



EIGHTH

ANNUAL REPORT

OF

The Missionary Society

OF

THE METHODIST EPISCOPAL CHURCH.

New-York,

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THE
EIGHTH ANNIVERSARY

OF THE

Missionary Society of the Methodist Episcopal Church

Was held in John-street church, on Thursday evening, the 26th of April, at seven o'clock. The chair was taken by the Rev. Bishop M'Kendree.

The choir sung the 26th hymn.

Prayer by the president of the society, the Rev. Bishop M'Kendree.

The report, embracing the treasurer's account, was read.

Addresses were delivered by the president, the Rev. Bishop Hedding, the Rev. Thomas Burch, and the Rev. Robert Seney.

Concluding prayer and benediction, by the Rev. Freeborn Garrettson.

The collection taken up amounted to sixty-six dollars and twenty-six cents.

Eighth Annual Report.

INTRODUCTION.

SINCE the last anniversary God has enlarged the borders of the missionary field, particularly among the natives of our wilderness. It is therefore with increased gratitude to God, that the managers meet the society and the friends of missions on this occasion. The signal success which has attended the labours of most of the missionaries is a manifest proof of the divine approbation, and warrants a perseverance in the good work. The promise "Lo, I am with you always, even to the end of the world," made to the first missionaries of the cross, continues to be realized by the faithful ministers of Christ in all their efforts to bring mankind to the obedience of the faith. This will be seen, as far as this society is concerned, in the following brief review of our missionary stations.

STATE OF THE INDIAN MISSIONS.

1. The Wyandot mission. In consequence of the indisposition of the Rev. James B. Finley, who has hitherto superintended this mission with so much success, the Rev. James Gilruth has been appointed to its charge. In mentioning this mission the managers have to record the death of one of the converted chiefs. *Between-the-Logs* is dead. He was among the first converts to the Christian faith in this nation, the principal speaker in their national councils, and since his conversion a most eloquent defender of Christianity in his native tongue. Having faithfully discharged his duty he died in peace, and doubtless rests from his labours.

The mission, however, is still prospering and exerting a salutary influence in the surrounding settlements. In addition to the missionary from the Ohio Conference, there are four native preachers, *Menoncue*, *John Hicks*, *Squire Gray Eyes*, *Herrehoot*, and fifteen class leaders. The number of church members is about three hundred. The school according to the latest accounts received, consists of about seventy native scholars, all of whom behave with propriety, affording a pledge of their future usefulness in society.*

2. The Cherokee mission is in a very prosperous state. Through the influence of the gospel and other means of instruction, the Chero-

* See Note A. in the Appendix.

kees are making rapid progress in the arts and comforts of civilized life; making laws for their government, cultivating their soil, and attending to the doctrines, duties, and ordinances of Christianity. The mission embraces the following stations and missionaries :

Newtown,	Francis A. Owen.
Gunter's,	George W. Morris.
Wills Valley,	James J. Trott.
Coosewater,	William P. Nichols.

In addition to these, there is a native preacher by the name of Turtle Fields, who is very active and useful among his brethren. There are now about four hundred members of the church, and the schools are said to be flourishing.*

3. The Asbury mission has laboured under serious embarrassments from the beginning. These have originated from the opposition of some of the chiefs of the nation, from political troubles, and other circumstances beyond the control of human power, but which, it is hoped, will finally yield to the power of truth, provided Christian prudence and perseverance mark the course of those who conduct the affairs of the mission; and it is gratifying to know that hitherto the missionaries have sustained an unblemished reputation in the estimation of all concerned. Notwithstanding these obstacles, it is believed that the spiritual state of the mission is improving, and the favour of the Indians somewhat conciliated. There are twenty-six church members, eight of whom are Indians, four are whites, and fourteen blacks. Measures are taking to extend the mission into other neighbourhoods. †

4. The Potawatamy mission, in the bounds of the Illinois Conference, is under the immediate direction of the Rev. Jesse Walker. He has succeeded in establishing a mission on the Fox river, twenty-two miles from its entrance into the Illinois river, on the Indian land. Buildings have been erected for the accommodation of the mission, and fifty acres of land have been put in a state of improvement. The Indians, in general are friendly, and twenty of their children are in the school. The mission family consists of the missionary, his wife, and a teacher, and two labouring men. Providence so far has smiled on the enterprise, and the prospects of ultimate success are flattering. ‡

5. The Choctaw mission still remains in obscurity, as the managers have received no information concerning it; whether it has been abandoned, or whether it is still prosecuted in hope of success. It is hoped, however, that those to whom its interests have been committed will soon report progress.

* See Note B. in the Appendix. † See Note C. in the Appendix.

‡ See Note D. in the Appendix.

6. The mission among the Mohawks in Upper Canada continues to prosper under the labours of the Rev. Alvin Torry. The work of reformation is spreading among some of the neighbouring tribes.* The work among the Muncey Indians is progressing, and several of the children are attentive to the school. In mentioning this mission, the managers have great pleasure in stating that the American Bible Society has engaged to print the Gospel of St. Luke in the Mohawk language for their benefit. It is supposed that there are about eight thousand Indians who speak the Mohawk language, for whose special benefit the translation has been made. It is expected that the whole New Testament will eventually be printed, as it is now in a course of translation. Fifty of our hymns have also been translated into the Mohawk language and twelve into the Chipeway, which have been printed at the expense of this society. There are forty natives, members in the church belonging to the Mohawk or Grand river mission, two of whom are chiefs of some eminence, now deeply devoted to the interests of the mission. There are also two common schools connected with the mission in which about forty children have been taught to read the English language; and a Sabbath school which is in a flourishing condition, being attended by about forty children.

At the river Canard in the upper part of this province, in the neighbourhood of Fort Malden, is a portion of the Wyandots, about twenty of whom have become pious, and are members of the church.

7. The mission among the Missisaugas in Upper Canada, both at the river Credit and at Belville gives the most indubitable evidence of its utility. The natives have bowed submission to the authority of Christ with astonishing alacrity and unanimity. At the river Credit where a branch of this tribe is settled, a missionary, the Rev. Edgerton Ryerson is stationed, who, in addition to instructing them in the doctrines and duties of Christianity, is endeavouring to acquire a knowledge of their language, with a view if possible to reduce it to grammatical order. Another branch of this tribe is at Belville, near the head of the Bay of Quinte. Previously to their conversion these people were in a distressed state, being "scattered and peeled," and subjected almost entirely to hunting and fishing for a livelihood. In this unsettled and depressed state they were when the gospel found them. Their temporal condition, therefore, was peculiarly embarrassing. Since they have embraced Christianity, a desire to cultivate the arts and enjoy the comforts of civilized life, has made them much more sensible of their wants; and measures have been taken by those who feel an interest in their welfare, to procure for them an asylum, by

* See Note E. in the Appendix.

repurchasing some of the lands which they had alienated, that they may hereafter become domesticated in the enjoyments of civilization and Christianity. A common school consisting of thirty children is established among them, and likewise a Sabbath school. A number of these children appear to be truly pious. About three hundred of these people, so recently suffering all the calamities of a wandering savage life, are now members of the church, having with their families received the ordinance of Christian baptism, and give satisfactory evidence of a real change of heart, by a real change of their conduct.*

The whole number of Indian converts belonging to the church in the above missions, is eleven hundred and sixty-four. The number of children connected with these cannot be correctly ascertained, but they probably amount to about five hundred.

These embrace the whole of our Indian missions; and who can review them without emotions of gratitude to God for what he hath done, and feeling his heart vibrate with joy at the prospect before him. If ever the prophetic promise, that the "wilderness should blossom as the rose, and the desert rejoice," were accomplished, it must be in the conversion of these people. And by what means has this been done? No laboured efforts to enlighten their understandings, first with political economy, or to habituate them to agricultural pursuits, have preceded the introduction of the gospel. The missionary marched right up to the heart and conscience of the savage with no other weapon than the "sword of the Spirit," and before he had time to arm himself with weapons of defence, the citadel of his heart was surrendered to the Captain of our salvation. Thus surrendering at discretion he became a willing captive to truth; and no sooner does he taste the sweets of redeeming love, than he pants for all those rational advantages which the white Christian man enjoys. It now becomes easy to lead him forward in the path of civilization and moral refinement.

Another circumstance attending this gracious work, and which seems to indicate the operation of the same hand which first planted the gospel, is the raising up native teachers to instruct their brethren in their own language, in the things pertaining to the kingdom of God. By this means the missionaries are relieved from the slow and tedious process of learning their language in order to preach the gospel to them, and also from continuing the practice of second hand preaching by interpreters. In this we can trace a striking resemblance between the present and primitive method of God's working for the reformation and salvation of "all nations and people and tongues:" they are first converted, "filled with the Holy Ghost," and then they are "heard to

* See Note F. in the Appendix.

“speak every man in his own tongue.” By this means the “multitude” of gainsayers “are confounded,” their objections are silenced, their prejudices are removed, *because they hear every man in his own tongue speak of the wonderful works of God.* Indeed the impression produced in the public mind by the change wrought in the hearts and practices of these people, is such, as to extort from all classes of the community, an acknowledgment of the hand of God.

While the society is thus pursuing its ulterior objects among the natives of our forests, it has not been unmindful of those destitute places within the bounds of the white population which so greatly need the blessings of the gospel. And here the managers would repeat an observation they have often made, and which they wish might be deeply impressed on the minds of all the friends of the society;—*That to supply such destitute places is no less an object of this society, than it is to send the gospel to the Indians.* To this opinion they adhere, not only because it is recognised in the constitution of the society, but also because all souls are equally precious in the sight of God; and from the fact that missions of this character, have been signally owned and blessed. This will be seen by the following account of the present state of these

DOMESTIC MISSIONS.

1. To the Highland mission, favour has been shown the past year. Recently a revival of religion has commenced in some places in the circuit, and much of the divine presence is felt among the classes and congregations. Several have been added during the past year. It is somewhat humiliating that there should have been a people so near our own neighbourhood, so long neglected by the whole Christian community. It is hoped that hereafter they will be as famous for vital piety and intelligence, as they were heretofore for ignorance of God, and of his salvation.*

2. The Hampshire mission is becoming more and more prosperous. A society of thirty has been raised up in the town of Northampton; and another in Greenfield, and another in Whatley; in Deerfield and Williamsburgh also the prospect is promising.†

3. From the Piscataques mission no very particular information has been received. It appears however that some good has been done, and that the prospects are more flattering than heretofore.

4. The Missisepa mission, in some of the new settlements in Upper Canada, has been greatly blessed during the past year. It embraces fourteen appointments, in most of which, the prospects are encouraging

* See Note G. in the Appendix.

† See Note H. in the Appendix.

a number have been awakened and are seeking redemption in the blood of Christ.*

5. The New-Orleans and Mobile mission has been successfully prosecuted the past year. A house of worship has been erected in New-Orleans and nearly paid for, and the congregation is large and attentive. At Mobile, also, the people have exerted themselves in building a house of worship at their own expense, which is filled with attentive hearers. About thirty, white and coloured, have been added to the church.†

6. A mission has been established at Fort Defiance, Indiana; but in consequence of the affliction of the missionary, the Rev. Elias Pattee, but little has been done until recently. He states, however, that there is a flourishing society at the place, and that they have commenced a house of worship, which will speedily be finished.

From the St. Clair mission, no information has been received, except by the arrival of the drafts for payment.

7. The most extensive missions of this character are under the direction of the South Carolina conference. From the last report of that conference society, is extracted the following account of their missions. The St. Augustine and St. John's mission is in a depressed state, owing to the illness of the missionary employed on those stations, and the want of a convenient place of worship in St. Augustine. The Tallahassee mission, though it has not been so prosperous this as in the preceding year, includes one hundred and ten members.‡

The Holmes's Valley mission has been abundantly blessed. Though it has been occupied only one year, there are one hundred and thirty members of the church. The Red river mission, in the state of Alabama, also of but one year's existence, includes one hundred and three members. The Habersham mission lies in the neighbourhood of the Cherokee Indians, in the state of Georgia, among whom it was intended the missionary should make occasional excursions; little however has been done among the Indians; but there are four hundred and fifty-six church members among the whites.§

The whole number of missionaries employed under the direction of the society is twenty-four, twelve among the Indian tribes, and twelve among the more destitute white population.

AUXILIARY AND BRANCH SOCIETIES.

As nearly as can be ascertained there are about one hundred auxiliary and branch societies. The New England, Maine, Genesee, Canada, Ohio, Tennessee, Illinois, Mississippi, Missouri, South Carolina, Virginia, and Baltimore conferences, are auxiliary. Most of the

* See Note I. in the Appendix.

† See Note L. in the Appendix.

‡ See Note K. in the Appendix.

§ See Note M. in the Appendix.

members of the New-York conference are members of the parent society, and the auxiliary societies within its bounds pay their funds directly to the parent institution. Several of these auxiliary societies have flourishing branches within their respective bounds.

In addition to these auxiliary and branch societies connected with this institution, the Missionary Society of the Methodist Episcopal Church, within the bounds of the Philadelphia conference, is exerting itself in the same holy enterprise, and contributing liberally for the accomplishment of the same blessed object. "Let there be no strife between thee and us, for we are brethren," and with "the whole land" of missionary labour before us, there is room enough for all the servants of God to labour, and for all "the fountains and springs" of benevolence to flow. While the managers would rejoice to recognise this society, so able and willing to render efficient aid in the common cause, as an auxiliary, they feel great satisfaction in giving its supporters the hand of fellowship, "as brethren beloved," and as co-workers in the vineyard of their common Lord. Drafts to the amount of \$1,200 have been authorized by this society for the support of the missions during the past year.

JUVENILE SOCIETIES.

The managers are highly gratified at witnessing the progress of these societies. The Juvenile Finleyan Mite Society of Baltimore has exerted itself nobly in the cause of missions. Their contributions have gladdened the heart of many an Indian youth, which has been educated by them. The youth of New-York have followed the example; and it is hoped others will be stimulated to follow on in the track thus marked out for them. The benefits of such associations must be very great. While the youth are taught to transfer the use of their cents, from toys and playthings, which do no good either to themselves or others, to the spread of the gospel, and to the instructing of destitute children, they are putting themselves in the way of receiving spiritual benefit. Parents would do well early to impress on the minds of their children, the necessity and utility of attending to these things, even in the days of their childhood. Let them be formed into societies under the direction of some experienced fathers and mothers in the gospel, who, while they assist in directing the pecuniary affairs of these associations, may also instruct them in the great concerns of their souls. Thus shall our youth be trained for God and his church.

STATE OF THE FUNDS.

There has been received during the past year within the bounds of the

New-York Conference	\$2,106 61
New-England do.	262 86

Maine Conference		\$51 82
Genesee	do.	200 00
Canada *	do.	1,397 45
Ohio	do.	65 64
Illinois	do.	15 50
Tennessee	do.	712 50
Mississippi	do.	250 00
Virginia †	do.	132 00
South Carolina	do.	395 50
Baltimore	do.	1,100 00
Without the bounds of the N. Y. Conf.		122 61
		Total \$6,812 49

The following statement shows the manner in which the funds have been appropriated during the past year. There have been paid within the bounds of the

New-York Conference, for the Highland mission		\$210 00
Maine do. do Piscateques do		200 00
Canada † do. including the Mohawk, Missisauaga, and Missisepa missions		1,059 79
Ohio Conference, including the Wyandot, St. Clair, and Fort defiance missions		1,325 00
Illinois Conference, for the Potawatomy mission		1,000 00
Missouri do.		50 00
Tennessee do. including the Upper, Lower, and Middle Cherokee missions		950 00
Mississippi Conf. for N. Orleans and Mobile miss.		490 50
South Carolina Conference, including the Asbury, Tallahassee, Holmes's Valley, Red river, and Habersham missions		1,672 00
Printing, postage, and other incidental expenses		422 13
		\$7,379 42
		6,812 49
Leaving a balance against the society for the present year of		\$566 93

From comparing the amount received this year, with what was received last year, an increase will be perceived of one thousand eight

* This includes the amount for two years, viz. 1825, and part of 1826.

† The reason why more has not been paid by this conference, is, at the time of the anniversary, which was held this year earlier than usual, several of the branch societies had not reported.

‡ This amount includes the several sums paid in 1825, and part in 1826.

hundred and forty-eight dollars and thirty-eight cents. It is certainly matter of thankfulness to witness this increase of devotion to the cause of missions: and it is hoped that this spirit will be more and more diffused, until there be not an individual but what shall feel its sacred impulse. What might be accomplished by a united effort among all classes of our community, may be seen from what is done by our brethren in England. Notwithstanding the commercial distress which has pervaded that nation for some time past, there has been paid into the treasury of the Wesleyan Methodist Missionary Society, during the last year, one hundred and ninety-nine thousand eight hundred and seventeen dollars. With this liberal support the society is enabled to send its missionaries into the four quarters of the globe, and it is with no ordinary pleasure that the managers have been recently informed, that this society has sent one of its missionaries to GREECE. May the footsteps of his Master be heard behind him.

Avenues are daily opening to missionary enterprises. The natives of our forests present claims to the society's munificence of the strongest character. As far as the experiment has been made there is every reason to believe that the time is come for these heathen to be given to Christ for an inheritance. Those who have already tasted that the Lord is gracious, are calling to their brethren to "come and see," and also to "taste and see that the Lord is good;" by this means the work is extending among the other tribes.

There are now supposed to be upwards of two hundred thousand belonging to the United States and territories; and when it is recollected how small a number of them are converted, it may be seen what remains to be done. Two new missions are expected to be opened among these people in the course of the present year, which will require not less than two thousand dollars at their commencement. It will therefore be perceived that there is a loud call for an extended effort to carry into execution the plans of benevolence the society has in contemplation.

To South America the managers have for some time looked, with an earnest hope that it might be visited by a herald from this society. Are there not men to be found of sufficient zeal and hardy enterprise to embark in this work? The managers are persuaded there are. And they are no less persuaded that the moment such a mission should be announced, abundant means would be furnished for its support. Were the voice of a missionary heard from this land, where despotism and superstition had nearly blasted every bud of genius, and smothered every spark of vital piety, oh! it would awaken feelings of Christian sympathy, that would excite a liberality amply sufficient to meet all demands. And neither should Liberia be forgotten. The moral and

religious influence of this settlement, if directed by the principles of Christianity, on the people of Africa, must be most benign and salutary.

Nor less imperious are the calls for domestic missions. The growing population of the west, and other poor and thinly settled places, present claims to the benevolence of the Christian community which cannot be resisted. These, together with the openings daily presented among the Indian tribes, call for the united efforts of Christians, that by their prayers, their counsel and money, the kingdom of Christ may become as universal as it is everlasting.

CONCLUSION.

From the information contained in the preceding account of the missions under the care of this society, there is abundant reason for encouragement and for perseverance in this great and good work. Any relaxation of effort, or abatement in zeal, can find no apology in the want of success: and every year's experience confirms the truth of the remark, that the benevolence of the Christian community, will always be commensurate to the demands of the needy and destitute. When God calls for a work to be done he will always provide means for its accomplishment. Neither can any argument be found to justify an abatement of zeal from the fact that so much has been done. On the contrary it only shows how much remains to be effected in order to render the victory complete. The path which has been opened, only exhibits the length of the desert yet to be explored; and the practicability of penetrating the whole length of the way is rendered certain, provided a vigorous and combined effort be continued, by the distance we have already travelled.

To that beneficent Being "from whom cometh every good and perfect gift," the managers once more commend the cause in which they are engaged. A review of the past inspires confidence for the future: and the prospect of a triumphant victory over all opposition stimulates the soul to perseverance in the application of those means which are ordained of God for the conversion of the world. Thus shall the gracious work go on, until "the mountain of the Lord's house shall be established in the tops of the mountains, and it shall be exalted above the hills, and many nations shall come and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths."

TREASURER'S ACCOUNT.

Dr.	Missionary Society of the METHODIST EPISCOPAL CHURCH, in account with NATHAN BANGS, Treasurer.	Cr.
1826.	To cash paid Rev. J. B. Matthias, of the Highland mission, order of bishop Hedding.....	\$50 00
	17 To expense of anniversary.....	11 00
	20 To counterfeit bills.....	7 00
	25 To cash paid for stitching and binding, up to January last, not entered at the time.....	11 63
June 25	To cash paid Rev. S. K. Hodges, for the benefit of the Asbury mission, order of bishop Soule.....	354 00
July 20	Paid for printing annual report.....	234 38
	24 To draft on Dr. Ruter in favour of Rev. J. B. Finley, being an appropriation of the Juvenile Mite Society of Baltimore for the education of an Indian child.....	100 00
	25 To cash paid Rev. Oliver Beale, missionary to the Piscataques, order of bishop George.....	200 00
	29 To cash paid Rev. S. K. Hodges for the benefit of the Asbury mission, order of Bishop Soule.....	354 00
Sept. 4	To cash paid Rev. T. Madden for the support of Indian schools on Grand river, U. C. for the year ending Sept. 1826, order of bishop Hedding.....	400 00
	Paid Rev. A. Torry his allowance for the year ending Sept. 1826, order of bishop Hedding.....	100 00
	Carried over.....	1,822 01
	1826. By balance from old account.....	\$2,595 05
May 12	Cash from Abner Chase.....	50
	Cash from Nancy Woodworth.....	3 00
	Cash from Mrs. Grimes.....	50
	Cash from Stephen Gregory.....	3 75
	15 Cash from bishop Hedding, annual subscription for two years.....	4 00
	16 Cash from Elizabeth Rundel by Rev. E. Hibbard.....	1 00
	Cash from J. Keeler, by do.....	1 00
	Donation from a lady of Whitehall.....	1 00
	17 Anniversary collection.....	112 25
	By cash from the Juvenile Missionary Society of N. Y.	40 00
	Cash from Steuben Swartwout, Esq., of Tarry Town...	2 00
	Donation from a friend.....	2 00
	Donation from Rev. J. Dow.....	3 00
	Donation from Betsy Colden, coloured.....	1 00
	Donation from Watervliet circuit.....	3 75
	23 Cash to constitute Miss Alice Draper a member for life	20 00
	25 By one year's interest on money lent, due the first inst.	132 00
June 2	Donation from a friend.....	50
	25 Cash from the Genesee Conference Auxiliary Society, by Z. Paddock, treasurer.....	200 00
	Cash from the South Carolina Conference Society, by J. O. Andrew, treasurer.....	270 50
July 8	By cash from the Baltimore Conference Missionary Society, being an appropriation from the Juvenile Mite Society, for the education of an Indian child.....	100 00
	13 By cash from the New Rochelle Circuit Auxiliary Society, by W. Barker, Esq.....	15 51
	Carried over.....	3,512 31

TREASURER'S ACCOUNT, CONTINUED.

1826.	To amount brought over.....	\$1,822 01
Sept. 4.	Paid Rev. A. Torry his travelling expenses for the year ending September, 1825.....	25 00
	To cash paid Mr. S. Crawford, school teacher among the Mohawks, for the year ending Sept. 1825, order of bishop Hedding.	50 00
	To cash paid Rev. T. Madden, for Mohawk translation	30 00
	To cash paid Rev. H. Ryan, travelling expenses for 1825	7 25
	To cash paid Rev. S. Belten of the Missisepa mission for the year ending Sept. 1826, order of bishop Hedding.....	100 00
	To cash paid Rev. W. Case, for the education of Missisauga boys, order of bishop Hedding.....	100 00
	To cash paid Rev. T. Madden, for the benefit of the Mohawk schools last year, order of bishop George..	45 04
	To cash paid Rev. A. Torry, his first quarter in 1826, order of bishop George.....	25 00
	Do. travelling expenses last year, order of do. . .	20 00
	To cash paid Rev. T. Madden, for the benefit of Indian schools, 1826, order of do.	75 00
	To cash paid Rev. W. Case, for the benefit of schools among the Missisaugas, U. C.....	82 50
23	To cash paid Rev. J. B. Finley, for the benefit of the Wyandot mission, order of bishop George.....	225 00
27	To cash paid for incidental expenses.....	15 00
28	To cash paid J. B. Matthias, his first quarter, order of bishop Hedding	40 00
	Carried over.....	2,661 80

	1827.	By amount brought over.....	\$3,512 31
July 13		By cash from John Bailey, his life subscription.....	20 00
19		By cash from the Brooklyn Missionary Society, by Miss H. Stryker, treasurer.....	14 00
		By cash from A. Hunt, his annual subscription.....	2 00
		By cash from S. Luckey, do. two years do.....	4 00
		By cash from S. Miner, do. do.....	4 00
		By cash, donation from a friend.....	1 50
28		By cash received from the Maine Conf. Miss. Society..	51 82
		By cash, donation from Mr. Van Zandt.....	1 00
		By cash, Mr. A. Stagg's life subscription.....	20 00
Aug. 13		By cash from the Female Auxiliary Society of New-York, by Miss Burling, treasurer.....	260 61
		By cash to constitute Richard Handy, Esq., of Newburgh, a member for life.....	20 00
Sept. 4		By cash received of the Canada Conference Auxiliary Society, for the year ending September, 1825.....	638 84
		By do. from do. for the year ending Sept. 1826....	758 61
20		By cash from Rev. J. Ketchum, four years subscription..	8 00
		By cash, A. Freeman's annual subscription.....	2 00
		By cash, collection at Bowery village.....	3 26
		By cash, Rev. R. Seney's annual subscription.....	2 00
		By cash, Rev. J. Field's do.....	2 00
		By cash, Dr. J. L. Phelps's life subscription.....	20 00
		By cash from annual subscribers, by recording secretary	8 00
		By cash, donation from J. Ruckel.....	20 00
		By cash, do. from J. Deforest.....	1 00
		By cash, do. from Catharine Sacers.....	50
22		By cash from Miss Elsy Jansen, of Ulster county, to constitute Rev. J. Z. Nichols a life member.....	20 00
Oct. 3		By cash, donation from Edmund G. Smith.....	2 00
		By cash, from annual subscribers, by recording secretary	6 00
		Carried over.....	5,403 45

TREASURER'S ACCOUNT, CONTINUED.

1826.	To amount brought over	\$2,661 80
Oct. 24	To cash paid Rev. J. B. Finley, for the benefit of the Wyandot mission, three drafts of \$250 each, order of bishop Hedding.....	750 00
	To cash paid do. appropriated by the Juvenile Mite Society of Baltimore.....	100 00
	To cash paid Rev. J. T. Dunahoo, of the St. Clair mission, order of bishop Hedding.....	25 00
	To cash paid Rev. E. Patten, of the Fort Defiance mission, order of bishop Hedding.....	50 00
Nov. 8	To cash paid Rev. P. Cartwright, for the benefit of the Potawatomy mission, order of bishop Roberts.....	234 50
	To cash paid Rev. Wm. Stevenson, of the Missouri conference, order of bishop Roberts.....	50 00
	To cash paid Rev. J. Walker, for the benefit of the Potawatomy mission, order of bishop Roberts.....	250 00
	To cash paid Rev. C. W. Ruter, for the benefit of the Potawatomy mission, order of bishop Roberts.....	15 50
11	To cash paid Rev. Benjamin M. Drake, of the New-Orleans mission, order of bishop Roberts.....	125 00
Dec. 5	To cash paid Rev. J. B. Matthias, his second quarter, order of bishop Hedding.....	40 00
12	To cash paid Rev. E. Pattee, order of bishop Hedding..	25 00
26	To cash paid Rev. J. B. Matthias, his third quarter, order of bishop Hedding.....	40 00
1827.	To cash paid to the Rev. Wm. Mc Mahon, superintendent of the Cherokee mission, three drafts \$237 50 each, order of bishop Roberts.....	712 50
	Carried over.....	5,079 30

1826.	By amount brought over	\$5,403 45
Oct. 3	By cash, donation from Louis Convoisier.....	1 00
	By cash, do. from A. Priston.....	5 00
24	By Cash received from the Ohio Conference Missionary Society, by Dr. M. Ruter.....	65 64
28	By cash from the Baltimore Conference Auxiliary Society, by R. Armstrong, treasurer.....	500 00
30	By cash from the New-England Conference Missionary Society, by Mr. D. Patten, treasurer.....	262 86
Nov. 6	By cash collected at a missionary prayer meeting in Forsyth-street.....	6 35
8	By cash from the Illinois Conference Auxiliary Society, by C. W. Ruter, treasurer.....	15 50
15	By cash from annual subscribers, by the recording secretary.....	56 00
	By cash, donation from P. Crossthwaite.....	50
	By cash, interest on money lent.....	71 55
16	By cash from a member of the board.....	100 00
	By cash from annual subscribers, by recording secretary	16 00
	By cash, donation from D. Brower.....	1 00
	By cash, do. Michael Houseworth.....	2 00
	By cash, do. Lucretia Smith.....	50
20	By cash from Wm. T. Noble, his annual subscription...	2 00
25	By cash, Bishop Sherwood's annual subscription.....	2 00
	By cash, donation from Miss S. Shaffer.....	12
30	By cash, donation from several individuals of Catskill, by Dr. Barrett.....	10 25
1827.	By cash from the Tennessee Conference Auxiliary Society, by J. W. Allen their secretary.....	712 50
Jan. 3	17 By cash, Subscriptions and donations by recording sec.	14 25
	28 By cash from the Newburgh Auxiliary Society, by Gilbert Holmes, secretary.....	66 88
	Carried over.....	7,315 35

TREASURER'S ACCOUNT, CONTINUED.

1827.	To amount brought over.....	\$5,079 30
Jan. 6	To cash paid Rev. Peter Cartwright, benefit of the Potawatomy mission, order of bishop Roberts.....	250 00
Feb. 13	To cash paid Rev. John R. Lambeth, two drafts for the benefit of the Mobile mission, order of bishop Roberts..	65 50
14	To cash paid by bishop Soule for the benefit of the Asbury mission.....	354 00
	To cash paid by do. for missions on Tallahassee district..	106 00
17	To discount of draft on Wm. Allison, treasurer of the Virginia Conference Auxiliary Society.....	1 32
	To cash paid N. H. Rhodes, of the Habersham mission	25 00
Mar. 17	To cash paid Wm. Mc Mahon, for the benefit of the Cherokee mission, order of bishop Roberts.....	237 50
26	To cash paid J. T. Donaho, of the St. Clair mission, two drafts, order of bishop Hedding.....	25 00
	To cash paid Rev. E. Pattee, of the Fort Defiance mission, order of bishop Hedding.....	25 00
27	Advertising the anniversary.....	50
April 6	To cash paid Rev. Peter Cartwright, for the Potawatomy mission, order of bishop Roberts.....	250 00
17	Paid Rev. J. B. Matthias, order of bishop Hedding....	40 00
18	To cash paid W. Smith, for printing circulars.....	1 00
	To cash paid Bangs & Emory, for paper and printing of Indian hymns.....	73 20
	To cash paid for binding do.....	62 18
19	To cash paid Rev. Josiah Evans, for the benefit of the Tallahassee mission, two drafts, \$62 50 each, order of bishop Soule.....	125 00
21	To cash paid Rev. Peyton S. Graves, for the benefit of the New-Orleans mission, order of bishop Roberts..	50 00

Carried over..... 6,770 42

1827.	By amount brought over.....	\$7,315 35
Jan. 30	By cash from Chambersburg Auxiliary Society, by James McFarland, secretary.....	20 00
Feb. 10	By cash, amount taken at a missionary prayer meeting in Allen-street church.....	4 38
15	By cash from the Virginia Conference Auxiliary Society, by W. Allison, treasurer.....	132 00
19	By cash, donation from Rev. N. Bigelow.....	2 00
20	By cash from Rev. Dr. J. Emory, his life subscription... By cash, a donation from a lady in New-York, by Mr. John Westfield.....	20 00 500 00
	By cash, donation from Michael Houseworth.....	10 00
	By cash, sundry subscribers, by the recording secretary	16 50
23	By cash from Thomas Roby, his subscription for 1826..	2 00
Mar. 5	By cash from bishop Hedding, his subscription for 1826	2 00
12	By cash from annual subscribers, in the city of New-York, by the recording secretary.....	11 00
	By cash, donation from a friend, by Mr. S. Dando.....	2 00
	By cash, donation from Mrs. Martha Chichester.....	10 00
	By cash from Rev. Wm. J. Waller, to constitute him a life member, by G. P. Disosway.....	20 00
	By cash, a donation from Peter Crosthwaite.....	56
April 3	By cash, a donation from Mr. Abraham Paul, of N. Y..	25 00
6	By cash, from the Baltimore Conference Auxiliary Society, by Mr. Robert Armstrong, treasurer.....	500 00
9	By cash, from Miss Ann Suydam, of New-York, life subscription, by Mr. J. Westfield.....	20 00
	By cash, a donation from a lady in New-York by do...	30 00
17	By cash from the Juvenile Missionary Society of New-York, by Mr. L. Bangs, treasurer.....	55 76
18	By cash from the Rhinebeck Circuit Auxiliary Society, by Mr. F. Garretson, jun., secretary.....	20 00

Carried over..... 8,718 55

TREASURER'S ACCOUNT, CONTINUED.

1827.	To amount brought over.....	\$6,770 42
April 24	To cash paid the Rev. S. K. Hodges, for the benefit of the Asbury mission, by order of bishop Soule.....	354 00
	To cash paid for expenses of the anniversary of the Young Men's Missionary Society of New-York....	5 00
	To cash paid Rev. B. M. Drake, for the benefit of the New-Orleans mission last year, two drafts \$125 each, order of bishop Roberts.....	250 00
		<hr/>
		7,379 42
	To balance.....	2,028 12
		<hr/>
		9,407 54

We have examined the above account and find it correct.

LANCASTER S. BURLING,
FRANCIS HALL,

Auditors.

New-York, April 25th, 1827.

1827.	By amount brought over.....	\$8,718 55
	By cash, annual subscriptions, by recording secretary..	24 12
April 19	By cash from the Albany Female Auxiliary Society, by Miss Maria Stephenson, corresponding secretary..	68 50
	By cash from the South Carolina Conference Auxiliary Society, by Rev. James O. Andrew.....	125 00
23	By cash from the New Rochelle Circuit Auxiliary Society, by Rev. J. M. Smith.....	32 37
	By cash from Reading Circuit Auxiliary Society, by the Rev. Marvin Richardson.....	20 50
24	By cash from the Young Men's Auxiliary Society of New-York, by Mr. Abijah Abbot, treasurer.....	120 00
	By cash, a donation from Mr. G. Phelps, of New-Haven	50
	By cash from the Mississippi Conference Auxiliary Society, by Rev. William Winans, treasurer.....	250 00
	By cash, a donation from Mr. Littlejohn, of Oxford, N. C. for the Wyandot mission, by bishop M'Kendree...	5 00
	By cash, a donation from Rev. Peter Doub, for do. by do.	1 00
26	By cash from the Hempstead Circuit Auxiliary Society, by Mr. Stephen Johnson, treasurer.....	22 00
	By cash from several individuals of the Duane-street congregation, New-York, to constitute the Rev. Nicholas White a member for life.....	20 00
		<hr/>
		9,407 54

LIST OF SUBSCRIBERS AND DONORS.

TO THE

METHODIST MISSIONARY SOCIETY.

Life Subscribers, by the payment of twenty dollars at one time.

Rev. Bishop M'Kendree	Rev. Enoch Mudge	Mr. Richard Handy
Enoch George	Daniel Ostrander	Frederick Shonnard
Joshua Soule	William Case	Alvin Lark
Rev. Dr. Nathan Bangs	George Pickering	Abraham Paul
Dr. John Emory	Isaac Puffer	Samuel B. Harper
John Adams	William Ross	L. S. Burling
Daniel Brayton	Fitch Reed	John Bailey
Oliver Beal	Joseph Sandford	L. B. Dusenbery
Phineas Cook	Dr. Richard Seaman	James Donaldson
Laban Clark	Peter P. Sandford	Robert Mathison
Isaac Chamberlain	John M. Smith	Jacob Ruckel
D. Culp	Daniel Shepardson	George Suckley
George Coles	John Summerfield	Abraham Shotwell
Daniel Fillmore	Elijah Woolsey	Abraham Staggs
George Ferguson	Wm. M. Willett	Robert Smart
Freeborn Garrettson	John Kenny	Wm. A. Mercein
Richard L. Green	M. Green	William Myers
Elijah Hibbard	John Kenneday	John Westfield
James Hazen	Wm. J. Waller	Mrs. Eliza Dulancy
David Kilburn	Nicholas White	Miss Ann Suydam
John Lord	Dr. James L. Phelps	Alice Draper
Thomas Mason	S. D. Beekman	Fanny Ashcroft
Timothy Merritt	N. Gregory	

Annual Subscribers, by the payment of two dollars a year.

Rev. Ludman Andrus	Rev. Elijah Hedding	Rev. William Thacher
Henry Ames	Joel Ketchum	Robert Seney
William Anson	Samuel Howe	Noble W. Thomas
Smith Arnold	Reuben Harris	Ebenezer Washburn
Jacob Beeman	Jonathan Lyon	Horace Weston
Josiah Bowen	Samuel Luckey	Dr. W. S. Smith
Heman Bangs	Samuel Merwin	Samuel R. Marshall
Timothy Benedict	Andrew M'Kain	Mr. William Duvall
Horace Bartlett	David Miller	John Grotecloss
James Covell, Jun.	Sherman Miner	Francis Hall
Ibri Cannon	J. J. Mathias	James Fine
Henry Chase	J. B. Mathias	James B. Gascoigne
Samuel Draper	S. Martindale	Thomas Eames
Phineas Doan	Aaron Piggot	John B. Dodd
Friend Draper	Robert R. Roberts	John Devos
Daniel De Vinne	Phineas Rice	Cornelius Degroot
Nathan Emery	John Reynolds	Augustus Berrian
Datis Ensign	Tobias Spicer	Thomas Brown
Julius Field	Henry Stead	Peter Badeau
Buel Goodsel	John B. Stratten	Daniel Ayres
Jacob Hall	John M. Smith	James Albro
Aaron Hunt	Eben Smith	John Brinckley
Jesse Hunt	Bela Smith	Joseph R. Barnum

Mr. William Bradford	Mr. B. Badger	Mr. William B. Skidmore
Abraham Brower	Jacob Hurley	Joseph Smith
Augustine J. Battin	Nathaniel Jarvis	Nicholas Schureman
Aaron Baldwin	David Keys	Wm. Sheffield
Peter Bourdett	Leonard Kirby	Orrin Swift
Gilbert Coutant	Samuel C. Livingston	John F. Stanton
Abraham Coddington	Anthony La Tour	Samuel Seaman
James Carman	Ralph Mead	Isaac Smith
William Clancey	Samuel Martin	John C. Totten
Amos Clark	James Malcom	Anthony Tieman
William Clinton	William M ^c Lean	Elnathan Underhill
Joel T. Clayton	William Moss	J. Underhill
Benjamin Disbrow	Joseph M ^c Cutchen	John Vanderpool
Stephen Dando	James B. Oakley	John Valentine
John Henning	John H. Oldershaw	Andrew C. Wheeler
Benjamin Hilton	John Sutlow	Eliphalet Wheeler
Thomas Harley	George W. Pittman	Samuel Williams
Edward Hilton	John Paradise	Jacob Weaver
John G. Horton	Nicholas Prentiss	Robert Wade
William Haines	Josiah Purdy	Richard Waughcop
Wm. H. Hoit	Thomas Roby	Henry Worrall
Peter Henderson	John Rudman	John Welp
Michael Houseworth	Philip Romaine	Sarah Clark
Elias Harned	Bishop Sherwood	

List of Donors.

Rev. D. Brayton	50	John Burrows	5 00	Samuel Nash	10 00
Fitch Reed	7 56	Elijah C. Barker	2 00	A friend	1 00
Phineas Rice	2 00	John Brewer	2 00	By a member of the	
N. Bigelow	2 00	Nathaniel Coit	2 00	church	10 00
John Dow	3 00	John Conklin	2 00	Savings, &c. of a	
Joseph Osburn	10 00	Enoch Dean	4 00	person denying	
Dr. Beekman	5 00	Joseph Edmunston	4 00	himself	1 50
R. Seaman	101 00	Wm. Fitzgerald	2 00	By two persons	1 25
N. Gregory	\$500 00	John Gibson	2 00	John Vanderpool	5 00
Capt. Talbet	11 00	Joseph Harper	4 00	By a friend	25
N. Gregory	10 00	James Heath	2 00	Sundry persons in	
Abm. Paul, 1820,		Hugh Holmes	4 00	New-York	26 50
\$100, 1827, \$25	125 00	Moses Hunt	2 00	A young man of Wal-	
Samuel Cochran	12	Mathias Jordan	2 00	lingford	1 00
Donation by a boy	25	George B. King	6 00	Several persons in	
John S. Deforest	1 00	Arnest Keyser	2 00	Vermont	3 75
Lois Convoisier	1 00	Wm. D. Odel	2 00	A friend	1 00
G. P. Gratacap	1 00	Peter Pinckney	6 00	E. G. Smith	2 00
Charles Gilman	1 00	Lemuel Richardson	2 00	A. Preston, Cheshire	
M. Houseworth	11 00	John Rosenquest	2 00	circuit	5 00
Peter Jacobs	50	John Spinning	2 00	D. Brower	1 00
John Shaw	50	John Seaman	2 00	Several persons in	
James Travers	5 00	William Scudder	2 00	Catskill	10 25
Benjamin Hicks	1 00	Charles Wood	2 00	A friend	2 00
Wm. Howard	1 00	Peter Crossthwaite	1 06	Stephen Gregory	3 00
Richard E. Mount	1 00	James Baily	17 11	S. Swartwout	2 00
A friend to Domestic		Peter Fowler	10 00	A friend	2 00
missions	1 00	G. W. Treat	5 00	Watervliet circuit	3 75
U. Bradish	2 00	Thomas Little	10 00	A friend	5 50
J. Wolf	1 00	Levi Brink	2 00	By a friend	1 50
J. Walworth	1 00	By two friends to		Mr. Van Zandt	1 00
John Boyd	4 00	the society	5 50	A member of the	
Jacob Bolmore	2 00	Mr. Burnum	1 00	board (1821) each	
Wm. R. Banks	2 00	Several children	1 31	year since	100 00

LIST OF DONORS.

J. Ruckel	20 00	A lady	2 00	Mrs. M. Chichester	10 00
A. Spalding	3 00	A lady of Whitehall	1 00	Grimes	50
William Adams	1 00	A lady	50	F. S. Hedding	50
	1 00	A young lady	20 00	Betsy Colden	1 00
A lady, by Mr. J.		By a lady	5 00	Miss Elizabeth Sase	10 00
Westfield	500 00	By a lady	2 25	Phebe Gold	1 00
A lady, by Mr. J.		By a lady	5 00	A. M. Ingraham	1 00
Westfield	30 00	By a lady	5 00	Mary Stansbury	5 00
A lady in Virginia	113 00	By a lady	1 00	A. Van Honton	1 00
Two ladies of Shel-		By a lady	1 00	S. Shafer	12½
den circuit	1 50	Mrs. Judson	3 00	Catharine Sawers	50
A young lady in Wal-		Betsey Doolittle	50	Lucretia Smith	50
lingford	1 00	N. Woodworth	3 00	By a poor woman	20

APPENDIX.

NOTE A.

Observations on the mission and state of Indian society at Upper Sandusky.

BEING requested by the Rev. James M'Mahan to attend a camp meeting on Sandusky circuit, I sat out for that purpose; but on arriving at Upper Sandusky I learned that the plan for a camp meeting had fallen through, and that there would only be a quarterly meeting. However disappointed in my first calculation, the arrangements gave me an opportunity of making some observations on the state of Indian society, and of the mission at Upper Sandusky: and having no wish but to communicate such information as the state of things will justify, and the friends (or even enemies) of Indian missions may justly claim as their due, I shall offer no other apology for the following sheets, which are submitted to your disposal either to publish or suppress, as your wisdom sees best.

The state of the church.

The sum total of all the Indians who have joined the church since the commencement of the mission, is three hundred and three; twenty-eight of whom have been dropped or expelled, and seventeen have died: which leaves two hundred and fifty-eight members in society. These are divided into ten classes, but it is calculated shortly to organize another among a party of Wyandots who live at a considerable distance from the mission. The classes are led by thirteen leaders, who, with four exhorters, and five stewards, form the officary belonging to the quarterly conference. The missionaries are carefully instructing the members, both official and private, in all the doctrines and discipline of Methodism, in which many of them are becoming considerable proficients. It is said that the state of the church is more encouraging this season, than it has been at any former period since the commencement of the mission. Not only are many happily converted to God, and joining the church; but they are improving in the knowledge of the doctrines and discipline of Christianity. Forty persons have joined as members on trial, since our last annual conference. Among them is Sei-ount-o, a distinguished man, who was the high priest of the savage party: he being convinced of the truth of Christianity, embraced it, and renounced the delusions of paganism.

I doubt whether the world produces any body of people who are more attentive to the duties of religion than these Indians. Regardless of the distance, the swamps, or rivers, these adopted children regularly attend the place and time of worship. They watch over one another's moral conduct, with a strictness seldom found in our best societies. Every deviation from the path of rectitude is noticed, and they never give up the offender, until he is cured, or by his stubborn and sinful conduct he has forfeited his religious standing among them.

During my stay at the mission, I had an opportunity of witnessing the power of the gospel, on the approach of death, among this people. Sou-negh-tee-auh, an old Indian woman, being sick, brother Finley (who administers to their bodies as

well as their souls) was sent for—and feeling disposed, I accompanied him. After travelling some miles, we arrived at the cabin. Upon entering we found the poor woman in the last stage of a putrid sore throat, stretched upon a wretched bed, with all the signs of poverty and distress; and an Indian woman, who waited on her as necessity required, was her only companion. On examination, brother Finley despaired of her life. Procuring an interpreter, he asked her if she loved God, and knew that God loved her? She answered, “Yes.” He asked, “Have you peace in your mind?” She said, “Yes; my mind is perfectly at peace—there is no cloud—it is calm—it is all peace.” Said he, “Are you afraid to die?” She said, “No; I have no fear of death.” “If you do die,” said he, “do you believe that the Lord Jesus will take you to himself?” She replied, “I have no doubt of it.”—Brother Finley then pointing to me, said, “This is a preacher; do you wish him to pray with you?” She bowed her head, and said, “Yes:” and while I addressed a throne of grace, she was distinctly heard engaged with God in prayer. Her disease now appeared every moment to gain upon her strength; it was with the utmost difficulty she could be understood; but her reason remained entire, and she manifested the utmost confidence in God. We retired from the bedside of this dying Indian woman, filled with a sense of the certainty of death, and the goodness of God. Oh, how little do the proud, and gay ones of the earth, know of the enjoyments which mingle with the tears that the Christian sheds over the couch of the dying saint! About an hour afterwards, she left the world, full of the hopes of immortal glory.

State of the schools.

There are sixty-seven children on the school list, thirty-four boys and thirty-three girls: fourteen of the elder boys are out on the circuits, under the care of the preachers, either living in their families, or in that of some respectable person, where they may acquire a more correct knowledge of the English language. At the mission are two school teachers, a man who teaches the boys, and a woman the girls. The boys and girls are taught in separate school rooms. Connected with literature, the boys are taught the common practice of agriculture; and the girls are trained up in all the branches of housewifery. Many of these children write an excellent hand, and read very well. The girls are quite handy in the kitchen, and other branches of housewifery, as much so as could be expected. Every morning and evening the children assemble in one room for prayer,—where all is solemnity and order. To see these little creatures on their knees, while the missionary is pouring out his petitions to God for their present and eternal welfare, is at once beautiful and instructive. The boys sleep in the school house, and the girls in the mission house.

Temporal economy.

The kitchen and female economy is carried on by four hired girls, (under the direction of the missionary family,) who are employed in making, mending, washing, cooking, &c. The mission family, work hands, and children, all eat at one common table, at which all is order. By this plan there is a great saving in labour and victuals.

There are about two hundred acres of land enclosed by a good fence, one hundred of which is in pasture, and the other meadow and plough land. There are this season about forty-three acres in corn, fifteen in wheat, five in oats, two in early potatoes and garden, sixteen in meadow, ten in orchard, and the balance is unoccupied, except a spacious barn-yard. The farm is carried on by two hired hands, with the aid of the missionary and Indian boys, all of whom are under the

immediate inspection and direction of the missionary. The stock belonging to the establishment is in a promising way, and bids fair, in a coming day, by good management, fully to furnish meat, milk, &c. for the establishment.

State of Indian society.

During the last war circumstances led me, by personal observation, to form some acquaintance with the situation of this people. I visited some of the principal families of the nation. Their habitations were truly miserable retreats from the inclemency of the weather. A few poles tied together and covered with bark ; or small logs, forming a little cabin, over which was laid some bark,—about and in which hung parts of the slaughtered game, often in a state more fit for the dunghill, than the dwelling of any human creature,—was the best and only habitation I discovered. Nor was agriculture in a better state among them. A few rods of ground enclosed with some poles and brush, formed the principal farms which fell under my observation, one or two cases excepted. But things now assume an appearance of improvement scarcely paralleled in the history of uncivilized men, in any period of the world. There are now many excellent hewed log houses, with shingle roofs and brick chimneys ; on entering which the visiter is often delighted with the cleanliness of the house and furniture. There are many farms of several acres each, handsomely enclosed with excellent rail fence, and well cultivated. The face of things in general wears an appearance of increasing industry, and attention to the business of civilized life. This spirit of improvement is not confined to the Christian party ; the whole nation may be said to have caught the fire of emulation in some degree. Many of the females appear, both at home and abroad, with a neatness and cleanliness that would not disgrace either town or country ladies. Many both of the men and women, have laid by the Indian dress, and assumed that of the whites. I may safely say, the most abject condition now found on the reservation may be compared, in many respects, with the best in 1813, without suffering by the comparison. 't remains to inquire for the causes of this rapid movement towards the excellencies of civilization. What the general government may have contributed towards this happy improvement, I am not now prepared to say ; but certain it is, that the government of Ohio, nor the inhabitants who surround them as neighbours, have much reason to look for the honour of this blessed work. No ; we are indebted, under God, to some poor Methodist missionaries, who, regardless of their personal ease, have braved the difficulties, and brought forth an incontestable evidence to the world, that the gospel of Jesus will overcome, not only the dispositions of the soul, but the most stubborn habits of life. Yes, I say, we are indebted to these men for this reformation ; who not only taught the poor bewildered Indians the way to God, but by their example taught them the way to live. To these men, under God, the praise is due : a praise more imperishable than the blood-won battles of Napoleon. A nation may be said to be born in a day : a nation rescued from the most degrading thralldom, by men only armed by the Spirit of truth and righteousness. These men will soon go to their God ; but they will live in the hearts of the good, while Sandusky waters a foot of Indian land. They are, and feel indebted, to the benevolence of many they have never seen, for the timely support afforded them in this great work. But that support is still needed, that the things already wrought may remain and increase, and that the gospel may run and be glorified. Let none feel discouraged, neither hastily conclude the work is all done. There is no cause of despondency, although there is much still to be done. Let ladies, whose virtue is the brightest ornament of their lives, remember how much more lovely the female character would appear, in foregoing the useless ornaments of fashion, to clothe the little naked Indian.

Let those gentlemen, whose honour is the pride of the nation, reflect how much more godlike it would be, to give the money now wasted on balls and dinners, to send the means of happiness to the wretched inhabitants of the forest. Let them, in the midst of their revelry, fancy they hear the cry of the Indian child (the land of whose fathers they now possess) to pass through their ears, saying, "Behold my nakedness and helplessness, and have pity on me." With these reflections I submit the subject to the perusal of the candid.

I am, dear brethren, your humble servant, and fellow labourer in the gospel of Jesus Christ,

JAMES GILRUTH.

Delaware, Ohio, May 31, 1826.

NOTE B.

CHEROKEE MISSION.

Letter from the Rev. Richard J. Neely, to the corresponding secretary of the Missionary Society of the Methodist Episcopal Church, dated Chattuga District, Cherokee Nation, August 7th, 1826.

REV. AND DEAR SIR,—In compliance with what I conceive to be a duty, as well as a distinguished privilege, I again take my pen to state to you, and to the Missionary Society of the Methodist Episcopal Church through you, as their corresponding secretary, some of the most important and interesting circumstances which have transpired, within the bounds of this mission, since my last communication.

Contrary to my expectation, and to what I communicated to you in mine of the last of May, I have the mortification to say, that I failed in getting an interpreter, to travel with and interpret for me. The brother whom I expected to interpret could not arrange his business so as to admit of his absence at present. How long this will be the case I cannot say, or whether I shall be enabled to get an interpreter during the current conference year, I know not; but I am inclined to think it will be out of my power.

Though disappointed relative to an interpreter, our congregations, (in places where it is thought advisable to preach without one,) are in general as large as they were when we had one. And though in some places they are even larger, still I am very sure that a good interpreter would be a great blessing to most of the congregations; and had we one, I could preach at many places where, as it is, I cannot.

Our meetings have generally been good; seriousness and solemnity have visibly rested on the congregations; while many have appeared to be deeply interested in the truths delivered.

I have recently admitted thirty members as probationers, into the church; baptized fourteen infants and one adult; and there are many more who appear serious, and have manifested some desire to connect themselves with the church of God.

On the eighth and ninth of July, the Rev. William M'Mahan, our superintendent, had a quarterly meeting at the Upper Mission. Here we had the misfortune (if indeed it be one) to have our meeting house burnt the evening before our quarterly meeting began; in consequence of which we were compelled to hold our meeting in the grove. The congregation was tolerably large, and gave very good attention during the exercises of the meeting. Many who attended on the occasion appeared to be rationally convinced of the great necessity of a change of heart in order to the enjoyment of real bliss in this, as well as in the future world. Several came

forward under the character of mourners, and requested an interest in the prayers of the pious.

On the sabbath of this meeting, for the first time at this place, the sacrament of the Lord's supper was administered to twenty-one communicants, who appeared to be deeply convinced of the importance of what they were doing.

At this meeting eight adults and four infants were solemnly dedicated to Almighty God in the holy ordinance of baptism; and I humbly hope the fruits of it will be seen many days hence.

In consequence of the feeble and declining state of brother F. A. Owen's health, it was thought imprudent for him to return to, and take charge of the school at the Upper Mission: and it being injudicious to discontinue the school, his place was supplied by the Rev. George W. Morris. This school is still in a flourishing condition; and the children are progressing rapidly in reading, writing, and arithmetic.

I have stated above that our meeting house at this mission was burnt, the evening before our meeting began. Of this I might have said nothing, but that I have it in my power to add, that on the next Thursday week the brethren and neighbours joined and built a very decent good house, twenty by twenty-six feet. And let it be remarked, that this house will cost the missionary society nothing.

Connected with this, by permission I will state, that at one of my preaching places on the Cannausauga river, the neighbours joined and built a very decent, good, comfortable meeting house, twenty-four feet square; and provided every accommodation necessary for it to be used as a house of worship. This they did previously to my ever having preached there, of their own accord, for their own accommodation, and not in the name, nor for the use of any particular society, to the exclusion of another: but they had a definite understanding among themselves, that it was and should be free for all regular ministers of the gospel. Their motive for it was, that being within about twenty-five miles of the white settlements, they thought that if a meeting house was erected by them, on such principles, the ministers in general would bestow some attention on them, and visit and preach for them, whenever it might be convenient. Recently they have hired a gentleman to teach school for them in this house; and now have a school of eighteen scholars in operation. Capt. David M'Nair and myself visited this school last week, and heard each scholar say a lesson. The teacher appears to understand his business; has introduced good order and regulations among his scholars, and keeps them very steadily to their books.

I have named these circumstances to show you in particular, and the Christian world through you, that the field here is white and ready to harvest; that the harvest truly is great, but that the labourers are few; and that in these places, as well as others here that I could name, their language is, "Come over and help us." These circumstances are surely very encouraging to those who have formed themselves into societies to assist in sending the gospel of the grace of God to the destitute, and to those who have been in moral darkness, and in the valley and shadow of spiritual death, from time immemorial. They are surely omens of good, and the harbingers of civilization, improvement, and religion; and that more may be realized by us, than is now fondly anticipated, is the prayer of your brother in Christ,

RICHARD J. NEELY.

Extract from the last report of the Tennessee Conference Missionary Society, of Nashville.—After some general remarks on the propriety and usefulness of missions in general, the report states:—

“It is a matter of great satisfaction to the board of managers to know that the Cherokee mission has been signally successful. It is about four years since the first Methodist missionary visited this nation, which contains, according to the best calculation which has been made, fifteen thousand souls. During the first and second years one missionary only was employed, the third two, and the past year three have been stationed among them. These, besides itinerating through the new settlements and preaching to the people, have also taught schools, and the result of those exertions has been of the most encouraging character. A part of the nation is included in regular circuits, and the people are regularly supplied with preaching, and the Christian ordinances.

“Though the whole amount which has been expended on this mission, during the four years of its continuance, does not exceed sixteen hundred dollars, yet much has been done; many children have been taught to read the Bible, as well as to write; agriculture is becoming a common occupation; civil law is established throughout the nation; meetings are numerous attended; and about four hundred of these perishing sheep of the wilderness have been gathered into the fold of Christ, who now mingle their songs with their white brethren, in hope of a common seat in heaven.

“The traveller through their settlements, observing cottages erected and erecting, regular towns building, farms cultivated, the sabbath religiously observed, and almost an entire change in the character and pursuits of these people, is ready to ask with surprise, whence this mighty change? The answer is, the Lord Jesus in answer to the prayers of thousands of his people, is receiving the accomplishment of the promise, ‘I will give thee the heathen for thine inheritance.’ Here is a nation at our door, our neighbours, remarkable for their ferocity and ignorance—now giving the most striking evidence of the utility and success of missionary exertions.

“To persevere in this great and good work, annual supplies must be had. Though our missionaries do not require much, yet that little is indispensable; and to whom can they look with so much confidence as to those who know them, and who also know the objects of their charity, and the good effects of their bounty.

“The board would conclude by observing that the \$635 92, the amount collected the year past, will all be immediately applied for the support of the missionaries.”

NOTE C.

ASBURY MISSION.

The mission at Asbury, in the Creek nation, has experienced much inconvenience from the unsettled state of that people during the year past. It has always been a great disadvantage to the mission, that the children could with difficulty be kept constantly at school; and that when they had but just began to be benefited by our labours, some of them; and in some instances those whose capacity promised well, would retire from the institution. Situated as we have been among that people, and considering the habits to which they are addicted, it is by no means strange that such should have been the case; and we believe that with all such establishments as ours, like disadvantages have been experienced.

During the past year, the removal of so many Indians as resided on the lands lately ceded to the state of Georgia, has increased this difficulty much beyond what had formerly existed. Our school has been so fluctuating in the number of

children attending it, that at one time we have had upwards of fifty children under our care, and at another time, this number has ebbed away to twenty-five.

With respect to their general improvement it has been no less satisfactory of late, than formerly it was. In evidence of this, we beg leave to present the following, from a letter of Colonel Charles Penn Tutt, who was in the nation on business of the United States' government; the letter is dated, September 2, 1826.

"It is with pleasure," says this gentleman, "that I recommend to the notice and patronage of the United States, the school at the missionary establishment near Fort Mitchell. The school at present contains upwards of fifty scholars, many of whom have made considerable progress in the attainment of an English education, and *all of them* have advanced very rapidly considering their ages and the time they have been at school. The boys are also taught to work upon the farm, and some of them have learned the use of tools in some of the mechanical branches. The females are taught by Mrs. Smith and Mrs. Hill to sew, knit, &c; and much praise is due to these ladies for their attention to, and parental care bestowed upon the female pupils."

We also have the satisfaction of informing the society, that the mission has received assurances of the government's patronage, though this advantage was not extended to it in time to secure a dividend for the past year.

With respect to the spiritual interests of the mission, we believe its state was never better, perhaps not so good, as during the year past. The church at Asbury consists of twenty-six members, besides the missionaries, of which number, eight are Indians, four are whites, and fourteen are blacks. These meet in class at Asbury; and the number should have been larger but that the same cause which has operated against the school, has also, in some degree, been felt by the church. Several, who, as we trusted, had been brought to the knowledge of the truth, have removed to a distance from the mission. It is now in contemplation to fix on several neighbourhoods at some distance from Asbury, which shall be visited as often as practicable, with a view to the preservation of those who may previously have been with us at our establishment, and to extend as widely as practicable the benefit of religious teaching throughout the nation.

With these facts before us, which we state with unaffected candour, we commend the cause of our missions to God's most gracious providence, and your continued patronage. Humbly blessing him for the prosperity of the work, and earnestly soliciting your unceasing prayers that the word of the Lord may have free course and be glorified among all those to whom it is sent, even as it is with you.



NOTE D.

POTAWATOMY MISSION.

Letter to the Rev. Dr. John Emory, corresponding secretary of the Missionary Society of the Methodist Episcopal Church, dated December 25, 1826:

REV. AND DEAR SIR,—Being appointed superintendent of the Potawatomy mission, it becomes my duty to give you such information as I am in possession of, relative to the same. This institution is in its infancy. We have established this mission on Fox river, twenty miles from its entrance into the Illinois river, on the Indian land. We have prepared a building, thirty feet by fifty, with five rooms, two stories high, and some other buildings. We have opened forty acres of a farm. We have a school in operation with about twenty Indian children, who promise to learn rapidly. The Indians show great friendship to the mission, and

manifest a disposition to have their children taught, and to hear the gospel themselves. The remote situation of the mission from the white settlements renders it difficult and expensive to procure the necessary supplies of provisions, &c. The mission family consists of the missionary and wife, one teacher, two labouring men, and two women. The mission is necessarily involved in debt; but we have made arrangements to obtain the aid of the general government, allowed in such cases, and are likely to succeed; and if so, we shall be greatly relieved from our present embarrassments. I think this nation will receive the gospel. We greatly need a religious interpreter.

Yours respectfully,

PETER CARTWRIGHT.

CHOCTAW MISSION.

Since the body of this report was printed we have received the following account of this mission, in the report of the Baltimore Conference Auxiliary Society.

“In the Choctaw nation nothing was done the last year, neither men nor means were within our reach, to supply this distressed people; and they still remain without a missionary. We were deeply affected at the last session of the Mississippi Conference, at the representation of their condition, and their earnest solicitude for aid. The following is a verbatim copy of a letter from one of the principal chiefs of the nation, addressed to the secretary of the conference. The original is before me, in the hand writing of the chief.

‘Chahta Nation, Gibion, December 12, 1826.

‘DEAR SIR,—From conversation I had with you on your way to conference, as well as from reading, I have been induced to form a high opinion of the zeal, perseverance, and success of Methodist missionaries in general, and particularly among some of the red people in the north, and among our neighbours, the Cherokees. This is the reason why I write to you, although we are but slightly acquainted. I hold the station of one of the principal chiefs of the Chahta nation, and I am sincerely anxious, as far as it is in my power, to promote the civilization of my nation. It is my opinion, and I am induced to believe that one great means to effect this desirable object, is to encourage pious and educated men to come among my people to teach their children, and set a wholesome and good example of industry to my people generally. We have already several schools in different parts of the nation, which are doing well—but there is still a great opening for other missionaries, and I should be glad they would turn their attention to my people. Should your society be willing to send one or more missionaries to the Chahtas, they will be cheerfully welcomed and respectfully treated, and the preaching of the gospel shall be freely granted them. Lands shall be assigned them for cultivation, and I will give them every assistance and protection in my power.—I cannot promise money—for all our spare funds are already devoted to the purposes of education; but our good wishes, and every friendly necessary aid, shall be given them. I am induced to believe that the example of neatness, and industry, and piety, which would be set by a Methodist family settled among us, would have a strong and beneficial influence.

‘I would thank you to communicate with your brethren, the Methodists, on this subject, and let me hear from you as early as convenient.

‘I am, with respect,

‘Your friend and brother.’

"This letter was accompanied with the verbal requests of other chiefs to the same purport. We could not but concur in opinion with the enlightened views of this magnanimous and patriotic chief, that such an establishment as he describes would be a great and lasting benefit to that poor and distressed people. But the difficulty of obtaining a suitable household for such an important and responsible work; the weight of expense which it would necessarily involve, especially in the commencement, and the high probability that the whole nation would be compelled, in a short time, to remove far from their present country and homes, appeared like formidable obstacles in the way of carrying into effect a plan conceived in wisdom and benevolence. Oh that God may enlarge the hearts of his people to supply these perishing souls with the bread of life.

"We wait the openings of divine providence to supply men and means for the accomplishment of this blessed work; but, with our present convictions, we consider it particularly necessary to have in view the means of carrying the gospel to them, when they shall be situated beyond the abodes of civilized man."

NOTE E.

MOHAWK MISSION.

Extract of a letter from the Rev. Thomas Madden. "I have lately visited Munceytown, and think there is a prospect of good being done there; and although the school is small at times, and has not been attended with that punctuality we could have wished, in consequence of the unsettled state of many of the Indian families, yet those whom we have clothed, and whose parents had food and raiment for them, have made good progress in reading and writing. There is no opposition at present to the school or ministration of the word. Some have become reformed, and are preparing for Christian baptism. A local preacher who is well acquainted with their manners, has settled among them, and his labours are acceptable and useful. I hope there may be something done for him. Brother Cary is doing what he can. We expect to get things in a more settled state in the course of the season.

We have a second school in operation on the Grand river, which commenced about the first of January. There are about twenty-five native children who attend, and make fine progress in learning. A sabbath school was commenced at the same time, which is well attended by the parents and children, so that the prospect in that place is more favourable than ever it has been before.

The school and society is still going on at the mission house. A number of the Missisauagas, during the last autumn, were brought in at the mission house and baptized, but have since removed to the Credit, so that the society remains about the same.

NOTE F.

MISSIONS IN UPPER CANADA.

Letter from the Rev. William Case, dated Bellville, January 10th, 1827.

REV. AND DEAR SIR,—My apology for this delay in writing is that which arises from the unsettled state of an itinerant life and the numerous labours connected with it, labours which multiply with the increasing progress of religion now prevailing both among the white population and the Indian tribes. I have frequently set down to tell our missionary friends of the great things which the Lord is doing in

answer to their prayers, when other duties have interrupted, and so have been brought to the painful alternative of either incurring the censure of friends, or of being actually guilty of neglecting other duties more important. But as our missions here are considerably in advance of all our publications on the subject, I hasten to improve a leisure hour to give you a short sketch of the present pleasing prospects in our missions in these parts.

The society at the mission house on the Grand river continues to advance in its Christian course.—Its numbers, however, have been lessened by the removal of the Chipeways, and the society has met with a heavy loss in the death of one of its most faithful members. The faithful warnings and triumphant death of the pious Jacob Hill, will be long remembered by the Mohawks on the Grand river. The conversion of another Mohawk chief in the same neighbourhood, has again renewed their strength. And the addition of several of the families of the Chipeways lately from the forest, has increased the society to the number of forty.

The Chipeways who were converted at the Grand river, now reside at the river Credit, where twenty comfortable houses have been provided for them by the kindness of the governor. With the exception of a few families, the whole tribe have embraced Christianity, including the two chiefs. The whole number of souls is about one hundred and eighty: the society one hundred and ten: the school between thirty and forty: the sabbath school between forty and fifty children. In November I heard eleven of the children read intelligibly in the New Testament. At this establishment are to be seen the effects of Christianity on the manners of a rude and barbarous people. Here are industry, civilization, growing intelligence, peace and grace. And those who have witnessed the change have expressed their persuasions, that this new nation of Christians enjoys a sum of religious and earthly felicity which is not always found in civilized societies of longer standing and greater advantages. How great the change! A nation of wandering, idle drunkards, destitute of almost every comfort of life, have, in the course of twenty months, through the influence of Christianity, become a virtuous, industrious, and happy people! All praise to HIM who changes the heart by the power of his grace, and who gives to his people by the same Spirit, to delight in the work of enlightening the heathen!

The conversion of the tribe in the vicinity of Bellville, is as remarkable as those at the river Credit. Ten months ago, these were the same unhappy sottish drunkards. They are now, without an exception in the whole tribe, a reformed and religious community. They number about one hundred and thirty souls, and the society embraces every adult, of about ninety persons. We have now been engaged four days in a course of instruction, to about one hundred in the chapel in this place, during which time they have made considerable improvement in singing, and a farther knowledge of Christianity. By the aid of the interpreters, Wm. Beaver and Jacob Peter, the congregation is taught to memorize the commandments, the Lord's prayer, and other portions of the Scriptures, which have been translated into the Chipeway. The interpreter pronounces a sentence in the Indian, when the whole assembly together repeat it after him. This method of instruction was commenced last fall on Grape Island, with about one half of the tribe, (the others being gone to their huntings in the north,) and it succeeded so well, that now, on the return of the hunters, we proceeded to teach the remainder of the tribe in the same way. During the exercises yesterday they were much affected while we proceeded to explain the ten commandments.—At the conclusion of each, we applied the subject thus,—“Now brothers, you see you have broken this law, and being guilty, how will you stand before your offended Judge?” By the time

we had concluded the exposition, sobs and groans were heard through the assembly; and we proceeded, "Now brothers and sisters, you have sinned, and you have no goodness to plead. But you are sorry for your sins. Yet where will you go for relief? I will tell you, brothers, there is but one path for your feet, but one wigwam that can defend you from the storm: Jesus Christ is a strong rock to defend you,—run to him; he loves you, for he died for you; and your Great Father receives you, and forgives all your sins, because his beloved Son died for you, and now pleads for you; yes, he gives you his Holy Spirit to comfort your hearts, and to assure you that your sins are forgiven." The effects of these truths on their hearts reminded us of the days, and the circumstances, when the Gentiles received the news of salvation, through the sufferings of Jesus Christ; for they seemed no longer able to contain their joy, and they broke forth in expressions of praise and gratitude to God for what the Lord had done for them. During these exercises one soul obtained peace, who had been mourning for several months. Twelve were baptized yesterday, ten of whom came down from Rice lake for the purpose. These last were converted at the conference in New-Castle district last September.

This people at this season are generally engaged in their hunting excursions, but wherever they travel or pitch their tents, they engage regularly in family prayer three times in the day. And besides, they do not fail to recommend religion to others of their wandering brethren, and that too with a zeal and fervour that seldom fail of success. In several instances we have ascertained, that natives have been converted by the labours of the Christian Indians, who had never heard a sermon, or attended an English meeting. In our next communication, which will detail the conversion of another tribe on the borders of Rice lake, we shall be more minute on this subject.

The Bellville tribe will renew their labours in the spring on Grape Island in bay Quinty, and here under the superintendence of a house carpenter, they will proceed to build their own houses. A school house is already partly built for the double purpose of schools and meetings, and will, it is hoped, be prepared for the school by the 15th of May. Confiding in the liberality of a generous Christian people, we venture to go forward in a work which the Saviour has commanded, and in which the angels in heaven rejoice.

MISSISSAUGA MISSION.

Letter from the Rev. William Case, dated Kingston, Upper Canada, June 30, 1826.

DEAR BRETHREN,—In my last, a few days since, was announced the conversion of another body of the Missisauga Indians, and that twenty-two had received Christian baptism, and were received into society.—This letter will detail to you a farther account of these people, as connected with the camp meeting at Adolphus-town, which commenced the 15th and closed the 19th instant.

After the baptism of the native converts at Bellville, the 31st of May, and having been strengthened in their faith by the pious exhortations of brother Jones, who came down from the river Credit to assist on the occasion, the good work appears to have gained additional strength, and now and then an awakened soul was brought out of the sorrows of mourning into the joys of the Saviour. As these brethren had signified a wish to be present at the camp meeting, they were encouraged to attend, expecting that at a woods meeting, these children of the forest might not feel themselves less at home than they had done in the chapel at Bellville: it was hoped, too, that their faith might receive additional strength from a

communion of so numerous a body of Christians of their white brethren. A portion of ground* was accordingly assigned them, in the rear of the tents of the whites, but within the enclosure, that they might be as much as possible secure from the gaze of curiosity. By Thursday afternoon of the 15th a line of tents had nearly filled the first circle within the fence, and the exercises of singing and prayer had commenced with spirit in different parts of the ground. We were now informed that the Missisauga fleet was in sight, when a few of us repaired to the shore, to welcome our new friends, and conduct them into the encampment. We found between fifty and sixty landing from their bark canoes.† Their furniture of cooking utensils, guns, spears, &c., were taken out, with barks for covering their wigwams, their blankets rolled up, and all prepared to be borne on the heads of the squaws. When all were in readiness, the Indians took each a canoe, reversed, upon his head,—the squaws in the rear,—and the whole body advanced in Indian file to the encampment.

We had previously caused all the exercises to cease, not knowing what effect so many voices in different parts of the camp might have on the minds of the natives, who were unacquainted with such a scene; and we wished, too, that the entrance of the natives into a Christian encampment for the first time, might be witnessed by the whole congregation. Two of the preachers having been placed at the head of the file, the party entered the camp, some of the men bearing canoes on their heads, others the guns and spears, and the women their burdens of blankets and barks. As but few of the congregation knew that the Indians had arrived, their

* This encampment was situated in a most delightful and healthy part of the country, upon the north bank of Carnahan's bay, which deeply indents Adolphustown on the west. Opening in a broad view of the Bay of Quinte, and connected with its deep waters, it afforded a convenient landing for the steam boat and other vessels. The ground for the encampment was enclosed by a gun fence, made high and strong, with two openings only, and these were secured by gates, which were opened and shut at pleasure. By this precaution the watch were able to keep out any drunken persons, should such be disposed to disturb such meetings. About one hundred yards from the camp was an overflowing spring of cool waters, which running from a sandy soil, were very sweet and healthful. During the night, lights were kept up, by inflammable wood placed about six feet from the ground, and in situations to illuminate the whole encampment. The fires appear also to have rendered harmless the night damps, for we have known no instance of ill health occasioned by these meetings in this place. On the contrary, numbers, we understand, have gone out of our villages with a feeble habit, whose health has been improving ever since. Probably an airy ride has been to their advantage, but the drinking freely at so pure a fountain, for several days, together with the respiration of unconfined air, and the gentle, reviving breezes of a summer month, could hardly fail to induce a better state of health.

† These canoes are the work of the natives, and display considerable ingenuity. Being made wholly of white cedar and bark taken from the birch, they are very light, and easily conveyed, on the heads of the natives, from one river to another. The ribs are of cedar, three inches wide and half an inch in thickness, variously bent to form the hull of the vessel. These serve the purpose of knees for supporting other strips of cedar put on lengthwise, in the usual mode of planking. Over all is a sheathing of birch bark, similar to the copper sheathing which secures the bottom of shipping. With thongs of the cedar root the whole, catching the ribs and the bark, is sewed to the raves, which forms the finish of the vessel. The canoes employed in the Northwest trade are large, carrying from three to six tons; but those used by the natives in these parts are about twelve feet long and three feet wide: they are very convenient for the conveyance of a single family, and if necessary will carry six or eight men.

sudden appearance in this equipage created considerable emotion. The first was that of astonishment. They gazed with amazement: then reflecting on the former wild and wretched state of this people, contrasted with their present hopeful condition, and remembering their many prayers for the heathen, and seeing too their petitions fulfilled before them, surprise gave place to feeling of gratitude and delight; they broke forth into praises, and gave glory to God for the salvation of the heathen.

When they had arrived at that part of the ground which had been assigned to the use of the natives, laying down their burdens, they all kneeled and prayed for some time, the pious of the whites joining in the petitions for God's blessing on these strangers, and that *this gracious work might spread through all the wilds of America.*

In building their camp, the natives formed it an *oblong*, with their canoes, placing them at the same time on the sides reclining inward to form a part of their shelter. Poles with one end in the ground, and leaning over the canoes, supported a roof of barks above. This completed their covert, to shelter them from the rains. The smoke from the fires in the centre escaped through the uncovered space above. Their mats of bark unrolled were then spread beneath the shelter, and served the double purpose of carpeting and couches. The number of adults which occupied this camp was forty-one; their children about seventeen; in all fifty-eight. Of the adults about twenty-eight had given evidence of a change of heart, two of whom officiated as exhorters. The remaining thirteen appeared somewhat serious; you will hear more of them at the conclusion of the meeting.

The natives being encamped by themselves, their meetings were generally held apart from the whites, except in the public preaching, when a portion of the seats on the right of the stand was reserved for their use. At the conclusion of each service, the leading points of the sermon were delivered to the red brethren, being interpreted by William Beaver, one of the Indian exhorters. On several occasions the exhorters were called on to address their brethren in their own language.—The first exhortation was given on Friday, by Wm. Beaver, and from the peculiar earnestness of his manner, and the solemnity of his voice, together with the effect it appeared to produce on the minds of the natives, we judged the discourse to be powerful and awakening, for many wept, and some appeared to have been awakened from this time to seek a change of heart. On Saturday and Sunday the congregation was large, we judged between three and four thousand. Much order was observed, and great attention paid throughout the public services, but more especially when the native exhorters spoke. They were heard with profound attention, and spoke with fluency, for some time. When Beaver had concluded, we desired him to inform us what he had been saying. After an apology for his bad English he said, "I tell 'em they must all turn away from sin; that the Great Spirit will give 'em new eyes to see, new ears to hear good things; new heart to understand, and sing, and pray; all new! I tell 'em squaws, they must wash 'em blanket clean—must cook 'em victuals clean like white woman:—they must all live in peace, worship God, and love one another. Then," with a natural motion of the hand and arm, as if to level an uneven surface, he added, "the Good Spirit make the ground all smooth before you." During the meeting the pious Indians took an active part in the prayer meetings, in behalf of the mourners, sometimes among the whites, but mostly among themselves; and it was principally by their means that the thirteen who came to the ground unconverted, were brought to the knowledge of the truth. At the close of the camp meeting, every Indian on the ground appeared to be happy in the Saviour's love. By constant labours and

frequent exercises of faith in prayer, several of the Indian brethren became very *skilful* in this mode of labour, and it was very striking to see the answers to their prayers in behalf of mourning penitents. On some occasions their faith was such, and their prayers so powerful, that the hearts of bystanders were melted, though they could not understand a word.

On Monday the eucharist was administered, when several hundreds partook in the holy ordinance. The solemnity was great, and many were comforted in this joyful hour; yet our native brethren appeared to enjoy the greatest share of the divine blessing. The late converts having signified their desire to receive Christian baptism, twenty-one adults were presented at the altar, as candidates for the ordinance.—One of the ministers present having explained to them, by an interpreter, the nature and design of the ordinance, we proceeded to propose the apostles' creed and the covenant, by the same interpreter, to all which with great solemnity they severally assented in the Chipewa "Yooch." Baptism was then administered, and afterwards the communion. During these exercises their minds were considerably affected, and some of them so much as to be unable to stand, and were borne from the altar in the arms of their friends.—After the meeting was concluded, we repaired to the Indian camp, and administered baptism to ten children of the believing Indians. The whole number of converts now belonging to this tribe, and who have received Christian baptism, is forty-three—and twenty-one children.

This camp meeting we consider to have been, in some respects, one of the greatest we have witnessed in this country. We could not estimate the number present on the sabbath at less than three thousand; many good judges think there were at least four. Notwithstanding this multitude, good order prevailed throughout the assembly, and great attention was given to the word preached. The effects resulting from the exercises have apparently been greater than usual. It is ascertained that about ninety persons professed to experience a change during the meeting; and beside, an impulse was given to religious feeling, in neighbourhoods which have heretofore shown great indifference to the subject. Many left the ground under strong feelings of conviction, who, we hope, will be brought to a saving change. The marked attention and serious deportment of the multitude we attribute to several causes. The improved state of religious society, which is apparent in this part of the country, together with the general awakenings which have prevailed during the past year, have had their influence to check disorder. The precautions in preparing the ground, together with the vigilance of the watch by night and day, must be considered essential to good order. But, most of all, an unusual degree of spiritual influence attended the exercises. The inspiration of the Holy Ghost appeared to engage the pious in prayer, strengthening their faith, and filling their hearts with joy and peace, and overawed the multitude. The decent and orderly deportment of the Indians, too, was a standing reproof to ill manners.—The solemn attention which these natives paid to every point of religious order, could not but be admired by all; and their devotions in a barbarous language, hitherto unknown in these parts in the worship of God, all contributed to engage attention and promote the solemnity of the services. As yet these Indian brethren have but one hymn they can sing, and they know but one tune. This they sing and sing, over and over, as if to them it was always good and always new. Some of their voices are remarkably melodious, and being softened and refined by the meltings of divine grace, their singing is quite delightful. To give you a specimen of their language I insert the first and fourth verses of the first and only hymn this tribe of the Missisaugas ever sung. It consists of four verses, and is a translation of the four first verses of the first hymn in our hymn book.

- 1 "O à pa kish ke che go twàk
 Nege à ne she nà paig
 Che nà nà kà mootà wà wàt
 Ing ke sha mon ne toom."
- 4 "Wune sà o kee mà mà she àn
 Mà che mà ne too wish
 Kee pe se qua pe na moo nunk
 Koo se non o me squeem."*

I will conclude my remarks on the natives by the relation of an anecdote.

Jacob Peter, a sprightly youth about eighteen years of age, belonging to this tribe, became pious about a year ago, at a camp meeting held on the same ground. He has since been very zealous in behalf of his nation, and frequently exhorts with fluency and acceptance among his people. A few weeks since, Jacob with a number of his brethren attended an anniversary of the Missionary Society at Demorestville. In the evening several of the white inhabitants gathered in to witness the devotions of the Indians, who had assembled by themselves for prayer meeting. Esq. D. being present, requested Jacob to speak a few words to the English by way of exhortation. Jacob arose, and in broken but plain English, addressed them thus:

"You white people have the gospel a great many years. You have the Bible too, suppose you sometimes read it—but you very wicked. Suppose some very good people, but great many wicked. You get drunk—you tell lies—you break the sabbath." Then pointing to his brethren, he added, "But these Indians, they hear the word only a little while—they can't read the Bible, but they become good right away. They no more get drunk—no more tell lies—they keep the sabbath day. To us Indians it seems very strange that you have missionary so many years, and you so many rogues yet. The Indians hear missionary only little while, and we all turn Christians."

Jacob, with two more boys of his age, has lately gone to the school on the Grand river, to join the three sent there the last winter. A great field is opening for usefulness among this people. It is indeed *already white for the harvest*. In my next, which I hope to forward you soon, will be given some interesting facts relative to the origin and progress of this glorious work.

I remain very affectionately, your fellow labourer in the gospel of Christ,

WILLIAM CASE.

NOTE G.

HIGHLAND MISSION.

Letter to the corresponding secretary of the Missionary Society of the Methodist Episcopal Church, dated December 20th, 1826.

DEAR BROTHER,—I have made my third quarterly visit to the Highland mission; and was highly gratified with the state of the work. It is now about three years since the work commenced; and considering the former habits of the people, it is very uncommon for stability and perseverance. A great proportion of the first subjects of the revival were heads of families and middle aged persons; and the

* The letter *a* marked thus *à*, has the Italian sound as in *father*, and has nearly the sound of *ar*.

young people who have been made partakers of the grace of life are steadfast, and promise usefulness.—There is yet an open field for labour, and a good prospect of a harvest, among the young people. There are frequent awakenings, and several have been converted the last quarter.

Our quarterly meeting was well attended, lively, and we have reason to believe productive of good. Brother J. B. Matthias, our missionary, is persevering in his work, and will make a full statement of the mission in his last quarter's report, giving the numbers received into the church, and those remaining on trial. He wishes me to present this as his third report.

Yours respectfully,

LABAN CLARK.

NOTE H.

HAMPSHIRE MISSION.

Letter from the Rev. Parmele Chamberlain, dated Northampton, Feb. 21, 1827.

"I am happy to inform you, that the cause of religion is prospering within the circle of my labours. I cannot indeed, tell of multitudes won to the obedience of Christ, through the powerful influence of gospel truth; but here and there the heart is solaced with the presence of one who, till of late, was wandering upon the dreary plains of unbelief and error, but now through mercy, a fellow traveller to mount Zion.

"Our numbers in this place, (Northampton,) by conversion and certificate have increased to thirty: among whom are two exhorters and one local preacher. Consequently we have preaching every sabbath. Prayer meetings are kept up in three different neighbourhoods; and not unfrequently are these seasons of great interest and power. The society and others evince, by their liberality, an anxious desire for the continuance of their present privileges; and to the credit of the people of Northampton, I must add, I have ever met with kindness and respect among them. Some drops of the shower of mercy, which has of late been watering this town, have fallen within the limits of this society; and the present prospect affords ground to anticipate that the time is not far distant when this little vine shall extend itself, and its branches reach over the wall.

"A few days since, with the assistance of a justice of the peace, we embodied ourselves as the First Methodist Episcopal Society of Northampton, and are now exempted from taxation by another religious society.

"The opposition which was exercised the last year, in towns north of this, has measurably declined. There is a small society in Greenfield, and another in Whately. In Deerfield and Williamsburg, the prospect is good."

NOTE I.

MISSISEPA MISSION.

A letter from the Rev. Samuel Bolton, to the corresponding secretary of the Missionary Society of the Methodist Episcopal Church, dated August 12, 1826.

"In my former communication I promised a more detailed account of the state of this mission. I then stated that I had fourteen appointments which were included in a two weeks circuit. I have now the happiness to say that, at most of these places the prospects are encouraging, and appearances of good are continually

increasing. A number of persons have been stirred up to 'seek the Lord,' and five societies are formed, in which are included forty members, who appear to be sincerely pious.

Obstacles which at the commencement of the year appeared formidable have since mostly vanished away. And I am well persuaded that a foundation is laid for more extensive revivals, which I have no doubt will hereafter appear. Among the converts who have experienced a change, are an aged couple near seventy years of age. While administering the ordinance of baptism to these aged persons, the congregation were much moved, and I think their conversion will have an awakening effect on the minds of others in the neighbourhood.

I cannot forbear mentioning another conversion at another place, which, as it affected me much, I will relate for the encouragement of praying parents. A respectable English family, whose circumstances at home had been happy, by a failure in business had been induced to emigrate to this country. Thus far through life the lady only had given the subject of religion much thought. She had been a member of the Methodist Society at home for twenty-five years, and had often prayed for her family, but apparently in vain till they were settled in the woods of Canada, when the conviction of her daughter took place. To witness the earnest and fervent supplications of the mother, and to hear the daughter in the deep anguish of penitence, confessing her sins to God, and praying for mercy, presented a scene exceedingly affecting. At length the child found relief and became very happy in her mind, and now the mother and daughter mutually embrace each other; the mother praising God for the conversion of her daughter, and the daughter joyfully thanking God for his mercy, and for a praying mother.

At the confluence of the Ottawa and Missisepa is a settlement of about ten years. Until my visit there lately, I believe there never was a sermon preached in the settlement. The people cordially received me, and wished to be embraced in the regular ministration of the circuit. The present prospects are, that societies will soon be formed in other parts of the circuit.

From this and other encouraging circumstances, we are called on to give thanks to God for his providence and grace in behalf of this mission. Indeed the missions in general in this province have been attended with success: the deserts are becoming fruitful fields; the forests of Canada are blooming as the rose!"

NOTE K.

NEW-ORLEANS MISSION.

To the Rev. J. Emory, corresponding secretary of the Missionary Society of the Methodist Episcopal Church.

DEAR BROTHER,—I shall now give a short account of the state of this mission, which I should have done before; but have delayed it, hoping to have something more interesting to communicate.

I reached here on the 10th of January, and was gladly received by the members, who were anxiously waiting the arrival of the preacher who might be appointed to labour among them. On the 14th, I called the male members of the church together, to confer with them upon the best measures to be pursued in raising funds for the support of the station, and to clear the church of a small sum that is now due. And it was thought best to take up a collection in the public congregation on the first sabbath in each month, and to make a weekly collection in the class.

I accordingly proceeded upon this plan; but discovering that the congregation consisted mostly of transient persons, who seldom remained in the city above two or three weeks, I thought it best to take up a collection every sabbath. By pursuing this plan, it is to be hoped, that a sufficient amount will be raised to relieve the church of debt, and to meet other contingent expenses. There is, I think, good reason to hope, that in the course of another year, the station will support itself, independently of the missionary funds.

Owing to some little differences which took place between some of the members of society before my arrival, my prospects have appeared quite gloomy. I have, however, without having to expel any, measurably succeeded in restoring peace to the church.—There has been much coldness, and a very great backwardness to duty manifested by many; but at present most of the members seem to be much quickened.—They begin to attend more punctually upon the means of grace. Our class meetings are well attended, and are becoming more lively.

The congregations are, in general, large and respectable, though not as large as might be expected in a city like this. There are many thousands, some of them Americans, who never attend any church.—The sabbath is openly profaned by all classes. Indeed, it is a day of greater business with most people than any other in the week.

I commenced preaching on the 1st of February, to the mariners on board of the vessels, and shall, with the assistance of the Rev. Mr. Clapp, the Presbyterian minister of this place, preach to them once every week. Whether our labours among them will be blessed, we are unable as yet to determine. Some of them appear quite seriously disposed, and when they have an opportunity, attend worship in the churches. There is one in particular, who has appeared remarkably penitent, and has once publicly confessed his sins, and requested the prayers of Christians in his behalf. We have succeeded in getting a few tracts which we have distributed among them; and I am persuaded they are calculated especially to benefit that class of men.

My prospects are far better among the coloured people than among the whites. I preach to a numerous collection of them in the afternoon of every sabbath. The greatest solemnity has hitherto prevailed among them. On last sabbath, at the close of the service among them, I invited all who had a desire to seek religion to manifest it by coming forward to be prayed for; and there were about twenty who came forward, apparently deeply penitent.

I endeavoured, immediately after my arrival, to revive the sabbath school, which had been introduced for the benefit of the blacks, but had for a short time been neglected. I was particular in not receiving any who could not produce a written certificate from their masters. On our first meeting there were but seven who presented certificates. On the sabbath following, there were about ten more. The number has continued to increase, and there are at present between thirty and forty. Some of them can read the New Testament with great facility, and the most of them are making great advances. They are nearly all able to repeat the whole of the catechism.

Upon the whole, though there is much to damp the feelings of the Christian, there is also much to encourage him. When we compare the present state of the church in this place with its former state, we have great reason to rejoice, and to bless God for the great work which he hath wrought. We have a house in which we can worship God in peace. Hitherto the Lord has helped us. Oh that the cloud of divine mercy which has overspread the northern and eastern states during the last year, may pass over this dry and barren land and fall in showers

of blessings. I trust I have an interest in your prayers and the prayers of all Christians.

I am yours respectfully,

P. S. GRAVES.

New-Orleans, March 8, 1827.

MOBILE MISSION.

To the Rev. J. Emory, corresponding secretary of the Missionary Society of the Methodist Episcopal Church.

DEAR BROTHER,—It becomes my duty to write again, that the friends of the missionary cause may know something of the state of the Mobile mission.—At our last annual conference, which was held at Tuscaloosa, our superintendents saw fit to reappoint me to this place for another year. I can truly say that I was much gratified with the appointment, not because it was a place of ease, (quite the reverse,) but because I thought my prospects for being useful were more flattering than they were last year. And I bless the Lord that my expectations have not been altogether fanciful; for since my return, my congregations have been larger than ever before, and marked attention seems to sit on every brow. There has been an addition lately of twelve or fifteen whites, and about the same number of blacks, to our society in this place; and in our class meetings, which are held weekly, we have had some good times. Some that have recently joined us promise fair to make useful members of society, and stand as pillars of the church for years to come.—Our church not being large enough to contain the congregation that would attend, it is thought best to make a gallery which will accommodate two or three hundred more; and there is a willingness manifested among the people to defray the expenses of said work out of their own pockets. There is a sabbath school just formed in the Methodist church, consisting of one hundred and four whites, and about fifty blacks, with about twenty teachers, which is flourishing; and I hope that much good may result from this institution. I have had access to some thousands of tracts, which I have scattered in town and country, on land and sea, in the prison, hospital, theatres, grog shops, and elsewhere; and I have good reason to believe that some good has been done through this medium. May the Lord give me souls for my hire in this place. I think I can truly say that it is my heart's desire and prayer that this people may be saved. Lord! save us: and unto thy name shall all the glory be given in time and eternity. Amen.

JOHN R. LAMEUTH.

NOTE L.

ST. AUGUSTINE AND ST. JOHN'S MISSION.

At St. Augustine and St. John's, it fills us with regret to state that very little has been done the past year. The missionary has not been in health, and could not fulfil the labours which this mission so greatly needs. There still is no separate room for the little flock at St. Augustine; and we have no reason to expect much fruit from our labours in that town, until we shall have procured a place where we may perform the duties of our calling separately and in the order of the church. This subject has been, some time since, publicly brought into view; and it is a source of mortification and pain, that, as yet, little has been done to remedy

the extreme disadvantages which the mission suffers for want of a house of worship. We earnestly recommend the subject once more to the particular notice of the society and the Conference, and to the liberality of our friends and supporters generally. The mission contains a small church consisting of twenty-four members.

The Tallahassee mission in Florida, was instituted two years ago. It is located so as to include as a principal point, the town of Tallahassee; and is distinct from the missionary district of the same name. The labours of the past year have not been so well rewarded as in the year preceding it. We have eight churches, numbering altogether one hundred and ten members. Of this number, there are twenty-five who belong to the church in the town of Tallahassee, where there has been a comfortable meeting house built for their accommodation.

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NOTE M.

HOLMES'S VALLEY MISSION.

The Holmes's Valley mission lies westwardly from Tallahassee in West Florida. This mission has been occupied one year only; and returns a rich recompense of the zeal and diligence which have been bestowed in cultivating it. There are here ten churches, numbering together one hundred and thirty members.

The Pea river mission, which is situated in Alabama, and has also been but one year in occupancy, returns one hundred and three members, constituting twelve churches.

The Habersham mission lies principally in the county of that name in this state, (Georgia,) skirting the country of the Cherokee Indians. At the time of instituting this mission, it was intended that the missionary should make occasional excursions among the Indians, and that as the way might open, he should endeavour to sow among these needy people, as well as among the whites, the good seed of the word of life. Respecting this important branch of the mission, however, we can report but little that has been done. Among the whites, there are fourteen churches, containing altogether four hundred and fifty-six members.

CONSTITUTION

OF THE

Missionary Society of the Methodist Episcopal Church.

ART. 1. THIS association shall be denominated "*The Missionary Society of the Methodist Episcopal Church*;" the object of which is to enable the several Annual Conferences more effectually to extend their missionary labours throughout the United States and elsewhere.

ART. 2. The business of this Society shall be conducted by a President, fifteen Vice Presidents, Clerk, Recording and Corresponding Secretaries, Treasurer, and thirty-two Managers, all of whom shall be members of the Methodist Episcopal Church. The President, first five Vice Presidents, Clerk, Secretaries, Treasurer, and the thirty-two Managers, shall be elected by the Society annually, and each Annual Conference shall have the privilege of appointing one Vice President from its own body.

ART. 3. Thirteen members at all meetings of the Board of Managers, and twenty-five at all meetings of the Society, shall be a quorum.

ART. 4. The Board shall have authority to make by-laws for regulating its own proceedings, fill up vacancies that may occur during the year, and shall present a statement of its transactions and funds to the Society at its annual meeting; and also lay before the General Conference a report of its transactions for the four preceding years, and state of its funds.

ART. 5. Ordained ministers of the Methodist Episcopal Church, whether traveling or local, being members of the Society, shall be *ex-officio* members of the Board of Managers, and be entitled to vote in all meetings of the Board.

ART. 6. The Board of Managers shall have authority, whenever they may deem it expedient and requisite, to procure Bibles and Testaments for distribution, on such terms as they may judge most advisable, provided they shall not at any time apply to this object more than one third of the amount of the funds received for the current year.

ART. 7. Each subscriber paying two dollars annually shall be a member; and the payment of twenty dollars at one time shall constitute a member for life.

ART. 8. Auxiliary Societies, embracing the same objects with this, shall, if they request it, be supplied with Bibles and Testaments at cost: provided the same shall not amount to more than one third of the moneys received from such Auxiliary Societies; that after supplying their own districts with Bibles and Testaments, they shall agree to place their surplus funds at the disposal of this Society.

ART. 9. The annual meeting of the Society shall be held on the third Monday in April.

ART. 10. The President, Vice Presidents, Clerk, Secretaries, and Treasurer, for the time being, shall be *ex-officio* members of the Board of Managers.

ART. 11. At all meetings of the Society, and of the Board, the President, or in his absence the Vice President first on the list then present, and in the absence of all the Vice Presidents, such member as shall be appointed by the meeting for that purpose, shall preside.

ART. 12. The minutes of each meeting shall be signed by the Chairman.

ART. 13. The Treasurer of this Society, under the direction of the Board of Managers, shall give information to the Bishops annually, or oftener if the Board judge it expedient, of the state of the funds, and of the amount for which drafts may be made thereon, for the Missionary purposes contemplated by this Constitution; agreeably to which information the Bishops shall have authority to draw on the Treasurer for any sum or sums within the amount at their disposal, which the Missionary Committee of the Annual Conferences, respectively, shall judge necessary to the support of their Missionaries and of the Mission schools under their care. Provided always, that the sums so allowed for the support of a Missionary shall not exceed the usual allowance for other itinerant preachers; and that the Bishops shall promptly notify the Treasurer of all drafts which shall have been granted and payments made under this article. And provided farther, that quarterly communications shall be made by the Missionaries to the Corresponding Secretary of the Board of Managers, giving information of the state and prospects of the several missions in which they shall be employed; and that no one shall be acknowledged a Missionary, or receive support out of the funds of this Society, who has not some definite field assigned to him, separately from the usual division of our work into districts and circuits; or who could not be an effective labourer on a circuit.

ART. 14. This Constitution shall not be altered but by the General Conference, on the recommendation of the Board of Managers.

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OFFICERS.

- Rev. BISHOP M'KENDREE, *President.*
— BISHOP GEORGE, *1st Vice President.*
— BISHOP ROBERTS, *2d do.*
— BISHOP SOULE, *3d do.*
— BISHOP HEDDING, *4th do.*
— LABAN CLARK, *New-York Conference, 5th do.*
— GEORGE PICKERING, *New-England Conference, 6th do.*
— GEORGE HARMON, *Genesee Conference, 7th do.*
— TRUMAN BISHOP, *Ohio Conference, 8th do.*
— JOHN SCRIPPS, *Missouri Conference, 9th do.*
— THOMAS L. DOUGLASS, *Tennessee Conference, 10th do.*
— WILLIAM WINANS, *Mississippi Conference, 11th do.*
— WILLIAM M. KENNEDY, *South Carolina Conference, 12th do.*
— JOHN EARLY, *Virginia Conference, 13th do.*
— JOSHUA WELLS, *Baltimore Conference 14th do.*
— THOMAS WHITEHEAD, *Canada Conference, 15th do.*
— JOHN EMORY, *D. D. Corresponding Secretary.*
— NATHAN BANGS, *D. D. Treasurer.*
Mr. FRANCIS HALL, *Clerk.*
— LANCASTER S. BURLING, *Recording Secretary.*



MANAGERS.

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|------------------------|---------------------|
| Dr. STEPHEN D. BEEKMAN | Mr. WILLIAM HAINES |
| JAMES L. PHELPS | JAMES B. GASCOIGNE |
| W. S. SMITH | NATHANIEL JARVIS |
| Mr. STEPHEN DANDO | SAMUEL B. HARPER |
| ROBERT SMART | PHILIP ROMAINE |
| THOMAS BROWN | PETER BADEAU |
| ROBERT MATHESON | JOHN G. HORTON |
| JOHN WESTFIELD | WILLIAM A. MERCEIN |
| THOMAS ROBY | WILLIAM B. SKIDMORE |
| JOSEPH SMITH | ABRAHAM STAGG |
| JOSEPH SANDFORD | HENRY WORRALL |
| GEORGE SUCKLEY | RALPH MEAD |
| DAVID KEYS | JAMES ALBRO |
| JOHN VALENTINE | WILLIAM DUVAL |
| SAMUEL WILLIAMS | JACOB RUCKEL |
| JOHN BAILEY | MICHAEL HOUSEWORTH. |

CONSTITUTION FOR

AUXILIARY OR BRANCH SOCIETIES.

ART. 1. THIS Association shall be named, *The ——— Conference Missionary Society in ———, Auxiliary to the Missionary Society of the Methodist Episcopal Church.*

ART. 2. The object of this society is, to assist the several Annual Conferences more effectually to extend their missionary labours throughout the United States, and elsewhere.

ART. 3. The business of this Society shall be conducted by a President, Vice President, Secretary, Treasurer, and ——— Managers; who shall be elected at the annual meetings of the Society.

ART. 4. ——— members, at all meetings of the Board of Managers, and ——— at all meetings of the Society, shall be a quorum.

ART. 5. The Board shall have authority to make by-laws, to regulate its own proceedings, fill up vacancies that may occur during the year, and shall report its transactions, and the state of the funds, to the Society at its annual meetings, a copy of which shall be forwarded to the Corresponding Secretary of the parent Institution as soon as possible.

ART. 6. Each subscriber, paying ———, or upwards, annually, shall be a member; and the payment of ———, or upwards, at one time, shall constitute a member for life.

ART. 7. The funds of this Society, after deducting the necessary incidental expenses, shall be subject to the order of the Treasurer of the parent Institution, for the purposes expressed in the second article of this Constitution.

ART. 8. The President, Vice President, Secretary, and Treasurer, shall be *ex-officio* members of the Board of Managers.

ART. 9. At all meetings of the Society, and of the Board of Managers, the President, or in his absence the Vice President, or if both be absent, such member as shall be chosen for the purpose, shall preside.

ART. 10. The Annual Meeting of this Society shall be held on the ———.

ART. 11. The minutes of each meeting shall be signed by the Chairman.

ART. 12. This constitution shall be subject to such alterations, by the Society, as shall agree with the alterations which may be made by the General Conference in the Constitution of the parent Institution.

NOTE.

Should our list of subscribers and donors be found imperfect it must be attributed to the deficiency of some auxiliaries in making the returns; as it is utterly impracticable for us to complete the list without the attention of auxiliaries to this particular.