening the native brethren have had a meeting in their own hands, in the form of a neighborhood conference. Persons are frequently present at these meetings, who are never seen in the chapel of the mission. A number of Armenians being at Beirut in the summer of 1843, Bishop Abgarius (Jacob Aga,) had a service
for them for a few weeks in the chapel, but without any decided results. At Abeih, the two rooms first finished in the house occupied by Mr. Thomson were arranged for a temporary chapel, and from that time an Arabic service has been kept up twice every Sabbath. Between the services there has been an interesting Sabbath school. The shyness and reserve of the people wore off as they became acquainted. The adverse portions of Druzes and Maronites, both classes of whom reside in the village, began to consult the missionaries in their mutual difficulties; and Mr. Thomson had more friendly intercourse with the Maronite priesthood during the first summer of his residence at Abeih, than during all his previous missionary life.

But the most remarkable call for preaching during the period now under review, has been at Hasbeiya, a village at the foot of Mount Hermon. Early in the present year, a considerable body of people in this village seceded from the Greek church, declared themselves protestants, and formally applied to the mission for religious instruction. The application was made in February by about fifty men who were first seen by the mission at the Arabic service on the Lord’s day. The next day they called upon the mission, declaring their intention to become protestants, and asking for ministers and teachers. They complained much of oppression, which they hoped to escape by becoming a distinct community. At the same time it appeared that the selfishness and worldliness of their clergy, and their entire neglect of the spiritual interests of their flock had weakened the attachment of the people to their church, and prepared them to forsake it without regret. This dissatisfaction with their ecclesiastical connections is not of recent origin, but has existed and been increasing for years. They had also long been acquainted by report with the doctrines and character of the mission, and many of its books had found their way among them from Beirut and Jerusalem, and also through the hands of the pious book-agent of the mission, who had repeatedly visited the village and spent some time among them; all which had prepared them to look to the mission for religious instructions. The missionaries explained to them the simple and spiritual nature of our church organization, and labored to convince them that it is not the object of the mission to create a new sect in the country so much as to preach the gospel of salvation and make people new creatures in Christ Jesus; that the mere changing of one denomination for another is of no avail; that it is not a step to be taken in any case from party spirit; and that such a protection as would exempt them from taxation, or place them in political relations different from those of the other Christian sects, they could never obtain. They were finally told, that if they would go home, pay their taxes, render to
all their dues, and do what they could to cultivate friendly relations with their townsmen, and then would write to the mission, a confidential native assistant should be sent to teach them, and if his report was favorable they might expect a visit from the missionaries themselves. After a few days a letter was received, informing the mission that they had done as they were advised, and asking the promised visit might be made as soon as possible. About this time our brethren from the United States arrived at Beirut, and, hearing of these things, they joined with the people of Hasbeiya in urging that a native preacher might be sent without delay to preach to them the gospel. At the same time there was obviously need of caution lest too early a visit to the place by any one of the missionaries might be made use of, by the enemies of the mission, to stir up the suspicions of the government, and to persuade them that the movement was a political one, originating in the intrigues of foreigners. Such suspicions, though they could not harm the missionaries personally, might be injurious to the poor people, and might close the door so invitingly opened.

It was now evident that, whatever might be the motives of these people, a door was opened for preaching the gospel, which as ministers of Christ it was at once the duty and happiness of the missionaries to enter. Just then, however, they were engaged in conference with their brethren from the Board, and two native brethren in whom they could confide were sent, with the strictest charge to confine themselves wholly to the work of religious instruction, and to give no countenance to any expectations of worldly advantage. To this charge they faithfully adhered. Yet they did not leave Beirut till a second visit was made by the leaders of the party, more urgent than the first. In the mean time the seceding portion had borne a good deal of contempt from their townsmen, and every measure had been taken by their ecclesiastics to intimidate them; but all except six or eight remained firm. As a token of adherence to the covenant they had made with each other, and to seal forever their separation from the Greek church, they had, in the midst of this opposition, publicly eaten meat in Lent. The greatest trial of their firmness was the delay of the mission to visit them, while every body was jeering them with being a sect without a priest, and not being cared for by their friends at Beirut.

The two native brethren first sent were followed by another of superior education; and he had not been at Hasbeiya more than a week, when, on the 9th of May, Messrs. Smith and Whiting arrived, and were soon strongly convinced that they had been too slow to credit the sincerity of these professing protestants. They were unable to account for what they saw,
without ascribing much of it to the special providence of God. The people seemed to have abandoned their hopes of political advantage, and to have no other expectation than to share the lot of other Christian sects. It had been explained to them from the first, that they might have to endure persecution before their rights are fully acknowledged, and yet their decision and numbers had steadily increased. Their number at the time of this visit was about one hundred and fifty men, besides women and children; being about one third of the whole Greek-Arab community in the place. Among them are some of the most respectable persons in the village, and a large proportion of enterprising men. They had succeeded in maintaining friendly relations with their neighbors of the Greek church from whom they had separated to a much greater extent than one would have expected, and their love of peace, as well as boldness and decision, had gained them general respect. Messrs. Smith and Whiting had daily meetings, as the native brethren had also done, for religious instruction, and were listened to with simplicity and eagerness. Some had made considerable progress in Christian knowledge. The neighbors acknowledged that there had been a decided improvement in their character; that the profane had left off swearing, and the drunkard had abandoned his cups. The Lord's day was also carefully observed for religious improvement. No inclination was found for image or saint worship. Even the women had given up calling upon the Virgin Mary.

The foregoing account of this movement the Committee have drawn from a recent letter of the two brethren above mentioned. They quote entire the conclusion of the letter, which bears date of June 6th. They say,—

"That the people of Hasbeiya are sincere in their determination to adhere to the Protestant faith and to take the Bible alone for their guide, we have no doubt. Still their knowledge is very imperfect. They are, in fact, but just beginning to learn what pure Christianity is; and it is not to be supposed that they have, as yet, that experimental sense of the value of truth, which would enable them to bear violent persecution. We hope, indeed, that violent persecution will not arise, while they are so imperfectly instructed and grounded in the faith. But it is certainly liable to come to them; and for this reason, among others, we deem it our duty to improve the time, and give them instruction as fast as we can. For this purpose we intend that some of our number, together with one of the native brethren, shall be constantly with them. What will be the end of this matter we cannot confidently predict. We would neither be too sanguine ourselves, nor wish our patrons to be so. We must bear in mind that this is pre-eminently a country of sudden changes; and that events, political, or religious, may occur to-morrow, that would put a new aspect upon the whole affair we have been describing. Still it certainly is encouraging, and a subject of devout thankfulness, that so wide a door is opened to us for preaching the gospel, and that we have the attentive ear of a people hitherto shut out from evangelical influences, and sunk in ignorance and superstition."
EDUCATION.—There are common schools at the Beirut station, at Tripoli, and in and around Abeih.

<table>
<thead>
<tr>
<th>Schools</th>
<th>Pupils</th>
<th>Average No.</th>
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<tbody>
<tr>
<td>At Beirut, for males,</td>
<td>3</td>
<td>136</td>
</tr>
<tr>
<td>&quot; for females,</td>
<td>1</td>
<td>17</td>
</tr>
<tr>
<td>At Tripoli,</td>
<td>1</td>
<td>about 25</td>
</tr>
<tr>
<td>At Abeih, B’hamdun, Aleih, Aitath, Ain Anub, B’shammun, Ainab, and Keft Metta, a cluster of mountain villages,</td>
<td>8</td>
<td>311</td>
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<td></td>
<td>13</td>
<td>438</td>
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The school at Tripoli is taught by the blind old Abu Yusuf, a faithful brother in Christ, assisted by his son. His influence upon the pupils and upon the many others whom his school brings into contact with him, is decidedly evangelical. In this respect he stands alone at Tripoli, which is some forty or more miles from Beirut. He says, however, that many persons at Tripoli are inquiring on the subject of religion, and he often begs that a missionary may be sent to labor there. All the mountain schools, except one, are within two or three hours of Abeih. The school-houses are places for preaching and the schools form nuclei for congregations, to which the gospel may be clearly and pointedly preached. Indeed it is understood that no school is to be supported by the mission, unless it be in this way an auxiliary to the preaching of the gospel.

For a series of years several of the families in the mission had taken girls into the family for education. This plan having been attended with encouraging success, it was, in the year 1842, reduced to a system, and the number of pupils increased. The whole number of girls received in the mission families on this plan, is 18. The number now in the families, is 11. Of the seven who have left, two are married, and one of these is a member of the church and gives good evidence of piety. The girls are dressed in the native style, and the design is to give them such an education as will fit them (and not unfit them) to be both happy and useful in the domestic and social relations of the country. Nearly all the eleven girls are promising. Their ages vary from seven to sixteen years.

SEMINARY AT ABEIH.—At the close of the year 1835, a seminary was commenced at Beirut, with six scholars. The institution continued in operation till August, 1842. The whole number of pupils that had been connected with it up to the period of its discontinuance was 61, of whom 38 were boarders, and 23 were day scholars. In April, 1842, there were twelve boarders and fourteen day scholars. Four of the boarders had been more than six years in the seminary, and seven about
three years. The expenses during the eight years amounted in all to about $3,500. The experience gained in this seminary will be of no small value in the new one that is about being formed at Abeih in the mountains. One lesson to be remembered will be, not to admit day scholars from the surrounding community, as their influence will be counteractive to the domestic religious influence exerted upon the boarders. Another will be, to guard against that method of training which tends to make the pupils foreign and Frank in their manners, habits and sympathies. Another will be, not to take pupils so young that they must be kept a great number of years, or dismissed with minds half developed, and a crude, imperfect education. Another will be, to employ no native in the instruction of the seminary, whose views and sympathies are not entirely accordant with the objects of the institution. It will be easier now, than formerly, to get students of suitable age and of the right intellectual and moral qualities, and Abeih is a better location for such a school than Beirut. "When the former seminary was commenced," say the brethren in a late communication, "Beirut was a comparatively quiet and retired place. It constantly changed for the worse by the increase of foreigners, sailors and soldiers, until the time of the English invasion, when every bad influence multiplied to an indefinite and most fatal degree. Not only were many of the lads caught up for dragomans, and thus carried out of the institution irregularly, and introduced into society the most unfriendly and often corrupting, but those not thus taken were exposed to a most pernicious influence from the same quarters wholly beyond the control of the Principal. In connection with this military invasion, the institution was likewise assailed by a sort of religious invasion equally disastrous. We refer to the influence of high church chaplains and others, who circulated reports unfriendly to our operations and our ecclesiastical order, and warned the scholars against being drawn away from their own churches, and encouraged the idea of going to England and of forming a union with the English Church." It ought to be added, that the former seminary was by no means a lost effort, even aside from the experience acquired. "The pupils," say the mission, "acquired incomparably a better knowledge of the Bible, than any others in this country. There were times repeatedly when Mr. Hebard was greatly encouraged by the religious state of many of the lads. And were there a revival of religion among us now, we should expect to number among its first fruits some of the most talented and promising of our former pupils. They are not even at present lost to the mission. When the seminary was suspended, there were but twelve boarders. Seven are now profitably employed by the mission either as teachers or in
the printing office; and three are teachers and dragomans to the English missions in this country. In fine, it is believed that, if God has a work of love and mercy yet to accomplish among this people by this mission, much fruit and much valuable assistance will be gathered from the labors devoted to our former seminary."

The seminary now to be established, if such be the divine will, at Abeih, is to be under the immediate direction of Mr. Calhoun, as has been already stated. Its primary object will be to train up an efficient native ministry. As soon as possible it will admit none on its charity foundation except such as are not only promising in respect to talents, and in other respects, but who are regarded as truly pious; and in the absence of such candidates, it will be commenced on a small scale. At the outset all such will be excluded as, from family connections or other causes, do not afford ground of hope that they may eventually become pious and useful helpers in the missionary work. Nor will all be required to pursue the prescribed course of study, regard being had to age, previous acquirements, the departments of labor to which the individual is expected to be devoted, and the providential exigencies of the mission from time to time. The education will be essentially Arabic; the clothing, boarding and lodging strictly in the native style; and all aspirations after Frank habits and customs will be utterly discountenanced; and the utmost efforts be made to cherish their sympathies with their own people.

Such an institution is of the highest importance. It furnishes the only means of securing an evangelical native ministry. It will form an important centre of evangelical influence, and greatly facilitate the labors of the active missionaries in every part of the mountains. It is the only way in which the institutions of the gospel can be perpetuated, after they have been planted. It is also deeply interesting in its prospective bearings upon the great work of carrying the gospel to the unnumbered millions of the Arab race scattered over the vast territory from India to the Atlantic.

Printing.—The printing during the year 1843, amounted to 13,000 copies and 1,282,000 pages. The number of pages from the beginning is 6,077,000. The issues from the bindery during the year were 5,871 volumes. The issues from the depository were 9,241 volumes. Of these, 685 were sent to Mosul, 1,808 to Jerusalem, 555 to Tripoli, and 3,189 to Abeih.* The small foundery connected with the printing establishment is found to be convenient and economical. The new Arabic type

* See Appendix, IV.
answers the expectations that were entertained concerning it. Speaking of it in a late report, the missionaries say:—

"The new Arabic type which has been in use about three years, has several important advantages over the old.

1. It is vastly superior in respect to the form of the letters. Such is the uniform and decided testimony of intelligent natives everywhere. Our books are incomparably more acceptable than those which were printed with the old type; more acceptable we may safely say, in respect to typography, than any that were ever printed in the language. And not only are the letters more beautiful than the old; but bearing a closer resemblance to the best calligraphy, they are, of course, far preferable for the use of schools and especially for all who are learning to write.

2. Another advantage of the new type arises from an expedient in relation to the vowel points. In printing with the old type the vowels are set up in separate lines above and below the lines of letters—every line of letters requiring two lines of vowels. This makes the work of composing very slow and difficult. Besides it separates the vowel point so far from the letter that oftentimes the reader is at a loss to know whether it belongs to the line above or to that below it. Moreover, the vowels are constantly liable, especially in correcting proofs, to be displaced horizontally and so to be brought over or under the wrong letter. But in the new type an expedient has been invented which obviates both these evils, and which is believed to be entirely new. It consists in having the vowel attached to, or rather inserted in the letter itself, by means of a groove; in such a manner that it cannot get out of place, and is brought so near the line that the mistake of referring the vowel to the wrong line is never made. Besides, the time and labor of composing, when the vowels are used, are by this system diminished at least one half. Also the labor of correcting the vowels is rendered comparatively trivial; for when a vowel is to be changed it is simply to be taken out of the groove and another dropped into its place.

In printing with the vowel points there is also a saving of paper, in the use of the new type. By a careful comparison of the old and new fonts, it is found that in the use of the latter there is a gain of ten per cent in compactness; and a gain of about eight per cent in respect to space between the lines. This remark applies only to printing with the vowel points. When the points are not used there is no saving of paper."

In view of the present demand for preaching, and the crippled state of the mission in point of numbers, it was decided in the spring to stop the press for a year, in order that Mr. Smith and Butrus, the native translator, might be able to devote themselves with more effect to the ministry of the word. There is work enough in the bindery to employ the native apprentices for the greater part of the year. Mr. Hurter will cultivate his acquaintance with the Arabic language, besides superintending the bindery, and doing the necessary work in the foundery.

A new version of the Scriptures in the Arabic language is greatly needed. The mission has the men competent to execute the work, but cannot now dispense with their labors in other departments. The Committee are strongly of the opinion
that several new missionaries should be sent out soon, if the suitable men can be obtained.*

Results of past labors.—On this subject the Committee make another lengthened extract from one of the reports, which were drawn up by the mission on occasion of the Secretary's visit last spring. After stating the small amount of missionary labor there had been, on the whole, with a free preaching use of the language, the brethren proceed as follows:—

"In estimating the results of past labors, we must take into view the many serious obstacles which the mission had to encounter at the commencement of its existence. The missionaries came into the country as strangers and foreigners. They had no friends here. They had no character. They had no influence. Not only so; they met powerful influences arrayed against them. There were at that time strong prejudices against foreigners. And what is more important, there were the obstinate religious prejudices of those very classes of people to whose benefit their efforts were especially directed. They were looked upon as intruders, and denounced as heretics. They were opposed by the jealousy and sleepless hostility of the ecclesiastics—an opposition which had great power and skill in counteracting every evangelical effort that was put forth, and in frustrating every good plan that was laid. Their characters were blackened by the malignant tongue of slander, and the people were taught to shun them as the vilest of men. The tremendous power of excommunication, was, time after time, brought to bear, not only upon the missionaries, but also upon all those who would listen to their instructions or hold any intercourse with them. Moreover, the hierarchy could and did repeatedly call in the aid of the civil authorities, in persecuting the missionaries and their adherents.

"Now in so far as these obstacles have been overcome, that, we conceive, is to be set down under the head of favorable results. And it is a fact that they have been overcome, to a degree which calls for devout thankfulness. The mission is not now and does not feel itself to be a stranger in the country, destitute of friends and of influence. It is well known. It has very numerous and influential friends in nearly every part of the country. It has a character. The confidence and respect of the community have been gained. The people are convinced that the missionaries are their friends, and that the object is to do them good. We do not believe it could be possible for any evil influences that could now be stirred up, to break the hold which the mission has upon the public confidence. This result has not been, and from the nature of the case could not be brought about suddenly. It is the work of years. No man establishes a character suddenly anywhere. Still less does a mission like ours made up of strangers in a strange land, coming in such circumstances as we have mentioned into such a country and among such a people as this.

"We would not attach undue importance to the change now referred to in the opinions and feelings of the people towards the mission. But that it is important is very obvious. To those of us who can look back twelve, fourteen, or eighteen years with a distinct recollection of the state of things which then existed, the difference is more striking than we can make it appear to others. It were tedious to narrate the facts which would illustrate this topic, and present, in its just light, the change that has taken place and

* See Appendix, V.
the confidence that is now reposed in the mission, by men of all ranks, and of all sects, throughout the country. Sufficient has been said to exhibit the fact, that great and powerful obstacles have been overcome.

"Another fact may be stated in connection with this, which is, that a hopeful beginning has been made in the work of communicating to the people the knowledge of the gospel.

"It does not come within the scope of the present report to describe in detail, the various branches of labor in which the mission has been engaged. What we are concerned with now, is, the results of those labors. It seems in place however, to say briefly—that some thousands of copies of the Holy Scriptures and many tens of thousands of other good books have been dispersed among the people; a large proportion of which books were composed and printed by the mission; and most of which, there is reason to believe, have been read;—that large numbers of children, of both sexes, have been taught to read and write in our free schools; and by means of our school operations a new impulse has been given to the cause of education in the country at large;—that during the greater part of the time for the last ten years the gospel has been regularly and publicly preached at one of our stations, and perhaps one third of that time at another station, while regular preaching services have been held in the summer months in several of the villages on Mount Lebanon;—that thousands of religious conversations have been held with individuals and with little companies of people;—that the confidence and friendship of a large and powerful body of semi-Mohammedans has been secured; a people who, from a state of perfect apathy on the subject of education and religion, have awoke to the importance of both, and are seeking both at the hands of this mission. Numerous other means have been resorted to, of doing good to the bodies and souls of men; all of which go to make up what we have denominated a hopeful beginning of evangelical labors. It is proper to mention here, two other important branches of labor upon which much of the effective strength of the mission has been expended and on each of which separate and full reports are given at the present time.

"We refer to the Press, and the late Seminary. The oldest member of the mission devoted several years of precious time to efforts for the perfecting of the printing department; as the result of which efforts the power of acceptable book-making in the Arabic language may be said to have been created. Another valued and efficient member, now no more, gave the five years of his missionary life to the Seminary.

"But let us come now more directly to the question of results. It seems, indeed, a little premature to say much of the results of a process, which is confessedly but just begun. We submit, however, that there is evidence already that these our incipient labors have not been without success. One effect resulting from them which is not of small importance, is, a great increase of religious knowledge among the people. The light of truth which has been diffused in many forms has found its way into the minds of men; it has been convinced of many of the ruinous errors into which they were educated; given them clearer views of the essential truths of the gospel; and brought them to acknowledge the great Protestant maxim, the Bible alone as the rule of faith and morals.

"If it be said, that all this is still only preparatory work, and not fruit—we reply, Is it not useful work? Is it not necessary work? Is it not work that must be done if the country is ever to be evangelized, though the undertaking were deferred for a century? Is it not hopeful—nay is it not fairly to be counted as of the nature of fruit, that, in a country where popes, priests and councils, custom and church authority have governed for ages, the supreme authority of the word of God is at length acknowledged by multitudes?

"But it is more to the purpose to remark, that not only is the sacred
volume read, sought, and valued by large and increasing numbers; not only is it in the possession of many, who, but for this mission, would never have had it; it is a fact that the blessed truths of the Gospel have produced upon some minds their deep and saving impression. Souls have been converted. Yes, there has been joy in heaven, and we need not add joy in the heart of the missionary, over sinners brought to repentance through the instrumentality of this mission.

"A few of these we have no doubt are now in heaven—saved out of great tribulation. They will praise God forever for the agency which brought them thither. Let it be acknowledged with humble gratitude, that the grace of God has produced, in this country, some truly noble specimens of Christian character. Assad Esh Shidiak and Gregory Wortabet, both martyrs in spirit, and one of them in fact, were among the first fruits of the Syrian mission. Those who saw the faith and patience, zeal and courage of these men, cannot cease to adore the power of divine grace as manifested in them, nor fail to take encouragement from these instances, to hope that the same grace will triumph in the conversion of others, and that a great and powerful revival of true religion may yet be witnessed in this land.

Others there are, still living, whose pious lives adorn and recommend the gospel. Some of these have suffered affliction for Christ's sake, unto bonds and stripes; and would, we trust, hold fast their professions even if called to lay down their lives. Four of them are usefully employed as helpers in the work of the gospel: they are centres of good influence, and are moreover heads of families.

"It should be in justice added that, besides the small number of persons connected with the mission church, there are individuals not a few, in various parts of the country, who have become enlightened and evangelical in their views, and whom, though they have not formally separated from their old churches and united with us, we dare not exclude from the pale of Christian charity. A man, for example, lately died in the village of Bhramdün who had learned the gospel from our brethren who have resided in that village. In his last sickness he insisted upon having the word of God read to him constantly, utterly refusing to hear the church legends which his friends wished to read to him. As he listened to the blessed gospel, with eager delight he would say, 'These are the truths I want—on these I rest my hopes for salvation.' We would not say that this man, whom some of us had long known as a diligent student of the Scriptures, had not knowledge and faith enough to secure his salvation. The number of persons of this description, possessing various degrees of religious knowledge and sensibility, is very considerable; they seem to be just in that attitude of mind which constitutes a hopeful preparedness for the outpouring of the Holy Spirit and the conversion of souls. After all it must be confessed, with profound humility and sorrow, that the visible satisfactory fruits of the mission in the conversion of men, have not been abundant. That it has been the means of saving souls, we have not the least doubt.

"But, (as was remarked by one of our brethren when reviewing the work on another occasion,) 'these souls are few;—few compared with the multitudes who have been brought to Christ in other missions; few compared with the multitudes who remain in ignorance and sin;—few compared with what they might have been had we uniformly prayed and labored with the zeal that became our holy office;' and yet, small as is the amount of these fruits are they not of immeasurable value? With our Savior's estimate of the worth of the soul before our minds, can we say that the money and the lives which the mission has cost have been unprofitably expended?"

Those who are interested in knowing what influence the political institutions of Mount Lebanon will probably exert on
the mission in future, are referred to an article on that subject in the Appendix.*

On the whole, the Committee are free to declare their opinion, that the regions upon and around Mount Lebanon furnish a field for evangelical labor, among the Arab population, of very great interest and value—one it would be unwise in us to neglect, and which is entitled to our confidence, our prayers, and an accession to the men and pecuniary means that are now employed in its cultivation.

MISSION TO THE NESTORIANS.

THE PERSIAN BRANCH OF THE MISSION.

OROOMIAH.—Justin Perkins, Albert L. Holladay, James L. Merrick, Willard Jones, William R. Stocking, Austin H. Wright, M. D., David T. Stoddard, Missionaries; Edward Breath, Printer; Mrs. Perkins, Mrs. Holladay, Mrs. Merrick, Mrs. Jones, Mrs. Stocking, Mrs. Stoddard; and Miss Catharine E. Myers and Miss Fidelia Fisk, Teachers.—Twelve native helpers, six of whom are preachers.

THE TURKISH BRANCH OF THE MISSION.

MOGUL.—Thomas Laurie and Azariah Smith, M. D., Missionaries; Mrs. Hinsdale.

(2 stations; 9 missionaries—two of them physicians, 1 printer, 9 female assistant missionaries, and 12 native helpers;—total, 31.)

The mission to the Nestorians, whether on the plain of Orooomiah or in the mountains, has ever been regarded by the Committee as forming one enterprise. The effort to restore the light of the gospel to the mountain population, was commenced and has been chiefly prosecuted by one who began his missionary life as a member of the mission on the plain. The Committee refer to Doct. Grant. He entered the mountains from the west, because neither the Committee nor the mission thought it right to consent to his entering them from the east, in the first instance, lest he should fall a prey to the jealousy of the Koords occupying the eastern ridges, as the German traveller Shultz had done some years before. With characteristic fearlessness, Doct. Grant made repeated proposals to do this. His removal to Mesopotamia, and his ascent from thence into the mountain districts, were delayed by the sickness and death of his wife at Orooomiah, some time after he had received the consent of the Committee to his removal. After his entrance into the mountains, when he had secured by his professional services the friendship of Nooroolah Bey, the chief of the Hakary Koords, he several times ventured across the dangerous territory, but he never regarded the road as a safe one for his brethren.

* See Appendix, VI.
It was this difficulty and uncertainty in the personal intercourse of missionaries in the two districts, that created a necessity for making the two branches distinct and independent in their organization and administration, while virtually they were one mission. Excepting the degree of personal danger encountered by the missionaries in passing from one to the other, there was no more reason for having two separately organized missions among the Nestorians, than there is for having two among the Armenians. The Nestorians themselves were constantly passing and repassing. Several from the mountains have all along been in the seminary at Oroomiah as teachers or pupils, or otherwise connected with the mission on the plain. The whole field was one, ecclesiastically; one, socially; and one in language, save some dialectical differences. The importance of holding up this essential oneness of the field, and of the efforts made by the Board for its spiritual renovation, while two distinctly organized missions were, for the reason above stated, permitted, has not been always perceived and felt by the Committee as perhaps it should have been; for an impression appears to have gone abroad, to some extent, that the reason why there were two missions was, that the two spheres of missionary labor are wholly distinct and independent of each other. The Committee were of the opinion, that the permanent welfare of the mission on the plain of Oroomiah required that there be a branch of the mission established nearer the Patriarch. And had not the Koords been permitted, by an all-wise Providence, to overrun the mountain districts of the Nestorians, there would still be substantially the same reasons for prosecuting this branch of the mission, that there were for commencing it; and it does not yet very clearly appear how much influence that fact ought to have on the question. The Committee say substantially the same reasons; for subsequent researches have developed greater difficulties in the social state of the mountain communities, than were anticipated in the way of prosecuting a mission among them, even before the ravages of their Koordish enemies.

Persian Branch of the Mission.

The labors of former years have been continued during the past, with some increase of encouragement. At the opening of the present year, our brethren, after long waiting, were permitted to enjoy a refreshing from the presence of the Lord, though they hardly dared to call it a revival. A few gave evidence of having passed from death unto life; others were serious, and many were unusually attentive to the preaching of the gospel. Most of the hopeful converts were young men of promise, who
had long been members of the seminary, or in some way connected with the mission. How grateful and cheering to the time-worn missionary are such drops of mercy in a dry and thirsty land. The first indications of unusual seriousness appeared on the first Monday in January, while the missionaries were assembled at Oroomiah for conference and prayer.

In the journal of one of the older members, about three weeks before this event, is a record that will introduce what the Committee have to report concerning the ministry of the word. What is said concerning Mar Yohannan will be gratifying to his numerous friends in this country.

"Dec. 13. I preached at the Thursday afternoon meeting in our Seminary. The large room was filled; the audience was made up of the members of the Seminary, the members of our Female Boarding School, and of a small day school taught in the city, the persons employed in the mission families, and the young men of the printing office; a most interesting youthful congregation of nearly a hundred. Mar Yohannan opened the meeting with an extempore prayer; and his fervent, solemn manner was very impressive. He also closed our services with the apostolic benediction in his vernacular tongue—the first time I ever heard it from a Nestorian—and in the brief terms in which it stands in the New Testament, instead of the long gingle of paraphrases, in the ancient language, with which it is encumbered in the Nestorian church service. Mar Yohannan takes a very decided stand among his people, as a Christian and a reformer, far more so than he did before his visit to America."

The wide door opened for the preaching of the gospel, is one of the most encouraging features of this mission. There is preaching, more or less, at a score of places; and the brethren are assisted in maintaining religious services at these places, by five intelligent native preachers. Indeed it is an interesting fact, that the ecclesiastics of this nominally Christian sect have generally given their influence in favor of reform, and that some of them have even taken a leading part in effecting it. "The sower," says the missionary who last entered the field, "may go forth wherever he pleases, and scatter broadcast the seed of the word. Had we a thousand tongues, and did we glow with an angel's zeal, we might find constant employment in proclaiming Christ Jesus and him crucified. Oh that we may bless God, day by day, for the privilege of freely pointing these dying ones to Calvary and heaven. The people are not only entirely accessible, but they appear very friendly to our operations." He adds:

"One can hardly fail to be gratified here by the close attention which is given to the preaching of the gospel. In America, where the people are accustomed to read and think for themselves, I have often seen many asleep under the most fervent appeals to their consciences. Ought not such to blush when they learn that these poor Nestorians listen, with an
almost eager interest, to the words of eternal life; and that too as spoken by those who stammer in a foreign tongue?"

Mr. Stoddard thus speaks of Mar Yohannan:

"Among these, Mar Yohannan should be prominently mentioned. Since his return from America, he has interested and encouraged us all by the decided stand he has taken. Though wine-drinking is very extensively prevalent among the Nestorians, he has renounced it himself, and is bold in reproving his people for this sin. We find him ready to engage in preaching and every good work. While I am now writing, he has assembled a number of persons employed in our yard, and held a prayer meeting in an adjoining room. This he designs regularly to keep up, at least once or twice every week. Such an example of an influential bishop will certainly be felt. And it is an unspeakable pleasure to me to record this testimony to the usefulness of one whom I love as a Nestorian and a personal friend."

The missionaries have free access to Nestorian churches for the purpose of preaching the gospel, and generally find attentive and orderly congregations. Two or three illustrations will be drawn from Dr. Perkins's Journal.

"Nov. 12. Rode seven or eight miles and preached at two villages in the district of Barandoose. Ali-ayar, the first village to which I came, is small, consisting of some twenty families. Nearly all the males, and a considerable number of females, were at the meeting. Except in a single instance, the members of our mission had never held a religious service there before, and I was much interested in observing how forcibly the truth seemed to impress the audience. Every individual appeared to listen as to the words of eternal life.

"After meeting we retired to the house of the priest to take some refreshment. The chief man of the village, and two or three others, followed us and partook with us of our simple meal. They were evidently much impressed with the truths which they had just heard. The chief man occasionally drew a deep sigh, and soliloquized in a strain like the following: 'Our faces are black (we are verily guilty); we lie, swear, get drunk, and our hearts are full of iniquity.' To all which those present yielded a ready and sober response. He at length looked up to me and said, 'Sir, I wish to go and live with you; here in our village, where I see so much evil going on, I am constantly led astray. I wish to get away from temptation.' I told him that his duty evidently lay at home; and that if his habitual prayer should be, 'Lead me not into temptation, but deliver me from evil,' he had little to apprehend. He and one or two others were so much interested that they accompanied us, in the rain and on foot, to another village, two miles distant, to attend our second meeting."

This service was held in Sahatloo, a much larger village than Ali-ayar, in which, however, there was no church. A large hall, belonging to the principal Nestorian of the place, was occupied for the occasion.

"Owing to the unpleasant state of the weather, and the lateness of the hour, the number present was only about the same as at Ali-ayar, and many of these were members of our school. Several bright boys came and
sitting down by me, while the people were assembling, and read in the New Testament in an admirable manner. The chief man, in whose house we were, and in another room of which our school is taught, appeared much gratified with the scene thus presented, and remarked that two years ago there was not a reader in this village; 'but now,' said he, 'through your kindness and the favor of God, a score of readers are coming on.' It is indeed cheering to see the number of readers of the Bible so rapidly increasing among this poor, oppressed people.

"Our audience was quite attentive; but we were unfortunately disturbed once or twice by a person who had come into the meeting in a state of intoxication. The priest at the other village had prepared me to witness something of this kind, when, on my asking him if there was time for a meeting at Sahatloo also, he significantly replied, 'In truth it is rather late; besides, that is Sahatloo, and it is the Sabbath,' meaning that the common occupation of the Sabbath at that village is wine drinking. However, I saw no indication of dissipation, except in two individuals. But the wine season has again come throughout this province, and it presents a serious obstacle to general attention to the subject of religion.

Dec. 30. Accompanied by priest Abraham, I came to Geog Tapa, just at evening, to attend meeting there to-morrow. I am at the house of the venerable Mar Elias, who always gives us a most cordial welcome. We passed a pleasant evening in religious conversation. When about to retire for the night, the Bishop read a chapter in the New Testament, and offered prayer in the modern language. He invited me to conduct the devotions of the family; but not having united in worship with him since my return, I told him I should esteem it a privilege to listen. And a privilege it truly was to hear this aged, simple-hearted man engage with fervor and solemnity in extempore family worship, while a few years ago, a family altar did not exist among the Nestorians.

31. The congregation at Ardishai assembled about one o'clock in the afternoon. The church was crowded to overflowing. It would have been difficult for half a dozen more persons to press themselves into it. Priest Abraham read the first chapter of the Epistle of James, which we expounded for more than an hour, to the great satisfaction of the people, who often found it difficult to suppress their audible amen, and ejaculatory comments of approbation. Priest Abraham spoke very appropriately and feelingly, in connection with the language of the Apostle, on the subject of temptations, applying it to his hearers who are now so sorely beset by the Jesuits. That crowded audience of eager listeners presented a thrilling spectacle. I could not help thanking God for the privilege of addressing them on the things that pertain to their everlasting well-being."

Early in January, Doctor Wright visited this same village (Ardishai) on business of the mission, and arrived after dark. Speaking of this visit, and of another a month later, he says:—

"I rode up to the Bishop's house, and, upon entering the yard, heard some one earnestly engaged in preaching in the melée of the stable. I stopped at the door outside, and listened. Upon entering I found Priest Abraham, who is spending much time in this village this winter, preaching to a company of the villagers. It being a warm place, made so by the breathing of the cattle in the stable, the people had assembled there, and were busy in picking out cotton from the hull. Priest Abraham was improving the opportunity to give them instruction.

Feb. 2. At Ardishai I preached to a goodly number of people after morning prayers. The papists are making strenuous efforts in this village. They have stationed here one of their most able native priests, and are
straining every nerve to make proselytes. Last evening Priest Abraham, whom our mission have kept here most of the winter, met the papal priest, when some words passed of an angry character; the latter went and made such a statement to his friends in the village that this morning they sent a message to me to this effect, 'If you do not remove Priest Abraham from Ardishai, we will complain to the Governor, and raise a great disturbance.' Knowing this to be mere bravado, and that Priest Abraham had been guilty of no offence, I made no reply. The papists have been much annoyed by his preaching. He has put the people on their guard against the wiles of the Man of Sin, and he has been zealous in declaring the truth as it is in Jesus. He is a good man, and, though of less talent than some others, a useful preacher."

EDUCATION.—The Seminary for males contained 55 pupils at the close of 1843; that for females, under the efficient superintendence of Miss Fisk, contained 22; and the 44 village free-schools contained 1,065 pupils, of whom 117 were girls. The whole number under instruction is therefore 1,142, or nearly three hundred more than the number reported last year. The number reported last year in the seminary for males was 70. Either that number was an error, or the number of pupils in that institution has for some unexplained reason been reduced. The village schools have been more than doubled in the last two or three years. The members of the seminary are from all parts of the plain and from the mountains, and in a few years will become the ecclesiastics and learned men of the people.

PRINTING.—The printing, during the year 1843, amounted to 860 volumes, 6,940 tracts, and 611,580 pages; making 1,444,480 pages from the beginning.

Progress has been made by the two older members of the mission in translating the New Testament from the original Greek into the spoken language of the Nestorians, a dialect of the Syriac; and Mr. Stoddard is preparing to render assistance in that work.

THE JESUITS.—The efforts of the Jesuits to bring the Nestorians in subjection to the Pope of Rome, have been singularly audacious during the past year. An extended account of their proceedings and influence, from our brethren at Oroomiah, appeared in the religious newspapers early in July. It is not to be supposed that such high-handed and nefarious doings as made the presence of the Jesuits intolerable in Persia, are likely, in this enlightened age of the world, to secure them lasting success any where.
NESTORIANS.

TURKEY BRANCH OF THE MISSION.

It was mentioned in the last Report, that Mr. and Mrs. Laurie arrived at Mosul in November, 1842; that Mr. Hinsdale died on the 26th of the following month; that Messrs. Grant and Laurie made a visit to the mountains in the spring; that Mr. Laurie's impressions of the mountains, as a field for missionary cultivation, were less favorable than those of his predecessors had been; but that he had nevertheless returned to Mosul to take measures for removing his family to Asheta, unless the Committee, to whom he referred the case, should advise to the contrary. Subsequent events will now be briefly related.

The Committee advised against the removal of the female members of the mission into the mountains for the present. Meanwhile a storm had been gathering and at length burst upon the poor mountaineers. Early in June, Doct. Grant wrote from Asheta that the Koords had made a hostile movement against the Nestorians, driving away a large number of their sheep, and killing a few people. During that month he, by special invitation, visited Bader Khan Bey, a powerful chief of the Buhtan Koords. Doct. Grant was five days on the journey, going northwesterly by way of Zakhu and Jezireh, the latter situated on the Tigris. The residence of Bader Khan Bey was on the mountains some sixteen or eighteen miles northeast from Jezireh. There he found Nooroolah Bey, the chief of the Hakary Koords, on the northeast of the Nestorian districts, who had come to engage the assistance of the Buhtan chief in a war upon the Nestorians. Doct. Grant had repeatedly been the guest of Nooroolah Bey, who introduced him to the other chief as his friend, though not till after he had become convinced that the missionary had no political motives in his visit. It was this Hakary chief who murdered the German traveller, and who had some months before laid a plan for the murder of Doct. Grant, while professing to regard him as his friend and physician. With these two men the fearless missionary spent ten days, dividing his time between them, and gradually removing higher up into the mountains, where they were accustomed to spend the summer under tents. The two chieftains made no concealment of their designs upon the Nestorians, but promised safety and protection to the mission-house and property at Asheta.

The successful attack which was soon after made on the hitherto independent districts of the Nestorians, appears to have originated with the Turkish government, with a view to subject them to the laws and policy of the empire. Nothing but the most entire unity of action on the part of the Nestorians
could have repelled their enemies, and that unity was wanting. The Buhtan Koords came upon them from the northwest, and the Hakary Koords from the northeast and east. On the south, was a Turkish army from the Pasha of Mosul, while the Ravandooze Koords are said to have been ready for an onset from the southeast. Dis, the tribe in which the patriarch's family resided, and Tiyary, were soon overrun and laid waste by the combined force of the Buhtan and Hakary Koords under Bader Khan Bey. Many were slain, and among them the patriarch's mother, a brother, and a fine youth who was regarded as the probable successor to the patriarch. The valuable patriarchal library of manuscripts was destroyed. When the first onset was made, Doct. Grant was in the extreme southeast part of Tiyary. From thence, without returning to Asheta, where the patriarch then was, he hastened on by way of Lezan and Amadih to Mosul, where great fears had been entertained as to his safety. He reached Mosul on the morning of July 14, 1843, much fatigued with his journey, but in tolerably good health.

In the first invasion, Asheta and three other large villages in Tiyary were spared the general destruction that overwhelmed the rest of that populous district, agreeably to a promise made to Doct. Grant by the Buhtan chief.

"He assured me," says Doct. G., "that he would not destroy our mission-house in his contemplated invasion. He also said that for my sake he should spare the village in which it was situated; and also the villages in that valley as far as the Zab, in case the inhabitants would remain quiet, and not oppose him. It had been generally anticipated that those villages would be the first to fall. But contrary to all expectation, Tiyary was invaded at another point; and all the rest of the district overrun and destroyed, while the valley of Asheta, where our mission-house was building, was spared. The inhabitants submitted to pay the required tribute, and received the Koordish governor who was placed over them. He took up his quarters, as I have already informed you, in our house, which he enlarged and fortified with towers, building with lime mortar, (which is necessary for strength and security,) whereas we had used only mud. Thus far the engagement of the Koords with me was observed, if we except this last act of Koordish license, which in no way infringed the letter of their promise. This they kept, even to the preserving and restoring of some articles of personal property which fell in their way. The preservation of Asheta and its valley is attributed, by the Nestorian patriarch, to our mission-house, and the regard of the Koords for ourselves. This much is quite evident, that had our building been an occasion of the invasion, the villages that were spared, would have been the first to fall. But they were spared quite long enough to disprove, if such evidence were wanting, this absurd calumny."

Previous to November, however, the Nestorians of these villages rose upon the Koordish governor that had been placed over them, and wounded him, and this occasioned the destruction of those villages and the massacre of their inhabitants.
Nothing was spared but the house Doct. Grant had erected, and that was doubtless spared for the purpose mentioned in the above extract. Reflecting on these acts of violence, Doct. Grant says—writing near the close of January last,—

"There were twenty-four priests killed in the single tribe of Tiyary, whose names are known, out of seventy in all. How many have fallen in that and other districts we do not know. No other tribe suffered so much as this; no other was so full of people. Of them, perhaps, not more than one half remain. Very many whose faces were familiar to me, are gone! And among them I often call to mind the sweet, intelligent countenance of a fine little boy, who was set apart as a future patriarch. But he is gone! His father,—a priest and a brother of Mar Shimon the patriarch, who to-day sat at our table, together with a Syrian bishop and seven or eight priests,—he too has perished. He was my travelling companion through all the mountain tribes on my return from America; among many with whom I had taken sweet counsel, I miss him much."

The districts east of Dis and Tiyary were not destroyed. The tribes of Tehoma, Bass, and Jelu suffered comparatively little in either of the invasions, except in the loss of their property and their independence. After the disasters of Tiyary and Dis, the remaining tribes, it is said, sent in their submissions. The patriarch fled to Mosul, where he was at the latest dates from thence. Three or four brothers of the patriarch fled to Oroomiah, and there cast themselves on the hospitality of the mission, which, in their destitute circumstances, could not at the time be refused. The question of duty to the Mountain Nestorians is one of some difficulty. It is, whether the Board shall continue its efforts to approach them from the west, or leave them to such influences as divine Providence shall enable the brethren at Oroomiah to send up to them, from the east. A little longer time is needed for its settlement.

Mrs. Laurie was called on the 16th of December to rest from her labors. Doct. Grant writing concerning this afflictive event, says,—

"A nobler testimony than death-bed triumphs had been given of Christian devotedness in her consecration to one of the most difficult and trying fields in modern missions; and she needs not our poor eulogy to embalm her memory. In her last hours she was mercifully delivered alike from bodily pain, and from mental anxiety; and death to her was but the Savior's welcome to mansions of peaceful, undisturbed repose."

A letter written by the bereaved husband, but in behalf of himself and his associate, contains the following paragraph.

"It would not prove the unhealthiness of our location, were death again to enter our circle; for we see in ourselves seeds of disease which change of climate have not eradicated. But we are not discouraged. Be our lives longer or shorter, we would still devote them to the cause in which we are
now engaged. We feel our responsibility to be greater than ever; but, thank God, our interest in the work is not diminished. And we hope that the church will not forsake this field, when, after such dangers and such sacrifices, the precious harvest seems to be ripening for the reaper."

It was stated in the last report, that the Turkish government at Constantinople had refused a firman to Doct. Smith, in case he were a missionary going to the Nestorians of Koordistan. Doct. Smith accordingly remained within the bounds of the Armenian mission, where he found useful occupation, till the arrival of the Secretary, when it was arranged that he should proceed to Mosul, by way of Beirùt and Aleppo, and either remain permanently connected with the mission, or return and join that to the Armenians as a travelling missionary physician, according to circumstances. A firman was now given him, and he reached Mosul in safety on the 29th of March. Little did any one think that the first result of this measure would be to furnish a medical brother to smooth Doct. Grant's descent to the grave. So, in the mysterious but all-wise providence of God, it was. A disease, which in twenty days proved fatal to that enterprising and devoted missionary, began its agency on the 5th of April, and soon proved to be a typhus fever. He was delirious from the moment it assumed a threatening character; and died on the 24th of April. An extract from Mr. Laurie's letter, written two days after his decease, will be no more than a just tribute to his character.

"Though our brother was not allowed on earth to behold the accomplishment of his plans, and though the silence of his death-bed was painful to us, yet we trust that good has already resulted from this affliction, and that much more will yet be revealed, even before the disclosures of the great day. His life was such as needed no dying testimony to establish his title to be called a child of God. And this event seems to have revived the memory of his past life in the hearts of the people here. People of every rank, men of all sects and religions, watched the progress of his disease with the most earnest anxiety. Our friend, the French Consul visited him almost daily. The Turkish authorities sent to inquire for him. Some came in person; and one who arrived immediately after he had left us, could not restrain his tears when he heard of it. One of the leading Jacobites, who came to console us, remarked that all Mosul was weeping except us; and another said there was not one who was not afflicted with us. I do not speak these things to praise the dead, but to show that just as sure as Christians let their light shine, just so sure, wherever they are, they will glorify their Father who is in heaven. Mar Shimon told us, "My country and my people are gone; now Doct. Grant is also taken, and there remains nothing to me but God." Poor man! May he and his people find in Him that true solid rest and peace which bore their friend through his many and sore tribulations. It is comforting in this connection to recall the faithfulness with which he warned people from house to house, during his sojourn among them. It was the means of good then; and now as the news of his death spreads from valley to valley among those scenes of his toil, with what power will every word be recalled by those who heard him? Is it too much to hope that the Holy Spirit may make
this the means of the conversion of many, and the beginning of a work of grace that shall never end?"

The surviving brethren wrote fully to the Committee, soon after this painful event, concerning the aspect of the field. Both of them incline to the opinion, that the population of the Nestorians in the mountains did not much exceed 50,000, before their subjugation, and that it may now be 40,000; which is just about the number now on the plain of Oroomiah. Facts are communicated by these brethren, which go to show that the poverty of the Nestorian community in those barren mountains, after ages of wars and robberies, is almost inconceivable. But the relations of this and other kindred circumstances, going to illustrate the comparative value of this field in a practical view, will probably be more apparent when the Committee shall be called to draw up a report for the next year.

BOMBAY MISSION.

BOMBAY.—David O. Allen and Robert W. Hume, Missionaries; Mrs. Hume.
MALCOLM-PETH.—Mrs. Graves.
(2 stations; 2 missionaries and 2 female assistant missionaries, and 1 native helper; total, 5.)

Bombay is supposed to contain at least 300,000 inhabitants. More than 50,000 of these are Mohammedans. The Parsees are estimated at 25,000, and the Roman Catholics at 15,000 or 18,000. The Jews have three synagogues, but their number is not large. The Hindoos form the majority of the inhabitants, and have numerous temples, some of which are spacious, costly, and thronged with worshippers. The more wealthy Hindoos are printing, by subscription, a series of their most popular religious books in monthly numbers, each number to cost half a rupee, or about one fourth of a dollar. Twenty-six numbers had been printed, more than a year ago, and it was supposed the series had not been half completed. None of the books had ever been printed before, and the manuscripts were scarce, costly, and often badly written. The printing is in a neat and attractive style, and the native can procure the books at little cost. Subscribers were obtained in all the large places in western India, and it cannot be without considerable effect that so wide a diffusion is given to works containing the doctrines, rites and ceremonies of the Hindu superstition and idolatry, with the lives and actions of the gods and goddesses. To keep the books out of the hands of Christians, and especially Christian missionaries, it was made a part of the plan, that none but Hindoos should be admitted as subscribers, and that no subscriber should ever dispose of any part of the series to a
person of another religion. Thus the efforts of Christians to overthrow idolatry are very naturally exciting the lovers of the system to measures for its defence. This shows that the influence of Christian missions is felt. A Hindoo at Bombay lately expended nearly eighteen hundred dollars in printing and freely circulating one of the sacred books of his religion.—The Mohammedans often inquire for the Christian Scriptures, and are thought seldom to destroy or abuse them. A Mohammedan merchant in Bombay has printed two thousand copies of the entire Koran for gratuitous distribution. The edition will cost him several thousand dollars. The Koran has never before been printed in Bombay.—The Parsees occupy the highest place in respect to intelligence, enterprise and wealth. The religious inquiry which has been among them for some years past, leading a few to profess Christianity, has brought out several works in defence of the system of Zoroaster. They publish also a magazine every month, which has for its object the support of their faith and the refutation of the Christian religion; and in order to disabuse the European mind, as they think, of misapprehension concerning their religion, they propose to print the Zendavesta, with a commentary and notes in English. Some leading and wealthy men among them have offered to give very liberally towards the expense, and it was supposed the work would make two volumes quarto of several hundred pages each.—The Roman Catholics of Bombay are a part of the native population, and came from Goa and other parts of the Malabar coast, or descended from Hindoos who professed the papal religion when Bombay belonged to the Portuguese.—The Jews have a considerable acquaintance with the Old Testament, and have not the strong prejudices against the New Testament that are prevalent among the Jews in Europe and America. Many of them read it, and are well acquainted with its contents. Some have at different times appeared to be much affected with the history of the Savior.

The Committee have to report the decease of Mr. Graves at Malcolm-Peth on the 30th of December, at the age of 51. He embarked on his mission in the year 1817, and for twenty-five years has pursued the work with entire devotedness and singleness of purpose. His end was peace. "I covenanted with God through Christ," he said, just before his departure, "long, long ago, to be his for time and eternity. Now I commit my all into his hands. Christ is all, all. The fear of death is all gone." Mrs. Graves remains, for the present, at Malcolm-Peth, where she has a small boarding-school of females.

Mr. Allen was married to Miss A. C. Condit, of the Borneo mission, on the 12th of December. The occasion of Miss Condit's visiting Bombay, will be explained in the report on the
mission to Borneo. The union was permitted by divine Providence to be but short, as she was removed by death on the 11th of June following.

The statistical reports from this mission for the last year are incomplete. The printing in the year 1843 amounted to 6,388,623 pages. The Committee are not able to report the number of the schools; in the middle of the last year they were said to be in a flourishing condition. The girls' boarding school then had fifteen pupils. The printing establishment contains the means of printing, to any extent required, in Mahratta, Goojrattee, Hindoostanee, Sanskrit, Persian, Arabic, Zend and Pehvi; besides having several small founts of other kinds of type to be used in printing extracts, quotations, criticisms, &c. A lithographic press, a book-bindery and a type-foundery belong to the establishment. The fount for printing in Arabic and Hindoostanee, was generously paid for by the officers and crew of the United States Frigate Brandywine, lately at Bombay. The country in which the Mahratta language is now vernacular is represented by one of the older missionaries as extending on the sea coast from Damaun to Goa; from Goa in an easterly direction to Belghaum or to Dharwar, and thence in a north-easterly direction to Kulburga and to Ellichpoor; and from Ellichpoor in a westerly direction to Damaun. The population using this language is variously estimated at from eight to eleven millions. The Goojrattee language is used in the part of India commonly called Goojerat, by a population estimated at seven or eight millions. People using this language are found in all the cities and villages in the western part of India. It is the commercial language of Bombay, where it is supposed to be spoken by at least 75,000. Hindoostanee is the language generally used by the Mohammedan population throughout India. It is said to be easily acquired, and more used by the Europeans than any other of the languages of the country. A new preaching service was commenced the past year in the afternoon, designed more especially for the native servants of the European residents in Bombay. It was well attended and had excited hope that the preaching of the word would not be vain. A native member of the mission church, an old woman, died in the period under review in the hope and comfort of a cheerful and simple faith. Her name was Gopee. She had for several years been a consistent Christian. "She manifested," says Mr. Hume, "an earnest desire for the salvation of those around her. She generally brought some persons with her to the chapel on the Sabbath. Frequently she would come to see us during the week, bringing with her some of her acquaintances, that they might receive instruction. Soon after her conversion, she paid a visit to her native village, that she might
make known the gospel to her people there. She had the confidence and respect of all who knew her."

In the early part of the present year Mr. Hume sailed from Bombay to Goa, and returned by land through the Southern Concan. The decline of the papal power and influence at Goa since it was visited by Buchanan, thirty-six years ago, is very striking. Mr. Hume found a great demand for the books he brought with him for distribution, both Portuguese and Hindoo. Many of his visitors were Romanists, apparently respectable, and they thanked him politely for the books he gave them. Some papal ecclesiastics received without objection a few Portuguese Testaments. They confessed that they had no Bibles, Latin or Portuguese. On the 3d of January Mr. Hume thus describes a visit he made to one of their churches.

"This morning I visited the parish church, and was struck with the heathenism of its appearance. The little wax doll dressed in silk and tinsel, which was designed to represent the infant Jesus on the night of his birth, was still to be seen, as also a goodly number of little horses and cattle, intended to represent the animals by which the stable was filled on that occasion. The images were ornamented with flowers after the manner of the idols in the Hindoo temples. Lights were burning before several of the images, which, so far as I could see, answered the same purpose as the lights which are burned before the Hindoo idols. Three or four women were kneeling in the body of the church; and soon the priest entered, and began the celebration of the mass. He seemed to me, with his mutterings, and bowings, and kneelings, and turnings, and the waving of his hands, and of the cup, &c., to be on a level with a brahmin muttering his mantras, and going through the superstitious and unmeaning ceremonies which are performed on various occasions among the heathen. The boys who assisted him, kept gazing at me the whole time, showing thus how little interest they felt in their proper business."

The inquisition was abolished in 1812, after having been in operation two centuries and a half, and nothing now remains but the foundations. The convents in Old Goa were broken up in 1835, and soon those once splendid edifices will be masses of ruins.

On the 9th of January Mr. Hume crossed the boundary of the Goa territory, and came into that of the English. The Southern Concan extends from the Portuguese territory to Bombay, some 230 miles, and from the sea to the Ghauts, a distance varying from 30 to 50 miles. Mountain streams cross the country and empty into the numerous bays indenting the coast. Towns of considerable importance are often situated on these bays, at the head of the tide-waters. Mr. Hume thinks that few portions of the heathen world present a population so intelligent as that of the Southern Concan; yet it contains not a single missionary. The Brahmins of this district are a fine-looking, intelligent, and interesting race; and they are so nu-
merous that the pride of caste does not exert upon them the same influence that it does where they are fewer in number and are looked up to by the simple people around them with fear and veneration. True, the Brahmins are more proud than the inferior castes, but they are also less ignorant and stupid, and are better able to understand the force of argument. If converted, they may be expected to be more useful; nor is there so much danger of spurious conversions among them as among others, as they have less to hope for and more to suffer from a profession of Christianity. Thus far, the number of brahmin converts in the Mahratta country has borne a good proportion to that from the other classes. Mr. Hume had many opportunities for addressing people of all ranks on his return through the Concan. His route lay through Malwun, Achera, Kampta, Muntsa, Rajapoor, Anjeerla, and Shreewurdhun. "As a general thing," he says, "those whom I met on my tour listened quietly to the proclamation of the gospel. Oftentimes I was much affected by the deep interest manifested, and the apparently heartfelt assent given by large and intelligent companies of people to the great doctrines of human depravity, the necessity of an atonement, the new birth, and the utter inability of man to secure his own salvation. While they admitted these things, and doubtless often felt them to be true, I trembled lest they should do violence to their consciences by refusing to act in view of them, and thus aggravate their condemnation. I returned home feeling more than ever the responsibility of the work in which we are engaged, and the indispensable necessity of the Holy Spirit's influences in order to success."

AHMEDNUGGUR MISSION.

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

SEROOR, 28 miles from Ahmednuggur.—Ozro French, Missionary, and Mrs. French. Two native helpers.

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

(2 stations; 4 missionaries, 1 teacher, 5 female assistant missionaries, and 8 native helpers. Total, 18.)

The interest that has begun to gather about this mission was fully described in the last Report. Though not altogether sustained by the intelligence of the past year, there is ample reason for following up our work in this mission with zeal, and for regarding it with hope. Twelve native converts were added to the church at Ahmednuggur during the year 1843, making the number of members forty-three. Five more have been
added since the commencement of the present year. There had been also some painful occasions for discipline. The admission of a brahmin of Seroor into the church, mentioned in the last Report, was during the year 1843. Four of the forty-three members of the church above mentioned, reside at Seroor.

At Seroor, Mr. French has about sixty regular hearers on the Sabbath. A small chapel was built in the early part of last year. Mrs. French has found encouraging access to the women. At Ahmednuggur the number varies from about 175 to 250. The monthly concert for prayer is one of the most interesting meetings. The collections at the two stations in these meetings amounted in 1843 to sixty-eight dollars. Considerable time has been spent in tours among the villages around Ahmednuggur and Seroor, but less than would be desirable had the mission a greater number of preachers. The following extract from Mr. Abbott's Journal is applicable to these tours.

"The season in which these tours were made, was a very busy one for the farmers; yet we were generally able to get large and attentive audiences early in the morning, and also in the evening from eight till ten o'clock, and sometimes till near midnight. In several of the villages the people entreated us to stay longer, and invited us to come again, saying they should soon forget all that was told them, unless we came often among them. The last tour I made was among the mountains east of Ahmednuggur. But few of these villages had ever been visited before by Europeans, except occasionally by gentlemen on hunting excursions. The people in all these villages gave good attention to what was said, and seemed desirous of learning more concerning the religion of Christ. At the time I was in that region, the people were engaged in gathering and packing chang, (native hemp used principally for purposes of intoxication,) and at some places many were intoxicated in consequence of using it. Many seemed to be somewhat aware of the wickedness of the practice; but in most of these villages were found byragees (devotees) who were almost always in a state of stupefaction from smoking it, and who teach the people that by freely using it, their minds will become stupid, and their inclination to sin consequently diminished. How great an influence this sort of philosophy has upon the people I could not learn; but when men are in love with sin and sensual gratification, nothing is too absurd for them to believe.

"On these tours one painful thought often suggested itself to my mind, as I left one village and rode to another, 'How long a time will elapse before these villages can be visited again?' It seems important that some one should go to them frequently, that the impressions made upon the minds of the people may not be entirely lost; and yet it is doubtful whether they can be reached again under a year, and perhaps not under two years. Some of those which are near our schools, may be visited sooner; but the greater part must be left till the people entirely forget what they have heard concerning the truth. If we could be reinforced so that the older members of the mission might be at liberty to go out into the villages, while the new comers are engaged in studying the language and taking care of our operations in Ahmednuggur, much more might be done by way of touring, than can now be effected. And should our present number of laborers be diminished by even one, how little could we do to carry on this great work."
The encouragements for preaching the gospel are strikingly set forth by Mr. French in the following extract from a letter written in April last.

"The grounds of encouragement to labor for the evangelization of the Hindoos, as seen in these tours, has already been alluded to. The people have very little confidence in their own religious systems, and manifest not only a willingness, but in many cases a desire to listen to the gospel. The temple worship is greatly neglected by all classes, not excepting the Brahmins, and the few who practice it at all, do it only in form, and that very superficially. Many temples are crumbling to the dust, and very few are built in their places. Their shasters also are much neglected; the great mass of the people know nothing about them, and nine-tenths of the Brahmins never pretend to read them, except it be some small portion. In many villages scarcely a leaf of their sacred books can be found. Most of the few who do undertake to read the shasters to the people, know scarcely any thing of their meaning, and perform their task only for a living, which, in most instances, is by no means liberal. Thus Hindooism is becoming an inefficient, defunct system. There seems to be a general impression that another religion is about to supersede Hindooism, an impression quite favorable to the introduction of Christianity, as the people are very easily led to think that this is the religion to be substituted for the old one. Another encouragement is found in the state of the public mind, which seems ripe for the dissemination of the truth. It is a favorable fact also that we are able to put into the hands of those who can read nearly all of the Bible, and a good number of useful tracts."

Mr. French says it is the want of laborers, that forms the great impediment to the progress of truth among the Mahrattas. Truly the harvest is great, and the laborers are few.

The native assistants continue to do well. One was added to the number in May of last year,—a gooroo, of considerable influence in the mahar caste.

The Seminary and English school at Ahmednuggur have been united and placed in charge of Mr. Burgess, that he might be at liberty to engage in other kinds of missionary labor. The institution has fifty-one pupils. The boarding-school for girls has twenty-six pupils. Several of the pupils have been married to Christian husbands. There is a boarding-school at Seroor, but the number of pupils is not reported. Sixteen common schools are supported by the mission containing six hundred and eighty-eight pupils, of whom about one-sixth are females.

The printing for this mission is done at the mission press at Bombay. From the division of the Mahratta mission to the end of the year 1843, the Ahmednuggur branch printed 664,096 pages. The printing in 1843 amounted to 14,234 copies and 489,096 pages, of which 256,000 were Scripture. A small religious newspaper is printed monthly.
MR. Hutchings, whose temporary removal from the Ceylon to the Madras mission has been mentioned in former reports, finding his health seriously impaired, with little prospect of recovering it in that climate, and having nearly finished the work which called him to Madras—completing and carrying through the press the English and Tamil Dictionary, embarked, on his return to the United States, on the 24th of October last, as is mentioned in the report of the mission to Ceylon.

The Rev. Henry Martyn Scudder, (son of the Rev. John Scudder, M. D., connected with the Madras mission, now, for a time, in this country for the recovery of his health,) embarked with his wife, at Boston, on the 6th of May. It is expected that he will remain at Madras, associated in labors with Mr. Winslow, till the return of his parents to that field, which it is hoped may be within a year from the present time. He will then probably remove and join the Madura mission. This is the first instance in which the son of a missionary has been sent forth by the Board as a preacher to the heathen. Mr. Scudder is himself a native of India, having been born in the island of Ceylon; the recollections of whose scenes and language the eleven years spent in his education in this country have not wholly effaced. May many of the generation of missionary children now rising into manhood, imitate the piety and missionary zeal of their parents, and enter into that great work to which their lives were devoted.

Again has Mr. Winslow, the senior missionary at this station, been called to drink deeply of the cup of affliction. On the 20th of June, of last year, Mrs. Winslow was suddenly removed by death. Her life had been exemplary, and her end was peace.

Connected with this mission there is but one church, which, at the close of the year 1843, embraced thirty-two members, seven having been admitted to it during that year. Three others were added in January. The number of preaching places occupied by the mission is five. As a specimen of missionary labor in the department of preaching, Mr. Ward gives
his weekly routine, embracing two Tamil services on the Sabbath, the congregation consisting of church members and their families, school-masters, with monitors and pupils, printing-office laborers, domestics, and strangers, to the number of 250 or 300. On successive mornings of the week he visits the schools, and, after examining the pupils, he preaches to the promiscuous multitude drawn together by the visit. Immediately after this he holds a religious meeting, each morning, with the laborers in the printing-office. On Tuesday morning the more advanced pupils spend an hour and a half at his house for religious instruction. On Friday afternoon he spends an hour or more in reading and expounding the Scriptures and in religious exhortation, with the school-masters and superintendents of the several schools; and on the same evening holds a meeting in the mission chapel. On Thursday evening also a meeting is held in the chapel. On the Sabbath the congregation at both Royapoorum and Chintadrepettah embraces about 300 persons. At the former station, the new chapel erected principally by donations made for the purpose in the city of Madras and its vicinity, was dedicated to the worship of God on the 8th of June of last year.

In the department of education the mission has under its care a boarding-school for girls, embracing six pupils; an English school for boys embracing eighty or ninety; and eleven free schools, embracing together 475 boys and 25 girls—in all 500 pupils in the free schools. Of the pupils in the English school, Mr. Winslow mentions that they have made great proficiency in their studies, and that their progress and influence were highly encouraging.

The printing establishment connected with this mission consists of eight founts of type in the languages of India, eight presses, with a type foundery and a bindery, in good condition. During the year 1843 eighteen volumes were printed, (the number of copies not specified,) besides twenty-seven different tracts. The number of pages of Scripture printed is 3,248,000, and of tracts, 3,914,000. The whole number of pages printed from the beginning is 53,697,766. There is a constantly increasing demand for printing, not only in the Tamil language, but also in the Telugu and Canarese,—languages spoken by large communities in parts of India north and west of Madras. Among the works printed at this establishment is a monthly Tamil newspaper and a monthly Tamil Magazine. The English and Tamil Dictionary, printed at this press for the Ceylon mission, making a volume of about 850 pages, was nearly completed in February, and promised to be a highly useful work.

Scripture and tract distribution has not been prosecuted to so great an extent during the last, as during some former years,
owing mainly to the diminished number of laborers and the constant pressure of other duties.

MADURA MISSION.

Dindigul.—John J. Lawrence, Missionary; Mrs. Lawrence; Alfred North, Superintendent of Schools; fifteen native helpers.

Madura, West Station.—Henry Cherry, Missionary; Mrs. Dwight. Seven native helpers.

Madura, East Station.—Noah M. Crane, Missionary; Mrs. Crane; Francis Asbury, Native Preacher; Seven native assistants.

Terumungalum.—William Tracy, Missionary; Mrs. Tracy; seven native helpers.

Terepuvanum.—Clarendon F. Muzzy, Missionary; Mrs. Muzzy; eight native helpers.

Siyagunga.—Four native helpers.

Station not known.—Horace S. Taylor, Missionary; Mrs. Taylor.

(6 stations; 6 missionaries; 1 male and 6 female assistant missionaries; 1 native preacher; 48 native helpers; total, 62.)

By the removal of Mr. Poor to rejoin the Ceylon mission, and the decease of Doct. Steele in 1842, and the transfer of Mr. Ward to Madras in 1843, the Madura mission was much weakened. During the past year further inroads have been made upon its numbers and strength. In the latter part of the year 1843, the spasmodic cholera, in its most apalling aspect, began to prevail in the vicinity of Madura, mowing down the native inhabitants in great numbers. None of the mission families, however, were invaded by it till the beginning of the new year. So striking, in the gracious providence of God, had been the exemption in relation to them and the native laborers connected with them, and even the teachers and pupils of their village schools, that it was noticed and remarked upon by the heathen themselves. But the missionaries could make no covenant with death. Early in January the disease appeared among the children of Mr. North, then in the family of the Rev. Mr. Dwight at Madura. They were mercifully spared and restored to health. But not so with Mr. Dwight. In the counsels of heaven, the time for removing the husband, the father, and the missionary from his labors to his rest, had come. He was attacked with the disease on the Sabbath, 7th of January; and notwithstanding he was so much beloved by his brethren, and his labors seemed to be more demanded than ever, the Lord saw fit to close his missionary work on the following day. His end was characterized by Christian peace and hope. On the 13th Mrs. North, wife of Mr. Alfred North, who had just been in the mission long enough to secure the esteem of her associates and awaken hopes of much usefulness, was in a most rapid and distressing manner cut down by the same destroyer. Once more on the 19th the mission was called to mourn. Mrs. Cherry, wife of the Rev. Henry Cherry, was called away by her
heavenly Father, expressing, as she departed, her confidence in a Savior's love. Thus in eleven days were three members of this mission carried from one house to the silent tomb; while in the same house lay Mrs. Dwight and Mr. Muzzy and the children of Mrs. D. and of Mr. North, sick with the same fearful disease. A number of the domestic helpers in the mission families were also cut down during this period, by this terrible pestilence; while throughout the city of Madura the native population were falling at an estimated rate of fifty or sixty a day, and the atmosphere was tainted with the odor from the funeral piles. During these heart-rending scenes the support and comforts peculiar to the Christian were not wanting to the surviving brethren. Alluding to the burial of Mrs. Cherry, Mr. Tracy remarks:

"Our services at the grave were sad and brief; but our hearts were comforted with the thought of soon meeting with the dear friends so suddenly snatched from us. How often have we trodden this same path to the grave-yard within the last few days! How rapidly is this mansion of the dead becoming occupied! and who shall be its next occupant? were thoughts which forced themselves upon our minds as we turned from the grave. We have become familiar with death as with the countenance of a friend. The vail which separates us from eternity seems almost lifted up. To-morrow it may be so in reality. But death has lost its sting, and the grave its victory, through our Lord Jesus Christ, to whom be glory forevermore."

As the annual meeting of the mission was appointed to be held on the 8th, the day of Mr. Dwight's death, all the members of the mission were brought together at Madura to be exposed to the common peril, and to pass through these scenes of affliction and mourning together. Their anxiety and danger were not a little enhanced by the want of adequate medical attention. The Company's physician at Madura, though most kindly disposed, was during the prevalence of the epidemic, overburdened with his more appropriate duties, and could not perform those professional services for the mission families which their exigencies required. The entreaties of our brethren for a missionary physician are most urgent and importunate. But while the ranks of the mission have been thinned by the hand of death, others have entered into their labors. As was mentioned in the last report, the mission at Singapore has been discontinued; and Mr. Alfred North, after disposing of the mission property and closing up its affairs, embarked, with his family, for Madras, and arrived in Madura on the 3d of January. Mrs. North, as has been already mentioned, was called away from her contemplated labors in this new field in a few days after her arrival. On the 19th of January, Mr. North joined Mr. Lawrence in the labors at Dindigul.
The Rev. Horace S. Taylor and Mrs. Taylor embarked at Boston on the 6th of May for Madras, and it is hoped that before this time they have joined this mission.

After the removal of Mr. Ward to Madras, Mr. Crane was transferred from Dindigul to supply his place at Madura East station. Of late the health of Mr. Crane has been much improved. Since the decease of Mr. Dwight, Mr. Cherry has resided at Madura West station, leaving Sivagunga in charge of native helpers.

Mrs. Steele, widow of the late Doct. Steele, has been united in marriage with the Rev. John C. Smith of the Ceylon mission, and has removed to Jaffna.

Owing to the want of pecuniary resources to meet the expense, and an adequate number of missionary laborers to maintain the requisite supervision, the number of pupils under instruction in this mission is somewhat less than it was last year;—while the number of church members is nearly doubled. The table below gives a view of the schools and churches connected with this mission.

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<td>Dindigul</td>
<td>40 Boys, 23 Girls, 5</td>
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<td>38</td>
<td>700</td>
<td>722</td>
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<td>Madura West</td>
<td>30 Boys, 13 Girls, 7</td>
<td>28</td>
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<td>Madura East</td>
<td>33 Boys, 19 Girls, 11</td>
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<td>50</td>
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<td>Terumungalamu</td>
<td>41 Boys, 22 Girls, 13</td>
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<td>Sivagunga</td>
<td>30 Boys, 10 Girls, 15</td>
<td>24</td>
<td>13</td>
<td>400</td>
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A portion of the pupils in the free schools are females, but as to the exact number, the reports from the stations do not give information. The small expense of the free schools, compared with the beneficial results which accrue, is deserving of notice. The teaching under the supervision of the Dindigul station alone, the last year, was equal to the labors of one man for twenty-five years, and cost less than at the rate of twenty dollars a year; or less than one dollar and a half a year for each pupil. The effect of the instruction communicated on the minds of the children, in disciplining them and qualifying them to distinguish between truth and error, and on their moral feelings, is great and salutary. "We very much doubt," say the missionaries, "whether there can be a child selected from our
schools, after six months’ or a year’s training, who will admit, for example, the existence of more gods than one, or will reject this first element of all correct knowledge in religion.” In this manner, these schools, if they do not fully supply the defect of early religious training in the family, are constantly counteracting the influence of those errors and absurdities with which heathen parents fill the minds of their children—and thus are preparing the way for them to hear intelligently the preaching of the gospel, and to admit the truth of its doctrines. It is an important fact also, that from the pupils in the boarding-schools nearly all the forty converts who have the last year been received to the mission churches, have been gathered. A number more from among these pupils are candidates for church fellowship.

The applications for additional schools have been, during the last year, many and urgent; and had the pecuniary means been furnished, many new schools, and that too in places of much importance, might have been established. Parents are beginning to see that for their children to remain in the ignorance which is fostered by paganism and popery is unfavorable to their temporal welfare; that knowledge secures employment, respectability, and influence; and that, as causes are operating in the country which will raise up an educated class in their community, if their children are not embraced in it, nothing but poverty and dishonor awaits them. It is believed, too, that the leaven of Christianity, which has so long been working in this part of India, is beginning to develop itself in a more elevated moral sentiment among the people. Some shame is felt in view of their ignorance and degradation, of their idol worship and foolish ceremonies; and, without having discernment and moral courage sufficient to abjure and cast off their old religion, they are constrained to make some movement adapted to place themselves and their families in a position more rational and more consistent with self-respect. And, although this desire to have their children educated does not involve a formal substitution of Christianity for paganism, it is yet such a breaking in upon the old order of things, as will render that great moral revolution more easy on the part of the parents, and prepare the minds of the next generation utterly to despise the whole Brahminic system.

One hundred and thirty-eight years have elapsed since Zeigenbalg, under commission from Frederic IX. king of Denmark, landed in India, and began the first Protestant mission. In less than fifty years, this Danish mission, aided by the Society in England for the Promotion of Christian Knowledge, established stations from Tanjore on the south, to Madras on the north, connected with which there were estimated to be about
ten thousand converts from heathenism and popery. In 1750, the venerable Schwartz began his missionary career in India. This mission, it will be remembered, was to the Tamil people, and in the vicinity of our Madura mission. While many genuine converts were, by the blessing of God, the fruit of these labors, as must be supposed in view of the apostolical piety of the missionaries, and the exemplary lives and triumphant deaths of many of their church members, yet the great and ruinous mistakes in this enterprise were the unscriptural compromise which was made with the prejudices of caste, and the lax principles on which professed converts were admitted to baptism and church fellowship. These gave the mission for a generation or two a flattering appearance of growth and prosperity, while the causes of its progress were also the causes by which its corruption and ultimate running out were rendered certain. During the last generation the Christian name has been continued among the many churches established by this mission, with the Christian ordinances, while few comparatively have been the manifestations of Christian piety and Christian morals.

Still this mission, notwithstanding its mistakes—mistakes springing from the principles on which the churches originating it were organized, rather than from the want of scriptural piety in those who planted it,—existing so long among the Tamil people, has spread far and wide a knowledge of the Christian system. Not that the people understand well what are the characteristic doctrines of Christianity or appreciate its excellence. Still they know of it as a system at war with their own, and one which has made many conquests from their own community. They have even become familiar with the idea, once deemed so preposterous, of multitudes renouncing Brahminism to embrace this new religion. The sanctity of caste has been invaded. The integrity of their system is marred. With these have gone the respect and confidence and the notion of inviolableness, with which it was formerly regarded. To this state of things, in more recent times, the highly prosperous mission in Tinnevelly and Palamcottah, in the extreme south of peninsular India, and the great revolutions which have occurred there, have also contributed. In one of the districts of Tinnevelly, as was stated by the Bishop of Madras in March last, ninety-six villages have come forward unsolicited and utterly abolished their idols, and requested to be placed under Christian instruction. One of the English missionaries, at an earlier date, announced that he had received seven hundred natives under his care within the preceding two months.

With such an influence exerted upon it from the vicinity of Tanjore and Tranquebar on the northeast, and from Tinnevelly
and Palamcottah on the south, it cannot be surprising that the Madura district, the field of our mission, should give indications of ripening for a great spiritual harvest. The communications from the missionaries in this field during former years have told of the desire for schools, the unsettled state of the Tamil mind respecting the comparative claims of Hindooism and Christianity, and the wide and promising openings presented on every hand for a greatly increased number of missionary laborers. But during the last year there has been a decided advance. A correct view of this can best be presented in the language of the missionaries themselves. Says Mr. Crane, writing from Madura west station in October last:—

"Another field of labor, and one of considerable promise, I think, is found in several villages in this region, where there is an urgent, and, apparently, a sincere desire on the part of a portion of the inhabitants to know what Christianity is. Having heard something of 'the new religion,' as they call it, they wish to become more fully acquainted with it, and if it prove to be good, as they think it will, to embrace it. I have on my list six or eight villages of this character, lying within a circuit of from three to ten miles. Their desire to embrace Christianity is not altogether new; they have talked about 'the new religion' for several years past; but never till lately have they brought their inquiries to a definite point. Perhaps they have never felt quite prepared to break through the barriers that opposed their embracing Christianity. But the time of deliverance appears to be at hand. They now plead for schools for their children, and catechists to instruct them all in the way of life. So far as they understand the Christian religion, they are not only ready and willing, but wish to embrace it. I do not mean to be understood as saying that whole villages, except in one or two instances, wish to become Christian. The inquiries on the subject are as yet confined to a certain class of men occupying, in most cases, a separate portion of the village. They are cultivators, though not owners of the soil, and of course are in rather indigent circumstances. "Many villages, within the last few months, have besought us to send catechists among them and instruct them in the way of life. We have not the means at our disposal. We have, however, encouraged them to hold on, with the expectation that we would do something for them in future. A list of sixty names was sent to me, a day or two ago, with an urgent appeal for religious instruction. This is only one instance among many which might be mentioned. We feel that we must not suffer such opportunities to pass unheeded."

Mr. Muzzy writes from Terupuvanum, and after mentioning with what interest books and tracts were received in the villages near the station, and that family worship at his house is seldom attended by less than a hundred of the villagers, says:—

"The Papists residing in three distant villages, amounting to twenty-five families, and numbering in all one hundred and six individuals, have recently been received under the spiritual care and instruction of the mission, and the people of two or three others have requested to be placed in the same relation. Two of them have been repeatedly visited, schools established, and teachers put in a course of preparation for laboring among them."
Adverting to the openings of a similar description within reach of the Dindigul station, Mr. Lawrence remarks:

"The out-stations fixed upon, and to which catechists have been sent, are not wholly new fields; but the promise in their respective neighborhoods has been such that I have felt that it would be next to criminal neglect not to meet the demand. At one out-station more than one hundred and seventy souls in forty families, all but one from heathenism, have pledged themselves to walk according to the Gospel. This station is seventy miles, or thereabouts, from Dindigul."

The foregoing are but specimens of what is occurring among the population brought under the influence of the several stations. In their report for the year ending with December last, the missionaries say:

"An interesting feature in this year's history of our mission is the application of various communities, villages, and hamlets, to be received or acknowledged as Christians. These requests have occasioned us no small solicitude. The desire of the people to be recognized at once as no longer pagans or Roman Catholics, but as Christians and Protestants, has been gratifying, and opened the way for something like the commencement of a systematic course of instruction. But their extreme ignorance, taken in connection with our other cares, is truly disheartening; and we see wanderers on the verge of the fold, about to be carried back again into the wilderness of heathenism. What shall we do with such cases? Faith cometh by hearing; 'and how shall they hear without a preacher?' How can five or six pastors care for the flocks on a thousand hills and bring to the fold even one per cent. of the myriads in this district?"

"You have heard and read with deep interest of the Kishnagur movement. We cannot tell you of such a movement here; but we can point you to one village where three families, another where four, another where forty, and still another neighborhood where forty families have entered into an agreement, either by their head men, or over their own signatures, to renounce idolatry and receive the gospel, or else refund the expense we may incur to meet their wishes. We will give you copies of two of these agreements, that you may judge of their character."

* Agreement signed by the Mooapardee people, November 1, 1843.

"According to the will of God, who created, preserves, and blesses with all grace, the world, we, the son of Chinnamootoo, head man, and others whose signatures are written below, of Tardicomboo Talook, village of Mooopardee, do enter into the following agreement with Rev. Mr. Lawrence, of the Dindigul American mission.

We, our families, and our kindred, formerly of the Roman Catholic religion, being now, by the will of God, minded to join the true congregation of the Christian religion, and having truly so joined, with our families, do pledge ourselves to walk according to this our new relation, in all the divine commands, attending worship, &c., without declining again to popery; in failure whereof we do promise to refund the expense which the mission shall be at in building a prayer room, school-house, &c., according to our request.

If in any of these respects we fail, we solemnly consent to refund all expense: such is our voluntary stipulation. Witness our signature, &c."

Regulations for the Covillapooran people, made with Rev. Mr. Lawrence of the Gospel teaching society of the American Mission.

"1. The people must walk, both in prosperity and adversity, according to the word which God has graciously given.
2. After this manner. The husbands, wives, and children must come daily to morning and evening service or worship.
3. They must cease work on the Sabbath and come to church."
"Some of the above mentioned villages are seventy or seventy-five miles apart from each other, though in a single missionary’s field, and nearly as far from the station. Now look at the missionary, fixed at home by the demands of the station,—the care of from twelve to twenty schools, a small but ignorant church, cases of discipline as well as of inquiry constantly demanding his attention. We ask how this growing, pressing demand can be met? ‘With the heart man believeth.’ We find that these individuals, either through our personal visitation, the perusal of our tracts, or the labors of catechists, give such evidence of faith as is seen in the abandonment of idolatry, witchcraft, charms, etc. etc. But ‘with the mouth confession is made unto salvation.’ And some of these poor creatures die of cholera before the servant of God can visit them. Is it wonderful then that they beg that our catechist, who is teaching them the first elements of Christianity, should be allowed to baptize them? And are you surprised at the ignorance involved in the request? We rather wonder at their bold abandonment of heathenism, and their apparent one-ness of purpose in so perseveringly crying out, ‘Come over and help us.’ Nor would our wonder be diminished to find them remaining for years in much the same state; for, as we have already said, faith (and its increase too) cometh by the word of God.

"But we are wearied with entreating, and we will cease from man. Should you think this the language of complaint or impatience, we pray you to bear with us, at the same time that we point you back to the tombs of our buried hopes. We would not have any mission weakened in order that ours might be strengthened, but we beg you to help us. With all the earnestness of those who believe that God ‘will have all men to be saved and to come to a knowledge of the truth,’ we would ask for a reinforcement of such as love the truth and love to make it known. We would say, Look at our eighty communicants, our hundred schools, and the unlimited demand for others, our three thousand scholars, the million of inhabitants in this district,—the best of them but one or two removes from heathenism, and the worst of them not a whit better than those described by Paul as filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness,—and then tell us what shall be done. Again we throw ourselves and this inviting field upon the generous charity of the churches."

It is not to be wondered at that the missionaries ask importantly for additional laborers. After the removal of his asso-
iates to Madura to supply a vacancy there, and in view of the accumulating calls for instruction, Mr. Lawrence writes from Dindigul;—

"There is certainly a gratification in having so much on one's hands as to leave no time for idleness; but surely there can be little satisfaction in seeing the ripened harvest unreaped at our door, and all the fallow land around us left unbroken and unsown. There is ample room for four missionaries in Dindigul; each may have his own system of operations, and keep his native assistants hard at work. We are in the centre of a population numbering, according to official returns, 222,000; and they will probably not be reached from any other point, at least during this generation."

And again, alluding to a group of papal villages, he writes,—

"The whole Roman Catholic population, has been stirred by the quarrels of their priests, like the waters mentioned by Ezekiel, which the young lion of the nations, the whale in the seas, troubled with his feet and fouled with his rivers. Now that this whole population—more than 12,000 souls, if my information is correct—are thus moved, and their priests thus casting up mire and dirt, what voice but His who calms the sea, what gospel but the gospel of Christ can bring order out of chaos, or give peace, intelligence, and happiness, where all is now disquiet, ignorance, and wretchedness? Assuredly, your present strength here is not adequate to the emergency, and if the progress towards Protestantism for two years to come, shall continue as rapid and decided as it now is, we cannot wait for young men from our seminary. We must have more missionaries, men who can go out with the best help we can find at our hands, and take their stand hard by the beaten track of these other shepherds."

Mr. Tracy, looking out on the ignorant and wretched population around Terumungalum, writes,—

"Within the last few months the pestilence has prevailed extensively, and hurried multitudes to the grave and to the retributions of eternity. Those who remain are without God and without hope in the world, and are rapidly hastening to the same awful doom; and there is no one to stand before them in their downward course, none to point out their danger and direct them to the only way of escape. Miserable in this life, they must be miserable forever. Living without hope, they die without any of its cheering influences; for when the cold dews of death descend upon them, and the gloom of despair enshrouds their souls, there is no one to tell of Him who is 'the resurrection and the life.' I have hoped for help—for help from America, from somewhere—but none has come; and hope long deferred has wrought its usual effect, and made the heart sick. When therefore the cry is raised, 'Watchman, what of the night?' the only answer that can be given is, 'Gross darkness covers the people.'"

Here then is a mass of people within the field occupied by this mission, amounting to nearly a million and a half, who are beginning to know their own spiritual wants, to realize the utter falseness and vanity of their old opinions and ceremonies, and to open their eyes on a judgment and a retribution for which they are unprepared. Not a few of them are convinced that in
the gospel is to be found the only bread of life—the only fountain of living waters. In their emptiness, in their gloomy forebodings, they come to the missionary and ask of him instruction respecting that grace of God which bringeth salvation. At least twenty additional missionaries are needed in this field to answer these inquiries.

There is also something beyond a mere spirit of inquiry. The Spirit of the Lord has been operating savingly on the hearts of not a few. New converts have been brought in, and others are bringing forth the fruits of righteousness.

"We find," say the missionaries, "that there has been an addition of forty-three communicants to our churches. The whole number of our members is less than one hundred, and of these many have joined by letter from churches in Jaffna; so that there has been a greater accession from popery and paganism during the past year than during the whole previous history of the mission.

"An Evangelical Society has been formed among the helpers and teachers at Sivagunga, for the purpose of supporting a catechist in one of the villages where a few families have requested a teacher and catechist. This society was established without the knowledge of the missionary, and he was not apprised of its existence, until he was asked to throw in his mite towards furnishing the sum required. At Terupuvanum also a similar society has been formed, which embraces sixty-four members. The sum subscribed by them is about thirty dollars."

Not only does the state of the Tamil people urgently call for more missionaries to be sent forth from this country: the mission seminary at Terumungalum, now in its infancy, should be immediately enlarged and furnished with more teachers and with more ample facilities for training native preachers, catechists, and school-masters. Whence are all these villages, just now awakening into life, to be supplied with the means of spiritual growth and improvement? Not all of them, surely, from foreign lands. Preachers must be trained up from among the native converts. Yet in this work the missionaries are most painfully restricted to a seminary of only thirty pupils, with but one teacher, and his hands full of ordinary missionary labors, with no library or apparatus, or buildings suited to such an institution. On this subject Mr. Tracy, who now has charge of the seminary, remarks,—

"The present situation of the seminary is a source of great and constant anxiety. The boys are exposed, by day and night, to evil influences from which it is impossible to guard them. Their accommodations, though the best that the mission can furnish, are altogether unsuitable and insufficient. The best interests of the institution are put in jeopardy, and an amount of watchfulness and anxiety is demanded, sufficient for quadruple the number of boys under more favorable circumstances, without any assurance, moreover, that all may not prove unavailing. On this account we have been earnestly looking for the permission, so long since requested, to erect suit-
able buildings in a proper location; and we cannot but feel that every day's delay is an evil of serious magnitude.

"A still greater trial has been, that I have not been able to pay that attention to the spiritual interests of my charge which I have wished. Our heart's desire and aim—I speak of myself not only, but of the whole mission,—is to raise up young men, filled with the love of God, and qualified by example as well as by precept, to preach the gospel of Christ,—and this from an experimental acquaintance with its preciousness, rather than from a mere intellectual conviction of its superiority over heathenism. It is not so much by great talents or extensive learning, as by deep and sincere piety, that our native assistants will be made useful in building up the kingdom of Christ. They must become eminent in grace before they can be eminent in usefulness; and in order to this, every means must be put in requisition, in season and out of season. Individually and collectively must they be watched over and guided and entreated and instructed, till they grow up to 'the measure of the stature of the fulness of Christ.' But how can one alone do this, pressed down with a multitude of secular cares, and harrassed with innumerable trials, which leave him scarcely time to read his Bible, and tend greatly to unfit him for meditation and prayer? It is quite impossible."

CEYLON MISSION.

TILLIPALLY.—Daniel Poor, Missionary; Mrs. Poor.—Eight native helpers.

BATTICOTTA.—Henry R. Hoisington, Edward Cope, and Robert Wyman, Missionaries; N. Ward, Physician; Mrs. Hoisington, Mrs. Cope, Mrs. Wyman, and Mrs. Ward. Seven native helpers.

ODODOVILLE.—Samuel Goodrich Whittelsey, Missionary; Mrs. Whittelsey; Miss Eliza Agnew, Teacher; Nathaniel Niles, Native Preacher. Five native helpers.

MAKEPET.—Eastman Strong Minor, Printer; Mrs. Minor; Seth Payson, Native Preacher. Five native helpers.

VALVETTY.—George H. Apthorp, Missionary; Mrs. Apthorp.

PANDITERIPO.—Three native helpers.

VARANY.—John C. Smith, Missionary; and Mrs. Smith. Two native helpers.

CHATACHERY.—Benjamin C. Meigs, Missionary. Four native helpers.

OUT STATIONS.—Laborers not reported.

In this Country.—Levi Spaulding, Samuel Hutchings, and James Read Eckard, Missionaries; Mrs. Spaulding, Mrs. Hutchings, and Mrs. Eckard; Mrs. Meigs.

(6 stations; 5 out stations; 11 missionaries, 1 physician, 1 printer, 14 female assistant missionaries, 2 native preachers, 34 native helpers.—Total, 63.)

Important changes have occurred in this mission, and its strength, though previously altogether inadequate to the constantly increasing work to which it was called, has been much diminished during the past year. The ill health of Mrs. Eckard, continued through a series of years, and with no prospect of restoration in a tropical climate, induced Mr. Eckard and herself to return to their native land. They accordingly left Ceylon about the middle of April of last year and landed at New York on the 6th of November.
Mr. and Mrs. Hutchings, connected with the Ceylon mission, though temporarily residing at Madras, found a chronic disease, with which he was somewhat afflicted before he went to India, so much aggravated by his labors in connection with the press, that a sea-voyage and a residence of a year or two in the United States were deemed by his missionary brethren and medical advisers essential to the further prosecution of his work. They accordingly embarked at Madras, on the 24th of October, and reached New York on the 1st of June.

Mr. and Mrs. Spaulding, also on account of the protracted illness of the latter, have been compelled to suspend their missionary labors, and embarked at Colombo on the 3d of March, and arrived at New York on the 22d of August. Owing to the infrequency of opportunities to come from that portion of India directly to the United States, these brethren were all obliged to make the voyage by way of England.

To turn their diminished numbers to the best account in meeting the spiritual wants of this inquiring community, and to take the most effectual oversight of the several churches and the free schools, Mr. Meigs has removed from Batticotta to Chavachery, Mr. and Mrs. Whittelsey from Chavachery to Oodooville, Mr. and Mrs. Apthorp from Varany to Valvetty, Mr. and Mrs. Smith from Manepy to Varany, and Seth Payson,

*The following communication, relative to the character of the missionaries and the usefulness of the mission, was handed to Mr. Spaulding, as he was embarking at Colombo, on his return to the United States.

"Marandal, 29th February, 1844.

My dear friend,—I am sorry that there should be so few in Colombo,—for whose opinion as to your mission, your Committee would be likely to entertain much value,—just at present, who have ever visited your establishment at Jaffna, but pray lay before them the inclosed letter, which, at this distance, may prove encouraging.

With every kind wish, believe me,

Yours affectionately,

E. Maberly.

Rev. L. Spaulding, etc."

LETTER.

"Colombo, Ceylon, Feb. 26, 1844.

Christian brethren.—Your faithful messenger and minister of Christ is returning to his native land and carries with him our best wishes and prayers for his safe and speedy passage. We, who happen to have been permitted, at different times during our residence on this island, to visit the Northern Province, and to see and to judge for ourselves of the efficiency of the mission and the devoted Christian spirit of your missionaries, think it right, in these times of division and bitter feeling between brethren in the Lord, to assure you of our warm interest in your proceedings, of our sympathy with you in your trials, and our determination, while our Heavenly Father shall give us the will, the means, and the opportunity, of supporting your establishment near Jaffna (Town) to the utmost of our ability; and that these and all your efforts elsewhere through the world may tend to spread far and wide the simple truth as it is in Jesus, is the prayer of

Your affectionate brethren in Christ,

(Signed)

ANTHONY OLIPHANT, Chief Justice of the Island of Ceylon,
H. C. SELBY, Acting District Judge of Colombo,
CHARLES P. LAYARD, District Judge of Trincomali,
FRANCIS W. TAYLOR, Missionary of the C. M. S. (Cotta),
E. MABERLY, Lieut. Royal Artillery,
WILLIAM N. ROBERTSON, Private Secretary to the Hon. the Chief Justice,
J. N. MOOYAERT, Ass't Auditor General,
T. SKINNER, Captain Ceylon Rifles,
G. M. PARSONS, Assistant Surveyor General."
a native preacher, from Batticotta to Manepy. This arrangement weakens the older and more central stations for the purpose of retaining possession of those more recently taken in remote parts of the district. From the extremities which have led to it, the missionaries hope they may be relieved by a speedy reinforcement. The deficiency of laborers will be but partially met by the return of Mr. and Mrs. Hoisington to resume their labors at the Batticotta seminary. They embarked at Boston for Madras on the 6th of May last.

Mr. Smith of this mission was united in marriage with Mrs. Steele, widow of the late Doct. John Steele, of the Madura mission, on the 13th of October.

The following is a tabular view of the seven churches under the care of this mission during the year 1843.

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<th>STATIONS</th>
<th>Admissions</th>
<th>Baptisms</th>
<th>Dismissions</th>
<th>Suspensions</th>
<th>Present No. of Members</th>
<th>Weekly religious services</th>
<th>Average rate of both cong. at each station</th>
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During the year eight members of the churches have died, and eight have entered the marriage state. The great number of suspensions at Batticotta is owing to the painful developments among the students in the seminary, which will be noticed hereafter. Of the suspended members five have been restored.

Further particulars relative to those received to the churches are embodied below.

Whole number received from the beginning, 586
Number who have died, 63
Number excommunicated, 62
Number of members now living, 460
Number now residing at the several stations, 363
Number residing abroad, 97
Males educated in Batticotta Seminary, 263
Females educated at Oodooville Boarding School, 97
" " " Chatachery, 5
" " " Varany, 158
Number in the service of various missions, 14
Number in the service of Government, 351
Unemployed by missions or by Government, 14
From the mission a very valuable document has recently been received relating to the history of these churches and the character of the converts from heathenism gathered into them. Copious extracts will be made from this, as furnishing a correct picture of the churches themselves, and the trials and discouragements of the missionaries. Respecting the barriers by which every Hindoo is hemmed in to prevent his breaking away from his idolatries, and the extremities to which he exposes himself, if he attempts it, the missionaries write,—

“To give some illustrations of the subject, we will suppose that an individual is savingly converted by the power of the promised Spirit. What is he to do? Where and with whom is he to live, and how is he to procure his subsistence? These questions have comparatively no meaning in America; but here they are unanswerable. Up to the hour of his conversion, the all-absorbing inquiry had been, ‘What shall I eat, and what shall I drink, and wherewithal shall I be clothed?’ Nor do these wants cease to pinch him after he has begun to eat and drink of the bread and water of life. On the other hand, these same interrogatories return with increased emphasis. Dismembered from his caste and kindred, he is, to a great extent, deprived of the scanty resources which he enjoyed before. Whether the convert be man or woman, old or young, single or married, he is encompassed by a host of difficulties, arising from the circumstances of age, sex, or standing in society,—difficulties touching the mode and means and facts of his subsistence. He is spoiled for all the common purposes of life, polluted in his person, and a renegade in the eyes of his countrymen. What then can the native convert do? Where and with whom can he live, and how can he obtain the necessaries of subsistence? No one is competent to grapple with these questions, unless he has been appropriately initiated into the domestic habits of this people. Let this feature in the state of society be kept distinctly in view, when it is said that the native church in Jaffna has been gathered from among the idolaters of India.”

Men who were to have their faith, and Christian principle, and courage to confront opposition tried in this manner, needed to be thoroughly converted and clothed with the whole armor of God. Hence the missionaries say,—

“For many years, we were alive to the danger and to the evil of admitting those to baptism who had not been born again by the Spirit, and thus prepared to stand in that hour of trial which, it was easy to foresee, awaited every young man after leaving the walls of the Seminary. We have not acted in the dark in this matter. Our course of preaching, our instruction to candidates, and our whole procedure in reference to admissions to the church, have been with direct reference to the crisis, when the question as to the genuineness of their Christianity would be put to a severe and, in some cases, to a cruel test. It has for a long time been a deeply interesting question whether these exotics, which we have reared at so much expense and trouble, will endure the deadly blasts which we know await them as soon as they shall have been transferred to the moral deserts around us, where we have hoped they would bud and blossom as the rose. This problem is now in a course of solution; and we would caution ourselves against a too hasty conclusion in particular cases; for in some in-
stances, when we were ready to pronounce the plants withered and dead, we have discovered decisive indications of life and thrift. We think that one generation, at least, should be allowed to pass away, before a final judgment in the case is pronounced."

Of the character, standing, and prospective influence of the church members, the missionaries say,—

"The church members, both male and female, constitute an educated body. Indeed, they comprise a very large portion of the educated classes who are to be found within the limits of our mission field. Nearly all of them are able to search the Scriptures, and to ascertain whether the things which their pastors teach and preach are according to the law and the testimony.

"2. A majority of the church members are from a caste which forms the great body of the community, and which is second in rank only to the Brahmins.

"3. A very large proportion of the male members of the church are in important places of trust and influence, and supported by the several missionary bodies in the Tamil country, or by Government, or by private individuals in different parts of Ceylon or on the continent.

"4. A majority of the males who are married, have married educated females, who are also church members. The children of church members amount to four hundred and fifty-six; of whom sixty-five are members of our church, and seventy-four now are, or have been, members of the three seminaries at Batticotta, Oodooville, and Varany. Nothing short of a classical education will satisfy the young fathers and mothers who have themselves been educated.

"5. On the other hand it must be distinctly stated, and it should be kept in mind by our patrons at home, and more especially by those who are candidates for entering into the labors of the older missionaries, that we are reminded, at every turn, of the heathenish stock from which the native church has proceeded. Ever and anon we are pained at witnessing developments which show that heathenism is but partially displaced, even from the minds of those who give the best evidence of having received the truth in the love of it. We see that the 'old man' of heathenism may exist simultaneously with the new man, and exert a very great, if not, for a time, a reigning power and influence. In this first generation of native converts, we shall probably see but a very partial approximation to the 'perfect ones in Christ Jesus.' Though converted to Christianity, even our best members appear to be suffering the effects of that moral constitution which 'a jealous God' has established, affecting the violators of the second command, 'visiting the iniquities of the fathers upon the children unto the third and fourth generation.'"

No one can read the picture which the missionaries draw of the state of the churches they have planted, and the character of the converts gathered into them, without being forcibly reminded of the extent to which heathen notions and heathen practices must have adhered to those communities to whom the epistles to the Corinthians and the Galatians were addressed by Paul. Still there are some bright spots to cheer the missionary and assure him that something has been achieved. As a result of introducing the Christian religion, on the social condition and
character of those who embrace it, the general letter from which these extracts are made gives the following pleasing sketch:—

"At Batticotta, there are fourteen or fifteen families, the heads of which are members of the church, and were educated in the Batticotta and Oodooville seminaries. These families form a new and interesting community. They are removed from their heathen relatives, and are living in separate families, under circumstances favorable to their regulating their households on Christian principles, and also receiving the advantages of Christian society. The moral and religious state of this little community, though composed of Christians of the first generation, forms a striking contrast with that of their heathen neighbors. But it is from the second and succeeding generations, if kept under Christian culture, that we may expect to witness the fairest fruits of our labor."

The department of Education in this mission embraces the Mission Seminary at Batticotta, eight boarding schools for boys, two boarding schools for girls, and seventy-five free schools. The tabular view below represents the state of this department at the several stations.

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<tr>
<th>STATIONS</th>
<th>Seminary Boys</th>
<th>Boys' Boarding Schools</th>
<th>Boys</th>
<th>Girls Boarding School</th>
<th>Girls</th>
<th>Free Schools</th>
<th>Boys</th>
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<th>Pupils in the church</th>
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<td>TILLIPALLY</td>
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During the year now under review unlooked for and most painful developments have been made relative to the morals of a portion of the pupils of the Batticotta Seminary. Early in the spring of last year the suspicions of the instructors were awakened, and a protracted and thorough investigation was immediately entered upon by them, aided by a committee from the other brethren of the mission. During this investigation evidence was found, that attending on heathen dances, the secret practice of unnatural sins, seducing and corrupting the younger boys, lying and deception, had become fearfully prevalent in the seminary; and what added greatly to the grief and disappointment of the missionaries, was the fact, that not a few of the church members, nearly the whole of the select class, and some
of the native teachers were not only implicated, as conniving at these practices, but had, in some instances, taken a leading part in them. The measures adopted were most prompt and efficient. The whole select class and fifty-seven from the other classes were immediately sent away; to which number four were subsequently added; making in all sixty-one. Of these only one has been restored. The teachers implicated were also dismissed; and from those retained, much of the responsibility before devolved on them, was transferred to the missionaries. This led to their decision to receive no new class last autumn.

Closing their narrative of the unhappy scene through which they had just passed, the missionaries remark,—

"We can only say, we have tried to do our duty. The event we leave with God. The conviction grows upon our mind that we have acted judiciously. Perhaps this is the only way in which this people can be taught what the Bible requires. In the midst of our distress, it is pleasing to see what a hold the Seminary has on the community. Some of the heathen use every plausible means to induce us to take their sons back. One promises to remove and reside near the Seminary where he can watch over his son all the time, offering to pay for his books, &c. Another offers to join the church (poor man!) himself and wife, and give bonds in a large sum of money, that none of his family shall fail of being at meeting every Sabbath. Many make such like offers. It affords us an opportunity to preach to them with more power than we could otherwise do. That we may hereafter have the happiness of telling you how the seed sown in tears has been watered by heavenly dews, is our united prayer."

Five months later, adverting to this subject again, and remarking on the difficulties in the way of raising up a well qualified native ministry, the missionaries say,—

"The great desideratum is a foundation on which to build. That strength of character which is almost a matter of course in America, is rarely or never seen in this country. We see bone come to its bone and flesh and skin cover them; but the spirit is wanting. Here lies the real difficulty. Christianity has, as yet, no foundation of its own, but is suspended between foreign support on the one hand, and heathenism on the other. Our most tried Christians have but imperfectly learned to draw their support from Christ, and not to walk in their own strength; much less has the heathen youth, but yesterday introduced into the first principles of the gospel, exposed to numberless temptations, and breathing a sickly atmosphere. There is no Christian community to receive him into its bosom."

The brethren seem not to be disheartened in their work by these recent developments. On the other hand, they think that by this high stand which has been taken in respect to morals—the uncompromising determination manifested not to countenance sin, both the Seminary and Christianity generally are placed on a vantage ground before the heathen. Their consciences compel them to approve of what the mission has done,
while they obtain new and more practical views of the holiness which the Christian system requires.

At the examination in October, the Seminary appeared to be in a healthful state. Five students left it, having gone honorably through their course.

Owing to the impaired health of Mrs. Spaulding, the Female Boarding School at Oodooville has been more exclusively under the care of the native teachers than heretofore. No important changes have occurred. Mr. and Mrs. Whittelsey have the charge of the station since Mr. and Mrs. Spaulding left it. Nathaniel Niles is still the principal teacher, assisted by William Tennent, R. W. Bailey, and Joshua. In April more than common religious interest was manifested among the pupils, and some, it is hoped, gave their hearts to Christ.

Respecting the Female Boarding School, at Varany, little information has been received further than that the number of pupils is twenty; and that their proficiency in their studies and their deportment have been exemplary.

Of the station boarding schools no notices have been received, which place them in a different light from what they stood last year.

With reference to the boarding school system generally, Mr. Poor, who has observed its operation nearly thirty years, writing in behalf of the mission, remarks,—

"Although some things which were hoped for, have not been realized, there have been favorable changes which require important modifications in our plans. It is difficult to make a proper adjustment of our labors to the altered and continually altering state of things around us; and we may be in danger even of not keeping pace with the progress of change in the country. By concentrating our common boarding schools for boys at Tiltlipally in 1824; by substituting English day schools for boarding schools in 1833; by requiring the pupils in Batticotta Seminary to furnish their own clothing in 1841; by requiring all who should enter the Seminary from that time forward to give security for the payment of their board; and finally, by requiring, in 1843, boys in the English day schools to pay for tuition and books in part, we have gradually withdrawn from the free boarding system—a system which we could only introduce with great difficulty, and by slow degrees. Every step we have taken towards the abandonment of that system, has been an important step towards placing the subject of education upon its natural basis—the voluntary education of children by parents and guardians at their own expense.

"The object of the remarks which I have hitherto made, is to show that while we are withdrawing from the boarding school system, having witnessed, to an encouraging degree, the accomplishment of the objects for which they were established, it is now time to enlarge our plans for imparting elementary Christian instruction to the masses of society, and also for the direct preaching of the gospel to all classes of both sexes. For this we are comparatively well furnished with Bibles, school books, and tracts; with native assistants of different grades; with some practical knowledge of the country and of the people, with chastened expectations as to obvious and immediate success; and in various respects we are better acquainted,
than in former times, with the nature of the service to which we are devoted."

As that state of things which created a necessity for the boarding schools supported by the mission is now passing away, the missionaries are turning their attention, with increased interest, to that branch of the education department, which is to be permanent, and all-pervading—the system of native free schools, by which the elements of Christian knowledge are to be carried to the entire mass of the youthful population. Say the missionaries,—

"We are now prepared to say, in conclusion, that in every village throughout our field, which can be statedly reached by the missionary for the purpose of preaching the gospel—whether it be weekly, monthly, or quarterly—a Tamil free school for both sexes should be established and efficiently sustained. It should be established with reference to permanency, and in the hope and belief that ere long there will be an opening and a demand in the village for a Christian teacher or catechist. In many cases the Christian teacher required might be the schoolmaster himself, his place being supplied by another.

"It should be kept in mind that preaching in Jaffna is no novelty; that the great body of the people have learned to underrate and to reject the gospel, and wish to be let alone; and that the more influential classes of the community would prefer education without Christianity, if they could obtain it. Nevertheless, the whole country is in a measure leavened with Christian truth; the conscience of the people has, to an encouraging extent, been gained; and, in an important sense, the eyes of many are directed to the missionaries as friends and helpers who have it in their power to bestow upon them substantial advantages. In a word, if the walls of Jericho are not fallen down flat, wide breaches for entrance have certainly been made, and great and well equipped should be the company of those who would go up, every man straight before him, and take possession of the land. Tedious delays and retrograde movements, at this stage of our warfare, must prove disastrous, whether we regard the state of things among the heathen, the Romanists, or Protestant Christians. It is for the Board, and for the Christian public in America, to determine to what extent men and money, faith and prayer, shall be made subservient to a vigorous prosecution of the work we have in hand. But let it not be forgotten that the special object of this communication is to reconcile the minds of all concerned to our making the Tamil free school system for both sexes, co-extensive with stated village preaching.

"The village school is as necessary, to say the least, to the native assistant as to the missionary. In his visits from house to house, he finds a difference between families which have children in our schools, and those which have none, as great as a Protestant minister would find between his own parish and an adjacent parish of Roman Catholics.

"In a word, the village school is a fulcrum, with the aid of which the combined powers of the missionary, and of his native assistants, may be made to bear advantageously upon the mighty masses to be moved; and, other things being equal, the result will be in proportion to the length and solidity of the lever applied."

In the estimation of the missionaries the free schools are to supply,—imperfectly, indeed,—the want of early Christian
training in families, the want of early pastoral instruction, the want of that early familiarity with intellectual and moral subjects,—those thoughts about them, and those correct apprehensions of them, which well educated children in a Christian land receive almost involuntarily. These schools are not regarded as a substitute for the preaching of the gospel, but as a means of giving preaching more effect, and of assisting the preacher among the heathen to approach towards that favorable position, in regard to his hearers, which the preacher at home occupies in respect to his.

In connection with the printing establishment at Manepy, under the care of this mission, are four presses, four founts of type in the native language, and a bindery. The number of native workmen employed is about seventy. The number of pages printed during the year ending on the 31st December last, is 7,824,540; of which 337,500 were in quarto, 3,310,600 in octavo, and the remainder of smaller sizes. The number of volumes is 15,000, and of tracts 139,000. Of the amount printed, 3,345,000 pages were of the Scriptures, and 2,919,600 pages of tracts. In the Tamil language the pages were 7,170,440; and in the English 220,600; and the remainder were in Tamil and English. From the beginning the whole number of pages has been 114,094,890.

The number of books and tracts distributed the past year is not so great as it was in some years that preceded.

The English and Tamil Dictionary commenced at Manepy and transferred to Madras to be finished, was to have been published in March or April. Some hundreds of copies have already been ordered, and there may probably be a demand for it which may more than defray the cost of its publication.

The state of the Tamil mind in Jaffna is, at the present time peculiar. It has been brought into this state by the influence of Christian preaching and Christian schools. Scriptural truth is strangely co-existing and warring with the errors and darkness of paganism. The waking intellect and conscience of the people are at strife with their love of sin and their fear of ridicule and persecution—their desire of knowledge and improvement, with their bigoted attachment to old opinions and customs. Things cannot remain long as they are. How shall the right issue be most speedily brought about? Not by might, nor by power, but by my Spirit, saith the Lord. One such outpouring of the Holy Spirit, as New England was blessed with a century ago, would probably decide the contest in favor of Christianity.

The Board are referred to two able letters, drawn up, at the request of the mission, by Mr. Poor, the one embracing considerations more immediately relating to the mission churches;
and the other, those relating to the state of education. They were published in the Missionary Herald for March and April last. The picture of the native mind at the present crisis is drawn with great discrimination and force.

MISSION TO SIAM.

BANGKOK—(the seat of government)—SIAMESE DEPARTMENT. Charles Robinson, Dan B. Bradley, M. D., Jesse Caswell, and Asa Hemenway, Missionaries; Mrs. Robinson, Mrs. Bradley, Mrs. Caswell and Mrs. Hemenway; Miss Mary E. Pierce, Teacher.—CHINESE DEPARTMENT. Stephen Johnson and Lyman B. Peet, Missionaries; Mrs. Peet.—One native helper.

(2 stations; 6 missionaries—one a physician; 6 female assistant missionaries, and 1 native helper; total, 13)

The members of this mission continue in the cheerful prosecution of their labors, much as in years past. Among these labors is the translation of the Scriptures into the Siamese language, which is steadily advancing. There are peculiar obstacles in the way of securing the attendance of Siamese pupils in the schools of the mission. The numerous wats or temples are all public schools, open to every one without charge, and are held in high estimation by the people, and visited, cherished, and watched over with paternal care by the king and nobility. They are, moreover, in the most beautiful situations, and adorned with fine walks, reservoirs of water, trees, and fragrant flowers and shrubbery. In these things the mission could not compete with them, even were it desirable to make the attempt.

In the early part of last year a panic prevailed among the people in consequence of an apprehended disturbance of amicable relations between their government and the English nation. The Americans having the same dress, manners, customs, language, and religion with the English, those who had received books from the missionaries feared coming under the displeasure of the king, and a very extensive destruction of the books was the consequence of this panic. Reports were indeed circulated that the king was displeased with the missionaries and their books, and that it was unsafe to be connected with them as teachers or scholars; and for a time the great mass of the people, both Siamese and Chinese, refused to receive tracts. Yet during this time it was frequently asserted by the most intelligent and influential of the natives, that there was no foundation for these reports, and it subsequently appeared that there was no good reason for them. Our dates come down to February of the present year. The fear of political difficulty with Great Britain had been renewed, but the people were free in applying for books as in former times, and in personal intercourse with the members of the mission.
Five thousand volumes were printed during the year, and 3,000 tracts; making 945,000 pages. The printing from the beginning amounts to 7,137,268 pages.

The Siamese boarding-school contains six pupils, though these are not all boarding scholars in the strictest sense. The Chinese contains nine pupils. There is preaching as usual in the two languages. In January last two Chinese teachers were received into the church. The only other native member of the church is a Siamese. He was received in the year 1842, and has never been persecuted by the government. Our brethren have as yet found no evidence that Siamese law makes it a penal offence to forsake the religion of the country and embrace another system of belief. In their last report to the Committee the brethren say,—

"We still hope that the Lord has been preparing, both this people and his servants here, for the coming of his kingdom in Siam. That we should be permitted to commence our labors so quietly, to pursue them so long and so extensively and with so little interruption, in the imperial city, and under the daily observation of the king himself, as well as the nobility and the priesthood, are to be referred directly to the goodness of God. Be it that they affect to despise us, that they regard our efforts as impotent, and our gospel as foolishness, still our conclusion must remain the same, since God has permitted such things to take place in this, rather than in some other way. That a numerous priesthood should so generally be willing to receive and examine Christian tracts, and converse on the subject of Christianity, are circumstances which must be referred to the same cause."

The Siamese nation is advancing on the scale of civilization. Their jealousy of foreigners is diminishing. They are becoming familiar with the printing press; indeed a member of the royal family has himself an excellent press. Their commerce is increasing. In the early years of the mission, only three or four square-rigged vessels visited Siam annually, and not a vessel of this description was owned by the Siamese. During the years 1842 and 1843, fifty-one square-rigged vessels were reported to have arrived; and the Siamese have built ten such vessels, some of them of large size, and others are in progress. One of these vessels, commanded and manned by Siamese, had made a successful voyage to Singapore; and another, with only a foreign captain, made a voyage to Bombay and Ceylon, and afterwards proceeded to China. Facts like these are not without importance in relation to our work. The missionaries justly say,—

"This increasing intercourse with Christian nations is interesting from the fact that no heathen nation has ever been able long to sustain idolatry in such circumstances. It may have become infidel, or atheistical; but the grossness of idol worship does not long withstand even the light of science. Those who can, by taking an observation of the sun, determine the latitude
and longitude of the place where they are, and can calculate the convexity of the ocean and earth, will not long believe in a system of religion which teaches that the earth is a plain, and the sun revolves around it daily, and sets behind a mountain higher than the moon. Since our publication of an almanac, to which is appended a brief outline of astronomy in Siamese, many have expressed to us their doubts respecting their own system. One, who has perhaps more influence than any other in the priesthood, who is frequently called upon to examine candidates for the priestly office, particularly the sons of the nobles,—has unreservedly declared to us that the Siamese system of astronomy is utterly untenable."

The brethren have lately come to a knowledge of a new party formed in the Siamese priesthood. It appears to have had its origin soon after the visit of the first missionaries—Messrs. Gutzlaff, Tomlin, and Abeel—to Siam; and its rise and progress are traced directly to Chau Fa, the member of the royal family and head priest of one of the wats, who has taken the lead in commercial improvements. The missionaries call the new party liberal, because, in the panic, that class of persons was for some time almost alone in seeking or receiving books.

"A number of the head priests of the wats, belonging to this class, have repeatedly sent and requested of us a full set of all our publications, frequently specifying all the portions of the Bible. A number of the other priests, belonging to these wats, have made similar requests; and some of them have, with apparent sincerity, stated to us that they had doubts respecting their own system, and wished to examine more fully the principles of the Christian religion. Some of the nobles, the founders and patrons of these wats, have also requested books of us, and it was with much pleasure that we were able to supply them with so large a portion of the word of God. The royal priest above mentioned and many others of the greatest power and influence in the kingdom belong to the liberal party; and their number is constantly increasing."

The above extract is from a general letter of the mission. Other interesting facts are communicated by Mr. Caswell, who made inquiries concerning this "new party," of the head priest of one of the wats said to belong to that party. Both letters were written in July, 1843.

"On being requested to explain as clearly as he could the difference between the two parties, he gave the following illustration. 'Here are two piles of books. The first contains the instructions of Budh; the second contains the writings of eminent teachers of the religion of Budh, who lived in ancient times. The first pile our party receive as authority in religion. The second we examine and compare with the first. So far as it agrees with the first we receive it; so far as it disagrees we reject it.' I then inquired whether they actually found much in the second pile to reject. 'Yes,' said he, 'much, very much.' And then mentioned one set of books consisting of more than five hundred volumes, the whole of which they rejected.

"Another fact developed in the course of these inquiries possesses some interest, as marking the origin and progress of these liberal views. One of
the five wats became liberal ten or eleven years since. At that time Chau Fa presided over it. Two others, over one of which Chau Fa now presides, became so six or eight years since. The remaining two, which are only half liberal, became so,—one about three years, and the other about one year since.

"It should be constantly borne in mind that Chau Fa is only the head priest of a wat and not the high priest of the kingdom. He, however, has in reality much more authority than common head priests, on account of his being of the royal family. How far the hand of the king is in these reforms, it is impossible to say. That he knowingly tolerates them is, I think, quite certain. My teacher gives it as his opinion that more of the sons of the princes and nobles pass the term of their priesthood at Chau Fa's wat than elsewhere. If this be true, it may be looked upon as a kind of pledge that these liberal views are destined to spread among the Siamese.

Mr. and Mrs. Caswell and Miss Pierce were dangerously sick in the last autumn, but through a kind Providence have been graciously restored to a good measure of health. Mrs. French and her infant son embarked on the 7th of November in the ship 'W. S. Hamilton,' Capt. Brown, for St. Helena, from whence she took passage for Boston, and arrived in April.

MISSION TO CHINA.

HONGKONG.—Elijah C. Bridgman, D. D., and Dyer Ball, M. D., Missionaries; Samuel Wells Williams, Printer; Mrs. Ball.

CANTON.—Peter Parker, M. D., Missionary; and Mrs. Parker.

AMOY.—David Abeel, D. D., Missionary.

In this country.—Ira Tracy, Missionary; and Mrs. Tracy.

[3 stations; 5 missionaries—two of them physicians, 1 printer, and 3 female assistant missionaries; total, 9.]}

A missionary of a kindred society, speaking of the number of souls accessible to the missionary from Amoy, has recently said,—“If the cities of Boston, New York, Philadelphia, and Baltimore were situated in a valley, forty miles long and ten or fifteen broad, and the whole intervening country were so thickly covered with villages that a man should never be out of sight of one or more of them, still the population of that valley would not be as great as is the population of this part of China.” Yet Amoy is the smallest of the five commercial cities opened by the late treaty. While the population of this city is estimated at 200,000, Ningpo has scarcely less than 300,000, and Canton and Shanghai have nearly 1,000,000 each, and Fuchau is said to be larger than either. With a country around each of these proportionally populous, what a field for missionary effort! How far these millions are actually accessible to the missionary, cannot of course be known until trial is made. The Chinese government has evinced a disposition to meet the engagements of the treaty in good faith; but, up to the latest
dates, there were no certain means of knowing what practical exposition the Emperor would make of his views of its engagements as to the intercourse of Christian missionaries with the people within and around the free ports.

The missionaries of different societies have not waited, however, for the imperial proclamation to open the northern ports. They are found not only at Canton, Macao and Hongkong, but at Amoy, Chusan, Ningpo, and Shanghai; and in the summer of last year Mr. Milne, of the London Missionary Society,—a son of the well known companion of Morrison in the early missionary labors among the Chinese,—performed an overland journey from Ningpo to Canton, a distance of 1,300 miles. He travelled in the native costume, accompanied by two or three natives. His route was through the provinces of Chekiang, Kiangsi, and Kwantung, and led him through numerous cities and some of the most populous parts of the empire. He was nowhere molested on his journey.

Enough is known to make out a providential call for many more missionaries from the American churches, than are now on the ground. It is much to be regretted that more have not been acquiring the language for several years past.

Doct. Parker is the only missionary at Canton, and much of his time and strength are exhausted on anxious crowds eagerly seeking relief for their physical maladies. His intercourse with the Chinese is chiefly in the hospital and in his own house. In the following extract from a semi-annual report of the mission dated Jan. 1st, it will be seen that besides great numbers from the mass of the people, his professional services have been sought by several of the highest dignitaries.

"Two thousand one hundred and nine patients have been received at the hospital since July. Cases of unsurpassed interest have presented themselves, and the same signal blessing has attended their treatment as heretofore. For the particulars reference is made to the reports about to be published. The institution has gone on with increasing confidence among the Chinese of all ranks. Yu, the late Kwang Chowfoo,—who bore a conspicuous part at the capture and ransom of Canton,—has submitted to the surgeon's knife for the removal of a tumor behind his ear, upon the same operating table on which many of his countrymen, in humbler circumstances, have laid before him. Subsequently he came to Doct. Parker's residence to have the wound dressed, and once he accepted an invitation to breakfast. He expressed his opinions with great freedom, discovering by his conversation a mind in advance of his countrymen generally. Alluding to the relative importance of China and the principal nations of the west, he remarked, 'What is the use of calling one high and another low of those that are on the same level?' He justly observed that had the Imperial Commissioner Lin listened to his counsel, he would have saved himself and his country much trouble. This worthy and venerable officer, being about to present himself before the Emperor, was desirous of being rid of the blemish and inconvenience which the above mentioned tumor occasioned. It was successfully removed, and in little more than a
week the wound healed. The Imperial High Commissioner Ke Ying has also availed himself of the benefits of the institution. On the occasion of the American Consul's presenting his credentials at an interview with their Excellencies, the Commissioner and Governor General, Ke Ying consulted Doct. Parker in person, as he had done by proxy before."

This hospital is sustained by the Medical Missionary Society in China, and not by the funds committed to the disposal of the Board.

Doct. Parker has four native pupils, whom he instructs in English and in medicine. The senior of these students already commands much respect among his countrymen as a surgeon, and high hopes are indulged as to his future usefulness. On the Sabbath the missionary preaches to the foreign residents at Canton, and sometimes on board the ships at Whampoa. The Chinese make no objection to Mrs. Parker's continued residence at Canton.

Dr. Bridgman removed to Hongkong in July, 1842, and Doct. Ball in the spring of 1843. Prior to 1841, the inhabitants of the island consisted of only a few families, some living by agriculture, and some by fishing. Its population, in the middle of last year, exceeded 25,000. The principal settlement is on a spacious and admirable harbor upon the north side of the island, and has received the name of Victoria. Much of the town is necessarily built on the sides of hills running up at no great distance from the beach, and a high ridge overtops the town. The Chinese printing is done here, and at a cheaper rate than before.

Mr. Williams being at Macao, Doct. Ball has the temporary charge of the press. A dwelling house was erected last year sufficiently large for the two missionaries and the family of Doct. Ball, and the printing. During the present year, another house has been purchased, and a part of it fitted up for a chapel, a dispensary, and a depository of Chinese books. The first preaching in the chapel was on the last Sabbath in March. The room will contain fifty persons, and more were present than could get into the chapel. Doct. Ball began to receive patients into the dispensary in April, and it was to be a leading object of the institution to impart religious instruction to all who came to be healed of their bodily diseases. No complete report of the operations of the press the past year has been received. The press holds an important, though subordinate, place in the system of labors. The demand for books is constant, and the supply is becoming exhausted. After the preacher has endeavored to make his hearers understand some one of the cardinal doctrines of the Bible and has awakened their attention to the subject, then it is useful to place in their hands a tract embodying the substance of what the Scriptures teach on
that subject. Mr. Williams has completed the Anglo-Chinese Vocabulary, and a copy has been received by the Committee. It will of course facilitate the personal intercourse of missionaries with the Chinese. The author was expected to leave China some time during the last spring on a visit to the United States, agreeably to an understanding with the Committee before he entered on his mission.

Dr. Abeel's sphere of labor has been at Amoy. His residence, however, is on Kulangsu, an island near the city, temporarily held by the English until the Chinese shall have fulfilled the terms of the treaty of Nanking. When that is done, houses may be procured in Amoy. The mission, however, in July 1843, recommended to Dr. Abeel to proceed as soon as possible to Fuchau, one of the five free ports farther north, and commence a new station there. Fuchau was visited by Mr. Stevens in 1835, and, at the time of passing this resolution, it had been visited by no other missionary. The journal of this active missionary, published in the Missionary Herald, will show what free access he found to the people of Amoy. He made several visits to neighboring villages, and on one occasion, accompanied by Mr. Lowrie of the General Assembly's Board of Foreign Missions, proceeded up to the city of Cheang Chau, about thirty miles from Amoy.

There are not yet facts enough to determine the comparative value and claims of these several posts. A small station must be maintained at Hongkong, and perhaps another missionary should be stationed at Canton. But just now, our highest interest gathers about the ports on the main land further north, at one or more of which the Board ought immediately to have well furnished stations. Why do the earnest and repeated appeals of our brethren in that world of perishing souls, not meet with a more frequent response among our young men who are entering the sacred ministry? The following is one of the appeals to which the Committee refer. It was written in the beginning of the present year.

"In our last semi-annual communication, and in private letters, we have distinctly made known the imperious demand for more laborers to enter into the field now opened, or opening before us. We have specified the number required for different stations; but no cheering intelligence has reached us,—though more than sufficient time has elapsed,—that the appeal has met a favorable response. And if no such tidings are to greet us, we would inquire with affectionate solicitude, why we are left in this broad field to toil alone. Is it because the missionary spirit is no longer cherished by pastors and churches? Has it taken its flight from Sabbath schools, colleges, and theological seminaries? Is it because no more young men are willing to offer themselves a living sacrifice upon the missionary altar? Or does a silent response come from the churches, 'We cannot sustain more missionaries; we must even recall some already sent out from us?'. Then we would earnestly inquire how long this inability is to remain?"
Till the tide in the affairs of this vast country, now favoring the dissemination of the gospel, shall ebb and make against it? But we forbear. We desire to make a true and just report, to call attention to the signs of the times, to make our united and most earnest appeal in behalf of these hundreds of millions, to leave the issue to Christ and his followers, while we strive to do with our might whatsoever our hands find to do, so long as it shall please God to prolong our lives, and to sustain us by his Spirit and grace. We do hope, however, and pray that another year may not pass without a reinforcement of suitable men to establish new missions. A medical missionary of the requisite qualifications is especially needed."

All the members of the mission were assembled in general meeting at Hongkong in July, 1843, and were not a little encouraged and strengthened in their work by a free interchange of opinions.

On learning that Mr. Cushing, the ambassador from the United States to the Emperor of China, would need the assistance of some member of our mission as interpreter, the Committee, in view of the pacific nature of the embassy, gave their consent to such services being rendered. No letter has been received from the mission of a date subsequent to Mr. Cushing's arrival in China; but he is understood to have requested Dr. Bridgman to aid him in translations, and Doct. Parker in the medical service. The Committee concur in the opinion expressed by one of their brethren in the field, that the benefits which incidentally grow out of a temporary connection of missionaries with secular embassies, rarely compensate for the serious interruption in their more appropriate labors, and the countenance which is thus given to the suspicions of natives, that after all missionaries are agents of the governments of their own countries. It may be, however, that in the present case, it is a duty they owe to their nation to interpret for its ambassador in his temporary mission to create relations of amity with the Chinese emperor.

The death of the Hon. John R. Morrison, a son of the late Dr. Morrison, which occurred the past year, is an irreparable loss to China and to all who are laboring for the introduction of correct ideas into that empire. With a mind cast in the western mould, and a heart sanctified, it is hoped, by grace, the Chinese language was vernacular to him, and he felt and labored for China as his native land. The early removal of such a man, at such a time, is among the deep mysteries of Providence. Another useful laborer, the Rev. Samuel Dyer, of the London Missionary Society, has also been called away. To him, more than to any other, is Chinese printing indebted for the metallic type.

The Committee close the report on this mission with a brief historical view of modern missions to this empire, taken from a communication received during the past year.
Protestant missions were commenced here in 1807, by the appointment of a single individual. A second was appointed in 1813, and two more were designated in 1817. The whole number who have joined the different missions, to this date, is fifty-nine; of these ten have died, nineteen have retired, and thirty remain in connection with the missions. The amount of labor performed by these,—in preaching the gospel, in teaching the young, in translating and publishing the Holy Scriptures, in writing and circulating Christian tracts, in healing the sick, in giving aid to the poor, and in various other ways,—has been by no means inconsiderable; and indirectly, great benefits have been secured to science, commerce, and general government, through the agency of these missions. The total amount of Christian knowledge which has been communicated is incalculable; it cannot be fully known by man till the books shall be opened at the judgment of the great day. Many tens of those who have heard the gospel have professed their belief in it. A few, we have good reason to hope, have been born of the Spirit. Thus there is a little of the true leaven of godliness; this we know will spread until this mass is all leavened, and these millions are all numbered among the Lord's people."

INDIAN ARCHIPELAGO.

SINGAPORE.

Mr. North, having completed the settlement of the affairs of the mission at Singapore, embarked for India, with his family, with the consent of the Committee, to join the Madura mission. They arrived at Madras on the 3d of January. The severe bereavement to which the Lord was pleased to subject Mr. North and his children, has been described in the report on the Madura mission.

MISSION TO BORNEO.

KARANGAN—William Youngblood, Frederick B. Thomson, William H. Steele, Missionaries; Mrs. Youngblood, and Mrs. Thomson.

PONTIANAK—Elihu Doty, and William J. Pohlman, Missionaries; Mrs. Doty and Mrs. Pohlman.

In this Country—Elbert Nevius, Missionary, and Mrs. Nevius.

(2 stations; 6 missionaries, and 5 female assistant missionaries.—Total, 11.)

The Committee suppose that Messrs. Doty and Pohlman have ere this time removed to China, agreeably to an intimation in the last Report, but as no information of this kind has been received, their names are recorded as heretofore.

On their removal from Borneo, one of the three remaining brethren will find it necessary to reside at Pontianak, where he will look after a Dyak settlement in the neighborhood, and be a medium of intercourse between the civilized world and his brethren in the interior. A printer, could one be found of the proper qualifications and disposition to be sent thither, might very
well answer this purpose. One is much needed, and the Committee would, through the Board, call earnestly upon their brethren of the Reformed Dutch Church to see if one cannot be found to go forth by the earliest opportunity. There ought also to be a missionary physician. It will be well if the physician is an ordained preacher of the gospel; and besides these, there should be two other clerical missionaries sent to this field. Apart from all considerations of success, it is an honor and a blessing to a Christian church, of no ordinary kind, to have a mission among the heathen in which the grace of Christ is so manifested in the patient endurance and heavenly consecration which is seen among our brethren in Borneo.

Mr. Thomson and his family removed to Karangan in January of last year, and entered his house, having then only one room inclosed. Mr. Youngblood and family followed in March, and occupied a part of Mr. Thomson's dwelling, while his own leaf-thatched and bark-covered cottage was preparing for his reception. He removed into his own dwelling in the latter part of the summer. Speaking of his new house, Mr. Thomson says,—"It no longer looks as if we were living in the woods. There is a clear prospect, on the one hand, to the river, and on the other to the rice fields, and even to the nearest village. The scene is thus enlivened, not only with hills and mountains in the distance, but with human habitations, fields overspread with verdure, and people at work among the standing corn."

The brethren devoted to the Dyaks have endeavored, as far as possible, to prosecute the study of the language, in which they have found some difficulty, without professed teachers, or indeed any one whom they could induce to act permanently in that capacity. They have effected a translation of several important passages of Scripture; and their personal intercourse with the people is gradually becoming more unembarrassed; though they are not entirely free from the necessity of using Malay to some extent in preaching the gospel. After their houses at Karangan were substantially completed, a larger time than before was devoted to itinerary labors among the neighboring villages, and some also that were more distant—in some cases spending five or six days away from their families. The brethren say:—

"In this course we shall probably persevere for the present, and perhaps, if we have health and strength, pursue it with increasing vigor. It has served to encourage our hearts very much in various respects. We have found that the savor of our work is spreading—silently indeed, like leaven—but we trust none the less effectually, in all the Dyak communities, far and near. The formidable appearance of their innumerable languages, or rather dialects, is measurably relieved by closer and more intimate acquaint-
The efforts to gather schools had not succeeded, and probably would not till a deeper impression had been made on the minds of a part at least of the adult population.

The Governor-General at Batavia gave Mr. Steele permission to proceed from thence to Borneo when he had been there only eight months, instead of the year heretofore exacted. Mr. S. did not reach Pontianak, however, till the 23rd of November. On the 18th of December, the mission held its first meeting at Karangan, all the members being present except Mr. Doty. After mature and prayerful deliberation, the following resolutions were unanimously adopted:—

"1. That, in our opinion, the indications of Providence call more loudly now than ever before, for the vigorous prosecution of our labors among the Dyaks.

"2. That this mission should by no means be given up, without a fair and thorough trial of what can, with the blessing of God, be accomplished for the salvation of this interesting people.

"3. That, notwithstanding the trials and adversities we have hitherto experienced, and the toils and difficulties which we have every reason to expect, we are ready to devote mind and heart and hand to carry these views into effect.

"4. That we make a full representation of the case to our patrons and the churches, with an earnest appeal for adequate assistance.

"5. That we fully concur in the views of the Prudential Committee, that the proper field for the Chinese branch of this mission is China, and that it should be located there as soon as practicable."

The mission having been informed, in the correspondence of the Committee, of the difficulty experienced in procuring a reinforcement of their number, and having been advised to appeal directly to the Reformed Dutch Church, to which they belong and whence they derive their support, forthwith sent home an appeal of great power. It has been published entire in the Christian Intelligencer, and thus made accessible to most of those for whom it was more particularly intended, and large extracts from it have appeared in the Missionary Herald for the present month. But there are portions of it, which, in justice to the enterprise, must be introduced into this Report.

In the first place, to meet a feeling unfavorable to the choice of Borneo as a field for the mission, the brethren say:—

"1. There is, if we mistake not, a pretty general feeling that the selection at the outset was unfortunate, and consequently a desponding sense of deficient interest and inadequate stimulus in the object we are pursuing. But are not those who entertain this idea occupying a false position? The
fact is, Borneo and the Dyaks were never, properly speaking, our choice. The event of our location here is eminently providential. This is an important consideration, and deserves to be looked at with reverent attention, and with an unbiased disposition. Perhaps, indeed, this is the very secret of all our disasters. We were aiming at something more grand and imposing. Nothing less than this whole Archipelago would satisfy our ambition. We did not consider whether we had men or means to carry into effect the magnificent scheme; our only anxiety was whether we should be allowed to occupy so interesting and inviting a field. If there was any misgiving, it was probably not as to whether we possessed the requisite pecuniary, moral, and spiritual resources to subdue so extensive a province of Satan's empire, but whether these little clustered specks, sleeping upon the waste of waters, would present a scene sufficiently extensive and important for the development of our energies and the exhibition of our prowess. Was not this the case? And if it was, what does it prove, but that we were not then in the temper of mind, or in an attitude of spirit, at all adapted even for the humblest participation in the work which we would so proudly have arrogated to ourselves?

"Be this as it may, one thing is certain. The Lord has been pleased, for some wise and holy purpose, no doubt, to lead us through a very intricate maze of providences and counter-providences, and at last to land us on this great, though desolate island. In coming hither we have had to pass through a burning fiery furnace, not so much of the flesh as of the spirit. The discipline has been awfully severe, to the church as well as to ourselves. He may—nay, he unquestionably must—have had our mutual probation and purification in view, in this trying process. Happy we, if it has effectually fitted us for our work, and prepared us henceforward to prosecute it in simplicity and godly sincerity. But we trust, yea, we have a sweet sustaining confidence that he has had a further and yet more glorious object to subserve. We cannot but hope that the salvation of multitudes of miserable and degraded Dyaks is the great final cause of these mysterious movements. Something yet more grand may be behind the curtain. It is easy to imagine consequences more remote and momentous. But we will not attempt to lift the veil, nor presume to gaze beyond the bounds of immediate probability into the long vista of futurity which the Father has put in his own power. It will be enough for us, and infinitely more than we deserve, if our poor services may be suffered to contribute in any, the humblest, measure, to such a divine and blessed consummation. And this pleasing and hallowed anticipation we think we are warranted to cherish, by every consideration drawn from the ordinary method by which God is accustomed to deal with his church and people, and especially from the more recent developments of missionary history."

Next they advert to the "smallness and sparseness of the population." They say, however, that at the very lowest calculation for which there is any good basis, the Dyaks must be estimated at several times the population of the Sandwich Islands.

"Even the small section providentially assigned on this western coast, as our present field, cannot with any reason be supposed to contain, in its legitimate extent, a population much less than that of those interesting isles. The force of the objection, then, does not certainly lie against the sum total, for this is evidently sufficient to constitute the scene of a most intense and abiding interest. And in regard to their scattered situation, we who are on the ground are persuaded that it may be easily overrated,
especially if several important compensating circumstances are not taken into the account. It should be remembered, that as much as they are dispersed, they generally live in villages of considerable size, and that these villages for the most part are distant from each other, from a quarter of an hour's to two or three hour's walk. Thus in every hamlet we are usually enabled to find at certain well known seasons or parts of the day, a little congregation already assembled, or within call of the voice; and they, from the easiness of their temper and complaisance of disposition, willing to listen to what we have to say, even if there is no tendency to look farther at the subject. But should the Spirit be poured out, not only should we find in these little collections of people wakeful and eager listeners, but, what is still more to the purpose of these remarks, all the villages of each neighborhood would be capable of meeting without inconvenience, and thus forming a congregation equal to the most enlarged desires. Other considerations, bearing on the same point, might easily be mentioned, but it is deemed unnecessary to add to the above."

In the third place, as to the difficulty in the way of access to the people, the brethren remark as follows:—

"None can feel the force of this observation more sensibly than we who have had, and shall continue to have, to contend with the thing itself; and we are free to acknowledge that the physical obstructions in particular are in some respects exceedingly trying. Yet we know that they are not insurmountable. Indeed we think, and are persuaded, that in the work already accomplished, and in the experience gained, the greatest and most formidable obstacles have been overcome or removed. In this respect our way is now comparatively clear; though there is of course still enough to exercise the faith and patience of every devoted laborer, as must needs be the case in all such new and uncultivated fields as this. But after all, natural impediments are seldom of much weight, when placed by the side of those which are moral and intellectual; and if we have to meet and surmount more of the former, we are disposed to think, nay, we are quite certain, we shall have less of the latter to oppose our progress. Even these, however, will be insuperable without the Spirit's influence. Only give us this for the conversion of souls, and we would soon forget all the bodily toil we have to undergo, and very gladly spend and be spent for their edification and salvation."

Next they speak of the sacrifices made, the toils and trials endured, and the advantages gained.

"It will be remembered that seven long years of spirit-trying effort, of perplexity and anxiety, of hope and disappointment, have been spent by us in gaining a foothold among the Dyaks. Of the propriety of our course and the wisdom of our measures it does not become us to speak, further than to say that we did what we could. None could have been more pained than ourselves with the abortiveness of all our plans, and the long continued inefficiency of our best endeavors. The amount of funds which the enterprise has cost is also considerable. But above all, life and health, with moral and physical energies which can never be recalled, have been freely offered up in its prosecution. Having at length, however, apparently conquered every formidable difficulty, we could soon forget all that is behind, if we may only be permitted to reach forth to that which faith, hope, and experience tell us is before.

"We are now happily settled in the midst of these poor, debased, and
wretched children of nature. The little hills and valleys begin to smile around our humble dwellings. Even here in the wilderness our houses have all the attractions of a Christian home. Our work, with all its hardships, we trust we can sincerely call our delight. The preparation we have been making, by years of observation, study, and labor, is at last bearing directly upon the great object of our hearts in coming to this eastern world. Our acquaintance with the Malay language puts us in a great measure at ease in our intercourse with that people, and will enable us to get along, with tolerable satisfaction, among most of those tribes whose language we do not know, nearly all of whom use Malay to some considerable extent. In the Dyak we have only made a beginning; but all who are aware of the difficulties in the way of such a work, know that a substantial beginning is no insignificant attainment. Of their manners and customs we know a little, and, what perhaps is of more importance, we have got into something of a position to make constant acquisitions. That we have in any case reached the hearts of the people, we cannot pretend to say; but if our judgment is correct—and we think that we have learned to be sober in these matters—we are slowly gaining upon their confidence and good will. We never expected this to come about otherwise than very gradually; unless in infinite mercy the Spirit should at once be poured out in more copious measures than is usual in the ordinary operations of Providence. And though there is much in our own unfaithfulness, and in the depravity, perverseness, and fickleness of the people, to lament, we do not think that there is anything which could with reason justify discouragement. While every development of this kind pains and humiliates us, and sometimes, as we confess with shame, makes our hearts hang down and our hands wax feeble, we can truly say we have never felt disheartened with our work itself, or for a moment disposed to give it up; on the contrary, after all our misgivings, and notwithstanding any bright visions of rapid and undisturbed success which we may be supposed to have entertained at the outset, and upon a transient view of facts and circumstances, we must say that upon the whole, things have gone better than we anticipated. If subsequent events have not appeared to others as glowing as our original lucubrations, we venture to say the fault was in the heated fancy of our readers, and not in the hallucinations of our own minds. Such then is the progress we have made in our work, and such are our present feelings in regard to the prospect of ultimate success."

The brethren close their appeal by an affecting call, one which the Committee hope will not be in vain, for an increase of their number of laborers.

"Shall we then retreat at such an interesting crisis? Think for a moment how the wheels of Providence have been whirling us around for years, and now first suffered us to rest in this secluded spot. Here we are promised quiet and permanent repose. Many fancied impediments have vanished, real obstacles have been overcome, the natural and necessary difficulties of the undertaking have been not a little smoothed down and relieved of their forbidding aspect. To us the field appears more inviting the more we are enabled to survey and inspect it. Indeed we greatly question whether a more promising one, all things considered, can at this day be found. We are not only on the ground, but in a very comfortable measure prepared for our work. Our hearts too, we trust, are in it. A sweet anticipation of the divine favor, and all the blessed results consequent upon it, cheers us onward. But we cannot stand alone. We need help, early, adequate and efficient help. The very smallest in amount, in proportion and in kind, is what the Prudential Committee have already
called upon the churches to supply. We therefore wait with deep solicitude for the response. Will the Church come to our succor, or will she leave us to fall alone in the field? Think not that we would depreciate any other hallowed undertaking. No, we love them all, and with all our hearts would cheer their onward progress and rejoice in every triumph they achieve. It is with unalloyed delight we hear of every step taken to promote the cause of God at home and abroad. That cause in all its departments is one and the same. All we claim is, that the work in which we are engaged is an essential, and by no means inconsiderable part. Glad indeed should we be if all were prosecuted with tenfold ardor. But we cannot allow ourselves to be forgotten in the mass. Though defeat and disaster have hitherto attended our course, we must entreat you not to give us up in despair. Our ranks have been thinned, and some of our number have fallen in the conflict. Still our little phalanx remains firm and undaunted. Nay, we have at length burst through all the out-posts and barriers which the enemy had placed in the way to foil our attacks, and are now standing under the very battlements of the citadel. Again we ask, will you leave us to fall alone, or will you not rather come to our relief?"

This appeal was written in January last. The cloud which had hung over the prospects of the mission six months before, had then in great measure passed away. In June 1843 it seemed as if the field must be relinquished, in consequence of the many embarrassments thrown in their way by the Resident at Pontianak. What these embarrassments were will sufficiently appear in a communication made by our brethren at that time to the Governor General of Netherlands India, which will be found in the Appendix.* The missionary office and enterprise appear to good advantage in such respectful but dignified and decisive appeals to the earthly powers, to which the peaceful messengers of heaven are entitled to look for protection and countenance in their work of publishing the gospel to the heathen. The Committee do not yet know the effect of this appeal, though from the character of the Governor General, they anticipate a favorable result. They are prepared, however, to bear out their beloved brethren in this frank and noble statement of the case, and to abide the consequences, be they for good or evil, as what are clearly allotted in divine Providence. Since the appeal was forwarded to the seat of government, the Resident has entirely changed his policy, and now shows himself as friendly and complaisant, as he did at the commencement of his official intercourse with them. It seems in the highest degree improbable, that the Home Government will countenance a policy which will have the effect to drive our mission from a field it entered at the suggestion of the government itself, and which it has cultivated with great self-denial and with the single object of making known the way of salvation through the Lord Jesus to the heathen.

The brethren residing at Pontianak preached in Chinese

* See Appendix VII.
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every Sabbath to the pupils of their schools, the teachers, and such others as could be induced to attend. The boarding school for Chinese boys, under the care of Mr. Doty, has eleven pupils. That for girls, under Mr. Pohiman's care, has nine pupils. The health of Mr. Doty has somewhat improved, and he apprehended no danger from continuing at Pontianak till the spring. Mr. and Mrs. Nevius arrived in New York, Aug. 17th. They came from Bombay, and by way of St. Helena. Mrs. Nevius is still a sufferer from the disease that has so long separated them from their mission. Miss Condit, the sister of Mrs. Nevius, was united in marriage to the Rev. D. O. Allen, of the Bombay mission, on the 12th of December.

MISSION TO THE SANDWICH ISLANDS.

HAWAII.

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

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


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

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

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

MAUI.

LAHAINA.—Dwight Baldwin, Missionary; Mrs. Baldwin.

LAHAINALUNA.—John S. Emerson, William P. Alexander, and Sheldon Dibble, Missionaries; Mrs. Emerson, Mrs. Alexander, and Mrs. Dibble.

WAILUKU.—Ephraim W. Clark, Missionary; Edmund Bailey, Teacher; Mrs. Clark, Mrs. Bailey, and Miss Maria C. Ogden.

HANA.—Daniel T. Conde, Missionary; William H. Rice, Teacher; Mrs. Conde, and Mrs. Rice.

MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, and Peter J. Galick, Missionaries; Mrs. Hitchcock, Mrs. Galick, and Miss Lydia Brown.

OAHU.

HONOLULU.—Richard Armstrong and Lowell Smith, Missionaries; Levi Chamberlain and Samuel N. Castle, Secular Superintendents; Amos S. Cooke and Horton O. Knapp, Teachers; Edmund O. Hall and Edmund H. Rogers, Printers; Henry Dimond, Bookbinder; Mrs. Armstrong, Mrs. Smith, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers and Mrs. Dimond.

PUNAHOU.—Daniel Dole, Missionary; Mrs. Dole, and Miss Maria M. Smith.

EWA.—Artemas Bishop, Missionary; Mrs. Bishop.

WAIKALUA.—Asa B. Smith, Missionary; Mrs. Smith.

KANEHOE.—Benjamin W. Parker, Missionary; Mrs. Parker.
In the last report it was mentioned that the only adult member of the mission who had been cut down by death, during the preceding year, was Mrs. Locke; and now it is to be stated that the widowed husband, Mr. Edwin Locke, was not long permitted to survive; and that his death which occurred on the 28th of October last, just one year subsequent to that of his wife, is the only instance of mortality in this large missionary company, which has come to the knowledge of the Committee, during the year now under review. Mr. L. had been for some years engaged in conducting a school of his own planning, at Waialua, designed for giving instruction in the common branches of useful knowledge, combined with such an amount of various kinds of manual labor as would furnish the means of support to the pupils. For such an enterprise he was peculiarly fitted, and he managed it with much good judgment and success. His warm affections, his piety, and his zeal in the missionary work, won for him in a high degree the love and esteem of his associates. Three daughters of a tender age survive.

Two children, one of Rev. Lowell Smith, and one of Rev. D. Baldwin, have also been removed by death.

From the native church at the Islands death has removed one of its earliest, most exemplary and most useful members. Puaaiki,—or, as he was named at his baptism on account of his loss of sight, Bartimeus. From being an outcast, destined to death in infancy by his parents, but providentially rescued, he became one of the earliest Christian converts and the first native preacher to his countrymen. During about twenty years he had led a life remarkably free from reproach, and in which the Christian graces shone with peculiar lustre. For natural good sense, for industry and well-directed efforts at self-improvement, for strength of memory, accurate knowledge of God's word and ability to use it wisely, for a meek and unobtrusive, yet ardent piety, for public spirit and promptness in every good cause, and for effective eloquence, he was a remarkable man. Of hundreds of conversions he is believed to have been blessed
as the instrument, besides having contributed greatly to the promotion of holiness in the native churches. His loss as a preacher and an associate laborer in the mission is deeply felt and lamented.

Owing to his impaired health, Mr. Clark has found it necessary to retire from the place he has occupied in the seminary from its establishment, and now has the care of the church at Wailuku; and Mr. Alexander has been removed from Waioli to fill the vacancy thus occasioned at Lahainaluna. Waioli is supplied by the assignment of Mr. Rowell to that station. Mr. Gulick has been transferred to Kaaluaa, on Molokai, to assist Mr. Hitchcock in the increasing labors of that station, while his place at Koloa is supplied in part by Doct. Smith, who labors there as a physician and catechist.

In view of the excessive labors to which some of the missionaries at the Islands were subjected, with the care of their large churches and congregations, and their repeated and urgent requests for more fellow laborers; considering also how exposed the unenlightened portion of the Islanders are to the errors and wiles of the papists, and how important it is that the missionary work there should be, with the blessing of God, effectually and speedily accomplished, the Committee decided last autumn to send forth another reinforcement. Accordingly the Rev. Messrs. Claudius B. Andrews, Timothy Dwight Hunt, John F. Pogue, and Eliphalet Whittlesey, with Mrs. Hunt and Mrs. Whittlesey, and Miss Maria K. Whitney, daughter of the Rev. Samuel Whitney of the Sandwich Islands Mission, and who had been educated in this country, embarked at Boston, in the brig Globe, on the 4th of December last. When four days out they encountered a severe storm, which so far damaged the vessel as to compel them to put in to the Azores for repairs, where they were detained about three weeks, favored with the hospitality of Charles Dabney, Esq. United States Consul at Fayal. They sailed again on the 5th of January.

The health of Mrs. Bingham, though gradually improving during the year, has not been such that it was deemed safe for her to resume her missionary labors. It is hoped that she, with her husband may return to the Islands within the ensuing year. Mr. Bingham has been occupied with writing a history of the Sandwich Islands mission, which is now nearly ready for the press. He has also preached and delivered addresses extensively on missionary subjects.

The statistics to be given in this report relate to the year ending with the annual meeting of the mission in May, 1843. Respecting some stations and some departments of labor, communications of a much later date will be noticed.

The year under review has been marked by larger Acces-
sions to the Mission Churches than any previous year, except one; the whole number of members admitted on profession of their faith having been 5,296. In review of the year the missionaries remark,—

"The past year has, on the whole, been a year of peace and prosperity to our Zion. No extensive defection has occurred in our churches. Of the many thousands of disciples under our care, few have so far wandered from the path of duty as to destroy our hope of their salvation. Some, indeed, have apostatized; and of others we stand in painful doubt. The mass are still children in understanding, children in consistency, children in stability, children in spirituality, mere babes in Christ. They need the most tender and watchful care, and the wisest and most patient guidance. They oppress us with parental solicitude; they move us to godly jealousy; they excite us to holy fear. And yet they are our joy and our crown. We hope for them, we rejoice over them; and we believe that we shall meet very many of them in glory. Through the merits of our great High Priest, and through the faithfulness of our eternal Shepherd, we expect to see them stand perfect and complete in all the will of God, and reign with Christ forever and ever.

"Every year gives us additional evidence that a great and glorious work of grace has been wrought in this land, and that true converts were greatly multiplied among this people by the outpouring of the Spirit from 1837 to 1840.

"We can also speak of the dew of heaven on the hills of our Zion during the past year; although it has not, like some former years, been so signally marked as 'the year of the right hand of the Most High.' At every station on Hawaii, and at many of the stations on the other islands, the Spirit has been poured from on high, and many sinners have been, as we trust, converted to God. Many who were formerly careless and hardened in sin have been brought to repentance; many professors have been quickened, and the cause of truth and righteousness has gained strength and made progress."

In the following tabular view will be found the statistics of the twenty-three churches under the care of the mission.

The returns from some of the stations, it will be observed, are defective, rendering the aggregate as given at the foot of some of the columns less than full returns would make it. The increase in the number of church members in good standing, as reported this year, over those reported last year, after deducting those deceased and those excluded from fellowship, is 4,594.
<table>
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<tr>
<th>STATIONS</th>
<th>Whole No. added to Chh. on examination.</th>
<th>On certificate.</th>
<th>Past year on examination.</th>
<th>Whole number dismissed to other churches.</th>
<th>Whole number deceased.</th>
<th>Whole number dem. to the past year.</th>
<th>Whole number in regular standing.</th>
<th>Whole number of children baptized.</th>
<th>Whole No. of children deceased.</th>
<th>Excom. past year.</th>
<th>Whole No. excom.</th>
<th>Remaining excommunicated.</th>
<th>Average number of congregation on the Sabbath.</th>
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| TOTALS   | 30,605                                 | 2,519         | 5,296                    | 954                                        | 6,250                | 2,613                           | 1,124                           | 2,571                         | 6,477                        | 461                          | 405                         | 1,505                        | 23,804                       | 9,923                        | 1,694                       | 168                          | 499                          | 15,450                     |
The extracts which follow will give a view of the state of religion at the several stations: Mr. Bond, writing from Kohala, Hawaii, says,—

"Up to the close of the last mission year—April, 1842—one hundred and twenty-four had been received on examination, and fourteen by certificate. During the three past quarters of the current year, three hundred and fifty-nine have been received into Christian fellowship on profession, and two hundred and eighty-five now stand propounded, and will be received, the Lord willing, on the first Sabbath in April. The larger portion of these are the fruits of a general awakening which commenced in some portions of the field last October, and extended rapidly through our whole district. Since that time meetings have been more frequent and much more fully attended."

Writing from Kau, on the same island, Mr. Paris says,—

"The members of our church, as a general thing, have taken higher ground, been more awake to the interests of vital godliness, and more decided and active in seeking the salvation of those around them. Never have we had more abundant and cheering evidence of the presence of the Holy Spirit, than at the present time. The standard of piety, during the last five or six months, has been very much raised, and many of our church members, just emerging from the darkness of heathenism and the bondage of sin and Satan, for simple-hearted piety would be ornaments in any Christian church. The number of hopeful conversions has been multiplied daily. Persons of all descriptions and of all ages, from childhood to decrepit old age, have been the subjects of this glorious work. The eyes of the blind have been opened, the ears of the deaf, unstopped; the lame, forgetting their infirmities, have walked and leaped, praising God; and the tongue of the dumb has been made to sing for joy of heart. Truly, God hath done great things, for which we are glad! To his name be all the glory, forever and ever!

"Once in three months regular tours have been made throughout the whole extent of the field from Kona to Puna, a distance of from sixty to one hundred miles, following the sea shore.

"On these tours I often preach and talk from the dawn of the morning until eleven o'clock at night, for several days in succession, with no intermission, except in passing from one village to another. The people press from every quarter, eager to hear the word of life. They are as sheep without a shepherd, exposed at every moment to the subtleties of the Jesuits."

Mr. Paris had admitted 848 members to his church during the year, and the whole number in regular standing when he wrote was 1,084; and his average congregation consisted of about 1,250. This is in a part of Hawaii embracing about 5,000 inhabitants, which two years ago, was regarded as more strongly entrenched in heathenism, than any other district on the Islands. Here, too, the influence of popery has been all-pervading, and the opposition to the gospel awakened by it most virulent.

Of his church and the district under his instruction Mr. Coan writes,—
"A more than usually interesting state of religious feeling has existed in some places during the past year. The church has been peaceful and harmonious; meetings have been well attended, and many sinners have, as we trust, been turned to the Lord. On my return from the general meeting in June, I did not perceive that the cause of religion had suffered any special declension during my absence; and at the present time considerable numbers, in different parts of my field, are inquiring. The defections in the church during the past year have been comparatively few. In some villages all the church members have stood well, and the general interests of religion, intelligence, industry, sobriety, and civilization, are evidently advancing among the people at large."

Respecting the two districts under his pastoral care Mr. Bishop says,—

"The hopeful conversions within the districts of Ewa and Waianae have not been numerous during the past year. Thirteen have been admitted to the church in Ewa, and six at Waianae, on profession. Eight persons under discipline for various offences have been restored on repentance. But the greater part of those who are disciplined do not return to give glory to God; they either pass over to the Romanists, or, more commonly, return to their former state of unbelief, and live in apostasy. Here we find our greatest trials; and the frequent instances of defection tend greatly to weaken our confidence in the general sincerity of converts from heathenism. But we have always counted upon such reverses in prospect, as the probable fruits of their former heathenism, and, therefore, do not feel discouraged, so long as a goodly number walk worthily, and adorn the character which they bear before the world. These are our comfort and crown of rejoicing.

"Our congregation at Ewa, on the Sabbath, numbers about one thousand; and on occasions of special interest it is much greater. That at Waianae is between four and five hundred."

Mr. Hitchcock writes respecting his field of labor on Molokai,—

"The past eighteen months have been full of deep interest, so far as it regards the state of religion. Many have evidently turned unto the Lord; between three and four hundred have been admitted to the church, and thirty more have stood propounded for several months. This precious revival has multiplied work almost indefinitely, while my own strength was by no means adequate to the work necessary to be done before. Very much is necessarily left undone."

In one of the latest communications received from the Islands, Mr. Chamberlain gives the following particulars relative to the stations on Oahu,—

"Protracted meetings were held near the close of last year and the beginning of this, at Kaneohe on this island, also in the two congregations of Honolulu, with evident tokens of good. One hundred and one were received into Mr. Armstrong's church on the first Sabbath in January. Many backsliders of Mr. Smith's church have been reclaimed, and a spirit of grace and supplication seems to have been poured out upon that church. Protracted meetings have also been held on other islands, the results of which have been pleasing."
"We hear of no particular defection to the side of the papists in any part of the field, though many have joined and are joining that party from among the people generally, but more particularly from that class who have heretofore given very little attention to instruction."

Not only is there an obvious advance in religious knowledge and stability of Christian character, but the relative duties of the Christian life are better understood, and performed in a more exemplary manner than heretofore. The disposition to aid in sustaining their schools and the institutions of religion, which has been adverted to in former reports; and that too when to do it requires arduous, protracted, and self-denying labors, is continued, and is becoming more decided and general. During the past year, six meeting houses,—at Hilo and Waimea on Hawaii, at Wailuku and Kaanapali on Maui, and at Honolulu and Kaneohe on Oahu,—have been so far finished as to be suitable places for holding public worship, and have been dedicated to the worship of God. Others are in the process of erection. Say the missionaries,—

"The people have continued their monthly concert contributions in aid of the cause of benevolence. A very small part of the donations has been in money. A considerable portion has been in such articles as the Islands produce, and a still greater portion in labor.

"These contributions and labors have been devoted to various objects, some to the building of meeting-houses and school-houses, some to assist native school-teachers, and some to assist native helpers, who spend most of their time in aiding the pastors in the discharge of their arduous duties among the people. These efforts, though small at present, are yet of some value; and it is hoped that they will be increased, till all their teachers and all their institutions, civil, literary, and religious, shall be entirely supported by themselves and foreign influences and foreign teachers shall no longer be needed. The Lord hasten this period."

Mr. Hitchcock,—whose people on Molokai, 'though most of them poorer than beggars,' have manifested a very exemplary public spirit,—after adverting to the contribution of $230 by the men and $70 by the women, to erect a meeting-house the year before, says,—

"When I consider how willing the poor people are to contribute of what they now have, and how patiently they labor for the cause of God, I cannot but think what they would do, under the influence of the same spirit, were they possessed of the resources of American Christians. I suppose that such a house as we are erecting, could not be built by contract short of $4,000, probably $4,500.

"Beside the new meeting-house at the station, the people at Ralamaula have put up a fine native house of worship, about eighty feet by twenty-five. They have also built us a dwelling house. I spent four days with them, in company with my family, several weeks ago. It is 2,500 feet at least above the level of the ocean."
At outposts under the care of the station at Kealakekua, the church members have erected no less than five meeting-houses, some of them quite substantial structures; and at Waimea and Waialua a number of others have been erected in a similar manner.

The contributions in money reported from twelve stations, amount, in the aggregate, to about $2,100.

In other respects Christian instruction is obviously exerting an elevating and improving influence upon the character and habits of the people. Mr. Coan writes,—

"The general interests of education, morals, and industry, are advancing around us. It is my opinion that there are now twenty, perhaps thirty individuals in Hilo and Puna, decently and comfortably dressed in foreign fabrics, where there was one ten years ago. Within about a year past, four comfortable framed houses, covered with thatch, have been built by natives at our station, and timber is now preparing for two more.

"Nearly all the children in the district," writes Doct. Smith from Koloa, "attend school more or less regularly; a large majority of them can read, and a few have made good progress in arithmetic and penmanship—the writing being on slates only. I think you would smile to enter some of these schools. In many cases you would see a house without doors, windows, desks, or seats, the teacher barefooted, the children seated in rows upon a mat—some of them half naked. But you would find the latter cheerful, orderly, attentive, and anxious to learn. Rude as these schools are, they are doubtless an important part of the means to be used in civilizing and enlightening this people.

"The exercises of the sanctuary on the Sabbath have been sustained chiefly by a native—a graduate, I believe, of the high school, and an elder in the church. He conducts the services with propriety, and is a useful man."

As a further illustration of the meliorating process which is going forward among the Islanders, it should be mentioned that the king and chiefs, the church members, and the great mass of those who had come under the influence of Christian instruction, appear to have withstood, in a most exemplary manner, the terribly demoralizing influence exerted by Lord George Paulet and the British commission associated with him, while the government of the Islands was in their hands. Very few are known to have fallen into intemperance or other immoral habits, notwithstanding the repeal of the laws against vice, the corrupting examples set before them, and the severe temptations to which they were subjected. Temperance societies are sustained with spirit. The king takes the lead by example and influence, both in times of the deepest adversity and on the most festive occasions, and before all company, refraining entirely from the use of all intoxicating drinks; and, says Mr. Armstrong, the native population, en masse, would stand up for a total abolition of the traffic in such drinks. In their general letter the missionaries write,—
"The temperance cause has been gaining ground during the past year. Most of those who have united with our temperance societies stand firm to their pledge, and a more healthful public sentiment has been formed on this subject. The king still remains true and firm to his principles of total abstinence, and he has recently emptied into the sea about a hundred and twenty gallons of ardent spirits, which had remained untouched in his store-house from the time he first signed the total abstinence pledge.

"The formation of temperance societies on board of very many whale ships, which have touched at these islands during the past year, and the pleasing progress which this cause is making among seafaring men, are facts which will not fail to cheer your hearts. We do not give details on this subject, as you will hear them from individuals."

In this respect as well as in others, the example and influence of Admiral Thomas, of the British, and of Commodore Jones of the United States Navy, strengthened and encouraged both the native population and the missionaries. Following the misrule and licentiousness consequent upon wresting the government out of the hands of the legitimate rulers, their counsels and aid were most opportune for the restoration of things to order and a healthful moral state.

The missionaries introduce their survey of the Education Department with the following remark,—

"The cause of education is evidently advancing in these islands. An influence is going out from the seminaries to act upon the common schools, and then this influence is reflected back upon the seminaries; and in both cases the standard of education is raised. Candidates for the seminaries have, in every respect, better qualifications than formerly. Being better prepared for admission, their improvement is more rapid, and they leave with superior qualifications for teaching."

The system of education at the Islands has been steadily extending itself and becoming so shaped as to be adapted to the wants of the whole people generally, and to the peculiar circumstances of the several classes of the population. The standard has also been gradually rising, in every department, as the facilities for imparting knowledge have become greater, and higher attainments have been demanded and appreciated. Still, as that generation who saw the first schools and books, has not yet passed away, it cannot be surprising that the standard is yet low; that there is no liberally-educated and well-informed class; that there are none competent to sustain, as teachers, an elevated system of education; and that the people are not fully prepared to bear the burden of such a system. If the second or third generation, counting from the time when the mission found the Hawaiians an utterly unenlightened and barbarous race, shall be competent to do this, it will be as favorable an experiment of the kind, perhaps, as the history of the world presents. The great hindrances to success in this, as well as in the other departments of missionary labor, are from adverse and counteract-
ing influences from without. If the Hawaiians could be let alone, there would seem to be no serious obstacle in the way of their becoming, by the blessing of God on appropriate means employed, an intelligent, civilized, well-governed and religious community. The difficulties already surmounted, and the progress actually made, fully warrant such an anticipation.

In surveying this department of the mission, the seminaries, the other boarding schools, the station schools, and the common schools, will be noticed in their order.

During the early part of the year, and previous to the appointment of Messrs. Emerson and Alexander to that post, the operations of the seminary at Lahainaluna were somewhat embarrassed by the ill health of the teachers. Since then it has gone forward in an efficient and prosperous manner. The number of pupils at the beginning of the year was 105; of whom, 51 were in the first, and 54 in the second class. Twenty-two of the older and more advanced pupils received certificates, and left the school at the close of the year. It was proposed to receive a new class of fifty at the commencement of the current year. A small theological class had been organized, principally under the instruction of Mr. Dibble, and thus the way is preparing for the seminary to act on the spiritual wants of the nation, with more directness and efficiency. The studies pursued are much the same as in former years.

In the female seminary at Wailuku, under the care of Mr. Bailey, the number of pupils is 62. Their health has been better than heretofore. The training resorted to for their moral, intellectual and domestic improvement will be seen in the extract below,—

"At day-light the pupils repair to their gardens, where they exercise till they are called to prayers, at half past six. They breakfast at seven. After breakfast they are employed for an hour in sweeping their rooms and putting them in order. The time from nine to eleven is spent in study and recitation. The next half hour they spend as they please. From half past eleven to twelve they bathe and prepare their dinners. The time from dinner (which they take at twelve) until two is at their own disposal, and much of it is spent in study. From two till four they give their attention to spinning, weaving, sewing, knitting, making mats, etc., under the instruction of Miss Ogden. The time from four to five they devote to exercise with the hoe. They sup at five, and the remainder of the day is at their own disposal. At the evening devotions they recite the 'Daily Food,' and receive such religious instruction as may seem appropriate."

At Hilo the boarding school for boys embraces 66 pupils, of whom 27 are members of the church, and twelve or fourteen others give evidence of piety. Three of those educated at the Lahainaluna Seminary have been employed as assistant teachers, with advantage both to themselves and the school.
The boarding school for girls at the same station, under the care of Mrs. Coan, continues to prosper in all respects. Of the twenty-two pupils composing it, eighteen are church members. Health has been enjoyed in both these schools, and most of their expenses have been defrayed by contributions from natives and donations from other friends.

The school at Honolulu for the education of young chiefs, under the care of Mr. Cooke, now embraces fourteen pupils, who all reside in the family of the teacher and are placed entirely under his control. The parents manifest the most implicit confidence in the teacher and his management, find no fault, and do not seek to alter his plans. During the last year, in addition to allowing the teacher a salary of $540, the chiefs appropriated $800 for the incidental expenses of the school. The aim is, so far as circumstances will permit, to adapt the course of instruction to the stations which the pupils may be expected to occupy. Their health has been uninterrupted. Most of their conversation is in the English language, in which they often meet to harangue each other. Their proficiency in study is good and their moral training highly favorable. Two of the oldest girls are instructed on the piano, and generally they learn music with much ease.

The manual labor school at Waialua, formerly under the care of Mr. Locke has been discontinued since his decease, for the want of a teacher; but not till the experiment had proved highly satisfactory, the school having defrayed its own expenses, and a surplus being on hand at its discontinuance sufficient for a year's support. The number of pupils was twenty-two.

The Select or Island school of Mr. Johnson at Waioli on Kauai, designed to prepare youths for the mission seminary, or to be teachers, has been highly prosperous, and afforded him much encouragement. From thirty-five pupils, of whom the school consisted during the former part of the year, the number has increased to seventy, who are boarded principally by the church members and others in the vicinity. Attention is given systematically to manual labor, in which most of the afternoons are spent. In the moral instruction of the school the pupils are much interested, and some, it is hoped, have been savingly converted by them.

The following is a schedule of the boarding schools, under the care of the mission:

<table>
<thead>
<tr>
<th>School Name</th>
<th>Number of Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lahainaluna Seminary</td>
<td>105</td>
</tr>
<tr>
<td>Wailuku Female Seminary</td>
<td>62</td>
</tr>
<tr>
<td>Hilo Boy's Boarding School</td>
<td>66</td>
</tr>
<tr>
<td>Hilo Girl's</td>
<td>22</td>
</tr>
<tr>
<td>School for Young Chiefs</td>
<td>14</td>
</tr>
<tr>
<td>Waialua Manual Labor School</td>
<td>22</td>
</tr>
<tr>
<td>Waioli Select School</td>
<td>70—361</td>
</tr>
</tbody>
</table>
Besides these Mr. Knapp has taught a select school of forty boys at Honolulu; and there has been one at Kohala of fourteen pupils. Mrs. Knapp has a select school for girls. There is also a school for teachers at Hilo, embracing forty-five the first term and eighty the second. It is not stated whether any of these are boarding schools.

Of the station and common schools, on which, as an instrument, the main dependence must be placed for enlightening and elevating the people, and from their bearing on the improvement of which the seminaries and boarding schools derive the highest importance, the missionaries remark:

"The station and common schools were never in so flourishing a condition as at the present time. During the past year, many school-houses have been erected; parents have manifested an increased interest in the cause of education; and the progress of the children in their studies has been more marked than heretofore. At some of the stations quite a number of the children have gone to the Catholics; how many is not known. Having declared themselves Catholics, they attend a Catholic school, or stay at home, just as they please.

"The teachers, besides superintending the common schools, have taught select schools, the design of which is to furnish instructors for the common schools and pupils for the seminaries. In some instances the teachers, in addition to their other labors, have performed the duties of pastors. On the other hand, many of the pastors have superintended the common schools in their respective fields, and a few of them have taught select schools for the purpose of training teachers.

The returns respecting the schools in the vicinity of the several stations are very imperfect, or given in so general a form, as to render it quite impossible to state numbers definitely. The following extracts from the minutes of the annual meeting of the mission, will fairly set forth the variegated aspect of the schools:

"Station Schools at Hilo.—The usual branches have been taught, and by native teachers. Number of scholars 130. Their progress is encouraging.

"Hana, Maui.—This station school has been interrupted by the ill health of Mr. Rice. First term of two months 55 scholars; second, teachers and assistant teachers; third term, a smaller class of select scholars designed for Mission Seminary.

"Wailuku.—A station school has been taught here by a graduate from Lahainaluna.

"Common Schools of Hilo and Puna.—Number of examinations three. The schools are considered as in a flourishing condition, and their examinations now far surpass what they were in former years. Each school has a blackboard, and in the process of adding, subtracting, multiplying, and dividing, many of the children perform with great rapidity and correctness.

"During the year, 42 school-houses have been built, and most of them are large and pleasantly situated, with verandas and play grounds around them. 123 children have gone off to the Papists."
Sandwich Islands.

A report,

"Kau.—The schools are in a low condition, some of the children have left to go to the Papists. A school for teachers has been kept up about eight or nine months, four days in a week, and three hours a day. During the year seven school-houses have been built by government, and more are needed. The Sabbath school has been large and interesting at Waiohinu. Mrs. Paris also has taught a small school of church members. Kekalakekua.—There has been a gradual improvement in the schools during the past year; 30 scholars have gone off to the Papists. Kailua.—The schools have been much as usual. No statistics. Sabbath school, sustained as usual. Several school-houses have been built, also one stone school-house. Waimea, Hawaii.—The external appearance of the pupils exhibits more of a civilized aspect than formerly. Their manners are also pleasing, as well as their readiness to answer the questions put to them. Mr. Lyons speaks in very commendable terms of their last examination, of the numerous verses of Scripture committed, the stand the children had taken in reference to tobacco and temperance, and finally, of the increase in numbers and in knowledge. Kohala.—24 permanent stone school-houses have been commenced, and most of them finished and occupied. Teachers rather inefficient. Parents enlisted in the rising generation. Papists doing what they can to oppose education. Schools most of the year kept in a very good state. The Sabbath school at the station is also interesting. Hana, Maui.—Teachers complain of being poorly paid. This is also the case at many of the stations. Parents are unwilling to do their part in the education of their children. Wailuku.—Much as usual, though no particulars or statistics. The Sabbath school appears very well, both children and adults. Kaaanapali.—Schools very much as usual, with a little increase of scholars. Lahaina.—No statistics; schools much as usual and prosperous. Government prompt in paying teachers, and parents more interested in the instruction of their children. Molokai.—No statistics. Schools as prosperous as during any previous year. Station school of 200 taught by graduates from Lahainaluna. The Sabbath school numbers 350 or 400, and is conducted as in former years. Kaneohe, Oahu.—No account of schools. Lahainaluna.—The out schools are in different degrees of prosperity in different parts of the field. Teachers have suffered some from an incompetent support. An English school of twenty-five scholars is taught by William Kanui, and excites considerable interest. The station schools, for the past few months not so full and flourishing as formerly, owing to the peculiar temptations growing out of the transactions of the Carysfort, &c. Whole number of children in the field about 900 that attend schools. In October there was a Juvenile Temperance celebration. The children all assembled at the second church, there were some addresses and singing, then, marching to the old grass church, they partook of a feast provided for the occasion. Sabbath schools much as usual.

"Honolulu 1st.—The out schools are in different degrees of prosperity in different parts of the field. Teachers have suffered some from an incompetent support. An English school of twenty-five scholars is taught by William Kanui, and excites considerable interest. The station schools, for the past few months not so full and flourishing as formerly, owing to the peculiar temptations growing out of the transactions of the Carysfort, &c. Whole number of children in the field about 900 that attend schools. In October there was a Juvenile Temperance celebration. The children all assembled at the second church, there were some addresses and singing, then, marching to the old grass church, they partook of a feast provided for the occasion. Sabbath schools much as usual.

"Honolulu 2d.—The former part of the year the schools appeared remarkably well. The latter part quite the contrary. Number of scholars 607. Teachers not well paid, some left teaching to engage in the service of the chiefs.

"Ewa and Waianae.—These schools are more flourishing than formerly. Parents backward about contributing to the support of teachers. Schools 17, scholars 688.

"Honolulu 3d.—The former part of the year the schools appeared remarkably well. The latter part quite the contrary. Number of scholars 607. Teachers not well paid, some left teaching to engage in the service of the chiefs.
"Waimea, Kauai.—Here, schools are in a prosperous state. Lahainaluna teachers are rendering more efficient aid in the schools than formerly.
"Koloa.—No report."

Thus it is seen that four stations report about eighty schoolhouses as having been erected during the year, either by the government or the people, and many of them substantial stone edifices. From the best estimate which can be made from these imperfect returns, compared with those of last year, the whole number of schools is probably about 310, and the number of pupils between 18,000 and 20,000.

The embarrassment occasioned to the operation of the school system by the papal missionaries is described below:

"When the government took up the business and established schools in every neighborhood, requiring the parents to send their children to school, and to defray a part of the support of the teacher, the Romish priests immediately erected free schools and appointed teachers of their own, to draw away the pupils from the government schools, offering to indemnify parents and children against their liability to pay for the support of the government teachers.

"This bait took with the ignorant portion of the populace; and great numbers of parents and children went over to the papists, with no other pretext than the promised exemption from liability to pay for the support of schools. This brought the Romanists into collision with the government, and led to a remodeling of the school-laws, and to the government's assuming the entire payment of the teachers. But as the compensation was inadequate, the Superintendent of Schools undertook to supply the deficiency by obtaining contributions from the parents. This measure continued the dissatisfaction of parents, and also gave occasion to some of the teachers to make high demands upon them. It has failed, therefore, to bring back the recusant scholars, who, under the wing of Romish protection, are growing up in ignorance, and only occasionally attend the schools to which they nominally belong. This opposition has also nearly destroyed all discipline in the government schools; for the intractable youths threaten, when put under discipline for disorder, to go over to the Romanists; and, strange as it may appear to a civilized community, the threat has often been put into practice with the sanction of parents."

In the Printing Department the following is a tabular view of the amount of work executed from April 1st, 1842, to April 1st, 1843.

<table>
<thead>
<tr>
<th>At the Honolulu Press.</th>
<th>mo.</th>
<th>pp.</th>
<th>copies</th>
<th>total pp.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kauoha Kahiko, (Old Test.)</td>
<td>8</td>
<td>603</td>
<td>10,000</td>
<td>6,080,000</td>
</tr>
<tr>
<td>&quot;</td>
<td>4</td>
<td>500</td>
<td>500</td>
<td>304,000</td>
</tr>
<tr>
<td>Kauoha Hou, (New Test.)</td>
<td>8</td>
<td>72</td>
<td>10,000</td>
<td>720,000</td>
</tr>
<tr>
<td>&quot;</td>
<td>4</td>
<td>50</td>
<td>50</td>
<td>36,000</td>
</tr>
<tr>
<td>Buniãoa, (Pilgrim's Progress) completed,</td>
<td>18</td>
<td>324</td>
<td>10,000</td>
<td>3,240,000</td>
</tr>
<tr>
<td>Hailoa, (Key to Colburn,) 2d ed.</td>
<td>24</td>
<td>76</td>
<td>2,000</td>
<td>122,000</td>
</tr>
<tr>
<td>Ai o ka Lā, (Daily Food, for 1843,)</td>
<td>24</td>
<td>82</td>
<td>19,000</td>
<td>624,000</td>
</tr>
<tr>
<td>Himeni Kamali, (Children's Hymns,) 2d ed.</td>
<td>18</td>
<td>108</td>
<td>10,000</td>
<td>1,080,000</td>
</tr>
<tr>
<td>Kumu Mua, (First Book for Children,)</td>
<td>16</td>
<td>16</td>
<td>12,000</td>
<td>192,000</td>
</tr>
<tr>
<td>Berita, (Church Covenant,) 3d ed.</td>
<td>16</td>
<td>16</td>
<td>10,000</td>
<td>160,000</td>
</tr>
<tr>
<td>Ka Nonuona, (The Ant, a Newspaper,)</td>
<td>8</td>
<td>128</td>
<td>3,000</td>
<td>304,000</td>
</tr>
<tr>
<td>Tunes, Notes,</td>
<td>8</td>
<td>8</td>
<td>6,000</td>
<td>48,000</td>
</tr>
<tr>
<td>Jobs, English and Hawaiian,</td>
<td>12</td>
<td>8</td>
<td>4,155</td>
<td>33,000</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>2,096</strong></td>
<td><strong>90,125</strong></td>
<td><strong>13,053,000</strong></td>
<td></td>
</tr>
</tbody>
</table>
Thus it is seen that the whole number of copies of works printed in the Hawaiian language, at the mission presses, during the year is 98,275; to which add 2,280 copies of works in English, and we have a total of 100,555 copies of works printed. These contain 174,400 pages in the English language, and 18,585,400 in Hawaiian; in all 18,759,800 pages. This is an increase of more than 5,000,000 of pages on the printing reported last year. The number of pages of reading matter contained in all these works is 2,830, greater by more than 200 pages than what was reported last year. The whole number of pages printed since the mission was commenced, is 141,584,273. In the bindery the number of volumes bound is 50,600; and the number of volumes distributed is 49,292. The cost of the printing including the expenses of the bindery, is $9,328 39.

Among the works printed during the year, is an octavo edition of the entire Bible in the Hawaiian language, of 10,000 copies. The previous edition, duodecimo, contained the same number of copies.

Relative to the present State and Prospects of Romanism at the Islands, the missionaries remark:—

"In some places this fatal error has made advances; in others it seems to be at a stand; and in others still its movements are retrograde. On the whole, the cause of the Romanists is vacillating. While some join, others leave them; so that nothing decisive can be predicted as to their prospects. One fact, however, remains unchanged true, that they lay their plans and prosecute them in the true spirit of Jesuitism. And another remark is equally true, that those who cleave to them belong to a class who will not submit to the claims of a true and spiritual religion."

"But the priests are subtle and dangerous foes, and we are unable to measure the disastrous consequences which have resulted and which will continue to flow from their introduction and their efforts among this people. We mourn that any of our flocks are so soon turned aside unto
another gospel;* but this has been permitted by the great Head of the Church for wise and holy purposes—purposes, the accomplishment of which will issue in the good of Zion and the glory of her Redeemer. Our duty is to go forward in our work, relying solely on Him whom we serve in the gospel, and in faith invoking the Spirit, whose uplifted standard will form an impregnable rampart against this desolating enemy."

The Seizure of the Hawaiian Government by Lord George Paulet, commander of the British ship of war Carysfort, and also the disavowal of that procedure by the British government, were noticed in the last report. Of the sad effects of those five months of misrule, and of the restoration to the king of his rightful authority, information had not then been received. In the proclamation which was issued immediately upon receiving the cession of the Islands, Lord George Paulet formally and solemnly pledged himself “that the laws at present existing, or which may be made at the ensuing council of the king and chiefs, after being communicated to the Commission, shall be in full force so far as natives are concerned; and shall form the basis of the administration of justice by the Commission in matters between foreigners resident on these islands.” In direct disregard, however, of this promise, the Commission appointed for the provisional administration of the government, consisting originally of Lord George Paulet, Duncan F. Mackay, Esq., Lieutenant Frere, R. N., and the representative of Kamehameha III., proceeded to abrogate important statutes; among them was the law prohibiting violations of the seventh commandment. “In consequence of which,” writes an eye witness, “and in view of the former habits and present feeble moral sense of this people, a flood of pollution threatens to inundate the land;” “the way seems to be rapidly preparing for intemperance, gambling, horse-racing, and other demoralizing vices.”

Two months later, and indeed after the restoration of the Islands by Admiral Thomas, Mr. Chamberlain writes as follows:—

"The evils feared from the abrogation of the laws are most lamentably rife at the present time at this port, where there are now no less than four ships of war—two of them frigates—in all of which there are more than twelve hundred men—all of them enjoying their stated periods of liberty on shore, allowed, as they are, without restraint to revel in the grog shops and brothels, of which the number is ample to the full content of every sailor. Scenes have been witnessed for a month or two that well correspond with the early period of the mission. The actors, however, are a different class. In those days the moral taste of the community was pretty much of one character; now it is not so. Our good people lament this state of things and stand firm to their principles. There has been, indeed, a falling off from our congregations; but still our houses of worship are not deserted. It could not be otherwise than that the presence of so many strangers, taken in connection with the distractions of government, would cause interruption, engross attention, and draw off many from the place of worship. But we hope when the abrogated laws are restored to their action again, that there will be a different state of things. It will take a long
Such were the proceedings of Lord Paulet and his associates in the provisional government, that the king, who by his representative was a member of it, felt constrained to withdraw from it, issued his public protest, disavowing all participation in its measures, and retired to another island. He remained absent about two months, till the arrival of the United States Ship Constellation, Commodore Kearney, when he returned to Honolulu. Five days after this, on the 16th of July, Rear Admiral Thomas, commander-in-chief of the British naval forces in the Pacific, entered the harbor of Honolulu. Immediately upon hearing of the usurpation of his inferior officer, without waiting for instructions from his government, he hastened to the Islands, resolved to atone for the indignity done to the king and his people as effectually and speedily as possible. The king was at once, in the most formal and honorable manner, reinstated in his authority; upon which a public meeting was held as described below,—

"The king and chiefs repaired to the stone meeting-house to offer public thanks for the singular interposition of Providence in favor of the nation. The king made a short address, stating that according to the hope expressed by him when he ceded the Islands, 'the life of the land' had been restored to him; that now they—the people of his Islands—should look to him, and his rule over them should be exercised according to the constitution and laws. This address was followed by the interpretation of Admiral Thomas's declaration;—after which John Ii delivered an animated address suited to the joyful occasion. He referred to the gloom which had shrouded the nation, and the despondency which had brooded over many minds; these were now dispelled; joyful hope had sprung up, making everything around bright and smiling. He referred to the auspicious event of the restoration as of the Lord, who had been mindful of the nation in its low estate, and as demanding from all grateful thanks and praise. The sentiments of the 126th Psalm seemed to be uppermost in his heart: 'When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them.'"

The whole deportment of Admiral Thomas while at the Islands, towards the king and his people, and the mission, was of the most courteous and honorable character; and his example, counsels, and influence will long be gratefully remembered. Law and order were restored, the nation has been inspired with new courage, and all measures for its improvement have received a fresh impulse.

Public documents relating to the proceedings of the provisional government may be seen in the current volume of the Missionary Herald, pp. 20—22.
The Independence of the Hawaiian Government, which had previously been recognized by the government of the United States and that of Great Britain, has, during the past year, been recognized by the governments of France and Belgium. It may be hoped, therefore, that such arrogant and unrighteous demands, as have within the last five years been repeatedly made upon the Hawaiian rulers, and that influences from abroad so subversive of law and good morals among the people, as have been exerted at the principal ports of the Islands, will not again occur.

In January of last year commenced another of those terribly magnificent volcanic eruptions, which have made the peaks of Hawaii the wonder of the world. Two new craters were formed near the summit of Mauna Loa, and though elevated 13,000 feet above the sea, and thirty miles distant, the point from which these vast torrents of fire were disgorged, was in full view from the mission-house at Hilo. During the six or eight weeks that the eruption continued, three rivers of lava were formed, which, together, were in width five or six miles, and in length twenty or thirty. Early in March Messrs. Coan and Paris ascending to the elevated plain between Mauna Kea and Mauna Loa, surveyed this igneous flood, and followed up these streams of lava, still flowing, till they reached the craters whence they issued. The incidents which combined to give sublimity to the night scene on this elevated plain are noticed in the account of Mr. Coan below. "It is good," as he remarks, "to contemplate these awful illustrations of God's power, and to meditate on the works of Him who looketh on the earth and it trembleth, who toucheth the hills and they smoke.""

"Here we had a splendid view of the great terminal crater on the summit of the mountain, about twenty-five miles distant, and also of the vast flood of lava which had flowed down the northern side of the mountain to the plains below, some part of which lay burning at our feet, at the distance of four or five miles. We were now seven or eight thousand feet above the level of the sea; and we could see the dark clouds gather, and the lightnings blaze below us, while the deep toned thunder rolled at our feet. At the same time a storm of hail spread along the shore and fell upon the station at Hilo. This was the first hail seen at our station since our arrival at the Islands. At twilight a smart shock of an earthquake, which lasted thirty seconds, added to the sublimity of the scene; while a blazing comet hung over us in the vaulted sky. As darkness gathered around us, the lurid fires of the volcano began to glow with fervid heat, and to gleam upon us from the foot of Mauna Kea, over all the plain between the two mountains, and up the side of Mauna Loa to its snow-crowned summit, exhibiting the appearance of vast and innumerable furnaces, burning with intense vehemence, and throwing out a terrible radiance in all directions. During the night we had thunder and lightning; and in the morning both mountains were beautifully mantled in snow."
During the past year a History of the Sandwich Islands, written by the Rev. Sheldon Dibble, has issued from the Seminary press at Lahainaluna. It is designed to present all the valuable information which can be obtained from books or tradition, relating to the Islands, previous to the establishment of the mission, with a view of the religious, social and political changes which have occurred since, and the causes which have been instrumental in effecting them.

MISSION TO THE OREGON INDIANS.

Waiilatpu.—Marcus Whitman, Physician and Catechist; Mrs. Whitman.
Clear Water.—Henry H. Spalding, Missionary; Mrs. Spalding.
Tshimakain.—Cushing Eells and Elkanah Walker, Missionaries; Mrs. Eells and Mrs. Walker.

(5 stations; 3 missionaries, 1 physician, 4 female assistant missionaries;—total, 8.)

No communications have been received from the Clear Water station during the past year. Mr. and Mrs. Spalding and their children have suffered much from sickness, and probably less labor has been performed for the benefit of the Indians than during former years. At Waiilatpu and Tshimakain, the number of Indians attending on religious instruction has been about the same as heretofore. At the former place the congregation during the latter part of winter and spring amounted to 200 or 300 regular hearers, besides many others who occasionally visited the settlement. During other portions of the year, while most of the Indians were absent from their village, the congregation was much less. But at all the stations, however small the number of Indian hearers may be, regular religious services on the Sabbath are maintained. So far as information has been received, there have been no additions to the church, and no indications of special interest in the things of religion. A gradual advance in Christian knowledge is, however, perceptible; while those Indians who have been brought under papal influences, manifest less confidence in the ceremonies of that delusive system.

The schools at Waiilatpu and Tshimakain have been small, and at the former place taught but a small portion of the year; owing to the absence of the Indians, and the want of teachers and books of a suitable kind to awaken interest in the pupils and carry them forward in knowledge. At Clear Water a teacher has been employed and the school has probably been larger and better sustained. The number of pupils at the three stations has probably been about 130.

The mission families and the Indians who planted fields near
the stations were blessed the last year with an abundant harvest, furnishing not only a supply for themselves, but also for the great number of immigrants who entered the country last autumn. The efforts of the Indians, however, to supply their own wants seem to have been hardly so great as in some former years; and many of them, therefore, suffered much during the winter for want of food. The novelty of working for themselves and supplying their own wants seems to have passed away; while the papal teachers and other opposers of the mission appear to have succeeded in making them believe that the missionaries ought to furnish them with food and clothing and supply all their wants. This they are not backward to claim, and on this ground excuse themselves from labor. So that, while in no former year has so much been done to assist the Indians, they have never before appeared so much inclined to jealousy and fault finding. The increasing number of immigrants to their country, together with reports carried by wandering Indians from this side of the mountains, respecting the encroachment of the white population on the Indian lands, seems to have awakened apprehensions as to what may be their destiny. And much reason, probably, have they to fear that their history is to be brief and calamitous. Even now are there presages of hostile collisions between them and those who have gone in to share with them their soil. Some murders have already been committed. The form of government and the few laws introduced by the Agent of the United States were probably never heartily assented to by any large number of the Indians; and the attempt thus to introduce order and regard for right is not likely to be sustained without difficulty.

Among the white settlers who have crossed the mountains are persons highly reputable in point of intelligence and moral character, some of whom have labored temporarily at the missionary stations, and seem disposed to favor measures adopted for the improvement of the Indians. Schools have been opened among them, churches have been organized, and the influences of the Holy Spirit have been bestowed. The large company who crossed the mountains last year, succeeded, under the guidance of Doct. Whitman, who accompanied them, on his return from the visit he made to the Eastern States in the spring of last year, in finding a route by which they were able to proceed the whole distance with their wagons, thus greatly diminishing the hardships and inconveniences of the journey.
MISSION TO THE PAWNEES.

John Dunbar and Timothy E. Ranney, Missionaries; Mrs. Dunbar and Mrs. Ranney.
(2 missionaries and 2 female assistants — total, 4.)

After suffering much for years for want of additional laborers, this mission has been reinforced by the Rev. Timothy E. Ranney and wife, who commenced their journey from Boston on the 17th of May last, and arrived in the Pawnee country on the 12th of August, having been subjected to long detentions on the way.

Subsequent to the assault made upon the new Pawnee village by the Sioux, in June of last year, as mentioned in the last report, the Pawnees, kept in fear by the threats of the Sioux and some of the other tribes westward of them, to come again and plunder and destroy them, resorted to other villages or wandered over their remote hunting grounds during most of the summer and autumn. When they returned from their usual winter hunt, still apprehensive of another attack from the Sioux, they assembled at a place about four miles from the mission station, more secure than that from which they were driven last year, where they fortified themselves by making a ditch and a turf wall around their encampment, and decided to wait and see if the threats of their enemies would be executed. Somewhat more than one half of the tribe were gathered into this encampment, and were ready to rebuild their village as soon as safety would permit. Large numbers from the remainder of the tribe were ready to join them. As the murderous incursion of the Sioux caused them to abandon their fields and lose their crops last year, and destroyed their horses and other property, they have been more destitute of food the past summer than the missionary has before known them, and some are reduced to great suffering.

During the spring and summer just past, more religious instruction has been imparted to the Pawnees than at any previous time. They have listened attentively, and sometimes with interest. They seem desirous of knowing what the Christian religion is, and are expecting to receive more instruction in it than heretofore. Still the distance at which they have been from the missionary, and the unprotected state of his family, have prevented his being with them so much as he desired. Many of them daily resort to his house, furnishing him with his best opportunities for instilling truth into their minds. During the latter part of the winter much religious interest was apparent among some of the Pawnees, and also among the white men introduced as teachers, farmers and mechanics by the United States Government.
Mr. Dunbar was employed much of the winter in translating portions of the Scriptures into the Pawnee language.

The principle obstacle now in the way of the improvement of the Pawnees seems to be their exposedness to the hostile incursions of their Indian enemies on the northwest. What can or will be done to prevent these remains yet to be seen.

MISSION TO THE CHOCTAWS.

WHEELOCK.—Alfred Wright, Missionary; Henry K. Copeland, Farmer and Mechanic; Mrs. Wright, Mrs. Copeland, Mrs. Olmstead, and Misses Sarah Ker and Susan Tracy. Pliny Fisk and Israel Fobom, Native Helpers.

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

PINE RIDGE.—Cyrus Kingsbury, Missionary; Mrs. Kingsbury, Misses Harriet Arms and Mary Dickinson.

NORWALK.—Charles C. Copeland, Teacher and Catechist; Mrs. Copeland, and Miss Anna Burnham.

GOOD WATER.—Ebenezer Hotchkin, Missionary; Mrs. Hotchkin.

MOUNT PLEASANT.—Joshua Potter, Teacher and Catechist; and Mrs. Potter.

(6 stations; 4 missionaries, 3 male assistant missionaries, 13 females, 2 native helpers;—total, 22.)

On the 19th of September of last year Mr. Jared Olmstead, a licensed preacher, occupying the station at Norwalk, was suddenly removed by death, after having labored nearly seven years in the missionary work. He sustained the character of a humble, zealous missionary, secured the confidence and love of the Indians, and when called away was calm and happy in the change which awaited him. Mr. C. C. Copeland soon after removed from Stockbridge and took charge of the school at Norwalk. He has since been united in marriage with Miss Cornelia Ladd. Miss Burnham also removed to this station from Wheelock. Mrs. Olmstead has spent most of the year at the station last mentioned.

About the middle of November last Mrs. Kingsbury, who had spent the summer in New England, returned to the Choctaw country, accompanied by Misses Susan Tracy, Mary J. Dickinson, Cornelia Ladd, and Harriet E. Crosby, who had previously been appointed by the Committee as teachers and assistants in the new female boarding schools about to be opened at the expense of the Choctaw government; and of which they had requested the mission to take the oversight and furnish the teachers. Towards the latter part of the journey symptoms of disease manifested themselves in Miss Crosby, which soon became alarming; but though she was able to reach the Choctaw country, the disease triumphed, terminating her life on the
day after arriving at Mr. Byington's station, on the 26th of December.

To meet fully the wants of the Choctaw schools just adverted to, giving instruction, taking charge of the girls out of school, and providing for the boarding department, it will be necessary to add three or four male and six or eight female assistant missionaries to this mission. Most of these have already been appointed and are expected soon to proceed to the Choctaw country. Two of the four schools are now in operation, and for the other two, one at the Stockbridge and the other at the Good Water Station, the buildings have been erected, and the pupils will be received as soon as the teachers shall arrive. The erection of the buildings and the annual support of the schools will probably add little, if anything, to the expenses of the mission.

The table below presents the state of the schools, so far as particulars are reported.

<table>
<thead>
<tr>
<th>STATIONS</th>
<th>No. of Pupils</th>
<th>Boarded</th>
<th>Read well</th>
<th>Write</th>
<th>Shabb. schools</th>
<th>Pupils</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stockbridge</td>
<td>53</td>
<td>46</td>
<td>42</td>
<td>34</td>
<td>3</td>
<td>350</td>
</tr>
<tr>
<td>Wheelock</td>
<td>45</td>
<td>30</td>
<td>13</td>
<td>1</td>
<td>1</td>
<td>50</td>
</tr>
<tr>
<td>Norwalk</td>
<td>35</td>
<td>15</td>
<td>15</td>
<td>1</td>
<td>1</td>
<td>35</td>
</tr>
<tr>
<td>Pine Ridge</td>
<td>18</td>
<td>12</td>
<td>12</td>
<td>1</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td>Good Water</td>
<td>35</td>
<td>6</td>
<td></td>
<td></td>
<td>1</td>
<td>40</td>
</tr>
</tbody>
</table>

The whole number of pupils has been 186; and the average attendance about 160. Of these 101 have been boarded in the mission families. In the fourteen Sabbath schools, most of which are conducted and taught by Choctaws, are nearly 500 learners. Many of these schools are taught on Saturday as well as on the Sabbath, the scholars attending to writing and arithmetic on the former day, and to their religious lessons on the latter. Some of the schools connected with Wheelock have been established and conducted by native church members residing thirty or thirty-five miles distant from the station. The desire to secure education for their children is becoming stronger and extending to all classes. Even some of the most unenlightened portions of the community have made great advances in this respect. Many adults are earnest and persevering in their efforts to learn to read and write themselves; and the number of intelligent readers of Choctaw books is rapidly increasing; and if no unfavorable event shall happen to retard
the progress of improvement, the Choctaws will, at no distant
day, become a reading people. In almost every village, there
are already calls for books and schools.

Relative to their churches, one of the missionaries writes:

"The past has been a year of spiritual blessings. In no year since the
Choctaws came to this country have we been permitted to witness greater
displays of the power and grace of God in the salvation of sinners. Upon
the church, or rather upon some portions of it, the spirit of grace and
supplication has been poured out; a prayer-hearing God has heard; and
many have been turned from darkness to light."

Another says:

"The past year has been one of distinguished mercy to the mission
among the Choctaws. God has been pleased to pour out his Holy Spirit.
We can truly say the streams of mercy have not ceased to flow for more
than a year. We call the last the year of jubilee. Additions have been
made to our churches at almost all our quarterly communion seasons. The
change in some neighborhoods has been most happy. Among the converts
are found some of the best educated men in the nation, and some who we
hope will be pillars in the church and examples of every good word and
work."

The number of members embraced in the several churches
is as follows:

<table>
<thead>
<tr>
<th>Church</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stockbridge</td>
<td>66</td>
</tr>
<tr>
<td>Wheelock</td>
<td>148</td>
</tr>
<tr>
<td>Pine Ridge</td>
<td>168</td>
</tr>
<tr>
<td>Mayhew</td>
<td>37</td>
</tr>
<tr>
<td>Chickasaw</td>
<td>37</td>
</tr>
</tbody>
</table>

| Total      | 546     |

Sixty adults and sixty-nine children have been baptized.
The increase of church members over the number reported last
year, is 87. Some have been removed by death. The num-
ber admitted on profession has been nearly 100; while many
others are giving serious attention to spiritual things, a portion
of whom give evidence of saving conversion. A number of
these converts are in neighborhoods remote from the stations,
where the principal instruction has been given by the native
catechists Messrs. Fisk and Folsom, whose labors have been
much blessed.

Mr. Wright has six preaching places which he visits statedly.
Messrs. Kingsbury and Hotchkin itinerate extensively in the
western district, extending 100 miles along and back from the
Red River, where the members of the Mayhew and Chickasaw
churches reside, and have sixteen places for stated preaching. Mr.
Byington preaches at three or four places, besides Stockbridge.
The only additions made to the books in the Choctaw language during the year are, the Epistle of James, the first three chapters of the Revelation, and an Almanac, embracing useful knowledge on various subjects; which have been printed at the Cherokee mission press, and a new and enlarged edition of the Choctaw Hymn Book just issued from the press in Boston. The whole New Testament is much needed, and Mark, Luke, and John are ready for the press.

Temperance, good order, regard for law, enlightened views respecting their own interests and a readiness to adopt judicious measures to promote them, are manifestly advancing rapidly among the Choctaws. There seems to be a resolute effort on their part for self-improvement, and a disposition to rely upon their own resources and endeavors. There seems also to be a confidence in the missionaries, and a just appreciation of their labors, highly encouraging and gratifying to them. An advance in industry and thrift and in social improvement generally is manifest. To further this the Boarding schools recently established by their government will, it is hoped, greatly contribute. In the schools for girls under the care of the mission, sewing, knitting, spinning, and all the common arts of domestic life are to be systematically taught.

Pliny Fisk and Israel Folsom remain in connection with the mission, prosecuting studies preparatory to being licensed as preachers to their own people. In the meantime they are highly useful as catechists and teachers. J. E. Dwight, who was numbered among the native helpers last year, has been appointed an assistant teacher at Spencer Academy, one of the Choctaw boarding schools for boys, located about nine miles from Fort Towson.

MISSION TO THE CHEROKEES.

Dwight.—Jacob Hitchcock, Secular Superintendent; Kellogg Day, Teacher; Mrs. Hitchcock, Mrs. Day, Miss Ellen Stetson, Miss Hannah Moore.

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

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

Honey Creek.—John Huss, Native Preacher.

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

Sophia Sawyer, not now laboring in connection with the mission.

(5 stations; 3 missionaries, one a physician; 2 male and 10 female assistant missionaries; 2 native preachers; 1 other native helper;—total, 18.)

Owing to the Committee not being able to obtain a missionary for Dwight, that important station has remained destitute.
of a stated preacher during the last four years. The missionar­
ies at the other stations have preached there and administered
the ordinances from time to time, as the claims of their own
stations would permit. During the last winter and spring the
spiritual wants of the station were in part supplied by Mr. But­
rick, who, in consequence of his impaired health, resided there
with his family. A missionary has recently been appointed
and is expected soon to proceed to Dwight.

During the residence of Mr. and Mrs. Butrick at Dwight,
their station was left in care of two native brethren, one of
whom taught the school. Mr. B. returned to Mount Zion
about the first of June, and is still able, though in a precarious
state of health, to perform a portion of his missionary duties.

Respecting the five churches under their care, the missionar­
ies made the following statement in May last.

"During the year past there have been added to our churches eight
members on profession of their faith and eight by recommendation from
other churches; and one backslider has been restored to fellowship. The
whole number of members is about 240.

"Something has been done the past year to promote the distribution of
the sacred Scriptures among the people. The Cherokee Bible Society and
its auxiliaries have collected, we believe, a little more than $150; of which
our congregations have contributed more than their full share.

"In relation to the cause of temperance also, it may be proper to remark
that we scarcely know a member of any of our churches in good standing,
who does not belong to the Temperance Society. We believe the same is
true of professors of religion of other denominations; and that it is now
generally considered among the Cherokee people, that the use of intoxici­
cating drinks or the traffic in them, is inconsistent with the Christian pro­
fession.

"Yet we are constrained to say that the members of our churches do
not manifest that desire for personal improvement in religion, that zeal for
the glory of God, and that anxiety for the conversion of sinners, which we
wish. Though but little gross immorality is manifest, calling for the disci­
pline of the church, yet great stupidity and indifference prevail. We are
loudly called upon to wrestle with God for the outpouring of his Holy
Spirit and also for more laborers in this part of his harvest. The continu­
ed political troubles of the year past have tended to divert the minds of the
people and retard the progress of religion."

Of the church members fifty belong to the church at Honey
Creek, under the care of Mr. Huss, than whom no preacher,
probably, in the Cherokee nation has a fairer promise of usefulness
among that people.

In addition to what is said above relative to temperance, Mr.
Worcester mentions in a letter more recently received, that,
during the past year, as near as can be ascertained, about 700
persons have joined the Cherokee Temperance Society, pledging
themselves to entire abstinence from all intoxicating drinks.
The society now embraces about 2,300 persons; 300 or 400
of whom are white and black people, and the remainder Chero­
kees. Temperance is believed to be decidedly advancing in the Cherokee community.

Besides the schools sustained by the funds of the Cherokees, of which provision is made for the support of eighteen, though not all of them have as yet been established, there are sustained by the Board under the care and instruction of the mission, the boarding school at Dwight, embracing fifty-two pupils in all, with a regular average attendance of forty; and a day school at each of the stations, Fairfield, Park Hill, and Mount Zion. The whole number of pupils at Park Hill was sixty-one, though the average attendance has been but about twenty. Of the number of pupils at the other stations information has not been received. The whole number brought under instruction in the mission schools during some part of the year has probably been about 170. Sabbath schools have also been taught at the several stations. In one neighborhood ten or twelve miles from Dwight, a Cherokee member of the church has, for more than a year, collected the children and youth on the Sabbath, prayed and sung with them, and given them such other religious instruction as he was able, being acquainted with only his native language. Of the boarding pupils at Dwight, all, except four or five, can read in the New Testament, and a number of them are considerably advanced in the higher branches of a common school education. Their proficiency has been decidedly good.

At the mission press at Park Hill the printing executed from July 1843 to July 1844, has been as follows:

<table>
<thead>
<tr>
<th>Title</th>
<th>Edition</th>
<th>Pages</th>
<th>Copies</th>
<th>Total Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acts of the Apostles, 2d ed.</td>
<td></td>
<td>124</td>
<td>5,000</td>
<td>620,000</td>
</tr>
<tr>
<td>Gospel of Matthew, 4th ed.</td>
<td></td>
<td>120</td>
<td>5,000</td>
<td>600,000</td>
</tr>
<tr>
<td>Select Passages of Scripture, 4th ed.</td>
<td></td>
<td>24</td>
<td>5,000</td>
<td>120,000</td>
</tr>
<tr>
<td>Evils of Intoxicating Drinks, 2d ed.</td>
<td></td>
<td>24</td>
<td>5,000</td>
<td>120,000</td>
</tr>
<tr>
<td>Poor Sarah, 2d ed.</td>
<td></td>
<td>18</td>
<td>5,000</td>
<td>90,000</td>
</tr>
<tr>
<td>Cherokee Almanac, 1844</td>
<td></td>
<td>36</td>
<td>1,000</td>
<td>36,000</td>
</tr>
</tbody>
</table>

Total in the Cherokee language, 26,000 1,586,000

In the Choctaw language,—

<table>
<thead>
<tr>
<th>Title</th>
<th></th>
<th>Pages</th>
<th>Copies</th>
<th>Total Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Epistle of James</td>
<td></td>
<td>23</td>
<td>1,000</td>
<td>23,000</td>
</tr>
<tr>
<td>Three Chapters of the Revelation</td>
<td></td>
<td>20</td>
<td>1,000</td>
<td>20,000</td>
</tr>
<tr>
<td>Choctaw Almanac, 1844</td>
<td></td>
<td>24</td>
<td>300</td>
<td>7,200</td>
</tr>
</tbody>
</table>

Total in Choctaw, 2,300 50,200

Total in both languages, 28,300 1,636,200

Owing to various causes of delay the national press purchased by the Cherokees has not yet been put in operation. Arrange-
ments are, however, in progress, a prospectus for a newspaper in the Cherokee language has been issued, and the publication is expected to commence immediately, under the editorship of Mr. William P. Ross, a nephew of the principal chief.

MISSION TO THE SIOUX.

Lac qui Parle.—Thomas S. Williamson, M. D., Missionary and Physician; Alexander G. Huggins, Farmer and Teacher; Mrs. Williamson, Mrs. Huggins, and Miss Fanny Huggins.

St. Peter's.—Samuel W. Pond, Missionary; Gideon H. Pond, Farmer; and their wives.

Traverse des Sioux.—Stephen R. Riggs, Missionary; Robert Hopkins, Farmer and Teacher; Mrs. Riggs and Mrs. Hopkins

(3 stations; 3 missionaries, one of them a physician; 3 farmers and teachers; 7 female assistants; total, 13.)

The year previous to the one now to be reported was to the church at Lac qui Parle, a year of great and sore temptation. The members were, for some months, entirely destitute of the regular means of grace. Many of them, in consequence of the failure of their crops, were destitute also of food and clothing, and compelled to wander among heathen relations, with none to encourage or instruct them. That in such circumstances the love of many should grow cold, and some fall into gross sin, causes regret but not surprise. During the last winter similar suffering for want of food was anticipated; but owing to the mildness of the winter, those who were willing to endure the labor of taking buffalo or fish, were amply supplied. Some however, gave themselves up to begging, while others committed serious depredations on the cattle belonging to the mission.

At Lac qui Parle two adults have been received to the church, and two infants have been baptized; while two church members have died, testifying to those about them in their last hours their confidence in Christ as their Savior. The average attendance at public worship on the Sabbath has exceeded thirty.

No church has been organized at Traverse des Sioux. The number attending public worship there varies from two or three to a much larger number, filling the room occupied for religious meetings. Among these some of the chiefs are found. At the station near Fort Snelling, Mr. Pond has public worship every Sabbath in the Dakota language, at which about ten Indians are usually present, most of them women. The religious instruction which he gives is mostly at the Indian lodges. Public sentiment among the Sioux is against attending religious meetings, and many are deterred from it by fear of ridicule and opposition.
At Lac qui Parle three schools have been taught, and one at each of the other stations; in all of which about 160 different pupils, adults and children, have been taught during the year; though the average daily attendance has been but about 65. Of these 75 or 80 read, and somewhat more than half as many write; and a smaller number have attended to the elements of arithmetic. In the schools at Lac qui Parle the females have been instructed as heretofore in spinning, knitting, sewing, &c.

The opposition manifested a year ago to the settlement of Mr. Riggs at Traverse des Sioux, the new station on the St. Peter's river, has been gradually subsiding. From some of the chiefs who took the most decided stand against him, he has received many tokens of friendly and generous feeling. The amount of mission property which the Indians have destroyed at Traverse des Sioux and Lac qui Parle, during the past year, principally by killing cattle and other domestic animals, amounts to about $300. This seems not, however, to have been owing to their enmity to the missionaries, so much as to the fact that they could obtain food more easily in this than any other manner, and their want of correct notions relative to the right of property. Some of the Indians, are, however, opposed to the residence of the missionaries in their country, and threaten to expel them. They are strongly attached to their own religious notions, dislike Christianity, and endeavor by scoffing and injurious treatment to deter any of their people from embracing it.

Intoxicating drinks, introduced on the St. Peter's river, in increasing quantities, are exerting their destructive influence upon the moral and social character of the Sioux, and threaten to oppose a most formidable barrier to the success of missionary labors among them.

MISSION TO THE OJIBWAS.

La Pointe.—Sherman Hall and Leonard H. Wheeler, Missionaries; Granville T. Sproat, Teacher; Mrs. Hall, Mrs. Wheeler, Mrs. Sproat, Miss Abigail Spooner.

Pokeguma.—William T. Boutwell, Missionary; Edmund F. Ely, Teacher and Catechist; Mrs. Boutwell, Mrs. Ely, Miss Sabrina Stevens.

Red Lake.—Frederic Ayer, Missionary; Mrs. Ayer.

(3 stations; 4 missionaries; 2 teachers and catechists; 3 females;—total, 14.)

The Indians formerly settled at Pokeguma, who had remained dispersed nearly two years, in consequence of the hostile incursions of the Sioux, reassembled at that place in April of last year, their number considerably increased by the accession of families from other bands. Here they fortified themselves, and then commenced their agricultural labors with more diligence and energy than they had ever before manifested. From the
government farmer and Mr. Boutwell they received such aid as was necessary. Their fields have been enlarged, their crops have been good, the settlers have been cheerful and happy, and there have been seen among them indications of aiming higher and attempting to secure for themselves an independent and comfortable livelihood. Public worship on the Sabbath has been fully attended, and the Indians have manifested much interest in the instructions given, and the members of the church have been steadily advancing in the divine life, though some instances of alienation and misconduct have occurred. Mr. Ely returned from Red Lake early last fall, and has since taught a school at Pokeguma, no report of which has been received.

At La Pointe the schools for the year ending in September of last year were more numerously attended than during any previous year, that for boys embracing forty-three pupils, and that for girls thirty-six; of the former six, and of the latter nine were full Indians, and the remainder were of mixed blood. The number in the schools during the last winter and spring has been about the same. Most of the pupils read, and some of them in both the Ojibwa and English languages, nearly half write, and about one-third study the elements of arithmetic, and some geography and history. The Sabbath school has embraced from forty to fifty pupils.

Early last autumn the Spirit of the Lord descended upon the mission families and the church at La Pointe, developing their Christian graces, leading them to more fervent prayer, and greater fidelity in their efforts to bring others to Christ. Religious meetings became more full; more anxious attention was given to the truth preached; and soon the missionaries were filled with joy in view of some of the Indians who gave evidence of having been born of God. This state of things continued through the winter, during which twelve or fourteen professed to have repented and believed on Christ. Four have been received to the church, and others are under a course of instruction preparatory to admission. The Indian congregation during the winter varied from 50 to 70. "The effect of this time of spiritual refreshing has been," Mr. Wheeler remarks, "most happy on the church. The standard of piety among its members has been raised; brotherly love abounds; more just and enlightened views of truth and duty are entertained; more of the fruits of piety are seen in the life; and prayer has been commenced in some families where it was not offered before."

In April of last year, as mentioned in the last report, Mr. Ayer commenced his labors among a band of Ojibwas on Red Lake, about 500 miles northwest from La Pointe, visiting them at first in their lodges, and combining the religious instruction of the adults and children, with teaching the latter to read their own
language. He was kindly received and listened to. The Indians appear disposed to improve their condition and manner of life. Nearly all the chiefs in the band have set a commendable example by engaging themselves in useful labor. Mr. Ayer has opened a small school, and this remote station has a fair prospect of becoming a means of social and spiritual good to the Indians. During the last winter he visited the English and Scotch settlement established by Lord Selkirk on Red River, some 300 or 400 miles northwest of Red Lake. Two-thirds of this distance was one vast, beautiful prairie. Here he found a settlement embracing about 4,000 persons, constituting an intelligent and religious community, with a high school, and a presbyterian and episcopal church. Here also is a mission of the English Church Missionary Society, designed principally for the Indians and those of mixed blood.

During the past year the amount of reading matter in the Ojibwa language has been much increased by the printing of the whole New Testament—The Peep of Day—and an enlarged collection of Hymns. Of the first, 1,000 copies have been printed at the expense of the American Bible Society; of the second, 750 copies, at the expense of the American Tract Society; and of the latter, 750 copies at the expense of the Board; making in all 2,500 copies, and 910,000 pages.

MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, Missionary; and Mrs. Marsh.

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

Death and emigration have been for some years diminishing the number of these Indians, till at this time those residing on Lake Winnebago do not much exceed two hundred. Even this remnant is torn by divisions. Bitter enmity still prevails between those who favor and those who oppose the arrangement by which they have become citizens of the Wisconsin Territory. The disastrous effects of it are seen in their municipal affairs, in the church, and in private life, exasperating feeling, checking improvement, and counteracting the effect of the means of grace. Such has been the state of the church that the missionary has not felt at liberty to administer the Lord’s supper during the year. There seems little prospect that unanimity and peace will soon be restored. It may be deemed inexpedient to continue the mission long under so discouraging circumstances.

Since Mr. Marsh began his labors among these Indians, in May 1830, sixty-eight have been added to the church, which then embraced about forty-five members. Twenty-five have
died, twelve have been excommunicated, of whom two have been restored, some have removed to distant parts, and fifty now remain in regular standing. Eighty-two children have been dedicated to God in baptism.

A temperance society was organized in 1830, and perhaps in few communities have the effects of such an association on the social character and condition of the people, been more manifest and salutary. Some have violated their pledge; but temperance, it is believed, has become the permanent habit of most of those who have joined this society; and on nearly the whole population good influences have been exerted.

With some interruptions Christian instruction has been enjoyed by the Stockbridge Indians, though generally to only a limited extent, and much of the time in connection with various unfavorable influences, about a hundred and ten years. A large portion of the population, for a generation or two, have been able to read and speak the English language; and about one quarter of them have, for the last ten years, till their recent agitations, been reputable members of the Christian church; and though some of the characteristics of the Indian still cleave to them, they may be regarded as substantially a transformed people. Most deeply are the disastrous consequences of their existing alienations and contentions to be lamented.

MISSION TO THE NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, Missionary; Mrs. Rockwood; Hannah T. Whitcomb, Teacher.

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

CATtARAUGUS.—Asher Bliss, Missionary; Mrs. Bliss; Hanover Bradley, Teacher and Catechist; Mrs. Bradley.

ALLEGHANY.—William Hall, Missionary; Mrs. Hall; Sophia Mudgett and Margaret N. Hall, Teachers.

(4 stations; 4 missionaries, 1 male and 8 female assistant missionaries;—total, 13.)

The labors of Misses Mudgett and Hall, have been much interrupted by their impaired health.

On the four reservations the number of schools taught,—and all but two or three of them, through the year,—is ten,—four at Cattaraugus, three at Seneca, two at Alleghany, and one at Tuscarora. The whole number of pupils on the teachers' lists is about 270, though the average attendance has fallen short of 200. Six of these schools have been taught by hired teachers. Most of the pupils have been giving attention to the elementary branches, and their progress and the character of the schools generally have been much as heretofore. None of the pupils have been boarded at the expense of the mission.
The religious aspect of the Seneca and Cattaraugus stations has been more favorable, during the last year, than during the four or five which preceded it. Without any marked outpouring of God's Spirit, there has, during a portion of the year, been an interesting state of religious feeling among the Indians at Tuscarora, Seneca, and Cattaraugus. Fewer cases of defection have occurred, and there has been less occasion for exercising church discipline than usual. To the four churches twenty-five persons, including six who had been excommunicated, have been added on profession, and four from other churches, making the whole number added twenty-nine. The present number of members at Tuscarora is 60, at Seneca 27, at Cattaraugus 64, and at Alleghany 114; in all 265, in regular standing. Besides the usual Sabbath meetings at the Cattaraugus station, at which from 60 to 100 attend, Mr. Bradley has held meetings at the eastern and western end of the reservation, where from 20 to 40 persons are usually present. Many of the heathen portion of the Indians attend meeting, embracing some of the principal heathen chiefs. On two occasions they have given Mr. Bliss opportunity to preach the gospel to some hundreds of them.

Sabbath schools have been taught on the several reservations, embracing about fifty pupils in each. On the Tuscarora reservation there has been a marked advance in the temperance reform. A public celebration was held on New Year's Day, conducted wholly by the Indians, embracing a public meeting with addresses, a procession of 150 or 200 Indians, led by an aged warrior, and the usual new year's feast. After which was another public meeting with addresses. All was conducted with order and excellent spirit, and has exerted a great and decidedly salutary influence.

At the small printing establishment in operation at Seneca, 500 copies of a new hymn book, embracing 136 pages, and 400 copies of a religious tract of four pages, have been printed; and progress has been made in printing a definition spelling book or dictionary of the Seneca language.

Some progress has been made by the Indians in removing from the Seneca to the Cattaraugus reservation, by which the congregation on the Sabbath and the schools on the former have been considerably diminished. Obstacles have been met in carrying the treaty into full effect, and the removal is not likely to be completed for some time to come.

Mr. Graves, a licensed preacher, has been employed to labor on the Seneca reservation four or five months, preaching, superintending the week day and Sabbath schools, teaching music, and visiting among the people. Good results have followed his efforts. Peter Wilson, a Seneca Indian who has been well educated in the medical profession, and sustains an exemplary
moral character, has returned to his kindred and seems likely to be highly useful among them in the line of his profession, if there shall be such promise of the means of support as shall induce him to remain.

MISSION TO THE ABENAQUIS.

Peter P. Osunkhirhine, Native Preacher.

The school has been suspended nearly two years; but early the last summer Mr. Osunkhirhine was authorized to procure a teacher and have it reopened. The number of regular pupils would, it was supposed, be about fifteen.

The health of Mr. Osunkhirhine has been poor during the past year, though, with a few exceptions, he has been able to preach to his people on the Sabbath, and perform various other services for them. He seems of late to have enjoyed the confidence and respect of even the papal portion of his people in an unusual degree, notwithstanding the opposing efforts of the priest. Three or four Indians, just delivered from papal superstition and bondage, have been added to his church. One has died in the confidence and triumph of the Christian faith. The angry denunciations of the papal priest against him, during his sickness and after his decease, seemed to have been the means of leading two or three other Indians to renounce popery. The church now embraces forty-five members.

SUMMARY.

On reverting to the several particulars noticed in the foregoing Annual Report, for the purpose of giving a summary view of the proceedings of the Board and the missions under its care, it is seen that the receipts into the Treasury from donations, legacies, income of funds, &c., amount to $236,394 37; which is $7,830 06 less than were received from the same sources during the preceding year. The expenditures during the year have been $244,371; or $12,876 25 less than the expenditures of last year; and yet exceeding the receipts by $7,976 63; and increasing the indebtedness of the Board to $20,999 45.

In disseminating missionary intelligence and collecting donations five agents have been employed by the Board during the year, aided by occasional assistants, extending their labors to eighteen States, the expense of whom to the Board, including all travelling expenses of agents and deputations to auxiliary meetings, &c., has been $6,241 69; or less than three per cent on the amount of donations received.
The number of missions under the care of the Board is 26, connected with which are 95 stations, nine more than were reported last year; at which are laboring 135 ordained missionaries, eight of whom are physicians; seven physicians not preachers; sixteen teachers; nine printers and book binders; five other lay helpers; and 183 married and unmarried females; in all 355 missionary laborers sent forth from this country—seven more than were reported last year; adding to these seventeen native preachers and 122 other native helpers, and it raises the whole number of persons laboring in connection with the missions of the Board and sustained from its Treasury to 494; which is sixteen more than was reported last year. Of this whole number 22, including nine preachers and thirteen female assistant missionaries have entered on their labors within the year, being seven more than were sent forth the year preceding.

Gathered by these missionaries, and under their immediate pastoral care, are 62 churches, embracing an aggregate of 25,612 members now living and in regular standing; of whom about 5,600 have been received during the year now reported, exceeding the number added during any former year, except one. The whole number gathered into the mission churches since the missions were commenced, must exceed 32,800. This number does not include some hundreds of hopeful converts among the Armenians, Nestorians, and other communities in Western Asia.

The number of printing establishments connected with the missions of the Board is fifteen, belonging to which are six type founderies, 30 presses, 32 founts of type, with preparations for printing in 31 different languages, exclusive of the English. At these and other presses the printing executed for the missions has amounted during the year to 46,796,016 pages. The whole number of pages printed for the missions of the Board, since their commencement, has been about 488,000,000, in 35 different languages besides the English.

In the department of education there are, in connection with the missions, six seminaries designed principally for training native teachers and preachers, in which are 383 students; also 38 other boarding schools, embracing 526 male and 503 female pupils, making the whole number of boarding pupils under special Christian instruction 1,412; also 639 free schools, in which are more than 30,000 pupils; raising the whole number of pupils in a course of education under the care of the missions, to about 32,000. These missions, since their beginning, have been instrumental in teaching more than 75,000 persons, adults and children, to read the Scriptures in their own language, who probably would otherwise never have enjoyed this means of learning the way of salvation.
CONCLUDING REMARKS.

The system of missions under the care of this Board has made its greatest progress during the past eight years. The church members in the first of these years were 2,100, speaking in round numbers, and were nearly that number during the five previous years. In the second of these years, it was 2,500; in the third, 7,300; in the fourth, 17,200; in the fifth, 19,800; in the sixth, 18,200, (there being a decrease this year in consequence of the many excommunications in one or two of the Sandwich Islands churches;) in the seventh year, 20,800; and in the present year, 25,600. No account is here made of the spiritual progress among the Armenians, because the native brethren in that community have not as yet been organized into churches. Not including these, therefore, the increase in the number of church-members in these eight years, has been more than ten fold. Within this space of time, moreover, the Sandwich Islands people, on being raised out of the depths of pagan barbarism by God's blessing on missionary labors, have been formally admitted, by the great powers of the world, into the family of Christian nations, and as such assured of the independent enjoyment of their rights. God has also in his providence opened another and better field for our West African mission to which it has been removed, a thousand miles nearer to the centre of that great continent. In the South African mission, after long trial of our faith and patience, and when these, in its supporters, were on the point of failing, our mission has suddenly been brought into a large place, and now cries to us that the harvest around it is great, while the laborers are few. On the mountains of Lebanon, God has seen fit to employ fire and the sword to break down the institutions of feudalism and the powers of superstition; and though these convulsions have been greatly to our discomfort and the interruption of our labors, they have been the means of opening to us the most important strong hold that exists within the broad compass of the Arabic language. And who among us, eight years since, anticipated such an opening for the truth, as we now behold in the Armenian mind and heart? Who at that time ventured to predict, with any confidence, that the word would so long have uninterrupted course among the Nestorians on the plain of Oroomiah? Who then expected to see, upon the field of our Madura mission, the development of such a tendency to forsake idolatry, and come in neighborhoods and villages under Christian instruction? Or in China, to which the Board sent a mission fifteen years ago, who then entertained the thought, that the grand idea of Christian supremacy among the powers
that rule the world, was so soon to be impressed upon the Chinese mind through all its hundreds of millions, and thus a way be opened for the peaceful introduction of the gospel into the grand centres of Chinese population and commerce.

Fathers and Brethren, how much more auspicious are the conditions and prospects of our missions now, than they were at the commencement of the late commercial distress, and when the Board began its struggle—now ended, it may be hoped—to procure the means for sustaining them. How, within these few years, has the field expanded, and become accessible both to sower and reaper, and white unto the harvest. On a hasty survey, it seems as if the expenditures must actually have been enlarged, and the missionaries and other means of exerting influence greatly multiplied. But it is God's providence and grace that have advanced, and not we. The contributions and remittances by the associated churches are no greater now, than they were seven years ago, and are even less than they were eight years ago, and less, by some thousands, than the annual average for this period of time. The number of preachers of the gospel is only seven more than it was then; and though they have become more conversant with the languages and character of the people among whom they reside, and have more experience, and doubtless an increase of piety, the period is of course nearer when many of them must sink under the overpowering influence of advancing years and excessive labor and care.

Far be it from the Committee to intimate, that the churches acting through this Board have not increased in love for the cause during the period under consideration, and also in their exertions to sustain the cause. The poverty and distress growing more intense with each succeeding year, are too recent to be forgotten. It is a great fact that, after the first shock was over, the expenditures of the missions were met without any considerable curtailment; which could not have been without an increase of interest and zeal in the community. Still it is a solemn truth, that, for more than a fourth part of the years allotted to a generation of mankind, some two thousand of the most favored and prospered churches in these United States and in the Christian world, have added almost nothing to the extent and power of their instrumentalities for publishing the gospel among the heathen.

Within this period of commercial distress, two special efforts were made by the community to relieve the embarrassed treasury. One was in the year 1837, and resulted in an increase of $75,000; the other, which was in the year 1842, occasioned an increase of $83,000. In one other year, there was an increase of $8,000. The sum of these is $166,000. But in
the other five years, there were diminutions in the receipts amounting to $106,000. Consequently the value of the increased effort in these eight years, on the whole, was $60,000, or less than $8,000 a year. And we find this to have been the rate of progress and increase in the annual receipts of the Board for twenty-two years past, beyond which the investigation has not been carried. The annual progress, taking one year with another, has been about eight thousand dollars. The special efforts, therefore, in these years, did but supply the deficiencies of other years, and sustain a growth in the missions at the very moderate rate, which began in the infancy of our operations, and is probably the least that comports with a healthful development of the system and a vigorous manhood. Indeed, there is reason for some apprehension on this score. To carry out the figure just employed, there is danger of an exhausted constitution. While nothing can be effected without divine influence, it is still a fundamental truth, that the vigor and life of missions lie in the preaching of the gospel. Now the growth of our missions, for the last seven or eight years, has been chiefly from within—the result of a divine blessing on means and agencies that were already in the field. This blessing has been special and extraordinary, and the growth has been substantial and most important; and, in ways there is not time now to explain, it has consumed the clear gain of the $60,000 in the receipts during the period selected for this discussion. There has been no growth from without; and the vital power of our spiritual body of laborers is, therefore, tending towards exhaustion. And when, as we see in respected brethren who are with us to-day, it is necessary for some to retire for a time from the field for the revival of that power in themselves, or, what is more to be lamented, when the exhausted servant of Christ finds rest in the grave; what will become of our cultivated lands and our harvest, if we send out no more preachers annually, than we have done of late? There is danger of weakness and exhaustion in our agency, and every instance of success increases the danger. And this brings the Committee to the three great practical points now claiming the attention of the Christian community.

1. The need of an immediate increase in the funds.

A considerable increase in the number of missionaries during the year before us is not to be expected. Only a very few of those who enter the ministry this year are supposed to have devoted themselves to a foreign mission as a personal duty. The rest, whose qualifications are adequate, may be supposed to have made their arrangement for service here at home. It may be that some of these will give the subject of their personal duty to the heathen a prayerful reconsideration; but the
analogy of the past does not warrant the supposition or the hope that many young pastors will leave their flocks to others, and go after the lost sheep in the wilderness;—though some of the best and most useful missionaries were once pastors at home in eligible situations. But, with a system of missions that is growing on the right hand and left, that is constantly embracing new converts, and enlarging the number of native helpers, and the extent and variety of its labors and cares,—in such a system, if our brethren cannot have accessions of living strength in the persons of missionaries, they will the more need other means. If but few new missionaries are now to be sent, then let our brethren be enabled to employ such expedients as they can, to sustain and carry on this work. Such means are needed at most of the missions. The appropriations for the year 1845, including the present debt of $21,000, amount to $264,000. Though this is $30,000 more than the receipts of the past year, let us not call the exertion necessary to raise it a special effort. Nor let us fail to make the effort necessary. There is, however, a question in our finances far more important, than whether the cost of the next year will be met. It is, whether the rate of our progress can be much accelerated for years to come. The annual rate of $8,000 is behind the providence and grace of God. It does not provide for the radiant, expansive, growing power inherent in Christian missions. Divide it among the missions, and how small it is. It would have plunged us in deep insolvency, had the missions grown from without, as, through the grace of God, they have done from within. We cannot go on successfully at this rate. We shall find there are inherent and insuperable difficulties in the very nature and constitution of missions. As soon as the Spirit is poured out, these difficulties begin to appear. And never were there such indications of divine agency in the missions, or such glorious indications for the future, as now; never was there such an evident impossibility of going on to the results at which we aim, without much larger funds. Nearly a thousand dollars have been called for and granted to meet the new movement of God’s providence at Hasbeiya in Syria; a like sum to sustain the native evangelists among the Armenians; and four thousand dollars to sustain the religious movement in villages of Southern India where not a missionary resides. These are mentioned merely as illustrations. What shall be done if the providence and grace of God continue to move so much faster than the churches do? Will the churches stop praying, ‘Thy kingdom come?’ Will they pray that he will check the progress of his grace? Verily the past rate of increase in the contributions does not accord with the clear indications of the divine will. The field it is incumbent on the associated
churches to cultivate, embraces at least 60,000,000 of the 800,000,000 of souls to whom the word of life is yet to be sent. As God is opening this field with accelerated rapidity, shall we not accelerate our movement, and do so steadily from year to year?

Fathers and Brethren, are we sincere in our professions of desire, that the world may be brought as soon as possible to a knowledge of Christ? It may be that God is trying us on this very point—trying us with a little, to see if we will be faithful in much—trying us with a "few things," before he entrusts us with "many." If we are not faithful in the little, he may take from us all that we have. He has been trying us at the Sandwich Islands. He there caused a small nation to be "born in a day." He there performed an experiment (so to speak) in missions, showing the power of the principles that are placed at our disposal. What he has done there, ought to settle the question, in every mind, of the practicability of the world's speedy conversion. It ought to have sent a thrill and shout of joy throughout all the churches, and added ten-fold to the faith, prayer, and enterprise enlisted in the work. And God is still continuing the trial. How are we bearing it? Are we doing all we ought to do for those islands? God is also trying us elsewhere. He is doing so in South Africa—in a different way from what he has done there—by placing tens of thousands of heathen around our brethren, and making them all perfectly accessible to the preached gospel, needing nothing but an outpouring of the Spirit. This fact is known to us, and does it rouse us to fervent and united supplications for such an outpouring? Moreover, God is trying us among the Arabs of Mount Hermon; among the Armenians of Turkey; among the Nestorians of Persia. What he is doing in each of these missions is just fitted to awaken expectation and belief, that he is ready to do the same thing on a much larger scale. And he is trying us in Southern India—here moving whole villages, and there parts of villages—showing us what he will do, if we will but take hold of the work in earnest. And has he not lately, in the view of a wondering world, prostrated the walls of Chinese exclusiveness, thus trying us, whether we have the courage and spirit to march in and subdue the land? Oh that we were wise; that we understood these things. The rate of increase in the amount of the contributions of our churches ought immediately to be much greater than it is. The increase now averages scarcely three cents a year on each member of the church. Shall we not rise at once to an annual income of three hundred thousand dollars; and make that the starting point in the future progress and increase of our pecuniary means for the spiritual subjugation of the earth to Christ?
2. The need of an immediate increase of missionaries.

A strange panic has seized upon our young men preparing for the ministry. They fear there will not be the means of sending them to the heathen should they offer to go, or of sustaining them in the field. It is a strange panic, because it is without any good reason. On one occasion, indeed, at the commencement of the late extraordinary derangement in the finances of the country, the departure of a considerable number of missionaries was delayed for some months. But all those who were in a condition to hold to their purpose, went at length into the field; and no one who has been regarded as qualified for a foreign mission has ever yet been prevented from entering the field by a want of funds; nor has any one been, on that account, recalled. And it would now be good economy immediately to send out twenty or thirty missionaries of high character and qualifications, if they could be obtained. How urgently they are needed you have seen, Fathers and Brethren, as you have examined the various portions of this Report. You will not be able to look at the present weakness of the South India mission in respect to numbers, and at the need there is of greatly increased missionary labor, without painful apprehensions as to the consequences. At least ten new missionaries ought to be sent there without delay. The mission in Ceylon, too, needs a reinforcement. So do the South African, West African, and the Syrian missions. So do the missions among the Mahrattas, the Dyaks, and the Chinese, and several of the missions among our Indian tribes. They need those reinforcements now, and the more urgently because so few missionaries have gone forth since the year 1836. And this demand may be expected to increase from year to year. The harvest never was so great; never so promising for the time to come; and long has it been since the laborers were so few, and so hard to be obtained.

This brings up the third and last topic, to which the Committee would respectfully call the attention of their brethren:—

3. The need of prayer for an immediate and general revival of religion.—Experience has shown, that the prosperity of missions to the heathen is intimately connected with the state of religion in the churches. Neither the funds nor the men come freely when there are few revivals of religion. What is needed to sustain the great cause of benevolence, especially in its more distant and expensive movements, is a spirit that sympathizes with the Lord Jesus in his love for a perishing world. It was in this spirit it had its rise, and it must be in this it will be sustained and carried forward. Let every disciple of the Lord Jesus pray earnestly that he may
himself receive a new baptism from above, leading to a new and entire consecration of every power to the service and glory of Christ. Let every disciple pray for every other disciple associated with him in this work, that every one—in every sphere of labor, in every condition of life, in every post of duty—may have a heavenly baptism, and grace to merge all minor points, which at present tend to alienation and weakness, in the grand object of the world's spiritual renovation. Let each church pray for every other associated church; and not for those alone, but for every church of every name throughout the land and the Christian world; that the spirit of truth and grace may descend upon them—a spirit seeking not her own, but the glory of Christ the Head, and the building up of his everlasting kingdom. Oh, were there but this spirit of prayer in every individual engaged in this work, or in every church; were the attention directed to the soul and its relations as beyond comparison the most important thing; and to its salvation as the thing, the only thing, for which the Savior shed his blood, and for which he commands missions to be sent into all the world; how delightfully, how gloriously would the work advance. Our hope, our strength is in prayer. Let this great assembly feel the importance, the necessity, the value of prayer. The building up of all our waste places, and the deep-rooting of gospel institutions over all our western soil, is a thing of vast importance as a means of furnishing munitions for our spiritual warfare upon the world lying in wickedness. And who can be indifferent to the evils growing out of Sabbath-breaking, intemperance, slavery, and the many other things of baleful influence that afflict our land? But whatever the object that interests the disciples of the Lord Jesus, however good and important it may seem, if it be any thing short of the recovery of the world to the obedience of Christ and filling it with the glory of his salvation, let us, when acting as his disciples, regard and pursue it as a means to that great end. As he labored and died for that object, and commanded his disciples to live for the same, so let each of us do. This grand combination and concentration of spirit and movement, is not yet attained by the churches. Let us unite in prayer for an outpouring of the Spirit, that will bless those churches which have so long acted through this Board, and all of every name in our land, with such a unity of feeling, purpose, and action, as is contemplated in the memorable prayer of our Lord:—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."
**PECUNIARY ACCOUNTS.**

**EXPENDITURES OF THE BOARD DURING THE YEAR ENDING JULY 31, 1844.**

**Mission to South Africa.**
Remittances and purchases, ........................................... 1,692 82

**Mission to West Africa.**
Drafts, purchases, &c. ........................................... 5,443 37
Outfit and expenses of Mr. Campbell, ......................... 462 16
Do. do. Mr. Bushnell, ........................................... 454 27
Passage of Mr. Campbell and Mr. Bushnell from Boston to Cape Palmas, ........................................... 250 00—6,609 80

**Mission to Greece.**
Remittances, purchases, &c. ........................................... 3,489 81

**Mission to Turkey.**
Remittances, drafts and purchases, ......................... 32,479 30
Expenses of Mr. and Mrs. Van Lennep, ......................... 507 64
Passage of Mr. and Mrs. Van Lennep from Boston to Smyrna, ........................................... 200 00
Passage from Smyrna to Boston of Mr. and Mrs. Temple, and Misses E. and A. Goodell, ........................................... 400 00—33,586 94

**Mission to Syria.**
Remittances, drafts, purchases, &c. ......................... 16,897 52
Passage of Mr. and Mrs. Keyes from Smyrna to Boston, ........................................... 200 00—17,097 52

**Mission to the Nestorians of Persia.**
Remittances, purchases, &c. ........................................... 11,500 55

**Mission to the Mountain Nestorians.**
Remittances and purchases, ........................................... 2,069 01

22 Carried forward, $76,136 45
### Bombay Mission.

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### Ceylon Mission.

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</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$25,816.53</strong></td>
</tr>
</tbody>
</table>

### Siam Mission.

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, purchases, &amp;c.</td>
<td>$7,817.79</td>
</tr>
<tr>
<td>Grant to Mr. Robbins, in 1842,</td>
<td>$50.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$7,867.79</strong></td>
</tr>
</tbody>
</table>

### Mission to China.

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, &amp;c.</td>
<td>$5,667.85</td>
</tr>
<tr>
<td>Expenses of Mr. Tracy,</td>
<td>$100.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$5,768.45</strong></td>
</tr>
</tbody>
</table>

### Mission to Borneo.

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, purchases, &amp;c.</td>
<td>$1,669.65</td>
</tr>
<tr>
<td>Expenses of Mr. Nevius and family,</td>
<td>$2,393.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$4,062.65</strong></td>
</tr>
</tbody>
</table>

### Mission to the Sandwich Islands.

<table>
<thead>
<tr>
<th>Item</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Remittances, drafts, purchases, &amp;c.</td>
<td>$35,005.49</td>
</tr>
<tr>
<td>Outfit and expenses of Mr. and Mrs. Hunt,</td>
<td>$587.94</td>
</tr>
<tr>
<td>&quot; &quot; Mr. and Mrs. Whittelsey,</td>
<td>$504.11</td>
</tr>
<tr>
<td>&quot; &quot; Mr. Andrews,</td>
<td>$163.18</td>
</tr>
<tr>
<td>&quot; &quot; Mr. Pogue,</td>
<td>$265.32</td>
</tr>
<tr>
<td>&quot; &quot; Miss Whitney,</td>
<td>$135.45</td>
</tr>
<tr>
<td>Passage of the above-named individuals from Boston to Honolulu,</td>
<td>$1,400.00</td>
</tr>
<tr>
<td>Grant to Mr. Ruggles,</td>
<td>$100.00</td>
</tr>
<tr>
<td>&quot; Mrs. Shepard,</td>
<td>$100.00</td>
</tr>
<tr>
<td>&quot; Mrs. Spaulding,</td>
<td>$80.00</td>
</tr>
<tr>
<td>&quot; Mrs. Loomis,</td>
<td>$50.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$36,491.49</strong></td>
</tr>
</tbody>
</table>

Carried forward, $201,229.07
Brought forward, £201,229 07

Mission to the Cherokees.
Drafts, purchases, &c. ........................................... £3,653 09

Mission to the Choctaws.
Drafts, purchases, &c. ........................................... £4,035 14

Mission to the Pawnees.
Drafts, purchases, &c. ........................................... £556 78

Oregon Mission.
Drafts, purchases, &c. ........................................... £3,568 33

Mission to the Sioux.
Drafts, purchases, &c. ........................................... £1,108 47

Mission to the Ojibwas.
Drafts, purchases, &c. ........................................... £2,057 33

Stockbridge Mission.
The expenses of this mission have been defrayed during the present year by the Society in Scotland for promoting Christian Knowledge.

Mission among the Indians in New York.
Tuscarora Station, .................................................... £421 75
Seneca ................................................................. £1,103 49
Cattaraugus ............................................................ £882 54
Alleghany ............................................................... £811 23——£3,219 31

Mission to the Abenaquis.
Expenses of the Station at St. Francis, ................................ £302 00

Indian Missions generally.
Services of J. Slingerland among Penobscot Indians, ................................ £59 58
Transportation, cartage, labor, &c. for various stations, ................................ £505 45——£365 03

Agencies.
Services and travelling expenses of Rev. H. S. Taylor, ................................ £31 97
Rev. Dr. Williston, ..................................................... £50 00
Rev. S. B. Munger, ..................................................... £160 00
Salary of Rev. H. Coe, one year, ................................ £600 00
Travelling expenses, &c. of do. ................................ £49 02
Rev. O. Cowles, one year, ........................................ £750 00
Travelling expenses, &c. of do. ................................ £363 54
Rev. W. Clark, one year, ........................................ £800 00
Travelling expenses, &c. of do. ................................ £252 01
Rev. F. E. Cannon, one year, .................................... £1,000 00
Travelling expenses, &c. of do. ................................ £242 74
Rev. D. Malin,* ....................................................... £1,200 00
Travelling expenses, &c. of do. ................................ £159 60
Travelling expenses of Dr. Armstrong, ................................ £318 62
Deputations to attend anniversaries, &c. ................................ £234 19——£6,241 69

Carried forward, £226,336 29

* The sum paid last year was for services 13 months, £1,066 67, and travelling expenses, &c., £150.
PECUNIARY ACCOUNTS.

Agency in New York.

Salary of agent and clerk for the year ending July 31, 1844, 1,250 00
Office rent, 370 80
Fuel, stationery, &c. 79 45——1,699 95

Publications.

Cost of the Missionary Herald, including the salaries of the editor and agent, from Jan. 1843, to Aug. 1844, inclusive, 16,625 copies, 14,995 06
Deduct amount received of subscribers, 9,160 45——5,832 61
(There having been distributed to individuals, auxiliary societies, &c., entitled to it by the rules of the Board, 7,869 copies, which cost $6,963 87.)
Cost of Dayspring from Jan. 1843, to Aug. 1844, inclusive, 49,600 copies, 7,853 68
Deduct amount received of subscribers, 6,382 59——1,471 09
Thirty-fourth Annual Report, 5,000 copies, 901 49
Abstract of do. 250 do. 66 60
Maps, &c. of Missionary stations, 1,250 copies, 38 23
'Republications,' 1,000 copies, 44 25
Refutation of charges against Sandw. Islands missionaries, 1,000 copies, 44 28
Dr. Skinner's Sermon, 146 60——8,507 06

Secretaries' Department.

Salary of Dr. Anderson, for the year ending July 31, 1844, $1,700; less $500 received from the fund created for this purpose, 1,100 00
Salary of Mr. Greene, do. do. 1,100 00
Do. Dr. Armstrong, do. do. 1,100 00——3,300 00

Treasurer's Department.

Salary of the Treasurer for the year ending July 31, 1844, $1,700; less $500 received from the fund created for this purpose, 1,100 00
Clerk hire, 1,074 23——2,174 23

Miscellaneous Charges.

Postage of letters and pamphlets, 784 50
Fuel and oil, 109 78
Blank books and stationery, and missionary maps, 86 75
Wrapping paper, twine, nails, boxes, &c. 17 09
Freight, carriage, wharfage, &c. 13 10
Periodicals and binding of books, 136 28
Books for the Library, 264 24
Care of the Missionary House, making fires, lighting, attendance and labor, 300 00
Whitewashing, mason work, carpenter work, &c. at the Missionary House, 101 18
Insurance on property in the Missionary House, 31 25
Copying of letters and documents, 166 74
Expenses of meetings in behalf of the Board in Boston, New York, and Philadelphia, held in May and June, 194 00
Expenses for sexton and for printing at the annual meeting in Rochester, 15 00
Discount on bank notes and drafts, counterfeit notes, and interest on money borrowed, 197 56——2,353 47

Total expenditures of the Board, 244,371 00
Balance for which the Board was in debt, Aug. 1, 1843, 13,022 82

$257,393 82
RECEIPTS OF THE BOARD DURING THE YEAR ENDING JULY 31, 1844.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donations, as acknowledged in the Missionary Herald</td>
<td>217,902 66</td>
</tr>
<tr>
<td>Legacies, do.</td>
<td>16,446 85</td>
</tr>
<tr>
<td>Interest on the General Permanent Fund, ($22,613 61 being invested in the</td>
<td>1,227 27</td>
</tr>
<tr>
<td>Missionary House.)</td>
<td></td>
</tr>
<tr>
<td>Interest on the Ashley Fund, do.</td>
<td>152 23</td>
</tr>
<tr>
<td>Avails of property at Mackinaw and Maumee, do.</td>
<td>330 05</td>
</tr>
<tr>
<td>Refunded by E. A. Sophocles, expenses of his education in 1828—1831, do.</td>
<td>330 26</td>
</tr>
<tr>
<td>Balance for which the Board is in debt, carried to new account, Aug. 1, 1844</td>
<td>20,999 45</td>
</tr>
</tbody>
</table>

$236,394 37

GENERAL PERMANENT FUND.

This fund amounted last year to 47,440 06
Received since, legacies, as acknowledged in Missionary Herald, 2,746 99
$50,187 05

PERMANENT FUND FOR OFFICERS.

This fund amounted last year to 44,505 47
Deduct loss on stock in the Oriental Bank, 4,669 60
$39,835 87

FUND FOR OFFICERS.

Balance on hand last year, 253 65
Received within the year for interest on the Permanent Fund for Officers, 2,333 65
Paid balance of salaries of the Secretaries and Treasurer, $600 to each, 2,587 25
Balance on hand, 2,400 00
Balance on hand, 187 25
AUXILIARY AND CO-OPERATING SOCIETIES.

BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH, New York City, $8,304.23
Rev. Elias Heinic, Treasurer, Baltimore, 1,037.56

BOARD OF FOREIGN MISSIONS IN GERMAN REFORMED CHURCH,

MAINE.

Cumberland County, Daniel Evans, Tr., 2,129.91
Kennebec Conf. of chs. B. Nason, Tr., Hallowell, 444.00
Lincoln County, Rev. E. Seabury, Tr., New Castle, 1,989.07
Penobscot County, E. F. Duren, Tr., Bangor, 1,599.47
Somerset County, Calvin Selden, Tr., Norridgewock, 15.98
Union Conf. of chs. S. Andrews, Tr., 84.17
York Conf. of chs. Rev. G. W. Creasay, Tr., Kennebunk, 715.83—5,977.23

NEW HAMPSHIRE.

Belknap County, 22.00
Cheshire County, S. A. Gervaud, Tr., 1,029.69
Grafton County, William Green, Tr., Plymouth, 1,132.39
Hillsboro’ County, J. A. Wheat, Tr., Nashua, 9,571.91
Merrimack County, G. Hutchins, Tr., Concord, 1,047.96
Rockingham Co. Conf. of chs. S. H. Piper, Tr., Exeter, 1,720.02
Strafford County, E. J. Lane, Tr., Dover, 640.54
Sullivan County, Daniel Evans, Tr., 2,129.91

VERMONT.

Addison County, Amon Wilcox, Tr., Middlebury, 591.09
Caledonia County, E. Jewett, Tr., St. Johnsbury, 1,330.65
Crittenden County, W. L. Seymour, Tr., Burlington, 239.35
Franklin County, C. F. Safford, Tr., St. Albans, 265.70
Lamoille County, S. Merriam, Tr., 10.62
Orange County, Harry Hale, Tr., 563.81
Orleans County, T. Jameson, Tr., Irasburgh, 63.92
Rutland County, William Page, Tr., Rutland, 1,007.97
Washington County, J. W. Howes, Tr., Montpelier, 367.88
Windham County, A. E. Dwinnell, Tr., Brattleboro’, 1,169.11
Windor County, E. C. Tracy, Tr., Windsor, 1,580.51—8,148.11

MASSACHUSETTS.

Barnstable County, Walter Crocker, Tr., W. Barnstable, 715.13
Berkshire County, Thomas Green, Tr., Lee, 3,191.40
Boston, S. A. Danforth, Agent, Boston, 14,017.83
Brookfield Association, Allen Nowell, Tr., West Brookfield, 3,268.55
Essex County, North, James Caldwell, Tr., Newburyport, 2,517.67
Essex County, South, C. M. Richardson, Tr., Salem, 4,029.95
Franklin County, Lewis Stone, Tr., Greenfield, 1,836.73
Hampden County, Charles Marriam, Tr., Springfield, 3,340.51
Hampshire County, Josiah D. Whitney, Tr., Northampton, 7,233.55
Harmony Conf. of chs. W. C. Capron, Tr., Uxbridge, 1,566.06
Lowell and vicinity, W. Davidson, Tr., Lowell, 1,540.90
Middlesex North and vicinity, J. S. Adams, Tr., Groton, 401.90
Middlesex South Conf. of chs. Rev. G. E. Day, Tr., Marlboro’, 1,661.39
Norfolk County, Rev. S. Harding, Tr., East Medway, 3,640.78
Old Colony, H. Guggenheim, Tr., New Bedford, 1,011.14
Palestine Missionary Society, Ebenezer Alden, Tr., New Bedford, 1,841.11
Pilgrim Association, Benjamin Hawkes, Tr., Templeton, 735.10
Trinitarian and vicinity, A. D. Foster, Tr., 4,149.16—59,854.55

Carried forward, $92,557.00
## Auxiliary Societies

### Connecticut

<table>
<thead>
<tr>
<th>Location</th>
<th>Agent/Tr.</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fairfield County, East</td>
<td>Silvanus Sterling, Tr.</td>
<td>Bridgeport, 1,192 14</td>
</tr>
<tr>
<td>Fairfield County, West</td>
<td>Charles Marvin, Tr.</td>
<td>Wilton, 2,374 02</td>
</tr>
<tr>
<td>Hartford County</td>
<td>H. A. Perkins, Tr.</td>
<td>Hartford, 5,654 07</td>
</tr>
<tr>
<td>Hartford County, South</td>
<td>H. S. Ward, Tr.</td>
<td>Middletown, 2,129 09</td>
</tr>
<tr>
<td>Litchfield County</td>
<td>C. L. Webb, Tr.</td>
<td>Litchfield, 3,281 57</td>
</tr>
<tr>
<td>Middlesex Association</td>
<td>H. C. Stanford, Tr.</td>
<td>Essex, 785 49</td>
</tr>
<tr>
<td>New Haven County, East</td>
<td>A. H. Maltby, Agent</td>
<td>New Haven, 1,072 09</td>
</tr>
<tr>
<td>New Haven County, W. Conso.</td>
<td>A. Townsend, Jr., Tr.</td>
<td>do, 1,451 92</td>
</tr>
<tr>
<td>New Haven City</td>
<td>A. H. Maltby, Agent</td>
<td>do, 4,920 04</td>
</tr>
<tr>
<td>New London and vicinity,</td>
<td>C. Chew, Tr.</td>
<td>New London, 1,234 01</td>
</tr>
<tr>
<td>Norwich and vicinity,</td>
<td>Joseph Otis, Tr.</td>
<td>Norwich, 1,635 29</td>
</tr>
<tr>
<td>Tolland County</td>
<td>Jonathan R. Flynt, Tr.</td>
<td>Tolland, 1,924 04</td>
</tr>
<tr>
<td>Windham County, North</td>
<td>G. Danielson, Tr.</td>
<td>West Killingly, 1,633 71</td>
</tr>
<tr>
<td>Windham County, South</td>
<td>Zalmon Storr, Tr.</td>
<td>Mansfield, 531 64—30,594 72</td>
</tr>
</tbody>
</table>

### New York

<table>
<thead>
<tr>
<th>Location</th>
<th>Agent/Tr.</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auburn and vicinity</td>
<td>H. Ivison, Jr., Agent</td>
<td>Auburn, 1,155 34</td>
</tr>
<tr>
<td>Buffalo and vicinity</td>
<td>James Crocker, Agent</td>
<td>Buffalo, 1,296 21</td>
</tr>
<tr>
<td>Chautauqua County</td>
<td>J. H. Taylor, Tr.</td>
<td>Jamestown, 221 38</td>
</tr>
<tr>
<td>Geneva and vicinity</td>
<td>C. A. Cook, Agent</td>
<td>Geneva, 5,428 41</td>
</tr>
<tr>
<td>Greene County</td>
<td>Rev. Dr. Porter, Tr.</td>
<td>Coatskill, 888 56</td>
</tr>
<tr>
<td>Monroe County and vicinity</td>
<td>Ebenezer Ely, Agent</td>
<td>Rochester, 3,698 34</td>
</tr>
<tr>
<td>New York City and Brooklyn</td>
<td>J. W. Tracy, Tr.</td>
<td>New York City, 10,923 95</td>
</tr>
<tr>
<td>Onondaga County</td>
<td>Abijah Thomas, Tr.</td>
<td>Utica, 1,778 32</td>
</tr>
<tr>
<td>Otsego County</td>
<td>Rev. A. E. Campbell, Tr.</td>
<td>Cooperstown, 473 61</td>
</tr>
<tr>
<td>Pittsburgh and vicinity</td>
<td>Justus Smith, Tr.</td>
<td>Potsdam, 473 69</td>
</tr>
<tr>
<td>St. Lawrence County</td>
<td>M. Freeman, Tr.</td>
<td>Salem, 483 83</td>
</tr>
<tr>
<td>Washington County</td>
<td>Adriel Ely, Tr.</td>
<td>Watertown, 333 73—25,354 35</td>
</tr>
<tr>
<td>Watertown and vicinity</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Virginia

<table>
<thead>
<tr>
<th>Location</th>
<th>Agent/Tr.</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Richmond and vicinity</td>
<td>Samuel Reeve, Tr.</td>
<td>Richmond, 2,034 78</td>
</tr>
</tbody>
</table>

### South Carolina

<table>
<thead>
<tr>
<th>Location</th>
<th>Agent/Tr.</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Charleston and vicinity</td>
<td>Robert L. Stewart, Tr.</td>
<td>Charleston, 1,130 10</td>
</tr>
</tbody>
</table>

### Valley of the Mississippi

<table>
<thead>
<tr>
<th>Location</th>
<th>Agent/Tr.</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Auxiliary Society</td>
<td>George L. Weed, Tr.</td>
<td>Cincinnati, 6,195 85</td>
</tr>
<tr>
<td>Michigan Auxiliary Society</td>
<td>Edward Bingham, Tr.</td>
<td>Detroit, Mich., 1,061 85</td>
</tr>
<tr>
<td>Western Reserve</td>
<td>Rev. Harvey Cox, Agent</td>
<td>Hudson, O., 3,775 91—13,033 61</td>
</tr>
</tbody>
</table>

### Notes

- Brought forward, $92,557 93
- **Total**:
  - North Carolina: $167,615 49
  - South Carolina: 1,130 10
  - Virginia: 2,034 78
  - New York: 531 64—30,594 72
  - Connecticut: 1,155 34
  - Other locations as specified.
APPENDIX.

No. I.

Editions of the Scriptures in Languages spoken by the Armenians and by the Constantinople Jews.

(See Report, page 109)


2. The Old and New Testament in Turkish. Known at Constantinople as Prof. Keiffer's, on which he spent ten years of his life. Published at Paris, 4to, in 1826, by the British and Foreign Bible Society.


5. The Graco-Turkish Old and New Testament. Translated by Nikolaides under the direction of Rev. Mr. Leeves. Published at Athens by the British and Foreign Bible Society, in 1838. The translation is good, but the printing was carelessly done; parts of verses and even whole verses being in some cases omitted.

6. The Armeno-Turkish New Testament. Translated from the Armenian by Markar, and published at St. Petersburg in 1819, by the Russian Bible Society. The language is not intelligible to the Armenians generally.

7. Armeno-Turkish Old Testament. Translated at Constantinople from the Hebrew by Mr. Panayotes under the direction of Mr. Goodell, and published at Smyrna in 1841, by the American Bible Society.

8. Armeno-Turkish New Testament. Translated by Bishop Dionysius, under the direction of Mr. Goodell. Published at Malta in 1822, by the British and Foreign Bible Society.—A second edition of the same, carefully revised by Mr. Panayotes, under the direction of Mr. Goodell, was printed at Smyrna in 1843, at the joint expense of the American and British and Foreign Bible Societies.

9. Armeno-Turkish Psalms. A second edition; revised by Mr. Panayotes under the direction of Mr. Goodell. Printed at Smyrna in 1843, by the American Bible Society.

10. The Old and New Testament in Ancient Armenian. Translation made by Mesrob and his companions in the fifth century. Editions of this translation, or parts of it, have been printed in Venice, Amsterdam, St.
Petersburg, Constantinople, Smyrna, and probably in some other places. The Old Testament of this translation is from the Septuagint, and not good; the New is one of the best translations ever made, though unhappily in a few instances it is wide from the Greek.

An edition of the Ancient Armenian New Testament was printed at Smyrna in 1838, with Greek readings prepared under Mr. Adger's direction. The Ancient version was twice carefully compared word by word with the Greek, and a note taken of every difference discovered. Afterwards the most important of these were selected and put in Ancient Armenian in the margin. It is expected soon to reprint the Modern Armenian New Testament with these marginal readings (which were not inserted in the first edition,) and also with marginal references.

The edition of the Ancient New Testament named above being exhausted, a second edition was printed in 1843 of the Acts and Epistles, for which the Greek readings were again carefully revised by Mr. Adger and Baron Sarkis, and their number somewhat increased.

Both these editions were at the expense of the American Bible Society.


A thorough revision or translation of the above, made under the superintendence of Mr. Adger, was published at Smyrna by the B. and F. B. S. It is said to be a good translation. Arisdages (a superior Armenian scholar, subsequently teacher of the Armenian school at Trebizond,) was the first translator of the Acts and Epistles, and he revised a translation made by one Hohannes, a teacher in Smyrna, of the four Gospels. Baron Sarkis then revised the whole New Testament thus translated, with Arisdages. Subsequently Mugurdich Thomasean (or Mugurdich the elder) revised the whole of it with Mr. Adger, and it was by them carefully compared both with the Ancient Armenian, from which it was made, and with the Greek. After this Mr. Dwight and Mr. Adger with Boghos Physika and Baron Hohannes revised together at Constantinople a portion of the Epistles, viz. Romans and a few chapters of Corinthians. This revision, which was to have extended to all the Epistles and the book of Revelation, being interrupted by Mr. Adger's illness with small pox at Constantinople, he completed it subsequently at Smyrna with Mugurdich Thomasean.

The work is really and truly a new translation, though at the time of its being submitted to the patronage of the British and Foreign Bible Society, it received the name of a revised and improved version.

12. Armenian New Testament, or a portion of it; translated by the German missionaries at Shoosha into the modern Ararat dialect, and printed, it is supposed, at Moscow.

13. The Psalms in Modern Armenian. Translated under the direction of Mr. Dwight, and printed at Smyrna. This and Mr. Goodell's second edition of the Psalms have been carefully compared together and made to harmonize. A second edition of the Modern Armenian Psalms was printed in 1843, revised by Baron Sarkis and Mr. Adger. The translation, it should be understood, is from the Hebrew.


16. The same, altered by the Baptists of America, and adapted to their peculiar notions of baptism; published at Calcutta.

17. Hebrew-Turkish Pentateuch. Printed at Constantinople about the year 1833, by the Caraites. It can hardly be called a translation.

18. Several old editions of the Old Testament in Hebrew-Spanish, published at Constantinople and Salonica, of which isolated and defective
copies are to be found. They contain also the Commentaries of Rabbi Sol. Jarchi.

19. Two Editions of the *Old Testament in Hebrew and Hebrew-Spanish* and in Hebrew and Chaldee, (Onkelos Targum.) Published by Holryinger, Vienna, 4to, 1816. They contain the Commentaries of Rabbi Sol. Jarchi, the Haphtaroth, the critical commentary called Minuath Shaj, Synagogal Prayers, &c. &c. Quarto, 6 vols. each edition.

20. The *Psalms in Hebrew and Hebrew-Spanish*. Revised by Mr. Schauffler, and printed at Constantinople at the expense of the American Bible Society, in 1836. The edition of 3,000 copies is almost exhausted, and though imperfect in the Hebrew-Spanish, it is esteemed among the Jews, and sought after.

21. The *Old Testament in Hebrew and Hebrew-Spanish*. Revised by Mr. Schauffler, and printed at Vienna in a quarto edition of 3,000 copies, 2 vols. in 1840-42, under Mr. Schauffler's direction, at the expense of the American Bible Society. It has the *imprimatur* and recommendations of the former and present chief Rabbis.

22. The *Pentateuch in Hebrew and Hebrew-Spanish*, for the use of the Jewish schools, printed at Vienna in 1840-41, by Mr. Schauffler, at the expense of the American Bible Society. This edition is in 12mo, 500 copies. It was well received by the Jews, and by the Rabbis themselves put into their respective schools as a reading book.

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No. II.

*Printing Establishments in Constantinople, January, 1844.*

(See Report, p. 111.)

The Printing establishments of Constantinople may be divided into four classes;—Turkish, Greek, Armenian, and European.

I. TURKISH.

Of these there are three. 1. The imperial book printing establishment. This press, originally established at Scutari and now in Constantinople, has been in existence about 110 years. There have been printed as near as we can learn, about a hundred and fifty different works, of the theology of the Mohammedans, histories, poetry, and translations of scientific works from European languages. Here also is carried on the printing of registers, journals, &c. for the public departments. The office contains five or six presses, and also founts of Armenian and Greek type. With the former a newspaper, in the Armeno-Turkish and Armenian languages, was printed a few years since, at the expense of the government, to which the Armenian grandees were forced to subscribe. A Greek paper is now issued from the same office, which is a private enterprise. The paper is poorly supported, but is issued at but little expense to the proprietor.

2. An office, under the direction of the principal of the office above named, for the issue of the Turkish Official Gazette, a small paper appearing perhaps twice a month, and containing chiefly government orders. The Turkish grandees are obliged to subscribe for this paper.

3. The third Turkish office is that for the issue of the News Courier. Although the government has withheld its annual allowance for the last
three years, of 2,500 dollars, yet the Pashas are required to be subscribers. No article is published in it without having been previously read at the Porte. It is the only imitation of the European newspaper among the Turks. It has about 300 subscribers at six dollars per year for 51 numbers.

II. GREEK.

1. The press connected with the Greek Patriarchate, which prints little more than official documents.
2. The establishment of Koroumela, having three presses. He lately removed from Athens, to engage in the work of printing the complete series of Church books hereofore printed at Venice by Catholic printers.
3. Press of Leonidi, is engaged in job printing, and publishes an insignificant mercantile paper, and a weekly Price Current and Ship List.
4. A press not in operation at present, having been attached for debt.

The activity of the Greek press has much diminished since there has been liberty to publish in Smyrna and Athens. Authors and all lovers of learning desert Constantinople for a more congenial air than that which they here find.

III. ARMENIAN.

1. The Press of Arab Oghlu, established more than one hundred years since. They have founts of type in Armenian, Greek, Hebrew and Turkish, but their only regular printing is in Armenian. They print portions of Scripture in lessons, and prayer-books, etc. They formerly cast type for the Turkish government.
2. The Press of Hohannes, just established. It has printed as its first book in Armenian an American one, "Poor Richard," by Benj. Franklin. Lately he has published an improved catechism by an Armenian, which has been contaminated by the leaven of Papal corruptions in regard to the commandments, etc.
3. The Press of Tahos, having foreign protection, just commenced. The supply of books for any of these presses must necessarily be very small.

IV. EUROPEAN.

1. The Press of Castro, a Jew, with English protection; the oldest of all. He has several presses and founts of type in Roman characters, and Greek and Hebrew. He performs considerable job printing in mercantile documents, theatre bills, and pamphlets. He will not publish any thing decidedly evangelical.
2. The Press of the "Journal de Constantinople," a French paper, lately removed from Smyrna, and edited by M. Deschamps, with an allowance of 60,000 piastres a year from the Porte. He defends all the policy of the Porte, and also of the French and Catholics as far as possible.
3. The Press of Saint Bernoit, or the press connected with the Lazarist convent in Galata. The direction of the press is in the hands of an ecclesiastic, but the printing is miscellaneous, such as catechisms, almanacs, and spelling-books. Efforts have been made to increase its efficiency, and an old American press has been lately added, making two presses. For a long time they had the plan of publishing a Magazine in Armenian, which was finally carried into execution at Venice. They have published, in 1844, a translation from a French tract, an attack on Protestantism, and have another similar one in press.
4. Lithographic press of M. de Cayol, a Frenchman, who has published books in Turkish by Lithography, but is chiefly occupied with small jobs.
He was willing to lithograph the Persian Scriptures for Rev. Mr. Glen, and offers to perform almost any work for us. He will extend soon his establishment by introducing other presses.

5. Another lithographic establishment has just been opened, about which we have no information.

It appears, therefore, that there are at least fifteen places in Constantinople, where printing is conducted. The whole number of presses is probably more than thirty.

**How far the Press is free in Constantinople.**

The position of the Press as it regards the Turkish government, is one very difficult to describe, both because there has been so little actual legislation on the subject, and because, depending on the caprice or the imagined necessities of the ministry of the day, there is nothing stable in its situation.

The Turkish press was established in the midst of a strong opposition from the Mohammedan doctors, and especially from the copyists. It has never yet, from religious scruples, printed either the Koran, or Commentaries on the same. It is an institution of the government, under the management of a director appointed by the government, who receives a salary. Books are printed at the expense of government, or of the Turkish booksellers, and then are sold at fixed prices. Nothing appears in the Turkish newspapers without having been submitted to the proper authority for approbation.

The same is the case with the "Moniteur Ottoman," published irregularly in French at the government press; and with the Journal de Constantinople, published by private enterprise. The Moniteur Ottoman, when first established, was allowed to publish with great freedom documents that the government itself furnished about its internal affairs, and all manner of occurrences throughout the Empire. This system having been thought to be injurious, the present government French paper merely extracts from the official Gazette in Turkish.

The French lithographer has published a grammar in Turkish of the French language, by order of the ministry, but cannot print in Turkish without express permission. He has published clandestinely a licentious book in Turkish, which had been prohibited by the Porte. He has printed a spelling-book in Turkish, of which the government bought up the whole edition on the plausible pretext that it was taking bread out of the hands of the copyists; but doubtless from the religious bigotry, which leads them to regard every thing in the Arab character as a monopoly of the Mussulmans.

Turkish books printed by Europeans abroad are of late regarded with disapprobation. This is owing to two facts: one, that a political pamphlet was published in France in Turkish addressed to Mussulmen; and second, that some of these books seemed designed to make a religious impression on the Mussulman mind. The works formerly printed by the Europeans in the oriental languages, were classic or literary editions for circulation among themselves, and rarely came under the notice of the Turkish authorities. Some of those latterly printed, as in Persian, at Shusha, by the German missionaries, have been direct attacks on the Mohammedan religion; and others at Malta, though containing nothing against the Mohammedan religion directly, yet speak on morals and the sciences, things which Mohammedans do not wish to hear from Christians.

And they do not wish such books to be the entering wedge to others of a more marked character. It is next to impossible to pass these latter books through the Custom House. The last that came were allowed to
Within a few weeks a box of Arabic and Turkish Scriptures arrived, which were immediately confiscated. The agent of the British and Foreign Bible Society petitioned the British Ambassador to apply for them, on the ground that they were old editions, and that this box, by having paid duties at Smyrna, had already passed into the country. In answer to the request of the Ambassador, the government replied, that the books might be given up to the agent, but on condition that he was to send them back to the place from whence they came. This was a diplomatic stratagem of the government to yield to the demand of the Ambassador, while at the same time it kept its own law inviolate. For the books were taken out to go into the depot of the Bible Society.

The above facts indicate, that the attention of the government has been awakened to the printing of books and their admission into the kingdom, when in the Mussulman character, as they regard the Arabic alphabet to be. All books in that character, as we understand, are to undergo a censorship when they arrive from abroad. If they are in Arabic, and evidently intended for Christians, they are permitted to pass. If they are in Turkish, they are to remain.

The printing of books in the language of their Christian and Jewish subjects, has never been an object of solicitude for the government, for they have never supposed that it would greatly concern them what people of other sects were reading; but in consequence of incendiary documents of a political character coming from abroad, which interested themselves, and secondly, in consequence of the complaints of the Patriarchs in regard to religious publications likely to injure their flocks, there has latterly been established, at least on paper, a sort of censorship on works in Greek and Armenian. The arrangement required, that every book, before being printed, should go to the director of the Turkish government press, after having the imprimatur of the Patriarch, in the language of whose nation it was written, and that then it must receive the seal of the director. The Patriarchs themselves having made some objections to the provisions of the law, it has never yet been brought into execution.

None of the printers in the Capital, who are subjects of the Porte, dare to publish any thing that would be obnoxious, not merely to the Porte, but to their own Patriarchs; for fear of the persecutions to which they would be subjected; and consequently it would be but rarely that we could depend upon their executing jobs for the missionaries.

Whenever any foreign printer publishes any thing not agreeable to the government, it has been the custom of the Porte to complain to the Ambassador, under whose protection the individual publisher may be, and to request that the publication may cease. It has, we believe, invariably happened, that the Ambassador has so far attended to the complaints as to cause the cessation of the obnoxious publication. Thus the brother of Dr. Stamatides for some months published a Greek newspaper here, and incurring the hatred of a distinguished Christian subject of the Porte, he complained to the Porte of the nuisance, as he regarded it, and the Porte complaining to his Ambassador, the parties were obliged to suspend the publication. It is well understood, that the government has put all the obstacles possible in the way of the publication of newspapers in the capital, and all which have been established have been short-lived. Consequently newspaper printing has been chiefly carried on in Smyrna.

The exceptions which now exist at the Capital, are owing to the fact that those newspapers are in the pay of the government.
No. III.

Letter from the Armenian Brethren at Constantinople.

(See Report, p. 117.)

To the Members, Patrons, and Friends of the A. B. C. F. M.

Constantinople, Jan. 1, 1844.

Beloved Brethren in Christ and honored Friends,—We render daily thanksgivings and praise to God, our merciful Father in Heaven, whose favors and mercies appear indeed very numerous in this sinful world, in these our days. It is He who has moved your pious hearts to care for those nations which are deprived of the knowledge of the truth, by making liberal donations; and to labor for their salvation with all earnestness. And our unhappy nation, being one of this number, we have shared, most freely, up to the present day, your kind, spiritual labors.

By your Christian aid and direction, Mr. Goodell, with great labor, has brought to the light a translation of the whole Bible, in a language understood by all; by means of which the ignorant are instructed in the knowledge of God's word, and the wonderful works of God are declared by the lips of the people at large. And now, by giving wise explanatory lessons on the Holy Scriptures, he opens our minds and helps to confirm our faith.

Mr. Dwight, without tiring, teaches and preaches, always with forcible and sweet words combined; in love he invites sinners to Christ—fearlessly reproving sin; he comforts despairing souls by pointing them to the cross of Christ; he replies to opposers with wise and convincing arguments, and silences them by his short and learned writings.

Mr. Adger, overcoming the weakness of his body, labors with unwearied efforts to bring out continually useful books and tracts adapted to promote the salvation of men. And especially, at the present time, by abridging and translating the History of the Reformation, he confirms us in the truth of the Gospel, and he encourages us to strive to obtain a true Christian spirit, and to go forward with courage in the Christian warfare.

Mr. Hamlin, the beloved teacher, by his active habits, laboring unweariedly, night and day, instructs his pupils in various branches of erudition, from his well stored mind; and he trains them in the way of piety, inculcating the doctrines of the Gospel.

Mr. Wood, as a special helper, labors in love, and with earnestness, together with Mr. Hamlin, for the advancement and good order of the school.

Mr. Homes, with an ardent zeal, labors in various departments of the work of Christ; preparing religious books for the press, and finding the best methods of distributing them abroad through many countries; and sometimes also laboring by his exhortations, and sometimes by instructing young men, which is very acceptable.

These all (except Mr. Adger) are in Constantinople; and in different parts of Asia Minor are Mr. Schneider, Mr. Powers, Mr. Johnston, Mr. Jackson and Mr. Peabody, all laboring for the enlightening of our miserable nation, the result of your warm Christian love. What philanthropy! What noble beneficence does our nation enjoy from your benevolent Society,—though a large portion of our community are not yet sensible of it. We, however, in our unworthiness, having become enlightened by the grace of God, have seen and heard; and we cannot in writing express to you in a worthy manner the thankfulness we feel in our hearts, and which we wish to make known to you our worthy friends, as gratitude demands. And especially now that you have sent out Dr. Anderson, your wise and
discreet Secretary, and an active and faithful servant of Christ, (as we had before heard, though now, having had a sufficient opportunity of becoming acquainted with him, we see the same and still greater excellencies in him,) and receiving his testimony as of an eye witness who has critically examined every thing, you will learn the prosperity of the Lord's work here, which, without doubt, you greatly desire.

We regard his coming as a distinguished mark of favor from the Lord, and especially, since we have found him so ready to receive with favor our proposition to him, as though he had left America with precisely the same plans. We therefore with full confidence, laid before him several important requests, which you will learn from him, and which relate to things highly useful and indeed necessary to our nation.

Beloved brethren, as we have up to the present time, enjoyed abundantly the fruits of your Christian love, without having made any requests to you, can we doubt whether you will now receive these our propositions, and endeavor to carry them into effect, all of which, after a long conversation with Dr. Anderson, and Dr. Hawes, and Mr. Goodell and Mr. Dwight, appeared worthy of acceptance. We have indeed strong hopes that by your piety,—imitating the grace of God bestowed upon the churches in Macedonia as mentioned by Paul,—you will have compassion on us in our poverty, and help our pressing necessities, even "above your ability." We ask for your constant prayers for us, that our faith may increase and strengthen every day, and that we may be excited to imitate your piety, and being deeply imbued with a sense of Christian duty, may in a brotherly manner, become partakers with you in laboring for the enlightening of our own and foreign nations.

We believe that our kind heavenly Father, who has so far enlightened our nation, will, in a short space of time, greatly extend the work, and that many of the wealthy from among our people without hesitation will devote their wealth to spreading the kingdom of Christ. When that time comes, our letters will only be for the purpose of making you partakers of the full joy of our hearts, and for securing of your tried counsels, for aiding, in all ways, in advancing the work of the Lord.

May the Lord of all mercy himself fulfil the desires of our hearts, and cause his marvellous light to shine in all hearts, through Jesus Christ our Lord. Farewell.

ALL THE EVANGELICAL BRETHREN
OF THE ARMENIAN NATION.

No. IV.

Arabic Books printed by the Mission to Syria. The Lists prepared at Beirút, March, 1844.

(See Report, p. 134.)


1843, pp. 2. Edit. 1,000. Issued 146.

Watts's Catechism. Translated here. Printed 1836, 16mo. pp. 16. Edit. 1,000. Issued 923. Has been used to some extent in our schools.

Copy Book. Lithography. Printed 1836. Edit. 200. Issued 118. Has been much called for, but not being able to print any more, we have disposed of it sparingly.


Extracts from Thomas à Kempis. Selected from a translation printed at Rome in 1734. Printed 1837, 12mo. pp. 60. Edit. 2,000. Issued 1,715.

Proverbs of Solomon. Without alteration from the Romish versions of the Bible, and some of it unintelligible. Printed 1837, 12mo. pp. 72. Edit. 2,000. Issued 2,000.


Child's Book on the Soul, 2nd part. Printed 1839, 16mo. pp. 116. Edit. 2,000. Issued 887. This and the first part are read with interest by children.


Thomas à Kempis. From the same translation as the tract previously published, but embracing nearly all that is in Malcom's edition. Printed 1842, 16mo. pp. 343. Edit. 2,000. Issued 233. A heavy book here.


Nevin's Thoughts on Popery. Translated by Mr. Whiting. Printed 1843, 16mo. pp. 156. Edit. 2,000.

N. B. The following books were printed for us at the Church Missionary Society's press in Malta before ours was established.


Asaad's Statement. Composed by Asaad esh Shidiak. 16mo. Issued the whole.


No. V.

Character of the Existing Arabic Versions of the Scriptures.

(See Report, p. 135.)

The Arabic version of the Scriptures which we circulate, is re-printed from the edition of the Romish Propaganda which appeared in 1671. That edition was corrected from an ancient translation, the origin of which we do not know. But the version was made under the direction of Serkiser Ruz, a Maronite bishop of Damascus, who received orders to that effect from the Propaganda during the pontificate of Urban VIII. The revision was commenced in 1625. Reference was professedly had to the Hebrew and Greek originals, as well as to the Latin Vulgate, but it is in fact a very servile imitition of the latter.

The historical part of the Old and New Testaments are intelligible, and as correct as the Vulgate. But in the Epistles, though isolated texts generally convey nearly the sentiment of the original, the meaning is often not clear, and the argument of continuous passages is not unfrequently entirely lost. In fact the more abstruse and doctrinal parts of Paul's Epistles lose in it almost all their force. Of the prophetical and practical portions of the Old Testament, much is either without force, in bad taste, or absolutely unintelligible. The whole version is not in classical style. The structure of the sentences is awkward, the choice of words is not select, and the rules of grammar are often transgressed. We have been ashamed to put the sacred books of our religion, in such a dress, into the hands of respectable Mohammedans and Druzes, and have felt it our duty to accompany them with an apology. And some of us never think of reading a chapter in public without previously revising it. We have a growing conviction that we cannot expect a strong thirst for the Scriptures to be created in
the public mind, nor that much effect will be produced by them, until we present them in a purer form.

Another version of the New Testament was published by the London Society for Promoting Christian Knowledge in 1727, of which a few copies are found among us. It was corrected from the Paris and London Polyglotts by Solomon Negri, and conformed with great strictness to the Greek original. But in this very strictness the corrector erred, for there is always a stiffness about it, and not unfrequently the idiom is quite foreign. The words used, also, are many of them not selected from that part of the Arabic vocabulary, which is now in common use in these parts. On the whole, it is not an acceptable version. We may add, that it seems to have formed the basis of the Gospels and Epistles published at Shuwaïr, especially the latter. In these, the defects of style above alluded to have been corrected; but the corrections have been made apparently merely according to taste, and without any regard to the original.

There is also an edition of the New Testament published by Erpenius in 1616. It is the same or nearly the same with the KarshAng formerly used in the Maronite churches, and which was translated from the old Peshito Syriac. The KarshAng, however, was not long ago revised by Bishop Germanus; and his revised edition is the one now authorised by the Maronite church. Both this, and the edition of Erpenius, were lately examined in searching for a translation to be made the basis of a commentary on the Epistle to the Romans, and it was found that neither were faithful enough to the original to answer the purpose.

The character of all the existing versions, to which we have access, indeed, is such that we have no doubt that a new translation is exceedingly desirable. Our only difficulties relate to the practicability of making a good one, and of getting it into circulation. In reference to the first point, the difficulty does not arise from the want of men competent to execute the work, for these we think we have; but from the fact that our own number and that of our native helpers, is so small, that none can be spared from more direct missionary labor. This difficulty we hope that the providence of God will in due time remedy. In reference to the circulation of a new translation, we have no doubt that its appearance would raise a great clamor against us from our enemies, which might go far towards arresting it at the outset. But not all the Christians, even, are by any means our enemies. Our wide personal acquaintance has secured some friends, who have confidence in us, and would receive it at the beginning. This number is constantly increasing, and should God pour out his Spirit, which we ought to have faith to expect, the increase would be rapid. Moreover the Druzes and Mohammedans would have no more prejudices against a new translation, than an old one. And for them, especially the Druzes, it is highly desirable that there should be a version of the Scriptures, which shall not be absolutely offensive by reason of its imperfections.

Indeed if our labors are to be extended much among the Druzes, a new translation cannot be dispensed with. On the whole, could we spare the men for the work, we should not hesitate to commence at once; confidently hoping that, before it were completed, there would be abundant openings for its circulation. We may add that we see no prospect that our wishes will be met in this respect, unless we undertake the work ourselves. An attempt was made two or three years ago, at Malta; but the specimens which were sent to this country, showed clearly that the result would not be at all satisfactory.
An extended report upon this subject would be found of but little practical use, since the political institutions of the Mountains are ever varying; and it is not very probable that the present organization of things will be more permanent, than those which have preceded it. Moreover, our hopes of security and liberty of action are based neither upon the character nor the stability of their political institutions. It is highly important to remark, however, that the various changes which have taken place since the first establishment of the mission, have since successively been more and more favorable in their influence upon our labors and prospects. When Messrs. Bird and Goodell settled in Beirut, the whole of Lebanon was under the government of the Emir Besheer, who was compelled to gratify the Maronite Patriarch in his violent measures in opposition to the gospel. The mountains were consequently inaccessible to the missionary, and even natives possessing Evangelical views could not reside in any part of Lebanon. And in Beirut, this predominant power could so far influence the government, either by bribes or fear, as to crush any spirit of inquiry amongst the people. The first blow against this papal and persecuting power was struck by Ibrahim Pasha. And although it was the policy of Mohammed Aly to continue the Emir as governor of Lebanon with large executive powers, yet it did not suit the viceroy of Egypt to offend any of the great powers of Europe by sanctioning injustice and oppression, civil or religious, in any part of his government. Hence the Emir was obliged to restrain the violent measures of the Patriarch, and, sustained by the Pasha, was able to do it. This was felt to be a very great blessing. Not only could the missionaries spend the summer in the mountains, but the native helpers could accompany them, and there was far greater liberty of thought and action amongst the people throughout the whole of Syria, than we had ever before seen.

The second great check given to the papal domination grew out of the invasion of the Allied Powers in 1840. As this was almost wholly an English movement, and was very popular at the time, Maronite bigotry was severely rebuked and restrained. The Emir Besheer was removed, and another Emir appointed governor entirely in obedience to the will of England. Opposition to the English became unpopular; and so far as the ecclesiastics were active in it, they became suspected and disliked by many of the people. But the most serious downfall to the Patriarch's power was in the total defeat of his party in the late civil war between the Maronites and the Druzes. As the Patriarch was the avowed head and main spring in the movement, his own party upbraided him with all the disasters and calamities which befell them. And all the Emirs, Sheikhs and leading men in the Maronite community, have resolved that, come what may, the Patriarch and the priesthood shall not again be allowed to intrude into civil affairs. Their political power is therefore annihilated. Nor is there much probability that it will be again resuscitated. This has left the people of Lebanon (particularly the southern part of it) substantially free from religious oppression; and the foreign missionary can labor there with as little restraint, perhaps, as in any other country in the world, unless it be the United States. Nor do we see any great ground of apprehension that the old order of things will again be restored. None of these changes, regarded by any of the people as probable, or even possible, would restore the ancient despotism, should they take place. Even if the old Emir, or
any of his family should be reinstated, (of which there is not the least probability,) he would have no disposition to yield himself again to the guidance of the Patriarch, from whom he has received so much injury, and towards whom he entertains a decided hatred.

The mountains are at present governed nominally by two Kaim-makans, one a Druze, and the other a Maronite. Of course we enjoy uninterrupted protection under the Druze Emeer. Nor would a change of Emeers be likely to alter our situations or prospects. Under these two Emeers, the different families of feudal nobility govern their hereditary districts almost independent of their chiefs. And in fact the only real authority in Lebanon is that of the Pasha. The Emeers are clothed with little more than the shadow of an office. This is undoubtedly the best and safest for all parties. The proud Sheikhs of districts would not submit to the Emeers, if there was not another power at hand competent to enforce obedience. And it is doubtless the settled policy of the Turkish cabinet to so far weaken the authority of these feudal chiefs, that they may not be able to undertake any thing against the government. We shall thereby be shielded not only from the deadly hostility of the Patriarch, but from the convulsions of civil war; and there will also be always a responsible government to apply to, through the proper channel, for protection. This is better than to rely solely upon the good will of turbulent lords, while at the same time the friendly feeling of these chiefs and of their subjects, insures a quiet residence for us among them. In addition to these grounds for security we have another in the increased influence of the English and Prussian governments in this country. This is already so great (and it is likely to increase) that whoever may have the command in Lebanon will court the good will of these powers, and will be careful not to persecute Protestantism and Protestant missionaries. The highest representatives of these two nations now in Syria have assured us, that the persecution of Protestants, as such, will not be tolerated, from whatever quarter it may arise; and they have requested to be furnished with the facts immediately, in case it should be attempted either by civil or ecclesiastical authorities in the country. It is therefore a matter of far less interest to us now, than formerly, what form of government obtains the mountains, or who is at the head of it. We have the prospect of as much liberty as we could reasonably demand, and as much stability as the best organized governments of Europe can impart to it.

No. VII.

Memorial to the Governor General of Netherlands India.

(See Report, p. 192.)

To His Excellency the Governor General of Netherlands India.

Your Excellency will be aware that on the 4th day of May, an extract from a communication of Dr. Isaac Ferris to His Excellency the Minister of the Colonies, dated at the Hague, June 17th, 1842, was given to us by C. F. Boudriot, Assistant Resident of Pontianak, which is as follows:

"10. Your Excellency is aware that our Missionaries are now at Pontianak. Are we not permitted to go into the interior, as our Missionaries may be prepared, and accomplish all the good possible? We have constantly understood, that we had such permission, but from recent intelligence, we
learn, that the Resident of Pontianak shows a decided disinclination to it, and is disposed to prevent it. The effect will be, if this is to take place, that our missionaries must labor to great disadvantage, and their usefulness be very much curtailed."

At the same time, the requisition of Your Excellency was made known to us verbally, calling for specifications in writing with a view to further investigation.

1. From the above extract it appears, that the substance of what was written to our patrons was this,—"that the Resident of Pontianak shows a decided disinclination to our settling in the interior of Borneo, and is disposed to prevent it."

2. The facts on which this communication was founded, are the following:
   (a.) Up to the time when the letter was written communicating this intelligence, that is in June, 1841, and long after, if the subject of locating among the Dyaks was mentioned, he always showed himself strongly averse to it, and endeavored to dissuade us from it. He would say, "You had better not go among them. You had better let them alone and remain as they are. They will be worse with instruction, than without it."
   (b.) The other officers of Government in Pontianak, both civil and military, who conversed on the subject, always spoke in the same discouraging strain, and one said, that if he were Resident he would not grant us permission, and that it was certain the Resident would not.
   (c.) Mr. Nevius, a member of the mission, now absent, was told, that the Resident had written to the Government at Batavia advising them not to allow Missionaries to reside in the interior.
   (d.) That this disposition was not the result of transient impressions, appears from the fact that it continued to manifest itself on every suitable occasion for two years and more, and was exhibited even so late as the arrival of our last reinforcement in February, 1842, when the Resident told one of our number, with great agitation and violence, that there were enough Missionaries already in Pontianak; that the Dyaks are well enough off, and we could do nothing with them.

3. It is not our business to reconcile the above facts with the circumstance, that he allowed two of our number to travel in the interior, and gave them letters to the Rajahs, and finally consented with apparent willingness to let Messrs. Thomson and Youngblood attempt a settlement.

   But it ought to be remembered,
   (a.) That there is a wide difference between allowing to travel and permitting to settle in the interior. The former by no means implies the latter. The language and manner of the Resident were widely different when we spoke to him about settling in the interior, from what it was when we requested letters from him for making tours.
   (b.) It is due to the Resident to say, that, for some time before he left Pontianak, his views on this subject seemed to be changed, and just previous to the tour of Messrs. Youngblood and Thomson in April, 1842, he for the first time actually expressed a willingness that they should attempt to settle in the interior, and with all alacrity gave them letters to the Rajahs, as explicit and favorable as could be desired.

4. The above is a simple statement of facts. It is the truth, nothing but the truth, and, so far as we are aware, the whole truth on the point in question. As men of truth and candor we could not say less; when, as in this case, a specific declaration was required at our hands. We have no wish to criminate Resident Humme. In this matter we ever viewed him as representing the Government, and carrying out, to the best of his knowledge and understanding, the instructions he received from his superiors. When the communication was sent home, it was with the simple object of keeping our patrons correctly and fully informed of the situation and prospects of
the mission. This we are in duty bound to do. Those who wrote had no idea of impeaching the motives of any concerned.

5. And here we would not do justice either to Resident Humme or ourselves, if we did not bear the most unequivocal testimony to the politeness and urbanity with which he has ever treated us in all the intercourse of private life. We can freely say, that his conduct to us was always gentlemanly, and that we feel under obligations to him and his lady for their uniform kindness to ourselves and families. This circumstance goes not a little to deepen the conviction that in his official capacity he acted, not out of ill will to us, but from a sense of public duty, as expressing his views of the intentions and wishes of the Government.

6. Finally, we have to remark, that whether it be from misapprehension, or some other operating cause, we are not to this day free from the annoying interference and opposition of the local authorities, in the prosecution of our humble labors; and that this matter may if possible be settled once and forever, we embrace this opportunity to beg of Your Excellency explicit information on the following points.

1. Are we subject to the laws and regulations by which Foreigners are governed in other parts of Netherlands India, as Batavia, or to the will of the Resident in office?

2. Can the Resident in ordinary circumstances, except on the ground of actual criminality, debar us the privilege granted us by Your Excellency of going when and where we think it necessary, in the peaceful prosecution of our labors?

3. Do the Government, as a first principle of their policy, hold us subject to be driven from our field of labor, at any time, and for any cause, besides criminal conduct?

4. Have we not the privilege of laboring for all classes of the unevangelized community, i.e., Malays, and especially Chinese, as well as Dyaks?

5. Do the Government regard us as spies, and wish us to be watched and treated as suspected persons?

The first of these questions, in particular, involves the principle of our subjection to what, for want of a better term, we would call constructive crime, and they all look to points of vital importance, to the successful and vigorous prosecution of our work. Having lived in Batavia, it is natural for us to suppose the rules and regulations in operation there, with respect to strangers, will hold good here. But we may find, for instance, that travelling without a pass within the bounds of the Residency, to which we have there been accustomed, is here a high misdemeanor! We may find that declining invitations to entertainments, in which the Father of all our Mercies is never acknowledged, and refusing to attend religious Mohammedan festivals, which we always not only considered a simple right but a bounden duty to do, may be construed into marks of disloyalty; especially, if the one be in honor of His Majesty the King, and the other at the palace of the Sultan. If we wish to meet together for the regular transaction of business, or for mutual counsel and encouragement, we may be warned not to do it without special permission, and left to wait for such permission, if granted at all, till our appointed time is passed, and all our arrangements disconcerted! If we wish to continue instructing the Chinese and Malays, whom we have always been in the habit of including among the legitimate objects of our labors, we may be threatened with an absolute prohibition, and if our operations are not stopped, we may still be left under the impression, that we are in danger of incurring the displeasure of our rulers, and being condemned for contumacy.

We trust Your Excellency will not suffer yourself to imagine we are trifling. We do assure you, that these suppositions are the simple exponents and explicit intimations of real facts. We know, therefore, that the principles involved may be made instruments of severe oppression. At
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this moment, we are feeling not a little of their influence. But we do not ask for any special privileges, nor bring these things forward in the way of complaint. We owe no man the least ill will. All we desire is such a plain understanding of our relation to the local authority as shall do away these occasions for complaint.

As to the last question, we are constrained to ask it, because we are expressly told by the present Resident, that we are considered as spies, that he himself is suspicious of us, and feels in duty bound to watch all our movements accordingly. If this be the light in which we are viewed, he is of course perfectly justifiable in taking any reputable measures to detect our sinister designs. But in that case, would it not have been better to have absolutely refused us permission to settle in Netherlands India? Your Excellency is well aware, that spies have no claim upon the hospitality of any Government. We can conceive of no more just ground for dispensing with our presence here, and we can assure you that, as we have always endeavored scrupulously to obey every known ordinance of Government, we would not stain our character by attempting to evade such an one as this.

But we shall be far from believing until we hear it from Your Excellency, that the government of Netherlands India entertains any such view of our character. Whatever else you may be disposed to think of us, we are persuaded you would neither have sent us, nor suffered us here, without giving us credit for being men of honor, and as a consequence (such being our public profession) Christians and Christian ministers. We are conscious of nothing in our conduct, by which we have forfeited this character. Imperfect indeed we are. This is the legacy of human nature. We have never arrogated exemption from the common lot. Mistakes, indiscretions, faults of various kinds may doubtless be charged upon us. But of a wilful violation of order, or opposition to constituted authority, no one can with truth accuse us. It has been our honest endeavor to keep a conscience void of offence towards God and towards man. We come therefore with an earnest prayer for the settlement of these questions. Whichever way they may be settled, we entreat a settlement.

We do not expect to trouble Your Excellency again on this subject. A crisis, we conceive, has come, at which there must be a decided change for better or for worse. Indeed we are almost forced to the conclusion, that the die is already cast. What we have experienced during the last six months, and more especially within the last six weeks, (the time which has elapsed since the arrival of Your Excellency's requisition upon us,) makes it pretty plain what we are to expect. Sir, it seems to us, to indicate there can be no relief. If it has come to this, that at such a time we may be taunted as spies, and as a consequence have all our energies crippled, without, as we do not hesitate to aver, the shadow of evidence, what, we pray, are we to suppose is still in reserve? But one course is left, and we now make our last appeal to the honor, the justice, the magnanimity of Your Excellency. Sir, our energies are well nigh broken down; the hearts of our Christian friends and patrons are just ready to sink in discouragement. Such treatment of the cause to which we are devoted, (we do not name ourselves, for we are nothing,) such treatment of the cause of Christ, the cause of God, and of humanity, cannot be endured. It may now be too late for a remedy. We are not sure that even Your Excellency can stay the tide of consequences. But so far as earthly resources are concerned, in you are centered the last glimmering rays of hope. We beg you to act decisively, and we beg a just and righteous God to enable you to act aright. We beg that we may know what prospect is before us. Hitherto we have been disappointed, at almost every turn, and thwarted at almost every step. We came away from our homes, and sailed to this distant clime, for the simple purpose of preaching the unsearchable riches of Christ to the
heathen. We had scarcely set our feet upon the shores of Netherlands India, when we found ourselves excluded from laboring in all the most important and populous parts, where millions of souls are going down to death for lack of gospel light. Conscious of integrity, and unwilling to believe that the rulers of Netherlands India would not at last do justice to our motives and favor our plans, we waited and prayed and labored to induce a reconsideration and removal of the onerous restrictions, to which we were subject. Unsuccessful in this object of our hearts' desire, driven by circumstances over which we had no control, and flattered by the assurance that here we should meet with no obstacles from Government to the vigorous prosecution of our work, we came to this desolate island. Here we have toiled along amid a thousand natural disadvantages, and innumerable moral discouragements, till supposing we had surmounted every formidable obstacle, we for a moment began to look forward to lives of usefulness; when lo! another storm arises; our energies are again crippled; and it seems that every effort is to be made, except the direct application of force, to drive us from the field. We pray now that we may know the very worst, and we promise to abide the consequences. If it must end in our leaving the field, it is our solemn conviction the sooner it takes place the better.

We beg it for the sake of our patrons—for the sake of the churches we represent, and by whose Christian liberality we are sustained. The money we expend is not our own. It is from the treasury of our Lord. It is made up often of the contributions of the widow and the fatherless, whose hearts God has opened to care for the souls of the perishing, and whose prayers and alms are accustomed to go up together for a memorial before God, and who have a right to ask, "Where is the fruit of your labors?" After long delay we were hoping to be able to tell them of a lovely, if not, a plentiful harvest. But our fond hopes must now be deferred. Perhaps it is for you to say whether or not they shall be forever blasted. We beseech Your Excellency to remember there is a solemn responsibility here. It is our common Savior who said "Go ye into all the world, and preach the gospel to every creature." It is his own world of which he spake. These fair Islands, which Your Excellency governs, are integral parts of it. It was to his own church that he addressed himself. Of that church we and they who sent us claim to be members. They have sent us in the name of that Savior whom Your Excellency, as well as we, profess to love. We come here to do his biddings. Is Your Excellency prepared to stop our proceedings? Would you utterly discourage our hearts? Will you sanction a policy, which must infallibly break up our operations, which will render all we have done nugatory, and all the funds we have expended unavailing? Will you force us to leave the last retreat allowed us in your dominions? Will you assume the responsibility of driving away from these islands a company of unoffending Missionaries, whose only wish it is to preach the Gospel to the heathen? Think, we beseech you, of the consequences involved! Languages, on which we have spent years, to be given up! Energies exhausted and lives sacrificed in a debilitating climate, all to be thrown away! Time and money again to be consumed in mere preparatory work! Souls meanwhile going to a heathen's doom! And where is the awful responsibility? Sir, we bear witness before high Heaven, that we have endeavored to do our best. We have spared neither ardent toil, nor anxious thought. We have travelled over land and water; have exposed ourselves to the poison of reptiles and the venom of wicked men. The dew of heaven has moistened our solitary tent in the wilds of Borneo. We have breathed the storm and tempest where the feet of other white men have never trod, and upon our heads have beaten the vertical rays of an equatorial sun. This we have done, not to gather gold, nor seek for diamonds, but to find out a place for the Lord, a habitation for the
Mighty God of Jacob. Sir, if this part of the Island continues long to "wait for his law," it will not be our fault.

We beg it therefore for the sake of these perishing heathen. They, with us, and with Your Excellency, are hastening to the eternal world. At the judgment seat of One, who is the King of kings, they will face us both. As to ourselves, we trust that with a clear conscience we can say, we are free from the blood of all men. As opportunity has offered, and our poor abilities have served, we have not shunned to declare unto them all the counsel of God, testifying unto all repentance towards God, and faith in our Lord Jesus Christ. This we shall continue to do so long as we are permitted to pursue our calling on this island. But if we are sent or forced away, we put it to Your Excellency's conscience, whether you are willing to bear the responsibility? We entreat you to view the subject in the light of that day when the thoughts of all hearts shall be revealed. Could we be so happy as to present this subject aright to your view, we cannot doubt you would decide aright upon its merits. But alas! our expressions are so feeble, our words are so inadequate to our meaning, that we know the cause only suffers in our hands.

May your conduct now and ever be guided by that wisdom which is infallible, and your acts redound to the glory of God and the salvation of souls. And may you and we and the poor heathen find mercy of the Lord in that day, when we all stand before the judgment seat of Christ.

By order of the Borneo Mission of the American Board of Commissioners for Foreign Missions,

Wm. J. Pohlman, President.

Pontianak, June 15th, 1843.
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