

R E P O R T

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

PRESENTED AT THE

THIRTY-SEVENTH ANNUAL MEETING,

HELD IN

NEW HAVEN, CONNECTICUT,

Sept. 8—11, 1846.



B O S T O N :
PRINTED FOR THE BOARD, BY T. R. MARVIN.
1 8 4 6 .

MEMBERS OF THE BOARD.

CORPORATE MEMBERS.

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

*Time of
Election.*

Maine.

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

New Hampshire.

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

Vermont.

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

Massachusetts.

1819. LEONARD WOODS, D. D., Andover.
1820. WILLIAM ALLEN, D. D., Northampton.
1821. JOSHUA BATES, D. D., Dudley.
1821. SAMUEL HUBBARD, LL. D., Boston.
1823. HEMAN HUMPHREY, D. D., Pittsfield.
1823. S. V. S. WILDER, Esq., Bolton.
1826. JOHN CODMAN, D. D., Dorchester.
1826. Hon. LEWIS STRONG, Northampton.
1826. JUSTIN EDWARDS, D. D., Andover.
1827. JOHN TAPPAN, Esq., Boston.
1828. HENRY HILL, Esq., Boston.
1832. Hon. SAMUEL T. ARMSTRONG, Boston.
1832. RUFUS ANDERSON, D. D., Boston.
1832. Rev. DAVID GREENE, Boston.
1832. CHARLES STODDARD, Esq., Boston.
1834. Rev. SYLVESTER HOLMES, New Bedford.
1835. DANIEL NOYES, Esq., Boston.
1837. Rev. NEHEMIAH ADAMS, Boston.
1838. THOMAS SNELL, D. D., North Brookfield.
1838. SAMUEL FLETCHER, Esq., Andover.
1838. Rev. AARON WARNER, Professor in the College, Amherst.
1838. MARK HOPKINS, D. D., President of Williams College, Williamstown.

1839. Rev. SILAS AIKEN, Boston.
 1839. BELA B. EDWARDS, D. D., Professor in the Theological Seminary, Andover.
 1840. DANIEL DANA, D. D., Newburyport.
 1840. WILLIAM JENKS, D. D., Boston.
 1840. ALFRED ELY, D. D., Monson.
 1840. Rev. HORATIO BARDWELL, Oxford.
 1840. Hon. DAVID MACK, Amherst.
 1840. EBENEZER ALDEN, M. D., Randolph.
 1840. Rev. WILLARD CHILD, Lowell.
 1842. RICHARD S. STORRS, D. D., Braintree.
 1842. EBENEZER BURGESS, D. D., Dedham.
 1842. JOHN NELSON, D. D., Leicester.
 1842. Hon. ALFRED D. FOSTER, Worcester.
 1842. Hon. SAMUEL WILLISTON, East Hampton.
 1843. WILLIAM W. STONE, Esq., Boston.
 1843. Rev. SELAH B. TREAT, Boston.
 1845. Hon. WILLIAM J. HUBBARD, Boston.
 1845. Hon. LINUS CHILD, Lowell.
 1845. Rev. HENRY B. HOOKER, Falmouth.

Rhode Island.

1846. Rev. THOMAS SHEPARD, Bristol.

Connecticut.

1810. CALVIN CHAPIN, D. D., Wethersfield.
 1817. JEREMIAH DAY, D. D., LL. D., President of Yale College, New Haven.
 1823. BENNET TYLER, D. D., Professor in the Theological Institute, East Windsor.
 1832. NOAH PORTER, D. D., Farmington.
 1836. THOMAS S. WILLIAMS, LL. D., Chief Justice of the State, Hartford.
 1838. JOEL HAWES, D. D., Hartford.
 1838. MARK TUCKER, D. D., Wethersfield.
 1838. Hon. THOMAS W. WILLIAMS, New London.
 1838. Hon. JOSEPH RUSSELL, Milford.
 1840. DANIEL DOW, D. D., Thompson.
 1840. Hon. SETH TERRY, Hartford.
 1840. EDWARD W. HOOKER, D. D., Professor in the Theol. Institute, E. Windsor.
 1840. Hon. CHARLES W. ROCKWELL, Norwich.
 1840. JOHN T. NORTON, Esq., Farmington.
 1842. Rev. THOMAS PUNDERSON, Huntington.
 1842. CHAUNCEY A. GOODRICH, D. D., Professor in the Theol. Sem. New Haven.
 1842. ALVAN BOND, D. D., Norwich.
 1842. LEONARD BACON, D. D., New Haven.
 1842. HENRY WHITE, Esq., New Haven.

New York.

1812. ELIPHALET NOTT, D. D., Schenectady.
 1812. HENRY DAVIS, D. D., Clinton.
 1824. DAVID PORTER, D. D., Catskill.
 1824. PHILIP MILLEDOLER, D. D., New York city.
 1824. GARDINER SPRING, D. D., New York city.
 1826. NATHANIEL W. HOWELL, LL. D., Canandaigua.
 1826. THOMAS DE WITT, D. D., New York city.
 1826. NATHAN S. S. BEMAN, D. D., Troy.
 1826. THOMAS McAULEY, D. D., LL. D., New York city.
 1826. THEODORE FRELINGHUYSEN, LL. D., Chancellor of the University, New York city.
 1832. ORRIN DAY, Esq., Catskill.
 1834. JAMES M. MATTHEWS, D. D., New York city.
 1835. WILLIAM J. ARMSTRONG, D. D., New York city.
 1836. Rev. HENRY DWIGHT, Geneva.
 1838. ISAAC FERRIS, D. D., New York city.
 1838. THOMAS H. SKINNER, D. D., New York city.
 1838. HENRY WHITE, D. D., Prof. in the Theological Seminary, New York city.
 1838. D. W. C. OLYPHANT, Esq., New York city.
 1838. RICHARD T. HAINES, Esq., New York city.
 1838. WILLIAM W. CHESTER, Esq., New York city.
 1838. PELATIAH PERIT, Esq., New York city.
 1838. ELISHA YALE, D. D., Kingsboro'.
 1839. ELIPHALET WICKES, Esq., Troy.
 1839. WILLIAM B. SPRAGUE, D. D., Albany.
 1840. REUBEN H. WALWORTH, LL. D., Chancellor of the State, Saratoga Springs.
 1840. DIEDRICH WILLERS, D. D., Fayette. Seneca County.
 1840. ANSON G. PHELPS, Esq., New York city.

1840. HIRAM H. SEELYE, Esq., Geneva.
 1840. DAVID H. LITTLE, Esq., Cherry Valley.
 1840. CHARLES MILLS, Esq., Kingsboro'.
 1842. SAMUEL H. COX, D. D., Brooklyn.
 1842. ARISTARCHUS CHAMPION, Esq., Rochester.
 1842. HARVEY ELY, Esq., Rochester.
 1842. CHARLES M. LEE, Esq., Rochester.
 1842. JOHN W. ADAMS, D. D., Syracuse.
 1842. WILLIAM L. F. WARREN, Esq., Saratoga Springs.
 1842. HORACE HOLDEN, Esq., New York city.
 1842. WILLIAM ADAMS, D. D., New York city.
 1843. JOEL H. LINSLEY, D. D., New York city.
 1843. WILLIAM WISNER, D. D., Ithaca.
 1843. Rev. DAVID L. OGDEN, Whitesboro'.
 1843. EDWARD ROBINSON, D. D., New York city.
 1843. WILLIAM PATTON, D. D., New York city.
 1843. WALTER HUBBELL, Esq., Canandaigua.
 1843. Rev. ASA T. HOPKINS, Buffalo.
 1845. JOHN FORSYTH, D. D., Newburgh.
 1845. BAXTER DICKINSON, D. D., Auburn.
 1846. JAMES CROCKER, Esq., Buffalo.
 1846. Hon. CALVIN T. HULBURD, Brasher Falls.

New Jersey.

1826. ARCHIBALD ALEXANDER, D. D., Prof. in the Theol Seminary, Princeton.
 1828. JAMES CARNAHAN, D. D., President of Nassau Hall, Princeton.
 1832. Hon. PETER D. VROOM, Trenton.
 1838. DAVID MAGIE, D. D., Elizabethtown.
 1840. Hon. JOSEPH C. HORNBLOWER, Chief Justice of the State, Newark.
 1842. ANSEL D. EDDY, D. D., Newark.
 1843. BENJAMIN C. TAYLOR, D. D., Bergen.

Pennsylvania.

1826. JOHN LUDLOW, D. D., Pres. of the University of Pennsylvania, Philadelphia.
 1826. THOMAS BRADFORD, Esq., Philadelphia.
 1826. SAMUEL AGNEW, M. D., Butler.
 1826. WILLIAM NEIL, D. D., Germantown.
 1832. JOHN McDOWELL, D. D., Philadelphia.
 1832. CORNELIUS C. CUYLER, D. D., Philadelphia.
 1834. ALEXANDER HENRY, Esq., Philadelphia.
 1838. MATTHEW BROWN, D. D., President of Jefferson College, Canonsburgh.
 1838. WILLIAM R. DE WITT, D. D., Harrisburg.
 1838. THOMAS FLEMING, Esq., Philadelphia.
 1838. AMBROSE WHITE, Esq., Philadelphia.
 1840. Hon. WILLIAM DARLING, Reading.
 1840. Hon. WILLIAM JESSUP, Montrose.
 1840. BERNARD C. WOLF, D. D., Easton.
 1840. Rev. ALBERT BARNES, Philadelphia.
 1840. DAVID H. RIDDLE, D. D., Pittsburgh.
 1840. Rev. J. W. NEVIN, Professor in the Theological Seminary, Mercersburg.
 1842. JOEL PARKER, D. D., Philadelphia.
 1842. J. MARSHALL PAUL, M. D., Philadelphia.
 1843. SAMUEL H. PERKINS, Esq., Philadelphia.

Delaware.

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

Maryland.

1838. Rev. JAMES G. HAMNER, Baltimore.

District of Columbia.

1842. Rev. JOHN C. SMITH, Washington.

Virginia.

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

South Carolina.

1826. BENJAMIN M. PALMER, D. D., Charleston.
 1839. REUBEN POST, D. D., Charleston.

Georgia.

1834. JOSEPH H. LUMPKIN, Esq., Lexington.
 1834. THOMAS GOLDING, D. D., Columbus.

Tennessee.

1826. CHARLES COFFIN, D. D., President of the College, Greenville.
 1834. ISAAC ANDERSON, D. D., Professor in the Theological Seminary, Maryville.
 1842. SAMUEL RHEA, Esq., Blountsville.

Ohio.

1823. LYMAN BEECHER, D. D., President of Lane Seminary, Cincinnati.
 1826. ROBERT G. WILSON, D. D., Athens.
 1832. JAMES HOGE, D. D., Columbus.
 1834. ROBERT H. BISHOP, D. D., Oxford.
 1838. GEORGE E. PIERCE, D. D., President of Western Reserve College, Hudson.
 1840. Rev. HARVEY COE, Hudson.
 1843. SAMUEL C. AIKIN, D. D., Cleveland.
 1845. CALVIN E. STOWE, D. D., Cincinnati.

Missouri.

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

Michigan.

1838. EUROTAS P. HASTINGS, Esq., Detroit.
 1846. Hon. HENRY W. TAYLOR, Marshall.

Indiana.

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

Illinois.

1840. Rev. CHAUNCEY EDDY, Jacksonville.

The following persons have been corporate members and are deceased.

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

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

Connecticut.

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

New York.

1818.	Col. HENRY LINCLAEN,	1822.
1819.	DIVIE BETHUNE, Esq.	1824.
1812.	JOHN JAY, LL. D.	1829.
1824.	Col. HENRY RUTGERS,	1830.
1826.	Col. RICHARD VARICK,	1831.
1812.	EGBERT BENSON, LL. D.	1833.
1822.	JONAS PLATT, LL. D.	1834.
1826.	WILLIAM McMURRAY, D. D.	1835.
1826.	JOHN NITCHE, Esq.	1838.
1816.	STEPHEN VAN RENSSELAER, LL. D.	1839.
1832.	ZECHARIAH LEWIS, Esq.	1841.
1840.	GERRIT WENDELL, Esq.	1841.
1812.	JAMES RICHARDS, D. D.	1843.
1813.	ALEXANDER PROUDFIT, D. D.	1843.

New Jersey.

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

Pennsylvania.

1812.	ROBERT RALSTON, Esq.	1835.
-------	----------------------	-------

Maryland.

1834.	WILLIAM NEVINS, D. D.	1836.
-------	-----------------------	-------

District of Columbia.

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

Virginia.

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

North Carolina.

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

South Carolina.

1826.	MOSES WADDELL, D. D.	1840.
-------	----------------------	-------

Georgia.

1826.	JOHN CUMMINGS, M. D.	1838.
-------	----------------------	-------

Illinois.

1826.	GIDEON BLACKBURN, D. D.	1839.
-------	-------------------------	-------

Indiana.

1838.	ELIHU W. BALDWIN, D. D.	1841.
-------	-------------------------	-------

CORRESPONDING MEMBERS.

~~~~~  
IN THE UNITED STATES.*Time of  
Election.*

1819. WILLIAM HILL, D. D., Winchester, Va.  
 1819. Rev. JAMES CULBERTSON, Zanesville, Ohio.  
 1819. JOSEPH C. STRONG, M. D., Knoxville, Tenn.

## IN FOREIGN PARTS.

**England.**

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

**Scotland.**

1819. RALPH WARDLAW, D. D., Glasgow.  
 1841. THOMAS CHALMERS, D. D., Edinburgh.

**India.**

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

**Ceylon.**

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

**Penang.**

1839. Sir WILLIAM NORRIS.

**Canada.**

1843. Hon. JACOB DE WITT, Montreal.  
 1843. S. S. WARD, Esq., do.



## HONORARY MEMBERS.

- Abbott Rev Charles E., New York city.  
 Abbott Rev G. D., do.  
 Abbott Rev John S. C., do.  
 Abbott Rev Joseph, Beverly, Ms.  
 Abbott Rev Sereno, Seabrook, N. H.  
 Abbott Rev Sereno T., Seabrook and Hampton Falls, N. H.  
 Abbott Mrs Sarah, do.  
 Abbott Rev J. J., Bennington, Vt.  
 \*Abel David, D. D.  
 Abel Gustavus, D. D., Geneva, N. Y.  
 Abraham Rev Mar, Oromiah, Persia.  
 Ackart Peter, Jr., Schaghticoke, N. Y.  
 Adair Rev Robert, Philadelphia, Pa.  
 Adams Rev Aaron C., West Bloomfield, N. J.  
 Adams Mrs Anna, Durham, N. Y.  
 Adams Chester, Charlestown, Ms.  
 Adams Rev Darwin, Fayetteville, Vt.  
 \*Adams Rev Erastus H., Cayuga, N. Y.  
 Adams Rev Ezra, Roxbury, Ms.  
 Adams Rev Frederic A., Amherst, N. H.  
 Adams Rev George E., Brunswick, Me.  
 Adams Rev G. W., Dracut, Ms.  
 Adams Rev Harvey, Farmington, Iowa.  
 Adams James, Castleton, Vt.  
 Adams James, Charlestown, Ms.  
 Adams John, Worthington, Ms.  
 Adams John, Jacksonville, Ill.  
 Adams John Quincy, Quincy, Ms.  
 Adams Rev John, Sharon, Vt.  
 Adams Rev John R., Brighton, Ms.  
 Adams Mrs John R., do.  
 Adams Rev Jonathan, Deer Isle, Me.  
 Adams Rev J. H., Beattie's Ford, Lincoln co., N. C.  
 Adams J. S., Grotton, Ms.  
 Adams Mrs Mary S., Sharon, Vt.  
 Adams Mrs Mehetable, Salem, Ms.  
 Adams Otis, Grafton, Ms.  
 Adams Samuel, Hallowell, Me.  
 Adams Thatcher M., New York city.  
 Adams Thomas, Boston, Ms.  
 Adams Rev Thomas, West Brookfield, Ms.  
 \*Adams Rev Weston B., Lewiston Falls, Me.  
 Adams William, Jr., New York city.  
 Adams Rev William H., Wellfleet, Ms.  
 Adams Rev William M., Mineral Point, W. T.  
 Adams William, North Brookfield, Ms.  
 Adger James, Charleston, S. C.  
 Adger Rev John B., Smyrna, Asia.  
 Agnew Rev John Holmes, Marshall, Mich.  
 Aiken Rev James, Hollis, N. H.  
 Aiken John, Lowell, Ms.  
 Aiken Jonathan, Goffstown, N. H.  
 Aiken Mrs Sophia, Boston, Ms.  
 Albro Rev John A., Cambridge, Ms.  
 Alden Rev Ebenezer, Jr., Tipton, Iowa.  
 Alden Joseph, D. D., Williamstown, Ms.  
 Alden Rev Lucius, East Bridgewater, Ms.  
 \*Alexander Rev Aaron, Lincoln co., Ten.  
 Alexander Adam L., Washington, Ga.  
 Alexander James W., D. D., New York city.  
 Alexander John, Lexington, Vt.  
 Alexander Joseph, Albany, N. Y.  
 \*Allan John, D. D., Huntsville, Ala.  
 Allen Rev Aaron P., Exeter, N. Y.  
 Allen Rev Asa S., Cuba, N. Y.  
 Allen Rev Benjamin R., South Berwick, Me.  
 Allen Rev Cyrus W., Pelham, N. H.  
 Allen Mrs Mary F., do.  
 Allen David, Pittsburgh, Pa.  
 Allen Rev D. H., Cincinnati, O.  
 Allen Rev David O., Bombay.  
 Allen Diara, Lebanon, N. H.  
 Allen Rev Edward, Milford, N. J.  
 \*Allen Rev Edward D., Albany, N. Y.  
 Allon Jabez, Dover, N. J.  
 Allen Rev Jacob, Voluntown, Ct.  
 Allen James, Oakham, Ms.  
 Allen Rev John W., Wayland, Ms.  
 Allen Levi W., South Hadley, Ms.  
 Allon Moses, New York city.  
 Allen Nathan, Lowell, Ms.  
 Allen Peter, South Hadley, Ms.  
 Allen Peter, Jr., do.  
 Allen Samuel, Medway, Ms.  
 \*Allen Solomon, Philadelphia, Pa.  
 Allen Rev Stephen T., Merimack, N. H.  
 Allen Rev Thomas G., Philadelphia, Pa.  
 Allen Tilly, Albany, N. Y.  
 Alling Job, Auburn, N. Y.  
 Alling William, Rochester, N. Y.  
 Almy Mrs Lydia, Little Compton, R. I.  
 Alrich William P., Washington, Pa.  
 Alvord Rev Alanson, Canterbury, Ct.  
 Alvord Rev John W., Stamford, Ct.  
 Ambler James B.  
 Ambler Rev John L., Danbury, Ct.  
 Amos Ezra C., Haverhill, Ms.  
 Amerman Rev Thomas A., Caseville, N. Y.  
 Anderson Mrs Eliza H., Roxbury, Ms.  
 Anderson Henry II., do.  
 Anderson Miss Sarah J., do.  
 Anderson Rev James, Manchester, Vt.  
 Anderson Mrs Clarissa, do.  
 Anderson Rev John, New York city.  
 Anderson Miss Mary Ann, Londonderry, N. H.  
 Anderson Mrs Sarah Ann, Savannah, Ga.  
 Anderson Rev Thomas C., Lebanon, W. Ten.  
 Andrews Rev David, Pepperell, Ms.  
 Andrews Rev Elisha D., Pittsford, N. Y.  
 Andrews Rev E. W., Troy, N. Y.  
 \*Andrews Seth L., Sandwich Islands.  
 \*Andrews Rev William, Cornwall, Ct.  
 Andrews Rev W. W., Kent, Ct.  
 Andros Rev Thomas, Berkeley, Ms.  
 Andrus Silas, Hartford, Ct.  
 Angier Rev Luther H.  
 Annesley Lawson, Albany, N. Y.  
 Antis Mrs Mary, Canandaigua, N. Y.  
 \*Arthorp Rev George H., Jaffna, Ceylon.  
 Ar buckle Rev James, Blooming Grove, N. Y.  
 Arden Mrs Charlotte B., Morristown, N. J.  
 Arms Christopher, Conway, Ms.  
 Arms Rev Clifford S., Madison, N. J.  
 Arms Rev Hiram P., Norwich, Ct.  
 Arms Mrs Hiram P., do.  
 Arms Ira, Buckland, Ms.  
 Arms Rev Selah R., Windham, Vt.  
 Arms Mrs Sarah W., Madison, N. Y.

- Armsby Horace, Whitinsville, Ms.  
 Armstrong Mrs Abigail, Boston, Ms.  
 \*Armstrong Amzi, Newark, N. J.  
 Armstrong Mrs C. C., New York city.  
 Armstrong Miss Jane W., do.  
 Armstrong Miss Sarah M., do.  
 Armstrong W. J., Jr., do.  
 Armstrong Rev George D., Lexington, Va.  
 Armstrong Rev Richard, Sandwich Islands.  
 Armstrong Rev R. G., Newburgh, N. Y.  
 Armstrong Mrs Sarah A. L., do.  
 Arnold Rev Joel R., Colchester, Ct.  
 Arnold Thomas Clay, Bryan co., Ga.  
 \*Arrowsmith Nicholas, Bedminster, N. J.  
 Arundel Rev John, London, England.  
 Ash Rev George W., Putney, Vt.  
 \*Ashbridge Rev G. W., Louisville, Ky.  
 Ashby Rev John L., York, Me.  
 Atcheson Robert, Elizabethtown, N. J.  
 Atkin Rev William, WConnersville, O.  
 Atkins Rev Elisha, North Killingly, Ct.  
 Atkinson Benjamin, West Amesbury, Ms.  
 Atterbury B. Bukewell, New York city.  
 Atwater Caleb, Wallingford, Ct.  
 \*Atwater Miss Clarissa M., Middlebury, Ct.  
 Atwater Rev Edward C., Ravenna, O.  
 Atwater Henry Day, Catskill, N. Y.  
 Atwater Mrs Mary H., do.  
 Atwater Mary Elizabeth, do.  
 Atwater Rev Jason, Newtown, Ct.  
 Atwater Rev Lyman H., Fairfield, Ct.  
 Atwater Phineas, Guildford, N. Y.  
 Atwood Rev Anson S., Mansfield, Ct.  
 Atwood Charles, Boston, Ms.  
 Atwood Mrs George, Orleans, Ms.  
 Atwood James, Philadelphia, Pa.  
 Atwood John M., do.  
 Austin Rev David R., Sturbridge, Ms.  
 Austin Mrs Lucinda N., do.  
 Austin Miss Lydia, New Haven, Ct.  
 Austin Stephen G., Buffalo, N. Y.  
 Averill Augustus, New York city.  
 Averill Heman, do.  
 Averill Rev James, Shrewsbury, Ms.  
 Avery Rev Charles E., Weedsport, N. Y.  
 Avery Rev Jared K., Groton, Ct.  
 Avery Joseph, Conway, Ms.  
 Avery Joseph C., do.  
 Avery Miss Mary, do.  
 Avery Rev Royal A., East Galway, N. Y.  
 Axon Rev I. S. K., Liberty co., Ga.  
 \*Axtell Rev Daniel C., Newark, N. J.  
 Ayer Rev Joseph, Jr., Lisbon, Ct.  
 Ayers Rev James.  
 Ayers Rev Frederick H., Stamford, Ct.  
 Ayres Rev S. B., Ellenville, N. Y.  
 Aylesworth E., Augusta, N. Y.  
 Babbitt John M., Lisle, N. Y.  
 Babbitt Rev A., Philadelphia, Pa.  
 Babcock Rev Daniel H., Cohasset, Ms.  
 Babcock Rev Elisha C., Thetford, Vt.  
 Bachelor Galen, Albany, N. Y.  
 Backus E. F., Philadelphia, Pa.  
 Backus Jabez, Goshen, Ct.  
 Backus Rev John C., Baltimore, Md.  
 Backus Rev J. Trumbull, Schenectady, N. Y.  
 Backus Rev Samuel, Brooklyn, L. I.  
 Backus Rev W. W., Chester, O.  
 Bacon Benjamin, Saratoga Springs, N. Y.  
 Bacon Rev E., Barnstable, Ms.  
 Bacon John F., Albany, N. Y.  
 Bacon Josiah, Chelsea, Ms.  
 Bacon Leonard, Hartford, Ct.  
 Bacon William J., Utica, N. Y.  
 Badger Milton, D. D., New York city.  
 Badger William, Gilmanton, N. H.  
 Bagg Miss Amanda, West Springfield, Ms.  
 Bailey Rev Benjamin, Newark, N. J.  
 Bailey Miss Hannah O., South Hadley, Ms.  
 Bailey Rev John B. M., Attleboro', Ms.  
 Bailey Rev Luther, Medway, Ms.  
 Bailey Rev Rufus W., Staunton, Va.  
 Bailey Rev Stephen, Dorchester, Ms.  
 Bailey William, New Lebanon, N. Y.  
 Baker Rev Abijah R., Medford, Ms.  
 \*Baker Mrs Christian, Boston, Ms.  
 \*Baker Rev Joel, Middle Granville, Ms.  
 Baker Rev John, Kennebunkport, Me.  
 Baker Rev J. D., Scipio, N. Y.  
 Baker Rev John W., Holly Springs, Ms.  
 \*Balch S. B., D. D., Georgetown, D. C.  
 Baldwin Rev Abraham C., New Haven, Ct.  
 Baldwin Mrs Elizabeth H., Hudson, N. Y.  
 \*Baldwin Rev Benson C., Franklin, Ct.  
 \*Baldwin David, Durham, N. Y.  
 Baldwin Harvey, Hudson, O.  
 Baldwin Rev John Abee, Long Island.  
 Baldwin John C., New York city.  
 Baldwin Mrs John C., do.  
 Baldwin Rev Joseph B., Hubbardsville, Ms.  
 Baldwin Rev M., Scotchtown, N. Y.  
 Baldwin Mrs Martha N., Brooklyn, N. Y.  
 Baldwin Mrs Mary.  
 Baldwin Noah, East Durham, N. Y.  
 Baldwin Rev Theron, New York city.  
 Baldwin Rev Thomas, Peru, Vt.  
 Baldwin Thomas S., Newark, N. J.  
 Ball Rev Dyer, Canton, China.  
 Ball Rev E. T., Cincinnati, N. Y.  
 Ballantine Rev Elisha, La Grange, Ga.  
 Ballantine Rev Henry, Ahmednuggur, India.  
 Ballard Rev I., Nelson, N. H.  
 Ballard Rev James, Grand Rapids, Mich.  
 Ballard Rev John, Griggsville, Ill.  
 Ballard Mrs John, do.  
 Ballentine Rev James, Gates, N. Y.  
 Ballou Rev John M., Perry Village, N. Y.  
 Bancroft Rev David, Wilmington, Ct.  
 Bancroft Jacob, Boston, Ms.  
 Banister Rev S. W., Hinsdale, Ms.  
 Banister William B., Newburyport, Ms.  
 Banister Mrs Z. P., do.  
 Banks David, Stanwich, Ct.  
 Barber B. B., Hartford, Ct.  
 Barber Rev Elisha, Union Springs, N. Y.  
 Barber Rev Luther H., Hitchcockville, Ct.  
 Barbour Rev Isaac R., Oxford, Ms.  
 Bardell Thomas R., Charleston, S. C.  
 Bardwell Alonzo, South Hadley Canal, Ms.  
 Bardwell Rev Augustine.  
 Bardwell Rev David M., South Woodstock, Ct.  
 Barker Joshua, New Bedford, Ms.  
 Barker Rev Nathaniel, Wakefield, N. H.  
 Barlow Rev Joseph, Salem, Pa.  
 Barnard Rev John, Lima, N. Y.  
 Barnard Rev John, Jr., do.  
 Barnard Timothy, Pittsford, N. Y.  
 Barnes Albert H., Philadelphia, Pa.  
 Barnes Mrs Abby A., do.  
 Barnes Charles, Jordan, N. Y.  
 Barnes Rev D. R., North Wrentham, Ms.  
 Barnes Rev Erastus, South Martinsburgh, N. Y.  
 Barnes Rev Jeremiah, Evansville, Ia.  
 Barney Rev James O., Seckonk, Ms.  
 Barnhardt Mrs Anna B., Constantia, N. Y.  
 Barnit Mrs Hannah T., Pittsburgh, Pa.  
 Barnes Rev William, Hampton, Ct.  
 Barnum Noah S., Norwalk, Ct.  
 Barr Abalom K.  
 Barr Rev Joseph, Williamstown, Pa.  
 Barr Rev Thomas H., Jackson, O.  
 Barrett Rev Gerrish.  
 \*Barrett Mrs Hannah I., Pittsburgh, Pa.  
 Barrett Rev Joshua, Plymouth, Ms.  
 Barrett Rev Newton, Brecksville, O.  
 Barrett Samuel, Boston, Ms.  
 Barrows Rev E. P., Hudson, O.  
 Barrows Rev E. S., Cazenovia, N. Y.  
 Barrows Experience, Dorset, Vt.  
 Barrows Rev Homer, Dover, N. H.  
 Barrows John S., Fryeburg, Me.  
 Barry Samuel S., New York city.  
 Barstow E. H., Groton, Ms.  
 Bartholomew Rev Orlo, Augusta, N. Y.  
 Bartlett Charles L., Haverhill, Ms.  
 Bartlett Rev Francis, Rushville, O.

- Bartlett Rev John, Avon West, Ct.  
 Bartlett Rev Jonathan, Reading, Ct.  
 Bartlett Rev J. L.  
 Bartlett Rev Shubnal, East Windsor, Ct.  
 Bartlett Rev S. C., Hudson, O.  
 Barton Rev Frederick A., Chicksapee, Ms.  
 Barton Rev John, Camden, N. Y.  
 Barton Caroline A. P., do.  
 Barton Miss Nancy O. R., do.  
 Barton Mrs Susan D., do.  
 Barton Thomas W., do.  
 Barton Rev William B., Woodbridge, N. J.  
 Bascom Rev Talcott, Chicago, Ill.  
 Bas William, Middlebury, Vt.  
 Bassett Philo, Derby, Ct.  
 Bassler Rev Benjamin, Farmersville, N. Y.  
 Batchelder Rev C. R., Westminster East, Vt.  
 Batchelder John, Needham, Ms.  
 Batchelder John P., Utica, N. Y.  
 Batchelder Jonathan, Mason, N. H.  
 Batchelder Nathaniel, Beverly, Ms.  
 Batcheller Tyler, North Brookfield, Ms.  
 Bates Rev James, Granby, Ms.  
 Bates Rev Lemuel P.  
 \*Bates Rev Talcott, Manlius, N. Y.  
 \*Battell Joseph, Norfolk, Ct.  
 Battell Robbins, do.  
 Baylies Ephraim, Uxbridge, Ms.  
 Baynes Rev John W., St. Catharines, C. W.  
 Bayton Edward S., Utica, N. Y.  
 Beach Rev Aaron C., Wolcott, Ct.  
 Beach Rev Charles, Newark, N. J.  
 Beach Rev Ebenezer, Lysander, N. Y.  
 Beach Rev Edwards C.  
 Beach Rev Isaac C., Chester, N. Y.  
 Beach Isaac E., Bridgeport, Ct.  
 Beach Rev James, Winsted, Ct.  
 Beach James E., Bridgeport, Ct.  
 Beach John, Hartford, Ct.  
 Beach John H. E., Saratoga Springs, N. Y.  
 Beach Mrs Cynthia M., do.  
 Beach Rev Nathaniel, Millbury, Ms.  
 Beach Mrs Elizabeth R., do.  
 Beach Theron, Litchfield, Ct.  
 Beach Uri, East Bloomfield, N. Y.  
 Beach William A., Saratoga Springs, N. Y.  
 Beals Mrs Abigail, Canandaigua, N. Y.  
 Beals Samuel K., Slatersville, R. I.  
 Beam Rev C. C., Wallislet, Ms.  
 Beam Rev Warren H., Hadley, Ga.  
 Beane Rev John V., New Bedford, Ms.  
 Beane Rev Samuel, Little Compton, R. I.  
 Beard A. E., Norwalk, Ct.  
 Beard Rev Spencer F., Montville, Ct.  
 Beardsley Rev Nehemiah B.  
 Beardsley Rev O. C., Silver Creek, N. Y.  
 Beardsley Rev William, Quincy, Ill.  
 Beattie Rev John, Buffalo, N. Y.  
 Beattie William, Salem, N. Y.  
 Beattie Rev Charles C., Steubenville, O.  
 Beaumont F., Natchez, Miss.  
 Beckly Rev Hosea, Dummerston, Vt.  
 Beckwith Rev B. B., Gouverneur, N. Y.  
 Beckwith Rev George C., Newton, Ms.  
 Beebe Rev Hubbard, Westfield, Ms.  
 Beebe James M., Boston, Ms.  
 Beebe Rev L. S., Adrian, Mich.  
 Beebe Rev S. I. M., Clyde, N. Y.  
 Beecher Alfred, Livonia, N. Y.  
 Beecher David, do.  
 Beecher Edward, D. D., Boston, Ms.  
 Beecher Edward A., Livonia, N. Y.  
 \*Beecher Rev George, Chillicothe, O.  
 Beecher Rev John, Sharon, Ct.  
 Beecher Mrs Lydia, Cincinnati, O.  
 Beecher Samuel, Livonia, N. Y.  
 Beecher Rev William H., Toledo, Mich.  
 Beekma Gerard, New York city.  
 Beers Rev D., Southampton, N. Y.  
 \*Beers Nathan, New Haven, Ct.  
 Beers Rev H. N., Malden, N. Y.  
 Belden Rev Henry, Marlboro', N. Y.  
 Belden Rev Pomeroy, Amherst, Ms.  
 Belden Rev William, New York city.  
 Bell Rev Hiram, Marlboro', Ct.  
 Bell Rev John, Lincoln co., Mo.  
 Bell Rev Samuel, Newark, Del.  
 Belmont Rev William, East Hampton, Ms.  
 Bement Mrs Sarah, do.  
 Benedict Rev Amzi, Framingham, Ms.  
 Benedict Rev E., Candor, N. Y.  
 Benedict George W., Burlington, Vt.  
 Benedict Rev Henry, Westport, Ct.  
 Benedict Rev W. U.  
 Benjamin Rev Nathan, Western Asia.  
 Benjamin Simeon, Elmira, N. Y.  
 Bennett Rev Asa, Lodi, N. Y.  
 Bennett Charles, Harwinton, Ct.  
 Bennett Rev Joseph, Woburn, Ms.  
 \*Bennett Mrs Mary L., do.  
 Bennett Joseph L., do.  
 Bennett Philander, Buffalo, N. Y.  
 Bennett Richard R., New Utrecht, N. Y.  
 Benson Rev Almon, Centro Harbor, N. H.  
 Benson George W., Coxsackie, N. Y.  
 Bentley Rev Charles, Harwinton, Ct.  
 Bentley Mrs Lucia, do.  
 \*Bent Rev Josiah, Amherst, Ms.  
 Bergen Rev John G., Springfield, Ill.  
 Bergen Rev Henry, Big Rock Creek, Ill.  
 Bertody Charles, Leicester, Ms.  
 Bethune George W., D. D., Philadelphia, Pa.  
 Betts Juliette, Norwalk, Ct.  
 \*Betts Thaddeus, do.  
 Betts Rev William R. S., Leeda, N. Y.  
 Bevridge Rev James, Erie, N. Y.  
 Bicknell Rev Simeon, Jericho Centre, Vt.  
 Bidwell Mrs Esther C., Alleghany, Pa.  
 Bidwell Rev O. B., New York city.  
 Bidwell Rev Walter H., New York city.  
 Bidwell Mrs Susan M., do.  
 \*Bigby Hervey, Bridgeport, Ct.  
 Bigelow Alpheus, Weston, Ms.  
 Bigelow Rev Andrew.  
 Bigelow Asa, Malden, N. Y.  
 Bigelow Rev Asahel, Walpole, Ms.  
 Bigelow Benjamin, Cambridgeport, Ms.  
 Bigelow Edward B., Grafton, Ms.  
 Bigelow Rev Jonathan, Rochester, Ms.  
 Bigelow Richard, New York city.  
 Bigelow T. B., Troy, N. Y.  
 Biggs Rev Thomas J., Cincinnati, O.  
 Bigler Rev David, New York city.  
 Bingham Miss Esther, Hudson, N. Y.  
 Bingham Rev Hiram.  
 Bingham Jeremiah, Cornwall, Vt.  
 Bingham Rev Luther G., Williston, Vt.  
 Bird Charles, Philadelphia, Pa.  
 Bird Rev Isaac, Hartford, Ct.  
 Bird Mrs Ann P., do.  
 Bisbee Rev John H., Worthington, Ms.  
 Biscoe Rev T. C., Grafton, Ms.  
 Biscoe Mrs Ellen E., do.  
 Bishop Rev Artmas, Sandwich Islands.  
 Bishop Rev A. H., Astoria, N. Y.  
 Bishop Nathaniel, Medford, Ms.  
 Bishop Rev Nelson, Windsor, Vt.  
 Bissell Mrs Arabella, Suffield, Ct.  
 Bissell Clark, Norwalk, Ct.  
 Bissell Harvey H., Buffalo, N. Y.  
 Bissell John, Pittsburg, Pa.  
 \*Bissell Josiah, Jr., Rochester, N. Y.  
 Bissell Rev Samuel, Twinsburg, O.  
 Bissell Rev Samuel B. S., Greenwich, Ct.  
 Black Rev Felix G., Lebanon, O.  
 Blackler Mrs Mary J., Marblehead, Ms.  
 Blagden, Rev George W., Boston, Ms.  
 Blagden, Mrs. George W., do.  
 Blagden, George, do.  
 \*Blagden, John Phillips, do.  
 Blagden, Samuel P., do.  
 Blagden, Thomas, do.  
 Blain, Rev William, Goodwell, N. Y.  
 Blair, Rev Tyrrel, Blandford, Ms.  
 Blake Anson, Wrentham, Ms.

- Blake Mrs Eliza M., Wrentham, Ms.  
 \*Blake Gardiner S., do.  
 Blake Mrs Sally, do.  
 Blako Rev Joseph, Cumberland, Me.  
 Blake Josiah, East Medway, Ms.  
 Blanchard Rev Amos, Lowell, Ms.  
 Blanchard Rev Amos, Meriden, N. H.  
 Blanchard Mrs A., do.  
 Blanchard Rev Jonathan, Galosburg, Ill.  
 Blanchard Mrs Mary A., do.  
 Blatchford Miss Alicia H., New York city.  
 Blatchford Rev John, Missouri.  
 Blatchford Mrs Alicia, Lansinburgh, N. Y.  
 Blatchford Miss Mary M. W., do.  
 Blatchford Miss Sophia, do.  
 Blatchford Thomas, Troy, N. Y.  
 Blatchford Thomas W., do.  
 Blatchley Miss Polly, Burlington, Vt.  
 Bleecker Barnet, Albany, N. Y.  
 Bleecker John R., do.  
 Bliss Mrs Abigail, New York city.  
 Bliss Rev Asher, Cattaraugus, N. Y.  
 Bliss Mrs Chloe, Attleboro', Ms.  
 Bliss Rev Seth, Boston, Ms.  
 Blodgett Mrs Catharine O., Dawfuskie, S. C.  
 Blodgett Miss Emily F., do.  
 Blodgett William I., do.  
 Blodgett Rev Constantine, Pawtucket, Ms.  
 Blodgett Mrs Hannah M., do.  
 Blodgett Rev E. P., Greenwich, Ms.  
 Blodgett Rev Harvey, Euclid, O.  
 Blodgett Luther P., Fly Creek, N. Y.  
 Blodgett Rev Luther F., Waterville, N. Y.  
 Blood Rev C. E., Collinville, N. Y.  
 Blood Rev Daniel C., Strongsville, O.  
 Blood Rev Mighill, Ellsworth, Me.  
 Blood Rev William, Lachute, L. C.  
 Bloomfield John W., Rome, N. Y.  
 Blunt Ainsworth E., Cross Plains, Ten.  
 Blunt John G., Nashua, N. H.  
 Blunt Miss Lucy W., do.  
 Blunt Mrs Mary, do.  
 Blunt John, do.  
 Blunt Mrs Caroline, do.  
 Boardman Rev Charles A., Youngstown, O.  
 Boardman Rev Elderkin J., Randolph, Vt.  
 Boardman Elisha J., Norwich, Vt.  
 Boardman Rev George S., Rome, N. Y.  
 Boardman Rev George T., Columbus, O.  
 Boardman H. A., D. D., Philadelphia, Pa.  
 \*Boardman Rev John, Douglas, Ms.  
 \*Boardman Timothy, West Rutland, Vt.  
 Boardman Rev William J., Northford, Ct.  
 Bodley Mrs Rachel W., Cincinnati, O.  
 Bogardus Rev Cornelius.  
 Bogardus Rev William R., New York city.  
 Boggs Rev George W., Walterborough, S. C.  
 Bogus Rev Horace F., Seneca Falls, N. Y.  
 Boice Rev Ira C., Bergen, N. J.  
 \*Boies Rev Artemas, New London, Ct.  
 Boies Joseph, Union Village, N. Y.  
 Bolls Matthew.  
 Bond Elias, Hallowell, Me.  
 Bond Rev Elias, Jr., Sandwich Islands.  
 \*Bond Mrs Mehetable, Norwich, Ct.  
 Bond Rev William B., Lee, Ms.  
 \*Bonney Rev William, New Canaan, Ct.  
 Booth Rev Chauncey, South Coventry, Ct.  
 Booth David, Longmeadow, Ms.  
 Borland John, Amherst, Ms.  
 Bost Rev A., Geneva, N. Y.  
 Bostwick Charles, New Haven, Ct.  
 Boswell Mrs Elizabeth, Norwich, Ct.  
 Boswell Mrs Sarah M., Hartford, Ct.  
 Bosworth Benjamin, Eastford, Ct.  
 Bosworth Rev Eliphalet, Bladensburgh, Md.  
 Bourne Benjamin S., Providence, R. I.  
 Boutelle Rev Thomas, North Woodstock, Ct.  
 Boutelle Mrs Mary E., do.  
 Bouton Rev Nathaniel, Concord, N. H.  
 Boutwell Rev James, Brentwood, N. H.  
 Boutwell Mrs Mary P., do.  
 Boutwell Rev William T., Stillwater, Wis.
- Bowen Mrs Lucy M., Brooklyn, N. Y.  
 Bowers Rev John, North Wilbraham, Ma.  
 \*Bowles Stephen J., Roxbury, Ms.  
 Bowman Joseph, New Braintree, Ms.  
 Boyce Rev William C., Westford, N. Y.  
 Boyd James, Albany, N. Y.  
 Boyd Rev James R., Watertown, N. Y.  
 Boyd John T., Albany, N. Y.  
 Boyd Rev Joshua, Middleburg, N. Y.  
 Boyd Robert, Albany, N. Y.  
 Boylston, Richard, Amherst, N. H.  
 Boynton Rev John, Wiscasset, Me.  
 Brace Rev Joab, Wethersfield, Ct.  
 \*Brace Rev Joab, Jr., Lanesboro', Ma.  
 \*Brace Jonathan, Hartford, Ct.  
 Brace Rev Jonathan, Milford, Ct.  
 Brace Rev Seth C., Newark, Del.  
 Brace Rev S. W., Utica, N. Y.  
 \*Brackett Rev Joseph, Rushville, N. Y.  
 Brackett Mrs Mable C., do.  
 Brackett Miss Sarah, Easthampton, Ms.  
 Bradbury William S., Westminster, Ms.  
 Bradford Arthur B.  
 Bradford Rev Ebenezer G., Wardsboro', Vt.  
 Bradford Rev M. B., Grafton, Vt.  
 Bradford Rev William, New York city.  
 Bradish John, Utica, N. Y.  
 Bradley Rev Caleb, Westbrook, Me.  
 Bradley Rev William, Newark, N. J.  
 Bradshaw Rev A., Bethsalem, Ten.  
 Bragg Rev J. K., Middleboro', Ms.  
 Brainerd Rev Asa, Potsdam, N. Y.  
 Brainerd Rev Davis S., Lyme, Ct.  
 Brainerd Rev Israel, Vernon, N. Y.  
 Brainerd Timothy, Enfield, Ct.  
 Brainerd Timothy, Enfield, Ct.  
 Brainerd Rev Thomas, Philadelphia, Pa.  
 Brainerd Rev Timothy G., Londonderry, N. H.  
 Brainerd Mrs Harriet P., do.  
 Braman Rev Isaac, Georgetown, Ms.  
 Braman Rev Milton P., Danvers, Ms.  
 Branch Darius, Castleton, Vt.  
 Branch David M., Richmond, Va.  
 Bray Rev John E., Humphreysville, Ct.  
 Brayton Rev Isaac, Watertown, N. Y.  
 Brayton Isaac, Ravenna, O.  
 Brearly Rev William, Wino'sboro', S. C.  
 Breck Joseph, Brighton, Ms.  
 \*Breckenridge John, D. D.  
 Breckenridge Robert J., D. D., Lexington, Ky.  
 Breed Rev William J., Cincinnati, O.  
 Breese Sidney, Dover, N. J.  
 Brewster Rev Cyrus, Montreal, L. C.  
 Brewster John, Shirleysburg, Pa.  
 Brewster Rev Loring, Livonia, N. Y.  
 Brewster Osmyn, Boston, Ms.  
 Bride Josiah, Berlin, Ms.  
 Briant Rev Alfred, South Bend, Ia.  
 Bridge Miss Emily, South Hadley, Ms.  
 Bridgman E. C., D. D., Canton, China.  
 Bridgman Rev William.  
 Brigham Rev David, Bridgewater, Ms.  
 Brigham John C., D. D., New York city.  
 Brigham Rev Levi, Dunstable, Ms.  
 Brigham Oliver M., Grafton, Ms.  
 Briggs Mrs Ann Eliza, Schaghticoke, N. Y.  
 Briggs Mrs Emily C., do.  
 Briggs Calvin, Marblehead, Ms.  
 Briggs Mrs Hannah C., Dedham, Ma.  
 Briggs Rev Isaac, N. Rochester, Ms.  
 Brinckerhoff Rev A. D., Champlain, N. Y.  
 Brinsmade H. N., D. D., Newark, N. J.  
 Brinsmade Mrs Amelia, do.  
 Brislin Rev Robert C., Vernon, N. Y.  
 Bristol Moses, Buffalo, N. Y.  
 Britten Stephen P., Elizabethtown, N. J.  
 Broadhead Charles C.  
 Broadhead Jacob, D. D., Brooklyn, N. Y.  
 Brockway Rev Diodate, Ellington, Ct.  
 Bronk Mrs John L., Coxsackie, N. Y.  
 \*Bronk Rev Robert, Gibbonsville, N. Y.  
 Bronson Mrs Isaac, New York city.  
 Brosson O., do.

- Bronson Rev Thomas, Sandy Hill, N. Y.  
 Brooks Rev Lemuel, Webster, N. Y.  
 Broughton Glover, Marblehead, Ms.  
 Broughton Nathaniel H., do.  
 Broughton Nicholas, do.  
 Broughton Mrs Nancy H., do.  
 Broughton Mrs Lydia, do.  
 Brouwer Miss Eliza, Geneva, N. Y.  
 Brower Rev Cornelius, do.  
 Brown Rev Abraham, Hartford, Ct.  
 Brown Aldren, Clinton, N. Y.  
 Brown Alexander, Baltimore, Md.  
 Brown Rev Amos P., Jerseyville, Ill.  
 Brown Rev Ebenezer, North Hadley, Ms.  
 Brown Mrs Sarah, do.  
 Brown Rev F. H., Brownhelm, O.  
 Brown Rev George W., Albion, Me.  
 Brown Rev G. S., Hinsdale, N. H.  
 Brown Rev Henry, Va.  
 Brown Hiram, Manchester, N. H.  
 Brown Rev Hope, Newark, Ill.  
 \*Brown James, Albany, N. Y.  
 Brown Rev J. Crombie, Cape Town, Africa.  
 Brown John A., Philadelphia, Pa.  
 \*Brown John, D. D., Hadley, Ms.  
 Brown John I., Boston, Ms.  
 \*Brown Rev Joseph, New York city.  
 Brown J. K., Seneca Falls, N. Y.  
 Brown Mrs Lois, Little Compton, R. I.  
 Brown Luther, East Ware, Ms.  
 Brown Rev Oliver, Lyme, Ct.  
 \*Brown Rev Rezaud, Lawrenceville, N. J.  
 Brown Rev S. C., Pembroke, N. Y.  
 Brown Rev Samuel R., Hongkong, China.  
 Brown William, Boston, Ms.  
 Brown Mrs Lucy H., do.  
 Brown William, do.  
 Brown William, Philadelphia, Pa.  
 Brown William, New York city.  
 Browne Thomas, Portland, Me.  
 Brownell Rev George L., Mason, Ct.  
 Brownlee W. C., D. D., New York city.  
 \*Bruno Rev Matthias, do.  
 Brumly Mrs Maria B., Tuscaloosa, Ala.  
 Brundage Rev Abner, Brookfield, Ct.  
 Bruns Henry M., Charleston, S. C.  
 Brush Benjamin, Jr., Stanwich, Ct.  
 Brush Rev William, New York city.  
 Bryan Rev E. D., Port Chester, N. Y.  
 Bryan Joseph, Hancock co., Ga.  
 Bryant Abner, Buffalo, N. Y.  
 Bryant Amos, Nelson, N. H.  
 Bryant Rev James C., South Africa.  
 Bryant John, New Bedford, Ms.  
 Bryant John J., Elizabethtown, N. J.  
 Bryant Rev Sydney, West Stockbridge, Ms.  
 Buchanan James, Washington, D. C.  
 Buck Rev J. Judson, Cairo, N. Y.  
 Buckham Rev James, Ellington, Ct.  
 Buckingham Rev Samuel G., Millbury, Ms.  
 Buckingham William A., Norwich, Ct.  
 Bucklin Rev Sylvester, Marlboro', Ms.  
 Rudington Rev W. I., Charlestown, Ms.  
 Buel Rev W. P., Tallahassee, Fla.  
 Buffett Rev William L.  
 Buffitt Rev Platt, Stanwich, Ct.  
 Buist Rev T., Charleston, S. C.  
 Bulkley Chester, Wethersfield, Ct.  
 Bulen John H., New York city.  
 Bull Rev Edward, Prospect, Ct.  
 Bull Rev Norris, Clarkson, N. Y.  
 Bull Mrs Mary Ann, do.  
 Bull William G., New York city.  
 Bullard Rev Asa, Boston, Ms.  
 Bullard Baalis, Uxbridge, Ms.  
 Bullard Rev Ebenezer W., Fitchburg, Ms.  
 Bullard Mrs Harriet N., do.  
 \*Bullard Mrs Margaret P., do.  
 Bullard John P., Clinton, La.  
 Bullions Rev Alexander, Cambridge, N. Y.  
 Bullock James S., Savannah, Ga.  
 Bumstead Josiah, Boston, Ms.  
 Bunce James M., Hartford, Ct.  
 Bunce Francis M., Hartford, Ct.  
 Bunce John L., do.  
 Bunce Jonathan B., do.  
 Bunce Russell, do.  
 Burbank Rev Jacob, Marion, N. Y.  
 Burch Thomas, Little Falls, N. Y.  
 Burchard Levi, Shoreham, Vt.  
 Burchard Rev Samuel D., New York city.  
 Burdett Rev Michael, Blackstone Village, Ms.  
 \*Burge Rev Caleb, York, N. Y.  
 Burgess A., Hancock, N. H.  
 Burgess Rev Ebenezer, Ahmednuggur.  
 Burgess, Mrs. Abigail, do.  
 \*Burgess Mrs Mary G., do.  
 Burgess T. M., Providence, R. I.  
 Burke Rev Abel B., Riverhead, N. Y.  
 Burleigh Rinaldo, Plainfield, Ct.  
 Burnap Asa, Newfane, Vt.  
 Burnap Gaius, West Townshend, Vt.  
 Burnap Rev Uzziah C., Lowell, Ms.  
 Burnham Rev Abraham, Pembroke, N. H.  
 Burnham Rev Amos W., Rindge, N. H.  
 Burnham Charles, Jr., Springfield, Ms.  
 Burnham Mrs Olivia S., do.  
 Burnham Jedidiah, Jr., Kinsman, O.  
 Burnham Rev Jonas, Hallowell, Me.  
 \*Burnham Rev Owen, Kennebunkport, Me.  
 Burns William P., Ruckport, Ms.  
 \*Burr David I., Richmond, Va.  
 \*Burr Rev Jonathan, Sandwich, Ms.  
 \*Burr Joseph, Manchester, Vt.  
 Burrall Ebenezer, Stockbridge, Ms.  
 Burritt Rev Stephen W., Lyme, O.  
 Burrough Miss Emma A., Hudson, N. Y.  
 Burroughs B., Savannah, Ga.  
 Burrows Rev George, Trenton, N. J.  
 Burt Rev Daniel C., New Bedford, Ms.  
 Burt Rev Enoch, Manchester, Ct.  
 Burt Rev Gideon, Longmeadow, Ms.  
 Burt Rev Jairus, Canton, Ct.  
 Burt Moses, North Wilbraham, Ms.  
 Burtis Rev Arthur, Phelps, N. Y.  
 \*Burton Asa, D. D., Theford, Vt.  
 Burton David A., Manchester, N. H.  
 Burton Rev Nathan, Ridgebury, Ct.  
 Burwell Theodotus, Buffalo, N. Y.  
 Bush Rev Charles P., New York city.  
 Bush Rev George, do.  
 Bush Jotham, Boylston, Ms.  
 Bush Rev Samuel W., Skeneateles, N. Y.  
 Bushnell Rev Calvin, Mich.  
 Bushnell Horace, D. D., Hartford, Ct.  
 Bushnell Mrs Mary M., do.  
 Bushnell Rev Jedediah, Cornwall, Vt.  
 Bushnell Rev William, Newton, Ms.  
 Buswell Henry C., Fryeburg, Me.  
 Buswell Mrs Elizabeth O., do.  
 Butler Albert W., Hartford, Ct.  
 Butler, Mrs A. W., do.  
 Butler Charles, New York city.  
 Butler Rev Daniel, Waltham, Ms.  
 Butler Rev Franklin, Windsor, Vt.  
 Butler Oliver B., Norfolk, Ct.  
 Butler Rev Zebulon, Port Gibson, Mi.  
 Butterfield Rev George, Pomfret, Vt.  
 Butterfield Rev O. B., South Britain, Ct.  
 Butts Rev Daniel B., Stanwich, Ct.  
 Butts Obadiah H., Westminster, Ct.  
 Buxton Rev Edward, Boscawen, N. H.  
 Byers James, Grove, Pa.  
 Byington Rev Cyrus, Choctaw Nation.  
 Cabel Rev J., Hebron, Licking co., O.  
 Cable Miss Ann P., Litchfield, Ct.  
 Cady Rev Calvin B., Au Sable Forks, N. Y.  
 Cady Josiah, Providence, R. I.  
 Cadwell Ebenezer, Northbridge, Ms.  
 Cahoon Rev William.  
 Caldwell James, Newburyport, Ms.  
 Caldwell Rev Robert, Pulaski, Ten.  
 Calhoun Rev George A., North Coventry, Ct.  
 Calhoun Rev William C., Hebron, Va.  
 Calhoun William B., Springfield, Ms.  
 Calvert Rev S. W., Bowling Green, Ky.

- Camp Dennis, Durham, Ct.  
 Camp Rev Edward B., Bridgewater, Ct.  
 Camp Elishu, Sackett's Harbor, N. Y.  
 Camp H., Trumansburg, N. Y.  
 Camp Rev Joseph E., Litchfield, Ct.  
 Camp Joel, New Preston, Ct.  
 \*Campagne Baron de, Pfefficon, Switzerland.  
 Campbell Rev Alexander, Buckingham, Md.  
 Campbell Rev A. E., Cooperstown, N. Y.  
 Campbell Mrs Martha J., do.  
 Campbell Benjamin, Rochester, N. Y.  
 Campbell Miss Catharine, Boston, Ms.  
 \*Campbell Col., Macou, Ga.  
 Campbell Rev Daniel, Oxford, N. H.  
 Campbell Rev George W., Newbury, Vt.  
 Campbell Mrs Serena J. W., do.  
 Campbell John N., D. D., Albany, N. Y.  
 \*Campbell Mrs Martha J., Cooperstown, N. Y.  
 Campbell Rev Randolph, Newburyport, Ms.  
 Campbell Mrs Elizabeth, do.  
 Campbell Rev Robert B., N. Y.  
 Campbell Peter, Orange, N. J.  
 Campbell Rev William, Flatbush, N. J.  
 Campbell William A., East New York, N. Y.  
 Campbell William H., Washington, D. C.  
 Caudeo Rev Isaac N., Belvidere, N. J.  
 Canfield B. O., Morristown, N. J.  
 Canfield Rev S. B., Cleveland, O.  
 Canning Rev Josiah W., Gill, Ms.  
 Cannon Rev Frederick E., Geneva, N. Y.  
 Cannon Mrs Eliza, do.  
 Cannon Miss Ann Eliza, do.  
 Cannon J. S., D. D., New Brunswick, N. J.  
 Capron William C., Uxbridge, Ms.  
 Cares Rev John, York, Pa.  
 Carey Rev Austin, Sunderland, Ms.  
 Carey Mrs Catharine E., do.  
 Carey Ezra, Enfield, Ms.  
 Carlisle Rev Hugh.  
 Carleton William, Charlestown, Ms.  
 Carcenter Mrs Abigail, Foxboro', Ms.  
 Carpenter Mrs Caroline S., Newburgh, N. Y.  
 Carpenter Cyril, Attleboro', Ms.  
 Carpenter Daniel, Foxboro', Ms.  
 Carpenter Rev E. L., Littleton, N. H.  
 Carpenter Rev Eber, Southbridge, Ms.  
 Carpenter Mrs Narcissa L., do.  
 Carpenter Edward P., New York city.  
 Carpenter Erastus P., Foxboro', Ms.  
 Carpenter Mrs Catharine, do.  
 Carpenter George, New York city.  
 Carpenter Rev Hugh S., do.  
 Carpenter John, New Utrecht, N. Y.  
 Carpenter Joseph, Providence, R. I.  
 Carpenter Remember, Pawtucket, Ms.  
 Carr Rev Charles C., Fairport, N. Y.  
 \*Carrington Rev George, Hadlyme, Ct.  
 Carrington Henry Bebee, Wallingford, Ct.  
 Carroll Daniel L., D. D., New York city.  
 Carroll William, Isle of St. Helena.  
 Carruth Francis, North Brookfield, Ms.  
 Carruth Nathan, Boston, Ms.  
 Carruthers James, Portland, Me.  
 Carruthers J. J., D. D., do.  
 \*Carswell Mrs M., West Ely, Mo.  
 Carter Aaron, Newark, N. J.  
 Carter Mrs Elizabeth C., do.  
 Carter Eliza C., Kennebunk, Me.  
 Carter Rev William, Pittsfield, Ill.  
 Carter William H., Edinburgh, O.  
 Cartwright John, Constantinople.  
 Cary Joseph A., New York city.  
 Cary Rev Lorenzo, Webster, Ms.  
 Carver Rev Robert, Pittston, Me.  
 Case Elibu, Simsbury, Ct.  
 Case Rev Francis H., Avon, Ct.  
 Case Mrs Margaret A., Rochester, N. Y.  
 Case Mrs Polly, East Hartford, Ct.  
 Case Rev Rufus, St. Johnsbury, Vt.  
 Case Rev William, East Windsor, Ct.  
 Caskie James, Richmond, Va.  
 Cass John C., New York city.  
 Cass Lewis, Detroit, Mich.
- [Cassells Rev Samuel, Norfolk, Va.  
 Castleton Rev Thomas, Syracuse, N. Y.  
 Caswell Rev Jesse, Bangkok, Siam.  
 Cathart Robert, D. D., York, Pa.  
 Catlin Julius, Hartford, Ct.  
 Catlin Moses, Burlington, Vt.  
 Catlin Willys, Augusta, Ga.  
 Centre Rev Samuel, Monroe, Mich.  
 Chase Edward S., Fall River, Ms.  
 Chamberlain Augustus P., Salem, Ms.  
 Chamberlain Rev Charles.  
 Chamberlain Mrs Hannah, South Boston, Ms.  
 Chamberlain Jeremiah, D. D., Oakland, Mi.  
 Chamberlain Levi, Sandwich Islands.  
 Chamberlain Rev Pierce, Waterford, Pa.  
 \*Chamberlain Richard, Boston, Ms.  
 Chamberlain Benjamin P., Salem, Ms.  
 Chambers Rev John, Philadelphia, Pa.  
 Chambers Rev Joseph H., Steubenville, O.  
 Chambers Matthew, Bridport, Vt.  
 \*Champion Miss Abigail J., Troy, N. Y.  
 \*Champion Rev George.  
 \*Champion Mrs Susan L., Boston, Ms.  
 Champion Mrs Ruth K., Troy, N. Y.  
 Chance William, Birmingham, England.  
 Chandler Rev George, Kensington, Pa.  
 Chandler J. W., Peacham, Vt.  
 Chandler Rev James, Brattleboro', Vt.  
 Chapin Aaron, Hartford, Ct.  
 Chapin Alonzo, Abington, Ms.  
 Chapin Rev Augustus L., Constableville, N. Y.  
 Chapin Mrs Abby H., do.  
 Chapin Mrs Betsey, Canandaigua, N. Y.  
 Chapin David B., Newport, N. H.  
 \*Chapin Rev Horace B.  
 Chapin Josiah, Providence, R. I.  
 Chapin Mrs Asenath C., do.  
 Chapin Lyman D., Galway, N. Y.  
 Chapin Miss Mary W., South Hadley, Ms.  
 Chapin Moses, Rochester, N. Y.  
 Chapin Oliver 2d, Somers, Ct.  
 \*Chapin Rev Perez, Pownal, Me.  
 Chapin Phineas, Uxbridge, Ms.  
 Chapin Royal, Providence, R. I.  
 Chapin Rev Seth, Middle Granville, Ms.  
 \*Chapin Rev Walter, Woodstock, Vt.  
 Chapin Rev W. A., Greensborough, Vt.  
 Chapin William C., Providence, R. I.  
 Chaplin Charles F., Cambridgeport, Ms.  
 Chapman Benjamin, Norwich, N. Y.  
 Chapman Rev Charles, Colchester, N. Y.  
 Chapman Rev Frederick W., Deep River, Ct.  
 Chapman Rev Nathaniel, Camden, Me.  
 Chapman Rev William B., New York city.  
 Charr Rev William S.  
 Chase Rev Henry, New York city.  
 Chase Rev James M., M'Comb, Ill.  
 Chase Rev Moses, West Brookfield, Ms.  
 Chase Salmon P., Cincinnati, O.  
 Chase Samuel, Haverhill, Ms.  
 Cheesborough Rev Amos, Chester, Ct.  
 Cheever Rev E., Tecumseh, Mich.  
 Cheever George B., D. D., New York city.  
 Cheever Henry T., Hollowell, Me.  
 Chester Rev Alfred, Morristown, N. J.  
 Chester Rev A. T., Saratoga Springs, N. Y.  
 Chester Rev Charles, Greenfield, N. Y.  
 \*Chester John, D. D., Albany, N. Y.  
 Chester Simeon, Greenville, O.  
 Chester William, D. D., Burlington, N. J.  
 Chichester Rev Darwin C., Rochester, N. Y.  
 Chickering Rev John W., Portland, Me.  
 \*Chickering Rev Joseph, Phillipston, Ms.  
 Child Rev Eber, Byron, N. Y.  
 Childow Rev Benjamin, Paddy's Run, O.  
 Childs Rev Elias S.  
 Childs Horace, Henniker, N. H.  
 Childs Mrs Matilda R. T., do.  
 Childs Silas D., Utica, N. Y.  
 Childs Rev Ward, Strykersville, N. Y.  
 Chipman Rev Richard M., Athol, Ms.  
 Chittenden Rev A. B., Sharon, N. Y.  
 Chittenden Mrs Mary E., New Haven, Ct.

- Chittenden Simeon B., New Haven, Ct.  
 Christian Rev Levi H., Fredericksburg, Va.  
 Christie Rev John I., Warwick, N. Y.  
 Church Alonzo, D. D., Athens, Ga.  
 Church Charles, Ogden, N. Y.  
 Church Rev Nathan, Bridgewater, Ms.  
 Church Mrs Sarah, Pelham, N. H.  
 Church Thomas, Singapore.  
 Churchill Francis E., New Lebanon, N. Y.  
 Churchill Rev Silas, do.  
 Churchill Silas, Jr., do.  
 Churchill Rev John, Woodbury, Ct.  
 Chute Rev Ariel P., Milton, Ms.  
 Clap James, Roxbury, Ms.  
 Clapp Rev Erastus, Montgomery, Ms.  
 Clapp Rev Ralph, Parma, N. Y.  
 Clapp Rev Sumner G., Cabotville, Ms.  
 \*Clark Rev A. P., Augusta, N. Y.  
 Clark Mrs Ann, Cooperstown, N. Y.  
 Clark Rev A. R., Huntington, O.  
 Clark Avery, Ware, Ms.  
 Clark Rev Benjamin F., Rowa, Ms.  
 Clark Rev Benjamin F., North Chelmsford, Ms.  
 Clark Mrs M. A., do.  
 \*Clark Rev Caleb, Truxton, N. H.  
 Clark Rev Calvin, Marshall, Mich.  
 Clark Rev Chapin, Charlestown, O.  
 Clark Rev Charles G., Webster, Mich.  
 Clark Ebenezer, Somers, Ct.  
 Clark Rev Ebor L., Richmond, Ms.  
 Clark Rev Edward, Middlefield, Ms.  
 Clark Rev Eli B., Chickopee, Ms.  
 Clark Rev Elias, Greenville, N. Y.  
 Clark Rev Ephraim W., Sandwich Islands.  
 Clark Rev Frederick G., Greenwich, Ct.  
 Clark Freeman, Bath, Me.  
 Clark Rev Gardner K., Spencer, N. Y.  
 \*Clark Mrs Hannah A.  
 Clark Isaac, Boston, Ms.  
 Clark James B., Elizabethtown, N. J.  
 Clark Rev J. B., East Granby, Ct.  
 Clark Rev J. F., Cold Spring, N. Y.  
 Clark Joseph, Granby, Ms.  
 \*Clark Rev Luther, Dryden, N. Y.  
 Clark Rev Lewis F., Whitinsville, Ms.  
 Clark Rev ———  
 Clark Mrs ———  
 Clark Rev Orange, Waterford, N. Y.  
 Clark Rev Rufus W., Portsmouth, N. H.  
 Clark Samuel, Brattleboro', Vt.  
 Clark Rev Samuel W., Greenland, N. H.  
 Clark Miss Sarah C., Derry, N. H.  
 Clark Rev Saul, Egremont, Ms.  
 Clark Rev Serevo T., Ashfield, Ms.  
 Clark Seth W., Plainfield, N. Y.  
 Clark Mary I., do.  
 Clark Rev Solomon, Petersham, Ms.  
 Clark Rev Tertius S., Stockbridge, Ms.  
 Clark Rev Theodore J., Cummington, Ms.  
 Clark Thomas M., Newburyport, Ms.  
 Clark Rev William, Fryeburg, Me.  
 Clark Mrs Elvira H., do.  
 Clark William, Boston, Ms.  
 Clark William, Westfield, N. J.  
 Clark William Jr., do.  
 Clark William B., Fryeburg, Me.  
 Clark Rev William C., Cuyahoga Falls, O.  
 Clarke Rev Darius, Boston, Ms.  
 Clarke Mrs Hannah A., do.  
 Clarke Rev J. Bowen, East Granby, Ct.  
 \*Clarke Rev Josiah, Rutland, Ms.  
 Clarke Josiah, Leicester, Ms.  
 Clarke Mercenus W., Medina, N. Y.  
 Clarke Rev Walter, Hartford, Ct.  
 Clarkson Samuel F., New York city.  
 Clary Rev Dexter, Beloit, W. T.  
 Clary John, Conway, Ms.  
 Clay G. W. McAllister, Bryan co., Ga.  
 Clay Joseph, do.  
 Clay Thomas C., do.  
 Clay Thomas S., do.  
 Cleveland Miss Frances A., Norwich, Ct.  
 Cleveland Rev Charles, Boston, Ms.  
 Cleveland Rev Edward, Bath, N. H.  
 Cleveland Rev Elisha L., New Haven, Ct.  
 \*Cleveland Miss Frances A., Canterbury, Ct.  
 Cleveland George W., Salem, Ma.  
 Cleveland John, New York city.  
 Cleveland John P., D. D., Providence, R. I.  
 Cleveland Nehemiah, Newbury, Ma.  
 Cleveland Rev Richard F., Fayetteville, N. Y.  
 Cleveland Mrs Sophia, New London, Ct.  
 Cleveland William P., do.  
 Cleveland William N., do.  
 \*Cleland Thomas, D. D., Harrodsburg, Ky.  
 Clement Rev Jonathan, Topsham, Me.  
 Clift Rev William, Stonington, Ct.  
 Close Ezekiel, Stanwich, Ct.  
 Close Gilbert, North Greenwich, Ct.  
 Close Mrs Sally, do.  
 Coan Rev George, Angelica, N. Y.  
 Coburn Rev Loami S., Newfane, Vt.  
 Cobb Rev Alvan, West Taunton, Ms.  
 Cobb Rev Asahel, N. Falmouth, Ms.  
 Cobb Rev Leander, Rochester, Ms.  
 Cobb Oliver, D. D., do.  
 \*Cobb Richard, Boston, Ms.  
 Cochran Rev Isaac, Charlotte co., Va.  
 Cockran Rev Sylvester, Poulney, Vt.  
 Cockran Rev Thomas P., New Providence, N. J.  
 Coe Daniel, West Durham, N. Y.  
 Coe Rev David B., New York city.  
 \*Coe George W., Savannah, Ga.  
 Coe Rev Noah, New York city.  
 Coe Rev Philemon, Westfield, N. J.  
 Coe Rev Samuel G., Middlebury, Vt.  
 Coe Rev Truman, Kirtland, O.  
 Coggeshall Mrs John H., New Bedford, Ms.  
 Coggin Rev David, Westhampton, Ms.  
 Coggin Rev Jacob, Tewksbury, Ms.  
 Coggin Rev William S., Boxford, Ms.  
 Coggin Mrs Mary, do.  
 Cogswell Jonathan, D. D., New Brunswick, N. J.  
 Cogswell Rev Nathaniel, Yarmouth, Ms.  
 Cogswell William, D. D., Gilmanton, N. H.  
 Coit Charles, Norwich, Ct.  
 \*Coit Elisha, New York city.  
 Coit Miss Elizabeth, Griswold, Ct.  
 \*Coit Erastus, Norwich, Ct.  
 Coit I. C., Charleston, S. C.  
 Coit I., Cheraw, S. C.  
 Coit Robert, New London, Ct.  
 Coit Samuel, Hartford, Ct.  
 Coit William D., New York city.  
 Coburn Rev David N., Ware, Ms.  
 Coburn Mrs Eliza L., do.  
 Colburn Rev Jonas, Amherst, Ms.  
 Colburn Rev Samuel W., Monument, Ms.  
 Colby Mrs Josiah F., Boston, Ms.  
 Colby Rev Philip, Middleboro', Ms.  
 Colby James K., St. Johnsbury, Vt.  
 \*Cole Rev Albert, Bluehill, Me.  
 Cole Rev Erastus, Huron, O.  
 Cole Rev Isaac.  
 Cole John, Medway Village, Ms.  
 Cole Rev Thomas, Payson, Ill.  
 Coleman Miss Catharine, Reading, Pa.  
 Coleman Rev Ebenezer, Sherman, N. Y.  
 Coleman Eleazer, Easthampton, Ms.  
 Coleman Rev Lyman, Amherst, Ma.  
 Collins A. M., Hartford, Ct.  
 Collins Frederick, Columbus, Ill.  
 Collins Rev William W., Preble, N. Y.  
 Colt Aaron, Hartford, Ct.  
 Colt Charles, Genesee, N. Y.  
 Colt Roswell L., Paterson, N. J.  
 Colton Rev Aaron M., Amherst, Ms.  
 Colton Rev Calvin, U. S. Navy.  
 Colton Rev Chester, Lyme, Ct.  
 Colton Rev Erastus, Cheshire, Ct.  
 Colton Rev Homan S., Hennepin, Ill.  
 Colton Horace, Norwich, Ct.  
 Colton Rev S., Fayetteville, N. C.  
 Comfort Rev David, Kingston, N. J.  
 Comstock Rev Cyrus, Lewis, N. Y.  
 Conant Rev Gaius, Paxton, Ma.

- Conant Mrs Mary P., Jaffrey, N. H.  
 Conant Rev Robert F., Plattsburg, N. Y.  
 Condit Mrs Phebe, Orange, N. Y.  
 Condit Rev Aaron, Morristown, N. J.  
 Condit Rev Jonathan B., Newark, N. J.  
 Condit Rev Joseph D., South Hadley, Ma.  
 Condit Mrs Mary G., do.  
 Condit Mrs Robert W., Oswego, N. Y.  
 Cone Rev Robert W., do.  
 Cone Rev Jonathan, East Durham, N. Y.  
 Cone Joseph E., Hartford, Ct.  
 Conkey Rev W. H. Pittsford, Vt.  
 Conklin Rev Luther, Liverpool, N. Y.  
 Conklin Rev Robert H., do.  
 Conkling Rev C. S., Alexandria, N. J.  
 Connor Abel, Henniker, N. H.  
 Connor Mrs Mary L., N., do.  
 Converse Rev A., Philadelphia, Pa.  
 \*Converse Rev James, Weathersfield, Vt.  
 Converse Rev John K., Burlington, Vt.  
 Converse Sarah A., do.  
 \*Cook Rev Amos I., Fryeburg, Me.  
 Cook Mrs Anna Maria, Geneva, N. Y.  
 Cook Charles A., do.  
 Cook Elias R., do.  
 Cook Charles Lewis, do.  
 Cook Philos G., Buffalo, N. Y.  
 Cook Rev R. S., New York city.  
 Cook Mrs Harriet, New York city.  
 Cook Rev Stephen, Montreal, L. C.  
 Cooke Amos S., Sandwich Islands.  
 Cooke Mrs Amos S., do.  
 Cooke Rev George, Amherst, Ms.  
 Cooke Mrs H. B., Bloomfield, N. J.  
 Cooke Joshua A., Catskill, N. Y.  
 Cooke Thomas B., do.  
 Cooke Mrs Catharine, do.  
 Cooke William Goodell, do.  
 Cooke Rev Parsons, Lynn, Ms.  
 Cooke Rev Phineas, Lebanon, N. H.  
 Cooke Robert L., Bloomfield, N. J.  
 Cooke Mrs Robert L., do.  
 Cooley Caleb A., South Deerfield, Ms.  
 Cooley Rev Eli F., Trenton, N. J.  
 Cooley Timothy M., D. D., Granville, Ms.  
 Coombs Philip, Newburyport, Ms.  
 Cope Rev Edward, Jaffna, Ceylon.  
 Cope Rev Joseph A., Long Island.  
 Copeland Rev Adoniram J., East Brewer, Me.  
 Copeland Rev Jonathan, Holley, N. Y.  
 Corey Mrs Anna, Foxboro', Ms.  
 Cornell Rev Frederick F., New York city.  
 \*Cornell Rev John, Millstone, N. J.  
 Corning Rev Alexander B., Manchester, Mich.  
 Corning Gurdon, Troy, N. Y.  
 Corning Jasper, Brooklyn, N. Y.  
 Corning Edward Jasper, do.  
 Corning James L., do.  
 \*Corning Mrs Eliza M., do.  
 Corning Miss Mary Winslow, Stuyvesant, N. Y.  
 Corning Richard S., Syracuse, N. Y.  
 Cornwall Mrs Jerusha, Kingsboro', N. Y.  
 Cory Rev Benjamin, Perth Amboy, N. J.  
 Cory David, Sparta, N. J.  
 Cory Mrs Holder, Cooperstown, N. Y.  
 Cory Rev Joseph, New Vernon, N. Y.  
 Couch Mrs Betsey, Green's Farms, Ct.  
 Couch Rev Paul, North Bridgewater, Ms.  
 Cowan Alexander M., Mansfield, O.  
 Cowan Mrs Elizabeth, Union Village, N. Y.  
 Cowan Rev Samuel M., Fayetteville, Ten.  
 Cowles Rev Chauncey D., Farmington, Ct.  
 \*Cowles Rev George, Danvers, Ms.  
 Cowles Rev Henry, Oberlin, O.  
 Cowles Rev John P., Ipswich, Ms.  
 \*Cowles Martin, Farmington, Ct.  
 Cowles Noah, Geneva, O.  
 Cowles Rev Orson, North Haven, Ct.  
 Cowles Samuel, Colebrook, Ct.  
 Cozzens Rev Samuel W., Milton, Ms.  
 Craig Rev Samuel, Ashgrove, Ireland.  
 Crampton Rev Ralph S., Penfield, N. Y.  
 Crane Rev Abijah, Clinton, N. Y.  
 Crane Mrs Anna H., Attleboro', Ms.  
 Crane Edward, Boston, Ms.  
 Crane E. P., do.  
 \*Crane Rev Elias W., Jamaica, N. Y.  
 Crane James, Elizabethtown, N. J.  
 Crane Rev John, East Attleboro', Ms.  
 Crane John R., D. D., Middletown, Ct.  
 Crane Jonathan, Sharon, Ms.  
 Crane Rev Noah, Sparta, N. J.  
 Crane Thomas, Elizabethtown, N. J.  
 Crane Walter B., Rondout, N. Y.  
 Crawford Rev Robert, North Adams, Ms.  
 Crawford Samuel, West Troy, N. Y.  
 Creasey Rev George W., Kennebunk, Me.  
 Crocker Uriel, Boston, Ma.  
 Crocker Uriel Haskell, do.  
 Crocker Walter, West Barnstable, Ms.  
 Crocker Rev Zebulon, Upper Middletown, Ct.  
 Crocker Mrs Elizabeth P., do.  
 Crockett George W., Boston, Ms.  
 Crofts Rev H. O., Montreal, L. C.  
 Crosby A., Springfield, Ill.  
 Crosby Howard, New York city.  
 Crosby W. H., do.  
 Crosby J. P., do.  
 Crosby R. R., do.  
 Crosby C. T., do.  
 Crosby E. N., do.  
 Crosby William B., do.  
 \*Crosby Rev John, Castine, Me.  
 Crosby Rev Josiah D., Jaffrey, N. H.  
 \*Crosby Rev Stephen, Norwich, Ct.  
 Cross Rev Abijah, Haverhill, Ms.  
 Cross Rev Andrew Boyd, Baltimore, Md.  
 Cross Rev Joseph W., West Boylston, Ms.  
 Cross Rev Marcus E., Darby, Pa.  
 Cross Rev Moses K., Palmer, Ms.  
 Crosset Rev Robert, Alstead, N. H.  
 Crothers Samuel, D. D., Greenfield, O.  
 Crowell Rev John, West Chester, Pa.  
 Crowell Rev Robert, Essex, Ms.  
 Crowell Stephen G., Newark, N. J.  
 Cruikshank Rev William, New York city.  
 Crump Mrs Eliza, New London, Ct.  
 Cummings A. P., New York city.  
 Cummings Charles, D. D., Florida, N. Y.  
 Cummings Rev Jacob, Hillsboro' Bridge, N. H.  
 Cummings Joseph, East Ware, Ms.  
 Cummings Rev Preston, Buckland, Ms.  
 Cumpston Rev E. H., Lynchburg, Va.  
 Cunningham Rev A. N., Franklin, Ten.  
 Cunningham Rev John W., Jonesboro',  
 Cunningham, Mrs Lucretia, Boston, Ms.  
 Curling Robert B., Knoxvile, Ten.  
 Curran William, Philadelphia, Pa.  
 Currie Rev O. R., New Utrecht, N. Y.  
 Curry Rev William F., Dansville, N. Y.  
 Curtenius Mrs Antoinette, New Hartford, N. Y.  
 Curtis Agur, Stratford, Ct.  
 Curtis Rev Daniel C., Brookfield, Ct.  
 Curtis Rev Harvey, Madison, Ia.  
 Curtis Rev J. W., Hadley, Ms.  
 Curtis Rev Jared, Charlestown, Ms.  
 Curtis Rev Jonathan, Woodstock, Ct.  
 Curtis Nathan, Southbury, Ct.  
 Curtis Paul, Medford, Ms.  
 Curtis Rev Samuel, Union, Ct.  
 Curtis William B., Humphreyville, Ct.  
 Curtis Rev George F., Adrian, Mich.  
 Curtis Rev William S., Ann Arbor, Mich.  
 Cushing Rev James R., Wells, Me.  
 Cushing Mrs J. R., do.  
 Cushman Rev David, New Castle, Me.  
 Cushman Rev Job, Tolland, Ms.  
 Cushman J. P., Troy, N. Y.  
 Cushman Minerva, Exeter, N. Y.  
 \*Cushman Rev Ralph, Cincinnati, O.  
 Cushman Rev Rufus S., Orwell, Vt.  
 Cutler Amos, Rindge, N. H.  
 Cutler Benjamin C., D. D., Brooklyn, N. Y.  
 \*Cutler Rev Calvin, Windham, N. H.  
 \*Cutler Rev E. G., Belfast, Me.  
 Cutler Pliny, Boston, Ms.



- Cutler Mrs Pliny, Boston.  
 Cutter Benjamin, Woburn, Ma.  
 Cutter Rev Edward F., Warren, Me.  
 Cutter Stephen, South Woburn, Ms.  
 Daggatt David L., New Haven, Ct.  
 Daggatt Leonard A., do.  
 Daggett Rev Oliver E., Canandaigua, N. Y.  
 Daily Rev William M., Washington city, D. C.  
 Dale Ebenezer, Jr., Bangor, Me.  
 Dale Rev James W., Philadelphia, Pa.  
 Dale Mrs Margaret, do.  
 Dallas George M., do.  
 Dalrymple Kirkby, St. Andrews, Scotland.  
 Dame Rev Charles, Falmouth, Me.  
 Damon Alpheus, Ware, Ms.  
 Damon Lewis, do.  
 Dana Miss Anna, Ipswich, Ms.  
 Dana Benjamin, Waterford, O.  
 Dana Miss Esther Ann, Troy, N. Y.  
 Dana Rev Gideon, W. Springfield, Ms.  
 Dana Israel P., Danville, Va.  
 Dana Rev John J., Canaan Four Corners, N. Y.  
 Dana Rev Samuel, Marblehead, Ms.  
 \*Dana Stephen W., Troy, N. Y.  
 Dana Mrs S. W., do.  
 Dana Rev Sylvester, Orford, N. H.  
 Dana Rev W. C., Charleston, S. C.  
 Danforth Rev Francis, Medina, N. Y.  
 Danforth Joel, Otisco, N. Y.  
 Danforth Rev Joshua N., Alexandria, D. C.  
 Danforth Samuel A., Boston, Ms.  
 Daniell Paul, East Medway, Ms.  
 Daniell Mrs Priscilla, Clairborne co., Miss.  
 Daniels Anson, West Medway, Ms.  
 Daniels Lewis, Enfield, Ms.  
 Darling Rev Henry, Reading, Pa.  
 Darling Rev Samuel D., S. Royalston, Ms.  
 Darling Mrs William, Reading, Pa.  
 Dashiell Rev A. H., Shelbyville, Ten.  
 Davenport Rev James R., Cazenovia, N. Y.  
 Davenport Rev John S.  
 Davie Rev S. T. M., Lancaster, Pa.  
 Davies Mrs Rebecca W. T., New York city.  
 Davies Rev Thomas F., New Haven, Ct.  
 Davis Charles, Elizabethtown, N. J.  
 Davis Rev Emerson, Westfield, Ms.  
 Davis George, Starbridge, Ms.  
 \*Davis Henry, Jr., Syracuse, N. Y.  
 Davis Rev J. Gardner, Amherst, N. H.  
 Davis Rev Joel, Croydon, N. H.  
 Davis Phineas, Jr., Pontiac, Mich.  
 Davis Rev John K., Troy, N. Y.  
 \*Davis Rev K. Montgomery, Bridgewater, N. Y.  
 Davis Rev Samuel S.  
 Davis Rev Thomas, Blairsville, Pa.  
 Davison Charles A., Saratoga Springs, N. Y.  
 Davison Rev Clement M., do.  
 Davison G. M., do.  
 Davison John M., Albany, N. Y.  
 Davison John M., Jr., do.  
 Day Aaron, West Springfield, Ms.  
 Day Mrs Orrin, Catskill, N. Y.  
 Day Benjamin Wooster, do.  
 Day Miss Caroline E., do.  
 Day Miss Charlotte M., do.  
 Day Miss Emily C., do.  
 Day Miss Julia R., do.  
 Day Charles H., do.  
 Day Edgar B., do.  
 Day George B., do.  
 Day Samuel S., do.  
 Day Walter DeForest, do.  
 Day Rev Alvan, E. Lenox, N. Y.  
 Day Calvin, Hartford, Ct.  
 Day Catharine S., do.  
 Day Miss Julia S., do.  
 Day Foster, Elizabethtown, N. J.  
 Day Rev George E., Marlboro', Ms.  
 Day Rev Henry N., Hudson, O.  
 Day Rev Hiram, Cornwall, Ct.  
 Day Rev Pliny B., Derry, N. H.  
 Day Rev Robert, New Lebanon, N. Y.  
 Day Rev Samuel, Brooklyn, L. I.
- Day Rev Warren, Enfield, N. Y.  
 Day William, West Bradford, Ms.  
 Day William F., Elizabethtown, N. J.  
 Dayton Abel, Jr., Harpersfield, N. Y.  
 De Forest Andrew W. D., Humphreysville, Ct.  
 De Forest Cyrus H., Buffalo, N. Y.  
 De Forest Henry A., do.  
 De Forest Mrs Catharine S., do.  
 De Forest Lockwood, New York city.  
 De Forest Rev Richard, Rochester, N. Y.  
 De Forest William, Bridgeport, Ct.  
 De Forest Rev William B., Watertown, Ct.  
 De Witt Rev Abraham, Rock Church, Md.  
 De Witt Clinton, Montreal, L. C.  
 De Witt Caleb S., do.  
 De Witt Jacob, Jr., do.  
 De Witt Mrs Abby, do.  
 De Witt Emily F., do.  
 De Witt Rev John.  
 Dean Rev Artemas, Bethlehem, N. Y.  
 Dean Rev Henry, Brooklyn, N. Y.  
 Dearing William, Athens, Ga.  
 Decker Rev John, Jr., Newcastle, Del.  
 Deckert Elijah, Reading, Pa.  
 Delano Lewis Howe, Hardwick, Vt.  
 Delano Mrs Maria W., do.  
 Delano Joseph R., do.  
 Delano Lewis W., do.  
 Delano Miss Lydia M., do.  
 Delano Miss Elizabeth D., do.  
 Delano Rev S., Haverhill, N. H.  
 Delavan Edward C., Ballston, N. Y.  
 Demarest Rev William, New Hurley, N. Y.  
 Deming Rev F. A., Freedom, O.  
 Deming William, Litchfield, Ct.  
 Demond Rev Elijah, Grafton, Ms.  
 Demond Rev Isaac S., New York city.  
 Dennis Rev Rodney G., Grafton, Ms.  
 Denison, Rev William C., Dexter, Mich.  
 Denny Mrs Anna S. T., Keene, N. H.  
 Denny George, Westborough, Ms.  
 Denny Mrs C. S., do.  
 Denny Miss A. M., do.  
 Denny Charles Austin, do.  
 Denny Miss Charlotte E., do.  
 Denny Edward W., do.  
 Denny George F., do.  
 Denny James H., do.  
 Denny Robert Breck, do.  
 Denny Mary H., do.  
 Denny John A., do.  
 Denny Joseph A., Leicester, Ms.  
 Denny Mrs Lucretia, do.  
 Denny Thomas, New York city.  
 Denny Mrs Sarah S. T., do.  
 Derrucle Rev D., do.  
 Deshon Daniel, Boston, Ms.  
 Dewey C., D. D., Rochester, N. Y.  
 Dexter Rev Henry M., Manchester, N. H.  
 Dexter Rev Elijah, Plympton, Ms.  
 Dexter Samuel W., Saratoga Springs, N. Y.  
 Dibble Richard, Rochester, N. Y.  
 Dike John, Salem, Ms.  
 Dicky Rev John L., New Bloomfield, Pa.  
 Dicky Rev John M., New Castle, Del.  
 Dickey David, Rochester, N. Y.  
 Dickey Rev William, Bloomingburgh, O.  
 Dickinson Rev Austin, New York city.  
 Dickinson Rev A. C., Bowlinggreen, Ky.  
 Dickinson Rev David, Columbia, Ct.  
 Dickinson Rev E., Chaplin, Ct.  
 \*Dickinson Elijah, Hadley, Ms.  
 Dickinson Rev James T., Middlefield, Ct.  
 Dickinson Rev Joel L., Northbridge, Ms.  
 Dickinson Oliver, North Amherst, Ms.  
 Dickinson Richard W., D. D., New York city.  
 Dickinson William, Hadley, Ms.  
 Dickson Rev Hugh, Greenville, S. C.  
 Dickson Samuel, Enfield, Ms.  
 \*Diell Rev John, Sandwich Islands.  
 Dillingham Cornelius, Freeport, Me.  
 Dimmick Rev Luther F., Newburyport, Ms.  
 Dixon Samuel, Enfield, Ms.

- Doane Rev Julius.  
 Dobie Rev David, Plattsburg, N. Y.  
 Dobie Rev David, Huntington, L. C.  
 \*Dod Rev A. B., Princeton, N. J.  
 Dodd Benjamin, Boston, Ms.  
 Dodd Joseph S., Bloomfield, N. J.  
 Dodge David L., New York city.  
 Dodge Rev John V., Evansville, Ia.  
 Dodge Rev Joshua, Moultonboro', N. H.  
 Dodge Rev Nathaniel B., Little Osage, Mo.  
 Dodge Mrs Melissa, New York city.  
 Dodge William E., do.  
 Doe Nicholas B., Saratoga Springs, N. Y.  
 Dole Rev Daniel, South Hadley Canal, Ms.  
 Dole Ebenezer, Bangor, Me.  
 Dole Mrs Hannah, do.  
 Dole Rev George T., Beverly, Ms.  
 Dole Rev Nathan, Brewer, Me.  
 Donaldson Rev Asa, Mansfield, N. Y.  
 Donaldson James, New York city.  
 Donhoff Count, Hohendorf, S. Prussia.  
 Donnell George, Newburyport, Ms.  
 Donnell Rev Robert, Mooresville, Ala.  
 Doolittle Rev Charles, Middle Granville, N. Y.  
 Doolittle Edwin A., Albany, N. Y.  
 Doolittle Rev Edgar J., Hebron, Ct.  
 Doolittle Miss Jane E., do.  
 Doolittle Rev Giles.  
 Dorman Rev Eben H., Swanton, Vt.  
 Dorr Rev Benjamin, Waterford, N. Y.  
 \*Dorr Samuel, Boston, Ms.  
 \*Dorr Mrs Susan, do.  
 \*Dorrance Rev Gordon, Erving's Grant, Ms.  
 Doty Mrs Anna, Attica, N. Y.  
 Doty Rev Elihu, Amoy, China.  
 Doubleday Ammi, New Hartford, N. Y.  
 Dougall John, Montreal, L. C.  
 Dougherty Rev James, Milton, Vt.  
 Douglass Benjamin, New York city.  
 Douglass David B., do.  
 Douglass George, do.  
 Douglass Jonathan A. F., do.  
 Douglass Richard H., do.  
 Douglass James B., Albany, N. Y.  
 Douglass Rev John A., Waterford, Me.  
 Douglass Mrs L. A., do.  
 Douglass Rev Thomas, New London, Ct.  
 Douglass William, Providence, R. I.  
 \*Downer Rev D. R., New York city.  
 Downer Mrs Eliza, do.  
 Downer Samuel, Westfield, N. J.  
 Downs James, Colchester, N. Y.  
 Dowse Rev Edmund, Sherburne, Ms.  
 Drake Rev Cyrus B., Royalton, Vt.  
 Dresser Rev Amos, Kingston, Ja.  
 Drummond Alexander, Bangor, Me.  
 Drummond Rev James, Lewiston Falls, Me.  
 \*Drury Rev Amos, West Hampton, Ma.  
 Dubois Rev George, New York city.  
 Dudley Rev John, Quechee, Vt.  
 Duffield George, D. D., Detroit, Mich.  
 Duffield Mrs Elizabeth G., do.  
 Duffield Rev George, Jr., Brooklyn, N. Y.  
 Duffield Mrs Anna A., do.  
 Dulles Joseph H., Philadelphia, Pa.  
 Dumont Rev A. Henry, Morristown, N. J.  
 do, do.  
 Dunca Priest, Oroomiah, Persia.  
 Duncan Rev Abel G., Hanover, Ms.  
 Duncan Rev Alexander, Newark, O.  
 Duncan Mrs Frances A., do.  
 Duncan James, Aaronsburg, Pa.  
 Dundas Charles W., Rochester, N. Y.  
 Dunham Mrs Anne, Attleboro', Ms.  
 Dunham Hercules R., Cortland, N. Y.  
 Dunlap John, Edinburgh, Scotland.  
 Dunlap Rev L. W., Columbus, Ill.  
 Dunlap Rev Robert, Pittsburgh, Pa.  
 Dunlop John, Bombay, India.  
 Dunning Rev Andrew, Plainfield, Ct.  
 Dunning Rev E. O., Canajoharie, N. Y.  
 Dunton Isaac, Philadelphia, Pa.  
 Dunyee Joseph W.  
 Duren E. F., Portland, Me.  
 Durfee Rev Calvin, South Dedham, Ms.  
 Durfee Nathan, Fall River, Ms.  
 Durfee Joseph, do.  
 Durfee Mrs Delano B., do.  
 Duryea Rev John H., New York city.  
 Duryea Philip, English Neighborhood, N. J.  
 Dutton Rev Aaron, Guilford, Ct.  
 Dutton Mrs Harriet, do.  
 Dutton Ambrose, Colchester, Ct.  
 Dutton John E., Fulton, N. Y.  
 Dutton Mrs Lucinda M., do.  
 Dutton Rev Samuel W. S., New Haven, Ct.  
 Dutton Moses, Millbury, Ms.  
 Dutton Rev W. B., Charleston, S. C.  
 Dwight Rev Edward S., Saco, Me.  
 \*Dwight Rev Edwin W., Stockbridge, Ms.  
 Dwight George, Newark, N. J.  
 Dwight Rev H. G. O., Constantinople.  
 Dwight M. W., D. D., Brooklyn, N. Y.  
 Dwight Sereno E., D. D., New York city.  
 Dwight Timothy, New Haven, Ct.  
 Dwight Rev T. M., Gallatin, Ten.  
 Dyer Benjamin, Providence, R. I.  
 Dyer Rev David, Dorchester, Ms.  
 Eames Rev Marshall H., Claridon, O.  
 Earl Benjamin, Fall River, Ms.  
 Earp Robert, Philadelphia, Pa.  
 Easman John, Deerfield, N. H.  
 Eastman Rev David, Leverett, Ms.  
 Eastman Rev Henry, Brooklyn, N. H.  
 \*Eastman Mrs Hepzibah, Amherst, Ma.  
 Eastman Rev John, Hawley, Ms.  
 Eastman John L., Ovid, N. Y.  
 Eastman Rev Ornan, New York city.  
 Eastman Mrs Mary, do.  
 Eaton Asa, D. D., Boston, Ms.  
 Eaton Rev Horace, New York city.  
 Eaton Rev Joseph M. R., Lancaster, Ms.  
 \*Eaton Peter, D. D., Boxford, Ms.  
 Eaton Rev Peter S., New Britain, Ct.  
 \*Eaton Rev Sylvester, Foughkeepsie, N. Y.  
 Eaton Thomas, Fitchburg, Ms.  
 \*Eaton Rev William, Hardwick, Ms.  
 Eckel John, Philadelphia, Pa.  
 Eckhard Rev James R., Savannah, Ga.  
 Eddy Rev Alfred, Bellona, N. Y.  
 Eddy Benjamin, Newton, Ms.  
 Eddy Rev Henry.  
 \*Eddy Leveus, Newark, N. J.  
 Eddy Thomas C., do.  
 Eddy Mrs Elizabeth A., do.  
 Eddy Leveus, 2d, Jacksonville, Ill.  
 Eddy William W., do.  
 Eddy Mrs Julia M., do.  
 Eddy Rev Zechariah, Mineral Point, W. T.  
 Eddy Zechariah, Middleboro', Ms.  
 Edgar John T., D. D., Nashville, Ten.  
 Edgell Rev John G. A., West Newbury, Ma.  
 Edgell Mrs. H. F. A., do.  
 Edmonds John F., Charlotte co., Va.  
 Edmond William, Newtown, Ct.  
 Edminston Rev James N., McCain, Tenn.  
 \*Edson Rev Ambrose, Berlin, Ct.  
 Edwards Alfred, New York city.  
 Edwards Mrs Sophia M. L., do.  
 \*Edwards Mrs. Electa, Skeneateles, N. Y.  
 Edwards Eugene, Rochester, N. Y.  
 Edwards George W., New York city.  
 Edwards Henry, Boston, Ms.  
 Edwards James G., Burlington, Iowa.  
 Edwards Jonathan, Troy, N. Y.  
 Edwards Mrs Maria C., do.  
 Edwards Rev Joseph S., Warren, O.  
 Edwards Rev J. Erskine, Boston, Ms.  
 Edwards Richard, Pittsburgh, Pa.  
 Edwards Mrs Catharine P., do.  
 Edwards Miss Margaret W., do.  
 Edwards Miss Sarah P., Hartford, Ct.  
 Edwards Rev Thomas, Boston, Ms.  
 Edwards Rev Tryon, New London, Ct.  
 Edwards William, Hunter, N. Y.  
 Edwards Mrs Rebecca T., do.

- Edwards William N., Pittsfield, Ms.  
 Eells Rev Cushing, Columbia River.  
 \*Egerton Rev A. M., Augusta, Ga.  
 Eggleston Rev Ambrose, Windsor, Vt.  
 Eggleston Rev Nathaniel H., Ellington, Ct.  
 Eggleston Silas, East Bloomfield, N. Y.  
 Eldred Rev Henry B., Kinsman, O.  
 Eldredge Rev E. D., Hampton, N. H.  
 Eldredge Rev Micah, Nashua, N. H.  
 Eldridge Rev Joseph, Norfolk, Ct.  
 Eldridge Mrs Sarah, do.  
 Elias Rev Mar, Oromiah, Persia.  
 Elliot Rev Caleb B., Millbury, Ms.  
 Elliott Rev George W., Vermillionville, Ill.  
 Elliott Rev John, Durham, Ma.  
 Elliott Rev Samuel H., Woodbridge, Ct.  
 Elliott Jacob, Waterloo, N. Y.  
 Elliott Mrs Mehitable, do.  
 Ellis Rev Manning, Brookfield, Me.  
 Ellis Rev William, London, England.  
 Ellis William, Seekonk, Ms.  
 \*Ellingwood Mrs Nancy, Bath, Me.  
 Elmes Thomas, Philadelphia, Pa.  
 Elmore Zaccheus W., Sherburne, N. Y.  
 Elphinstone, Hon. Mountstuart, England.  
 Elting Rev Wilhelmus, Parramus, N. J.  
 \*Elwell Payn, Waldoboro', Me.  
 Ely Abner L., New York city.  
 Ely Benjamin, Simsbury, Ct.  
 Ely Rev David DeForest, Bridgeport, Ct.  
 Ely Elihu, Binghamton, N. Y.  
 Ely Ethan, Longmeadow, Ms.  
 Ely Ezra S., D. D., Philadelphia, Pa.  
 Ely Mrs Irene S., Fredonia, N. Y.  
 Ely Rev James, Bolton, Ct.  
 Ely Oliver, Binghamton, N. Y.  
 Ely Rev Samuel R., East Hampton, N. Y.  
 Ely Rev William.  
 Ely William D., Hartford, Ct.  
 Emerson Brown, D. D., Salem, Ms.  
 Emerson Rev Brown, Caldwell, N. J.  
 Emerson Rev Daniel H., York, Pa.  
 Emerson Mrs Esther, Hollis, N. H.  
 Emerson Rev John S., Sandwich Islands.  
 Emerson Rev Joseph, Andover, Ms.  
 \*Emerson Rev Joseph, Wethersfield, Ct.  
 Emerson Rev Luther, Va.  
 Emerson Ralph, D. D., Andover, Ms.  
 Emerson Mrs Rebecca, Bradford, Ms.  
 Emerson Rev Reuben, South Reading, Ms.  
 Emerson Thomas, Buffalo, N. Y.  
 Emery Rev Joshua, Weymouth, Ms.  
 Emery Rev Joseph S., Carroll, N. Y.  
 Emery Rev S. Hopkins, Taunton, Ms.  
 Emery Mrs S. Hopkins, do.  
 \*Emmons Nathanael, D. D., Franklin, Me.  
 Ennis Jacob.  
 Enos Mrs Abby T., Norwich, N. Y.  
 Enos Truman, do.  
 \*Eustis Charles W., Boston, Ms.  
 Eustis William T., do.  
 Eustis Rev William T., Jr., South Woburn, Ms.  
 Evans Rev William, N. Y.  
 Everett Benjamin, Poughkeepsie, N. Y.  
 Everett Rev Ebenezer, Oaks Corners, N. Y.  
 Everett Rev Joel S., Smyrna, Asia Minor.  
 Everett Rev Cornelius, Poquonnoc, Ct.  
 Everst F. W., New Lebanon, N. Y.  
 Ewers Elihu, Manlius, N. Y.  
 Fahnestock, B. A., Pittsburg, Pa.  
 Fairbanks Charles, St. Johnsbury, Vt.  
 Fairbanks Horace, do.  
 Fairbanks Joseph, do.  
 Fairbanks Joseph P., do.  
 Fairbanks Thaddeus, do.  
 Fairchild Rev Edward, Brooklyn, N. Y.  
 Fairchild Rev E. R., Philadelphia, Pa.  
 Fairchild Rev John, Newton, O.  
 Fancher Rev E. B., Cortland Village, N. Y.  
 Farnham Thomas, Buffalo, N. Y.  
 Farnsworth Rev J. D., Roxborough, Ms.  
 \*Farnsworth Rev M. L., Hartford, Ct.  
 Farnum Rev Lucien, Princeton, Ill.  
 Farrar Samuel, Andover, Ms.  
 Farwell, Abel, Fitchburg, Ms.  
 Farwell Miss Elizabeth N., do.  
 Farwell John A., do.  
 Farwell John T., do.  
 Farwell Mrs Miersiiva T., do.  
 Farwell Rev John E., Rochester, N. H.  
 \*Fassett Timothy, Albany, N. Y.  
 Fassett James, Philadelphia, Pa.  
 Faulkner Francis E., Cambridgeport, Ms.  
 Faxon Elisha, Stonington, Ct.  
 Fay Rev Barnabas M., Wilmington, Ms.  
 Fay Mrs Louisa M., do.  
 Fay Benjamin W., Grafton, Ms.  
 Fay Mrs Clarissa, Medway, Ms.  
 Fay Dexter, Berlin, Ms.  
 \*Fay Rev Samuel A., Monson, Ms.  
 Fay Wyman, Grafton, Ms.  
 Felice Rev George de, Montauban, France.  
 Fellows Rev Linus H., West Durham, N. Y.  
 Felt Rev Joseph B., Boston, Ms.  
 Feen Rev Benjamin, Nelson, O.  
 Fennel Rev Andrew J., Groton, N. Y.  
 Ferguson Rev John, Lanesboro', Ms.  
 Ferris Mrs Catharine A., New York city.  
 Ferry Rev Adolphus.  
 Ferry Hemon, Utica, N. Y.  
 Ferry Rev William M., Grand River, Mich.  
 Fessenden Rev J. P., Bridgton, Me.  
 Fessenden Rev Thomas K., Homer, N. Y.  
 Field David D., D. D., Haddam, Ct.  
 Field Rev Henry M., St. Louis, Mo.  
 Field Rev Pindar, Oriskany Falls, N. Y.  
 Field Rev Thomas P., Danvers, Ms.  
 \*Field Rev Timothy, Westminster, Vt.  
 Fifield Rev Winthrop, Epsom, N. H.  
 Finney Rev C. G., Oberlin, O.  
 Fish George H., Saratoga Springs, N. Y.  
 Fish Henry H., Fall River, Ms.  
 Fish Rev John B., Bridgewater, N. Y.  
 Fish Rev Phineas, Marshpee, Ms.  
 Fish Thomas, Falmouth, Ms.  
 Fisher Abijah, New York city.  
 Fisher Francis A., do.  
 Fisher Miss Sarah A., do.  
 Fisher Rev George, Harvard, Ms.  
 Fisher Rev George A., Fishkill, N. Y.  
 Fisher Mrs Catharine, do.  
 \*Fisher Mrs Irene, Franklin, Ms.  
 \*Fisher Rev Jabez Pond, Deering, N. H.  
 Fisher Mrs Fanny, do.  
 Fisher Miss Julia, Westboro', Ms.  
 Fisher Rev Nathaniel W., Palmyra, N. Y.  
 Fisher M. M., Medway, Ms.  
 Fisher Rev Samuel W., Albany, N. Y.  
 Fisk Rev Albert W., Scarboro', Me.  
 Fisk Alvarez, Natchez, Mi.  
 Fisk Rev Charles, Iowa.  
 Fisk Rev Charles R., Logan, O.  
 Fisk Daniel, Shelburne, Ms.  
 Fisk David, Amherst, N. H.  
 Fisk Miss Fidelia, Oromiah, Persia.  
 Fisk Rev Harvey, Woodbridge, N. J.  
 Fisk Rev Joel, Essex, N. Y.  
 Fisk John P., St. Johnsbury, Vt.  
 Fisk Rufus, Shelburne, Ms.  
 Fisk William, Cambridgeport, Ms.  
 Fiske Rev Elisha, Wrentham, Ma.  
 \*Fiske Ezra, D. D., Goshen, N. Y.  
 Fiske John, D. D., New Braintree, Ma.  
 Fiske Rev John O., Bath, Me.  
 Fiske Rev N. W., Amherst, Ms.  
 Fiske Timothy, Holliston, Ms.  
 Fitch Rev Andrew M., Monroe, Mich.  
 Fitch Rev Charles, Columbus, O.  
 \*Fitch Rev Charles.  
 Fitch Eleazer T., D. D., New Haven, Ct.  
 Fitch Rev Ferris, Ohio.  
 Fitch J. S.  
 Fitz Rev Daniel, Ipswich, Ms.  
 Fitzgerald James H., Fredericksburg, Va.  
 Fletcher Rev Adin H., Ceylon.

- Fletcher Ezra W., Providence, R. I.  
 Fletcher Rev Thomas, North Armenia, N. Y.  
 Fleming Rev Archibald, Danville, Vt.  
 Fobes Ansel, Enfield, Ms.  
 Fobes G. W., Philadelphia, Pa.  
 Fobes Henry, Enfield, Ct.  
 Folger Miss Cordelia M., Hudson, N. Y.  
 Folger E. F., New York city.  
 Follet Silas, Theiford, Vt.  
 Follett Rev Walter, Temple, N. H.  
 Folls Rev Benjamin, Preble, N. Y.  
 Folsom Mrs Ann, Portsmouth, N. H.  
 Folsom Rev Nathaniel J., do.  
 Fonda Rev Jacob D., Caughnawaga, N. Y.  
 Foot Rev George, Delaware.  
 \*Foot Rev Joseph L., Knoxville, Ten.  
 Foote Erastus, Smyrna, N. Y.  
 Foote Isaac, Jr., do.  
 Foote Mrs Harriet, do.  
 Foote Elial Todd, Jamestown, N. Y.  
 Foote Samuel, do.  
 Foote Samuel E., do.  
 Foote Rev H., Juliette, Ill.  
 Foote Rev William C., Newburgh, N. Y.  
 Foote Rev William H., Richmond, Va.  
 Forbes Elias, Millbury, Ms.  
 \*Forbush Rev Charles, Northbridge, Ms.  
 Ford Rev Abraham.  
 Ford Rev Henry, Wells, Pa.  
 Ford Rev John, Parsippany, N. J.  
 Ford Rev Marcus, Newark Valley, N. Y.  
 Ford Mrs Clarissa, do.  
 Ford Miss Juliet, do.  
 Forman Ev., Baltimore, Md.  
 Foster Rev Aaron.  
 Foster Rev Amos, Putney, Vt.  
 Foster Rev Benjamin F., Dummerston, Vt.  
 Foster Emery, Hardwick, Ms.  
 Foster Rev E. B., Henniker, N. H.  
 Foster Isaac P., Salem, Ms.  
 Foster Rev Samuel, Bloomington, Ill.  
 Foster Rev William C., Westboro', Ma.  
 Fowle Mrs John, Savannah, Ga.  
 Fowler Rev Bancroft, Greenfield, N. H.  
 Fowler Charles M., Northford, Ct.  
 Fowler Edward J., Fairfield, Ill.  
 Fowler Rev J. W., Chelsea, Ms.  
 Fowler Rev Orin, Fall River, Ms.  
 Fowler Mrs Sally A., Guilford, Ct.  
 Fowler Rev P. H., Elmira, N. Y.  
 Fowler Rev William C., Amherst, Ms.  
 Fox Rev N. B., Granby, L. C.  
 \*Francis John, Royalton, Vt.  
 Francis Mrs Rebekah W., do.  
 Francis Miss Amelia, do.  
 Francis Julia, do.  
 Francis Henry, do.  
 Francis Lewis, do.  
 Francis Rebekah W., do.  
 Francis Rev Amzi, Bridgehampton, N. Y.  
 Francis Rev D. D., Canaan, Ct.  
 Francis George, Bethel, Vt.  
 Francis Mrs Mary P., do.  
 Francis Rev James H., Dudley, Ms.  
 Franklin Amos A., Oxford, N. Y.  
 Franklin Jonathan, Lyme, N. H.  
 Fray Francis, Sunderland, Ms.  
 Frazer Rev Thomas, Helderburgh, N. Y.  
 Freeland Thomas, Clinton, Mi.  
 Freeman Rev Charles, Limerick, Me.  
 Freeman Rev Frederick.  
 Freeman Rev Hiram, Concord, N. H.  
 French Miss Catharine, Augusta, Me.  
 French Mrs Catharine, Oakham, Ms.  
 French Rev Charles C., Edinburgh, Mo.  
 French Rev Daniel, Bedford, N. H.  
 French Daniel, Albion, N. Y.  
 French Mrs Sarah, do.  
 \*French Rev Henry S. G., Bangkok, Siam.  
 French Jonathan, Boston, Ms.  
 French Mrs Ann, do.  
 French Mrs Anne, do.  
 French Mrs Hannah W., do.  
 French Rev Jonathan, Northampton, N. H.  
 French Rev Justus W., Albion, N. Y.  
 French Rev Ozro, Soroco, India.  
 \*Fridge Alexander, Baltimore, Md.  
 Fripp John A., John's Island, S. C.  
 Frontis Rev S., Salisbury, N. C.  
 Frost Rev Charles, Bethel, Me.  
 \*Frost Rev John, Waterville, N. Y.  
 Fuller Rev E. J., Piermont, N. H.  
 Fuller Rev Joseph.  
 Fuller Mrs Lucy, Hampton, Ct.  
 Fuller Mrs Mary, Cooperstown, N. Y.  
 Fuller Mrs Mary L., Medway, Ms.  
 Fuller Rev R. W., Warner, N. H.  
 Fuller Rev William, White Pigeon, Mich.  
 Fullerton Rev Hugh S., Salem, O.  
 Furman Rev Charles E., Victor, N. Y.  
 Gale Rev George W., Galesburg, Ill.  
 Gale Rev Nahum, East Wars, Ms.  
 Gale Mrs Martha, do.  
 Gale Rev Wakefield, Rockport, Ms.  
 Gale Mrs Mary L., do.  
 Gallagher Rev Joseph S., Orange, N. J.  
 Gallagher Rev William G., Pisgah, Ill.  
 Gallaudet Rev Thomas H., Hartford, Ct.  
 Galloway Rev John S., Springfield, O.  
 Galt Rev Thomas, Sangamon co., Ill.  
 Gamble Rev James, Macdonough, Ga.  
 Gammage Rev Smith P., Deposit, N. Y.  
 Gannett Rev Allen, Tamworth, N. H.  
 Gardiner Rev Alfred, East Windham, N. Y.  
 Gardiner Nathaniel, New Haven, Ct.  
 Gardner Rev Robert D., Munroe, Ct.  
 Garland Rev Edmund, Baltimore, O.  
 Garretson Rev G. I., Stuyvesant, N. Y.  
 Garretson Rev John, Belville, N. J.  
 \*Garrison Rev Aaron, East Aurora, N. Y.  
 Garrison Rev Robert C., Spring Hill, Ten.  
 Gates Elias, Troy, N. Y.  
 Gates James W., Boston, Ms.  
 Gay Rev Ebenezer, Bridgegewater, Ms.  
 \*Gay Ira, Nashua, N. H.  
 Gay Joseph B., Thompson, Ct.  
 Gaylord Rev Flavell S., Prattsburg, N. Y.  
 Gaylord Rev H. I., Union, N. Y.  
 Gellibrand William C., St. Petersburg, Russia.  
 Gellibrand Mrs Mary T., do.  
 Gelston James, New York city.  
 Gelston Rev Maltby, Jr., Sherman, Ct.  
 Gelston Rev Maltby, Rushville, N. Y.  
 Gennet Charles, Richmond, Va.  
 Gerould Rev Moses, Hinsdale, N. H.  
 \*Gerould Rev Moses, Alstead, N. H.  
 Gerry Rev David, Brownfield, Me.  
 Gibbs Josiah W., New Haven, Ct.  
 Gibson Rev Albert G., Lincoln co., Ten.  
 Gibson Rev Hugh, Otis, Ms.  
 Gibson Lewis, Danville, Ct.  
 Gideon Jacob, Washington, D. C.  
 Gilbert Rev Edwin R., Gilead, Ct.  
 Gilbert Rev Lyman, Newton, Ma.  
 Gilbert Orin F., Fall River, Ms.  
 Gilbert Rev Solomon B., Kennebunkport, Me.  
 Gilbert Rev W. H., Haddam, Ct.  
 Gilchrist Rev A., Charleston, S. C.  
 Gildersleeve Rev B., Richmond, Va.  
 \*Gildersleeve Rev Cyrus.  
 Gildersleeve W. C., Wilkesbarre, Pa.  
 Giles James J., Kingsboro', N. Y.  
 Giles Thomas, Rockport, Ms.  
 Gill Bennington, Philadelphia, Pa.  
 Gillet Rev E. J., Jamestown, N. Y.  
 Gillet Rev Moses, Sweden, N. Y.  
 Gillet Rev Timothy P., Branford, Ct.  
 \*Gilman Alva, Hartford, Ct.  
 Gilman S. K., Hallowell, Me.  
 Gilman Whittingham, Newburyport, Ms.  
 Gilman William C., New York city.  
 Gladding Jarvis E., Providence, R. I.  
 \*Glassell Mrs., Culpepper, Va.  
 Gleason Frederick L., Hartford, Ct.  
 \*Goddard Calvin, Norwich, Ct.  
 \*Goddard Rev John, South Egremont, Ma.

- Goddard Rev Kingston, New York city.  
 Goddard Nathaniel, Millbury, Ms.  
 Goddard Parley, Worcester, Ms.  
 \*Goddard Rev Samuel, Norwich, Vt.  
 Godden Mrs Dorothea G., Louisville, Mis.  
 Golding Rev Francis, Greenboro', Ga.  
 Goldsmith Rev Alfred, Princeton, Ms.  
 Goldsmith Rev B. M., Southport, N. Y.  
 Goldsmith Rev J., Newtown, N. Y.  
 Goodale David, Marlboro', Ms.  
 \*Goodall Rev David, Littleton, N. H.  
 Goodall Ira, Bath, N. H.  
 Goodell Jabez, Buffalo, N. Y.  
 Goodell Lyman, Millbury, Ms.  
 Goodell Rev M. S., Amsterdam, N. Y.  
 Goodell Rev William, Constantinople.  
 \*Goodhue Rev John N., Marlboro', Ms.  
 Goodhue Joseph, North Deerfield, Ma.  
 Goodhue Rev Josiab F., Shoreham, Vt.  
 Goodman Rev Eldad W., Dunstable, Ms.  
 Goodman Rev Ephraim, Cincinnati, O.  
 Goodman T. S., do.  
 Goodrich Rev Charles, Havana, N. Y.  
 Goodrich Rev Chauncey, Malden, Ms.  
 Goodrich Mrs Chauncey, do.  
 Goodrich Rev Chauncey E., Holland Patent, N. Y.  
 Goodrich Rev Clark H., Windham, N. Y.  
 Goodrich Elizur, New Haven, Ct.  
 Goodrich Mrs Julia W., do.  
 Goodrich Horace, Ware, Ms.  
 Goodrich Rev H. P., Marion, Mo.  
 Goodrich Rev Samuel, Worthington, Ct.  
 Goodrich William H., New Haven, Ct.  
 Goodsell Rev Dana, Amherst, Ms.  
 Goodsell Thomas, Utica, N. Y.  
 Goodwin Daniel, Brookline, N. H.  
 \*Goodwin Rev D. E., Williamsburg, Ms.  
 Goodwin Rev Hurley, Canaan South, Ct.  
 Goodwin Henry M., Deerfield, Ms.  
 Goodyear Rev George, Truro, Ms.  
 Gordon Rev Thomas, Hoosick Falls, N. Y.  
 Gordon Rev William, Flushing, N. Y.  
 Gordon Capt. —, Rannad, India.  
 Gore Rev Darius, Groveland, Ill.  
 Gosman John, D. D., Hudson, N. Y.  
 Gosman Jonathan B., Danby, N. Y.  
 \*Gosman Robert, Upper Red Hook, N. Y.  
 Goss Rev Jacob C., Sanford, Me.  
 Goss Mrs Samuel, Montpelier, Vt.  
 Gott Jabez R., Rockport, Ms.  
 Gott Mrs Hannah B., do.  
 Gould Charles, New York city.  
 Gould Rev David, Georgetown, O.  
 Gould David, Sharon, Ct.  
 Gould James B., do.  
 Gould Herman D., Delhi, N. Y.  
 Gould Ralph W., Brockport, N. Y.  
 Gould Rev Samuel M., Norristown, Pa.  
 Gould Seabury S., Seneca Falls, N. Y.  
 \*Gould Rev Vinson, Southampton, Ms.  
 Gould Rev William, Fairhaven, Ms.  
 Gould William M., Sharon, Ct.  
 Gould Rev William R., Torrington, Ct.  
 Goulding Miss Harriet, Pine Ridge, Choctaws.  
 Gow James, Hallowell, Me.  
 Graff Rev J. J., Snow Hill, Md.  
 Graham Rev William, Oxford, O.  
 \*Granger Rev Arthur, Providence, R. I.  
 Grant Elijah, Colebrook, Ct.  
 Grant Gordon, West Troy, N. Y.  
 Grant Rev John L., Philadelphia, Pa.  
 \*Graves Rev Allen, Bombay, India.  
 Graves Rev Benjamin, Fiqua, O.  
 Graves Eli, Williamsburg, Ms.  
 Graves Mrs Eli, do.  
 Graves Elnathan, do.  
 Graves Mrs Elnathan, do.  
 Graves Mrs Lydia, do.  
 Graves Erastus, Macon, Ga.  
 Graves Rev F. W., Elmira, N. Y.  
 Graves Rev Horatio N., Townsend, Vt.  
 Graves Rev Joshua B., Corning, N. Y.  
 Graves Lydia F., Easthampton, Ms.  
 Graves Rufus, Marietta, O.  
 Graves William, Portland, Me.  
 Gray Rev B. B., Brighton, N. Y.  
 Gray James, Richmond, Va.  
 Gray Rev John, Glens Falls, N. Y.  
 Gray Rev John, Schodack, N. Y.  
 Gray Rev William, Seneca Falls, N. Y.  
 Greely Rev Allen, Turnor, Me.  
 Greely Philip, Jr., Boston, Ms.  
 Green Rev Boriah, Whitesboro', N. Y.  
 Green George, Philadelphia, Pa.  
 Green James, Kingsboro', N. Y.  
 Green Rev Jonathan S., Sandwich Islands.  
 Green Joshua, Wendell, Ms.  
 Green Joel, Whitehall, N. Y.  
 \*Green Oren, Rushville, N. Y.  
 Green Russell, Rochester, N. Y.  
 \*Green Rev Samuel, Boston, Ms.  
 Green Miss Sally Ann, Philadelphia, Pa.  
 Greene Miss Ann G., Providence, R. I.  
 Greene Edward Kirk, Montreal, L. C.  
 Greene James W., do.  
 Greene Nathaniel O., do.  
 Greene Thomas J., do.  
 Greene Rev Henry S., Lynnfield, Ms.  
 Greene Mrs Elizabeth W., Providence, R. I.;  
 Greene Mrs Mary E., Roxbury, Ms.  
 Greene David Brainerd, do.  
 Greene Jeremiah Everts, do.  
 Greene William F., Norwich, Ct.  
 Greenleaf Benjamin, Bradford, Ms.  
 Greenleaf Rev Jonathan, Brooklyn, N. Y.  
 Greenleaf Mrs Mary, Newburyport, Ms.  
 Greenleaf Rev William C., Auburn, Ia.  
 Greenwood Rev Alfred, Natick, Ms.  
 Greenwood Holland, Grafton, Ms.  
 Greenwood Rev John, New Milford, Ct.  
 Gregory Rev C. H., Farmersville, N. Y.  
 Gregory Dudley S., Jersey City, N. J.  
 Gregory Rev D. D., Binghamton, N. Y.  
 Gregory Mrs Sarah S., do.  
 Gregory Henry M., do.  
 Gregory Rev Mr., West Troy, N. Y.  
 Greter Rev John A., Greensboro', N. C.  
 Gridley Rev A. D., Clinton, N. Y.  
 Gridley Rev Frederick, East Lyme, Ct.  
 Gridley Rev John, Montpelier, Vt.  
 \*Gridley Rev Ralph W., Ottawa, Ill.  
 Gridley Rev Samuel H., Waterloo, N. Y.  
 Gridley Rev Wayne, Clinton, N. Y.  
 Grier Rev Robert S., Emmetsburg, Md.  
 Griffin George, New York city.  
 Griggs Rev Leverett, New Haven, Ct.  
 \*Griswold Rt Rev A. V., D. D., Boston, Ms.  
 \*Griswold Rev Darius O., Saratoga Springs, N. Y.  
 Griswold Rev John F.  
 Griswold Rev Levi, Ludlowville, N. Y.  
 Griswold Rev Samuel, Covington, N. Y.  
 Grosvenor Rev Charles P., North Scituate, R. I.  
 Grosvenor Rev E. A., Elyria, O.  
 Grosvenor Rev Mason, Hudson, O.  
 Grosvenor Mrs Esther D., do.  
 Grosvenor Rev Moses, Acworth, N. H.  
 Grout Rev Alden, South Africa.  
 \*Grout Rev Jonathan, Hawley, Ms.  
 Grout Rev Jonathan.  
 Grover Lewis C., Newark, N. J.  
 Guild William, Newport, R. I.  
 Gulick Rev P. J., Sandwich Islands.  
 Gutzlaff Rev Charles, China.  
 \*Haalilio Timoteo, Sandwich Islands.  
 Hackett Rev Horatio B., Newton, Ms.  
 Haddock Charles B., D. D., Hanover, N. H.  
 Hadley James, Geneva, N. Y.  
 Hagaman Rev A., Jackson, La.  
 Haines Daniel, Hamburgh, N. J.  
 Haines Mrs Henrietta B., New York city.  
 Hait Miss Elizabeth, Connecticut Farms, N. J.  
 Hait James F., New Haven, Ct.  
 Hale Rev Albert, Jacksonville, Ill.  
 Hale Benjamin, D. D., Geneva, N. Y.  
 Hale Mrs Ebenezer, Newburyport, Ms.  
 Hale Edward, Newbury, Vt.

- \*Hale Rev Edwin, Bloomfield, N. J.  
 \*Hale Rev Enoch, Westhampton, Ms.  
 Hale Enoch, Boston, Ms.  
 Hale Harry, Chelsea, Vt.  
 Hale Jonas, Woburn, Ms.  
 \*Hale Rev Jonathan L., Windham, Me.  
 Hale Josiah L., New York city.  
 Hale Miss Mary, Newbury, Ms.  
 Hale Moses L., Boston, Ms.  
 Hale Mrs Moses L., do.  
 Hale Nicholas, Corinth, Vt.  
 Hale Mrs Thomas, Newbury, Ms.  
 \*Hall Rev A. C., Pulaski, Ten.  
 Hall Mrs A. C.  
 Hall Rev Albert G., Rochester, N. Y.  
 Hall Rev Charles, New York city.  
 Hall Mrs Sarah W., do.  
 Hall D. W., Baltimore, Md.  
 Hall Rev E. Edwin, Guilford, Ct.  
 Hall Rev Edwin, Norwalk, Ct.  
 \*Hall Frederick, L. L. D., Washington, D. C.  
 Hall G. W., Gallatin, O.  
 Hall Rev Jeffries, Wolfboro', N. H.  
 Hall Rev John G., South Egremont, Ms.  
 Hall Luther, Sutton, Ms.  
 Hall Rev Lemuel, do.  
 \*Hall Rev Robert, Leicester, England.  
 Hall Rev Robert B., Newport, R. I.  
 Hall Rev Robert V., La Prairie, L. C.  
 Hall Rev Samuel H., Marshall, Mich.  
 Hall Samuel W., Boston, Ms.  
 Hall Rev S. R., Crabsbury, Vt.  
 Hall Rev Thomas, Waterford, Vt.  
 Hall Rev Thomas J., Farmington, Ten.  
 Hall Rev William M., Carlisle, Pa.  
 Hall Mrs Ellen C., do.  
 Hallenback Mrs Sarah, New York city.  
 Halley Rev William, Highbury College, Eng.  
 Hallock Gurard, New York city.  
 Hallock Homar, Plainfield, Ms.  
 Hallock Leavitt, do.  
 \*Hallock Rev Moses, do.  
 Hallock Rev William A., New York city.  
 Halsey A. A., Jackson, Miss.  
 Halsey Caleb, Elizabethtown, N. J.  
 Halsey Rev Hermon H., Niagara Falls, N. Y.  
 \*Halsey Rev John T., Elizabethtown, N. J.  
 Halsey Luther, D. D., Allghany, Pa.  
 Halstead Enos I., Orange, N. Y.  
 Halstead M. O., Orange, N. J.  
 Halstead William O., do.  
 Hamill Rev Hugh, Lawrenceville, N. Y.  
 Hamilton Rev Herman S., Madison, N. Y.  
 Hamilton Rev William, Georgetown, D. C.  
 Hamlin Rev Cyrus, Constantinople.  
 Hamlin Myron, Penn Yan, N. Y.  
 Hammet Nathan B., Newport, R. I.  
 Hammond Allen, Vernon, Ct.  
 Hammond Rev Henry L., Detroit, Mich.  
 Hammond Sarah, Fairhaven, Ms.  
 Hammond Rev William B., Canton, Ms.  
 Hamner Rev Thomas L., Harrisburg, Va.  
 Hand A. H., Cobb co., Ga.  
 Hand B. E., Darien, Ga.  
 Hand Rev Richard C., Danville, Vt.  
 Hand Mrs R. C., do.  
 Handy Rev Isaac W. K., Berlin, Md.  
 Handy T. P., Cleveland, O.  
 Hanks Rev Stedman W., Lowell, Ms.  
 Hardenburg, J. B. D. D., New York city.  
 Hardenburg Mrs F. R., do.  
 Hardin Robert, D. D., Savannah, Ga.  
 Harding Rev N. H., Milton, N. C.  
 Harding Rev Sewall, East Medway, Ms.  
 Harding Rev Willard M., Boston, Ms.  
 Hardy John, Shelburne, Ms.  
 \*Hardy Rev Solomon, Eastham, Ms.  
 Harmon John, Boston, Ms.  
 Harmon Rev Merritt, Lakoville, N. Y.  
 Harrington Rev E. W., Lunenburg, Ms.  
 Harrington Enoch, Freeport, Me.  
 Harrington Hon Herbert, Calcutta, Ind.  
 Harrington, Rev John.  
 Harrington Rev Moody.  
 Harris Mrs Anna, Newbury, Ms.  
 Harris Rev Edward, New York city.  
 Harris Rev Franklin D., Aaronsburg, Pa.  
 Harris Rev John M., Kington, N. J.  
 Harris Rev Samuel, Conway, Ms.  
 Harris Mrs Deborah D., do.  
 Harris Miss Sarah B., Conway, Ms.  
 \*Harris Walter, D. D., Dunbarton, N. H.  
 Harrison Rev E., Alexandria, D. C.  
 Harrison Rev Foadick, Bethlem, Ct.  
 Harrison Ira M., Newark, N. J.  
 Harrison Rev Marcus, Albion, Mich.  
 Harrison Rev Peyton, Martinsburg, Va.  
 Harrison Rev Roger, Tolland, Ct.  
 Hart Rev A., Charlotte C. H., Va.  
 \*Hart Miss Elizabeth, Connecticut Farms, N. J.  
 \*Hart Rev Ira, Stonington, Ct.  
 Hart Rev J. A., East Bethany, N. Y.  
 Hart Rev John C., Hudson, O.  
 Hart Simeon, Farmington, Ct.  
 Hart William, Guilford, Ct.  
 Hart Mrs Catharine, do.  
 Hartwell Joseph, Ware, Ms.  
 Harvey Joseph, D. D., Thompsonville, Ct.  
 Harvey Peter, Boston, Ms.  
 Harwood Mrs Ann, Crown Point, N. Y.  
 Harwood L., Philadelphia, Pa.  
 Harwood Oliver, Rushville, N. Y.  
 Harwood Thomas, Bath, Ms.  
 Hasbrouck Mrs A. Bruyn, New Brunswick, N. J.  
 Haskell Josiah, Rockport, Ms.  
 Haswell Rev Thomas J., Chester, N. Y.  
 Hastings Rev E. P., New York city.  
 Hastings Rev George H., Boston, Ms.  
 Hastings O., Rochester, N. Y.  
 Hastings Rev Parsons C., Manlius, N. Y.  
 Hastings Perez, Geneva, N. Y.  
 Hastings Mrs Eunice, do.  
 Hastings Rev S. P. M., Vernon Centre, N. Y.  
 Hastings Seth, Clinton, N. Y.  
 Hastings Thomas, New York city.  
 Hatch Benjamin C., Taunton, Ms.  
 Hatch Horace, Burlington, Vt.  
 Hatch Rev Roger C., Warwick, Ms.  
 Hatfield Rev Edwin F., New York city.  
 Hatfield Mrs Mary E., do.  
 Hathaway Rev George W., Bloomfield, Me.  
 Haughton James, Boston, Ms.  
 Haughton Miss Jane P., New Haven, Ct.  
 Haven Franklin, Boston, Ms.  
 Haven Rev John, Stoneham, Ms.  
 Haven Rev Joseph, Ashland, Ms.  
 Haven Mrs Elizabeth, do.  
 Haven Rev Joseph J., do.  
 Haven Mrs Mary, do.  
 Hawes Rev Alfred, Wilmington, Ms.  
 Hawes D. C., Providence, R. I.  
 Hawes Mrs Joel, Hartford, Ct.  
 Hawes Rev Josiah T., New Sharon, Me.  
 Hawes Rev Prince, Miller's Place, N. Y.  
 \*Hawkes Benjamin, Saxonville, Ms.  
 Hawkes Rev Roswell, South Hadley, Ms.  
 Hawley Rev A. Payne, New York city.  
 Hawley Mrs Adeline, Binghamton, N. Y.  
 Hawley Elias, do.  
 Hawley Rev Charles, New Rochelle, N. Y.  
 Hawley Rev James A., Ridgefield, Ct.  
 Hawley Samuel, do.  
 Hawley Stephen, Bridgeport, Ct.  
 Hawley Rev William A., Plainfield, Ms.  
 Hay Philip C., D. D., Geneva, N. Y.  
 Hay Mrs F. C., do.  
 Hay Philip C., Jr., do.  
 Hayden Elisha, Medford, Ms.  
 Hayden Samuel W., Haydenville, Ms.  
 Hayes Rev Gurdon, Washington, Ct.  
 Hays Kov Joel, South Hadley, Ms.  
 Haynes Rev Selden, New York city.  
 Haynes Mrs Catharine, do.  
 Hazen Rev Austin, Berlin, Vt.  
 Hazen Rev J. H., South Wilbraham, Ms.  
 Hazen Miss Sophia D., South Hadley, Ms.

- Heacock Joseph S., Kingsboro', N. Y.  
 Heacock Reuben B., Buffalo, N. Y.  
 Headley Rev J. T., New York city.  
 Healy Moses, Providence, R. I.  
 Heard George W., Ipswich, Ma.  
 \*Hebard Rev Story, Beirut, Syria.  
 Heguman Adrian, Brooklyn, N. Y.  
 Helffenstein Rev Jacob.  
 Hemenway Rev Daniel, Suffield, Ct.  
 Hempstead Rev John A., Hartford, Ct.  
 Hempstead Miss Mary E., Norwich, Ct.  
 Henderson Rev Archibald, St. Andrews, L. C.  
 Henderson Rev Ebenezer, Islington, England.  
 Hendricks Rev John.  
 Henry Mrs A. M., Charleston, S. C.  
 Henshaw Horatio G., Leicester, Ms.  
 Hermance Rev H., Blaumburg, N. J.  
 Hermance Rev Harrison, Currytown, N. Y.  
 Hermance Rev Henry, Philadelphia, Pa.  
 Herrick Rev Horace, Fitzwilliam, N. H.  
 Herrick Mrs Aurelia T., Fitzwilliam, N. H.  
 \*Herrick Rev Osgood, Millbury, Ms.  
 Herrick Rev Stephen L., Crown Point, N. Y.  
 Herriman James, Jamaica, N. Y.  
 Herron F., D. D., Pittsburgh, Pa.  
 Hewett Nathaniel, D. D., Bridgeport, Ct.  
 Howins Daniel L., Foxboro', Ms.  
 Hoyer Rev William S., Fishkill Landing, N. Y.  
 Hickok Rev H. P., Burlington, Vt.  
 Hickok Mrs M. B., do.  
 Hickok Samuel, do.  
 Hickok Mrs Elizabeth, do.  
 Hickok William C., do.  
 Hickok Rev Milo J., Harnar, O.  
 Hidden Rev E. N., South Deerfield, N. H.  
 Hidden Mrs E. N., do.  
 Higbee Isaac.  
 Higby Hervy, Bridgeport, Ct.  
 Higby Stephen, Ogdensburgh, N. Y.  
 Higgins Rev David, Norwalk, O.  
 Higgins Jonathan, Orleans, Ms.  
 Higgins Timothy, Southington, Ct.  
 Higgins Mrs Jennet, do.  
 Higgins Miss Jennet C., do.  
 Higgins Miss Laura A., do.  
 High Rev Ephraim S., Elizabethtown, N. J.  
 Hildreth Abel F., Derry, N. H.  
 Hildreth Survarus G., Kingsboro', N. Y.  
 Hildreth Miss Louisa J., do.  
 Hildreth Mrs Lucy, do.  
 Hildreth Miss Almira M., do.  
 Hildreth George W., do.  
 Hildreth Miss Electa A., do.  
 Hildreth Rev James, Haverstraw, N. Y.  
 Hill Charles J., Rochester, N. Y.  
 Hill Miss Emily W., do.  
 Hill Rev Ebenezer, Mason, N. H.  
 Hill George E., Boston, Ms.  
 Hill Henry M., do.  
 Hill Mrs Laura P., do.  
 Hill Richard B., do.  
 Hill Mary Porter, do.  
 Hill Rev John H., Athens, Greece.  
 Hill Paris, Providence, R. I.  
 \*Hill Richard, Roxbury, Ms.  
 Hill Rev Robert W., East Bloomfield, N. Y.  
 Hill Truman C., Riga, N. Y.  
 \*Hilliard Rev Joseph, Great Falls, N. H.  
 Hills Eleazer, Auburn, N. Y.  
 Hills Horace, do.  
 Hills Rev Israel, Lovell, Ms.  
 Hills Samuel C., New York city.  
 \*Hillyer Asa, D. D., Orange, N. J.  
 Hillyer Miss Jane Eliza, do.  
 Hillyer Drayton, Hartford, Ct.  
 Hincley Mrs Abby F.  
 Hincley Asa J., Mansfield, Ct.  
 Hincley Jonathan L., South Coventry, Ct.  
 \*Hincley Rev Oramel S., Oakland, Mi.  
 \*Hinsdale Rev Abel K., Mosul, Turkey.  
 Hinsdale Aurelia B., Amherst, Ms.  
 Hinsdale Harriet A., do.  
 Hinsdale Rev Charles J., Blandford, Ms.  
 Hitchcock Calvin, D. D., Randolph, Ms.  
 Hitchcock Rev Dexter, Middle Granville, N. Y.  
 Hitchcock Edward, D. D., Amherst, Ms.  
 Hitchcock Rev Henry L., Columbus, O.  
 Hitchcock Mrs C. M., do.  
 Hitchcock Jacob, Dwight, Ark.  
 Hitchcock Rev R. S., East Boston, Ms.  
 Hitchcock Rev Roswell D., Exeter, N. H.  
 \*Hitchcock Samuel J., New Haven, Ct.  
 Hitchens Frances, Lockport, N. Y.  
 Hixon Rev Asa, West Medway, Ms.  
 Hoadley Rev L. Ives, Northford, Ct.  
 Hobart Rev Caleb, North Yarmouth, Me.  
 Hobart Rev James, Berlin, Ct.  
 Hodge Benjamin, Buffalo, N. Y.  
 Hodge Charles, D. D., Princeton, N. J.  
 Hodges Rev James, Annsville, N. Y.  
 Hodges Silas H., Rutland, Vt.  
 Hoes Rev John C. F., Kingston, N. Y.  
 Hoff Lewis, Winchester, Va.  
 Hoffman Rev A., Cato, N. Y.  
 Hogarth Rev William, Wilmington, Del.  
 Hogarth Mrs Fidelia, do.  
 Holbrook Benjamin S., New York city.  
 Holbrook Francis L., do.  
 Holbrook L., do.  
 Holbrook Elsha N., East Randolph, Ms.  
 Holbrook George, Watertown, Ms.  
 Holbrook Henry M., Boston, Ms.  
 Holbrook Mrs Louisa W., do.  
 Holbrook Lewis, Grafton, Ms.  
 Holbrook Stephen, do.  
 Holbrook William, do.  
 Holbrook Rev Willard, Millville, Ms.  
 \*Holcombe Thomas A., Lynchburg, Va.  
 Holden James C., New York city.  
 Holkins Mrs Huldah, Windsor, Ct.  
 Holley Rev Platt T., Sandisfield, Ms.  
 Holladay Rev Albert L., Virginia.  
 Holliday, Rev S. F., Huntington, N. Y.  
 Hollister Rev Amos D., New Lisbon, N. Y.  
 Hollister Rev Edward, Oxford, N. C.  
 Holman Ansel, Slatersville, R. I.  
 Holman Rev David, Douglas, Ms.  
 Holman Rev Morris, York, Ms.  
 Holman Ralph W., Boston, Ms.  
 Holman Rev Sidney.  
 Holmes Rev Edwin, Johnstown, N. Y.  
 Holmes Rev E., Albany, N. Y.  
 Holmes Rev Henry B., West Brookfield, Ms.  
 Holmes Rev James, Covington, Ten.  
 Holmes Rev James, Watertown, O.  
 Holmes John, Londonderry, N. H.  
 Holmes Rev Joseph T., Quincy, Ill.  
 Holmes Marcus, Rochester, N. Y.  
 Holmes Rev Mead, Centerville, O.  
 Holmes Rev Otis, Gilmanton, N. H.  
 Holmes Rev William E., Annsville, N. Y.  
 Holt Rev Edwin, Newburyport, Ms.  
 Holt Rev Pator, Greenfield, N. H.  
 Homan Richard, Marblehead, Ms.  
 \*Homer George J., Boston, Ms.  
 \*Homer Jonathan, D. D., Newton, Ms.  
 \*Homes Henry, Boston, Ms.  
 Homes Rev Henry A., Constantinople.  
 Homes Rev William, St. Louis, Mo.  
 Hooker Rev Horace, Hartford, Ct.  
 Hooker Rev Richard, Macon, Ga.  
 Hooker William G., New Haven, Ct.  
 Hooper Isaac D., Boston, Ms.  
 Hooper Nathaniel, Marblehead, Ms.  
 Hooper Mrs Elizabeth G., do.  
 Hooper Mrs Nathaniel L., do.  
 Hooper Miss Hannah, do.  
 Hooper Robert C., do.  
 Hooper William E., do.  
 Hooper Miss Sarah, Beverly, Ms.  
 Hoover Charles, New Brunswick, N. J.  
 \*Hopkins Daniel P., Hartford, Ct.  
 Hopkins Rev Erastus, Northampton, Ms.  
 Hopkins Gustavus Upson, Hartford, Ct.  
 Hopkins Josiah, D. D., Auburn, N. Y.  
 Hopkins Rev Samuel M., Avon, N. Y.

- Hopkins Rev Samuel, Saco, Me.  
 Hopkins Rev Timothy M., Westfield, N. Y.  
 Hopper Rev Edward, Greenville, N. Y.  
 Horton Rev Francis, West Cambridge, Ms.  
 Hosford Rev B. F., Haverhill, Ms.  
 Hosford Rev Isaac, Saxtonville, Ms.  
 Hoamer James B., Hartford, Ct.  
 Hoamer Mrs Sarah V., Lowell, Ms.  
 Hotchkiss Rev Beriah B., Potsdam, N. Y.  
 Hotchkiss Rev James H., Wheeler, N. Y.  
 Hotchkiss Chadwick, Otisco, N. Y.  
 Hotchkiss Mrs A. M., do.  
 \*Hotchkiss Rev Frederick W., Saybrook, Ct.  
 Hotchkiss Roswell, Jr., Harpersfield, N. Y.  
 Hough John, D. D., Windham, O.  
 Hough Rev Justus S., Livonia, N. Y.  
 Hough Rev L. S., Northford, Ct.  
 Houghton Rev J. C., Salmon Brook, Ct.  
 Houghton M. B., Cambridgeport, Ms.  
 Houghton Rev William A., Northboro', Ms.  
 Houston Rev S. L., Virginia.  
 \*Hovey Rev Aaron, Saybrook, Ct.  
 Hovey Catharine M., Burdett, N. Y.  
 Hovey Rev J. Parsons, do.  
 Hovey Rev Jonathan, Barre, N. Y.  
 \*Hovey Rev Sylvester, Hartford, Ct.  
 How Rev James B., Springfield, N. Y.  
 How Samuel B., D. D., New Brunswick, N. J.  
 How Mrs Samuel B., do.  
 Howe George, D. D., Columbia, S. C.  
 Howe Mrs George, Boston, Ms.  
 Howe Jabez C., Boston, Ms.  
 \*Howe Rev James, Pepperell, Ms.  
 Howe Rev Samuel, South Tyringham, Ms.  
 Howe Rev Samuel S., Brasher Falls, N. Y.  
 Howe Rev T. W., Ohio.  
 Howe William, South Brookfield, Ms.  
 Howe Zimri, Castleton, Vt.  
 Howell H., Blooming Grove, N. Y.  
 Howell Rev Lewis D., Geneva, N. Y.  
 Howland Asa, Conway, Ms.  
 Howland Rev W. W., Jaffoa, Ceylon.  
 Hoyt Calvin, Stanwich, Ct.  
 Hoyt Eli T., Danbury, Ct.  
 Hoyt Henry T., do.  
 Hoyt J. S., Newport, N. H.  
 Hoyt Rev John B., Coventry, N. Y.  
 Hoyt John, Warner, N. H.  
 Hoyt Julius, St. Albans, Vt.  
 Hoyt Nathan, D. D., Athens, Ga.  
 Hoyt Rev O. P., Kalamazoo, Mich.  
 Hoyt Rev Otto S., Hinesburg, Vt.  
 Hoyt Rev Sherman, Pleasant Plains, N. Y.  
 \*Hoyt Rev William M., Ellsworth, O.  
 Hoyt Rev Zerah T., Stanwich, Ct.  
 Hubbard Rev Anson, Monson, Me.  
 Hubbard Rev A. O., Hardwick, Vt.  
 Hubbard Rev B., Franklin, N. Y.  
 Hubbard Calvin T., Brasher Falls, N. Y.  
 Hubbard David, Glastenbury, Ct.  
 \*Hubbard David G., New York city.  
 Hubbard George W., Lowell, Ms.  
 Hubbard Rev O. G., Leominster, Ms.  
 \*Hubbard Richard, Middletown, Ct.  
 Hubbard Rev Robert.  
 Hubbard Russell, Norwich, Ct.  
 Hubbard Mary Ann, Boston, Ms.  
 Hubbard Gardiner Greene, do.  
 Hubbard Samuel, Jr., do.  
 Hubbard Henry Blatchford, do.  
 Hubbard William Coit, do.  
 Hubbard James Mascarene, do.  
 Hubbell Henry R., Troy, N. Y.  
 Hubbell Rev Horatio N., Columbus, O.  
 Hubbell Julius C., Chazy, N. Y.  
 Hubbell Rev Lucas, Vienna, N. Y.  
 Hubbell Rev Matthias, Norwalk, Ct.  
 Hubbell Walter S., Canandaigua, N. Y.  
 Hubbell Zalmon, New Berlin, N. Y.  
 Hudson Alfred, Hartford, Ct.  
 Hudson Barzillai, do.  
 Hudson Charles, do.  
 Hudson Edward McK., do.  
 Hudson Elizabeth McK., Hartford, Ct.  
 Hudson Eliza W., do.  
 Hudson Francis B., do.  
 Hudson Grenville M., do.  
 Hudson Hannah M., do.  
 Hudson J. Trumbull, do.  
 Hudson W. Woodbridge, do.  
 Hudson Rev Cyrus, Mount Norris, N. Y.  
 \*Hudson David, Hudson, O.  
 Hudson Melancthon, East Windsor, Ct.  
 Hudson William L., U. S. Navy.  
 Huggins Rev Morrison, Havana, N. Y.  
 Hulburd Ebenezer, Stockholm, N. Y.  
 Hulburd Rev Hilam.  
 Hulburd Julius, East Stockholm, N. Y.  
 \*Hull Rev A. B., Worcester, Ms.  
 Hull Rev Joseph, Essex, Ct.  
 Hull Rev Leverett, Canaan, N. Y.  
 Hull William, Clinton, Ct.  
 Hume Rev Robert W., Bombay.  
 \*Humphrey Rev Chester, Vernon, Ct.  
 Humphrey Ebenezer, North Weymouth, Ms.  
 Humphrey Rev Edward P., Louisville, Ky.  
 Humphrey Rev John, Charlستown, Ms.  
 Humphrey John, Providence, R. I.  
 Humphrey Jonathan, Londonderry, N. H.  
 Humphrey Mrs Sarah, Vernon, Ct.  
 Hunn Rev David L., Lenox, N. Y.  
 Hunnewell James, Charlestown, Ms.  
 Hunt Rev Christopher, Nashua, N. Y.  
 Hunt Rev Daniel, Pomfret, Ct.  
 Hunt Rev Holloway W., Metuchen, N. J.  
 Hunt Horace, Watertown, N. Y.  
 Hunt Mrs Lucretia, Shoreham, Vt.  
 Hunt Rev Nathan S., Coventry, Ct.  
 Hunt Rev Samuel, Natick, Ms.  
 Hunt Rev Thomas P., Wyoming, Pa.  
 Hunt Rev T. Dwight, Sandwich Islands.  
 Hunt Warren, East Douglas, Ms.  
 \*Hunt Rev William W., Amherst, Ms.  
 Hunter Eli S., D. D.  
 Hunter Rev John, Fairfield, Ct.  
 \*Hunter Rev Moses, Quincy, Ill.  
 Hunting Rev James M., Westfield, N. J.  
 Huntington Rev Daniel, North Bridgewater, Ms.  
 Huntington Rev Elijah B., Chaplin, Ct.  
 Huntington Rev Enoch S., Clinton, Ct.  
 Huntington Jabez, Norwich, Ct.  
 Huntington Mrs Jabez, do.  
 Huntington Nehemiah, Peterboro', N. Y.  
 Huntington Mrs Sarah, Vergennes, Vt.  
 Huntington Selden, Middletown, Ct.  
 Hurd Rev Carlton, Fryburg, Me.  
 Hurd Rev Isaac, Exeter, N. H.  
 Hurd Julius C., Medway, Ms.  
 Hurd Mrs Rebecca A., do.  
 Hurd Rev Philo R., Watertown, Ct.  
 Hurd Pierson, Sparta, Ct.  
 Hurlbut Rev Roderick L., Youngstown, N. Y.  
 \*Hurlbut Rev Rufus, Sudbury, Ms.  
 Hurlbut Rev Joseph, New London, Ct.  
 Hurlbut Mrs Mary C., do.  
 Hurlbut Rev Salmon, Berlin, Vt.  
 Hutchings Rev Samuel.  
 Hutchins Shubael, Providence, R. I.  
 Hutchinson Rev E. C., St. Louis, Mo.  
 Hutchinson Robert, Savannah, Ga.  
 Hutton Mancius S., D. D., New York city.  
 Hyatt Rev Lancelot, Norwalk, Ct.  
 Hyde Rev Charles, Central Falls, R. I.  
 \*Hyde Edward, Auburn, N. Y.  
 Hyde Rev George C., Castleton, N. Y.  
 Hyde Rev Harvey, Allegan, Mich.  
 Hyde Henry, Bath, Me.  
 Hyde John A., Freeport, Me.  
 Hyde John A., Youngstown, N. Y.  
 Hyde Jonathan, Bath, Me.  
 Hyde Rev Lavius, Becket, Ms.  
 Hyde Rev Oren, Fayetteville, N. Y.  
 Hyde William, Ware, Ms.  
 Hyde Mrs Harriet N., do.  
 Hyde Rev William A., Westbrook, Ct.  
 Ide Jacob, D. D., Medway, Ms.



- Hiley Rev Horatio, Monson, Me.  
 Ingersol Rev Alvin.  
 Ingersol Rev John F., Hunter, N. Y.  
 Ingmire Rev William, Fly Creek, N. Y.  
 Ingraham Rev Ira, Lyons, N. Y.  
 \*Ingram Rev Solomon B., Sunderland, Ma.  
 Irvine Miss Ruth, Newville, Pa.  
 Irwin Rev John W., Derby, Ct.  
 Isham Rev Austin, Roxbury, Ct.  
 Isham Giles, Saugerties, N. Y.  
 Isham James F., New Alstead, N. H.  
 Isham Mrs. Semanthe S., Bennington, Vt.  
 Ives Rev Alfred E., Colebrook, Ct.  
 Ives Mrs Harriet B., do.  
 Ives Z. F., Bristol, Ct.  
 Jackson James, Farmville, Va.  
 Jackson John B., Newark, N. J.  
 Jackson John P., do.  
 Jackson Luther, Geneva, N. Y.  
 Jackson Rev Samuel C., Andover, Ma.  
 Jackson Thomas, Smyrna, Asia Minor.  
 \*Jackson William, D. D., Dorset, Vt.  
 Jaquith Nathaniel, Medford, Ms.  
 James Charles, Lexington, Ms.  
 James Daniel, New York city.  
 James Mrs Elizabeth W., do.  
 James Fleming, Richmond, Va.  
 James Galen, Medford, Ms.  
 James Rev Horace, Wrentham, Ms.  
 James Rev John Angell, Birmingham, Eng.  
 James Joseph, Medford, Ms.  
 \*James J. S., Richmond, Va.  
 \*James Rev Robert W., Bradleyville, S. C.  
 James Rev William, Albany, N. Y.  
 Jameson Rev Thomas, Gorham, Me.  
 Jamieson Robert, Alexandria, D. C.  
 Janes Rev Francis, Colchester, N. Y.  
 Janes Mrs Emily A., do.  
 Janes Rev Frederick, Pelham, Ms.  
 Janes Mrs Jane W., Montreal, Can.  
 Janes Rev Justus L., Guilford, N. Y.  
 Janeway J. J., D. D., New Brunswick, N. J.  
 Janeway Rev Thomas L., Penn Township, Pa.  
 \*Jarman Francis T., New Haven, Ct.  
 Jarman William S., do.  
 Jarvis Mrs Cynthia, Rome, N. Y.  
 Jarvis Samuel F., D. D., Middletown, Ct.  
 Jay Miss Ann, New York city.  
 Jay Rev William, Bath, Eng.  
 \*Jenkins Rev Charles, Portland, Me.  
 Jenkins Clarence, New York city.  
 Jenkins Edgar M., do.  
 Jenkins Walworth, do.  
 Jenkins James G., Saratoga Springs, N. Y.  
 Jenkins Joseph W., Boston, Ms.  
 Jenkins Prince, Falmouth, Ms.  
 Jennings Calvin, Brookfield, Ms.  
 Jennison Rev Edwin.  
 Jernegan J. L., South Bend, Ia.  
 Jervis Rev Timothy B., Unadilla, N. Y.  
 Jewell Asa M., West Durham, N. Y.  
 Jewell James, do.  
 Jewett Rev Moses, Groton, N. Y.  
 \*Jewett Rev David, Waltham, Ms.  
 Jewett Miss Elizabeth C., do.  
 Jewett Mrs Rebecca, do.  
 Jewett David B., Boston, Ms.  
 Jewett Rev Henry C., Gloucester, Ms.  
 Jewett Rev Leonard, Temple, N. H.  
 Jewett Nathaniel, Boston, Ms.  
 Jewett R. W., Hollis, N. H.  
 Jewett Rev William R., Plymouth, N. H.  
 Johns Rev Evan, Canandaigua, N. Y.  
 \*Johns Mrs Fanny, do.  
 Johnson Rev Ass, Nunda, N. Y.  
 Johnson Caleb, Kingsboro', N. Y.  
 Johnson Cave, Washington, D. C.  
 Johnson Rev Daniel, Orleans, Ms.  
 Johnson Rev Daniel H., Mendham, N. J.  
 Johnson Edward, Sandwich Islands.  
 Johnson Ezekiel, Woburn, Ms.  
 Johnson James D., Norfolk, Va.  
 Johnson Rev James M., Johnsbury, Vt.
- Johnson Rev John, Newburgh, N. Y.  
 Johnson Rev John G., Glenham, N. Y.  
 Johnson Rev John M., Hanover, N. J.  
 Johnson Joseph R., Williamsburgh, N. Y.  
 Johnson Lemuel, Buffalo, N. Y.  
 Johnson Mrs Mary E., New Haven, Ct.  
 Johnson N. E.  
 \*Johnson Osgood, Andover, Ms.  
 Johnson Rev O. M., Danton, N. Y.  
 Johnson Peter A., Morristown, N. J.  
 Johnson Mrs Sarah C., do.  
 Johnson Samuel, Boston, Ms.  
 Johnson Mrs Charlotta A., do.  
 Johnson Miss Charlotte A., do.  
 Johnson Samuel, Jr., do.  
 \*Johnson Rev Samuel, Saco, Me.  
 Johnson Susan A., Derry, N. H.  
 \*Johnson Rev William, Brownville, Pa.  
 Johnson William, New Haven, Ct.  
 Johnston Isabella, New York city.  
 Joles Stephen R., Stephentown, N. Y.  
 Jones Rev Charles, Oswego, N. Y.  
 Jones Rev C. C., Ricaborough, Ga.  
 Jones Rev David A., Easton, N. Y.  
 Jones Rev Elisha, Minot, Me.  
 Jones Rev Ezra, Greenfield, N. H.  
 Jones E. B., Penn Yan, N. Y.  
 Jones Rev E. C., Southington, Ct.  
 Jones Henry H., Boston, Ms.  
 Jones Mrs Mary S., do.  
 Jones James, Shelburne, Ms.  
 Jones James, Nottaway, Va.  
 Jones Rev John, Bryan co., Ga.  
 Jones Rev Joseph H., Cleveland, N. Y.  
 Jones Rev Joseph H., Philadelphia, Pa.  
 Jones Mrs Joseph H., do.  
 Jones Nathan, Canton, Ill.  
 Jones Rev Samuel B., Bridgeton, N. Y.  
 Jones Rev Simeon R., Southport, N. Y.  
 Jones Thomas Ap Catesby, U. S. Navy.  
 Jones Rev Willard, Northfield, Ms.  
 Jones Rev William D., Hopkinsville, Ky.  
 Jordan Mrs Asenath, Chester, Vt.  
 Jordan Rev William V., Pownal, Me.  
 Joy Benjamin, Ludlowville, N. Y.  
 Judd Rev G. N., Catskill, N. Y.  
 Judd Zebina, South Hadley, Ms.  
 Judson Charles A., New Haven, Ct.  
 Judson Mrs Esther, do.  
 Judson David P., Stratford, Ct.  
 Judson Rev Everton, Milan, O.  
 Judson Rev Philo, Middle Haddam, Ct.  
 Judson Willard, Uxbridge, Ma.  
 Judd Rev Jonathan S., Whately, Ms.  
 Kanouse Rev John G., Saline, Mich.  
 Kanouse Rev Peter, Wantage, N. J.  
 Kay Rev Richard, Warsaw, N. Y.  
 Keasherry B. F., Singapore.  
 Keeler Rev C. A., Albany, N. Y.  
 Keeler Rev S. H., Calais, Me.  
 Keep Rev John, Dana, Ms.  
 Keep Rev John R., Warren, Ct.  
 Keep Nathau C., Boston, Ms.  
 Keep Samuel, Longmeadow, Ms.  
 Kellogg Aaron, Vernon, Ct.  
 Kellogg Allyn, do.  
 Kellogg George, do.  
 Kellogg Nathaniel O., do.  
 Kellogg Thomas W., do.  
 Kellogg Mrs Eliza N., do.  
 Kellogg Allyn S., Vernon, Ct.  
 Kellogg Charles, Ann Arbor, Mich.  
 Kellogg Charles H., Troy, N. Y.  
 Kellogg Mrs Frances A., do.  
 \*Kellogg David D. D., Framingham, Ms.  
 \*Kellogg Rev Ebenezer, Williamstown, Ms.  
 Kellogg Rev Elias, Highgate, Vt.  
 Kellogg Rev E. M., New Boston, N. H.  
 \*Kellogg Gardiner, Clinton, Ga.  
 Kellogg Rev Hiram H., Galesburg, Ill.  
 Kellogg Rev Lewis, Whitehall, N. Y.  
 Kellogg Miss Nancy, Framingham, Ms.  
 Kellogg Rev Robert R., Romeo, Mich.

- Kelly Rev George W., Hamilton, Ms.  
 Kendall Rev Henry, Rome, N. Y.  
 Kendall Seth H., Utica, N. Y.  
 Kendrick Rev Daniel, Kennebunkport, Me.  
 \*Kenedy Rev A. S., Hartford, Ct.  
 Kennedy Alexander, Eusebia, Ten.  
 Kennedy D. H., Maryland.  
 Kent Rev Aretas, Galena, Ill.  
 Kent Rev Brainerd, Canaan, N. Y.  
 Kent Rev Cephas H., Benson, Vt.  
 Kent John, Sheffield, Ct.  
 Kerr Mrs Elizabeth, Philadelphia, Pa.  
 Kerr Rev James, Deerfield, Va.  
 Ketchum Rev Alfred, Babylon, N. Y.  
 Keyes Rev John, Newburgh, O.  
 Keyes Willard, Quincy, Ill.  
 Kidder Rev C., Attica, N. Y.  
 Kidder Samuel, Medford, Ms.  
 Kidder Rev Thomas, Windsor, Vt.  
 Kilbourn Jonathan, Sandisfield, Ms.  
 \*Kilpatrick Rev A. W., Tennessee.  
 Kimball Rev Caleb, Ipswich, Ms.  
 Kimball Rev David, Concord, N. H.  
 Kimball David C., West Bradford, Ms.  
 Kimball Rev David T., Ipswich, Ms.  
 Kimball Eliphalet, Boston, Ms.  
 Kimball Rev Ivory, Lyndeborough, N. H.  
 Kimball Rev James, Oakham, Ms.  
 Kimball Mrs Emily F., do.  
 Kimball James W., Boston, Ms.  
 Kimball Mrs Mary S., do.  
 Kimball Jesse, Bradford, Ms.  
 Kimball Rev Moses, Hopkinton, N. H.  
 Kimball Ruel, Lewis co., N. Y.  
 King Rev Aaa, Westminster, Ct.  
 King Rev George J., Western, N. Y.  
 King Mrs Hannah, Abington, Ms.  
 King Hezekiah, Hartford, Ct.  
 King James, Paperville, Ten.  
 King Jonas, D. D., Athens, Greece.  
 King Rev Jonathan N.  
 King Lyman, Burlington, Vt.  
 King Samuel B., Sutton, Ms.  
 King Rev Samuel, Sag Harbor, N. Y.  
 King William H., Seneca Falls, N. Y.  
 King William I., Providence, R. I.  
 King Wyllis, St. Louis, Mo.  
 Kingman Abner, Boston, Ms.  
 Kingman Henry, Winchester, N. H.  
 Kingsbury Rev Addison, Putnam, O.  
 Kingsbury Rev Cyrus, Pine Ridge, Ark.  
 \*Kingsbury Rev Ebenezer, Harford, Pa.  
 Kingsbury John, Providence, R. I.  
 Kingsbury William H., Underhill, Vt.  
 Kinney Rev Ezra D., Darien, Ct.  
 Kinsman Mrs Rebecca, Kinsman, O.  
 Kip Rev Francis M., New York city.  
 Kirby Rev William, Mendon, Ill.  
 Kirk Rev Edward N., Boston, Ms.  
 Kirkpatrick Rev John L., Milledgeville, Ga.  
 \*Kirkpatrick William, Lancaster, Pa.  
 Kirtland Rev Orlando L., Morristown, N. J.  
 Kissam Rev Samuel, Bethlehem, N. Y.  
 Kitchel Rev Harvey D., Plymouth, Ct.  
 Kitchell Phineas, Bridport, Vt.  
 Kittredge Alfred, Haverhill, Ms.  
 Kittredge Mrs Mary E., do.  
 Kittredge Miss Sarah N., do.  
 Kittredge Alvah, Roxbury, Ms.  
 Kittredge Mrs Alvah, do.  
 Kittredge Rev Charles, Columbia, Ct.  
 Kittredge Rev Charles B., Monson, Ms.  
 Kittredge Rev Hosea, Rushville, N. Y.  
 Kittredge Rev Solomon, Bedford, Ia.  
 Kittredge W. C., Fairhaven, Vt.  
 Kittle Rev Andrew N., Stuyvesant, N. Y.  
 \*Knapp Horton O., Sandwich Islands.  
 Knapp Mrs Horton O., do.  
 Knapp Rev Isaac, Westfield, Ms.  
 Knevals Sherman W., New Haven, Ct.  
 Knight Rev Caleb, Montgomery, Ms.  
 Knight Horatio G., Easthampton, Ms.  
 Knight Mrs Horatio G., do.  
 Knight Rev Isaac, Franklin, N. H.  
 Knight Rev Joseph, Peru, Ms.  
 Knill Rev Richard, London, Eng.  
 Knowles Rev Charles J., River Head, L. I.  
 Knox Rev James, Washington, D. C.  
 Knox John, D. D., New York city.  
 Knox Rev John P., St. Thomas, W. I.  
 Knox John J., Augusta, N. Y.  
 Knox Rev William E., do.  
 Kollock Rev Shepard K., Burlington, N. J.  
 \*Koontz Rev Hugh M., Amsterdjam, N. Y.  
 Krebs John M., D. D., New York city.  
 Labagh Rev Peter, Harlington, N. J.  
 Lacy Rev Drury, Raleigh, N. C.  
 Lacy Rev James H., Prince Edward, Va.  
 \*La Fayette, Gen., La Grange, France.  
 Laing Rev James, Andes, N. Y.  
 Laird Rev Robert, Harre, N. Y.  
 Lamar Mrs Harriet C., Savannah, Ga.  
 Lamb Rev Dana, Bridport, Vt.  
 Lamb A., Jr., New York city.  
 Lamb George C., do.  
 Lamb John, Jr., do.  
 Lamberson Rev Samuel L., Jamaica, N. Y.  
 Lambert Rev A. B., Salem, N. Y.  
 \*Lambert Rev Nathaniel, Lyme, N. H.  
 Lambert William G., Boston, Ms.  
 Lamphear Rev Rodolphus, North Coventry, Ct.  
 Lamsan Rev Samuel, Jr., Nashua, N. H.  
 Lancaster Rev Daniel, Gilmanton Centre, N. H.  
 Landfar H. L., Manchester, Ct.  
 Landis Rev R. W., Bethlehem, Pa.  
 Lane Rev Benjamin J., West Troy, N. Y.  
 Lane Rev David, Keosauqua, Iowa.  
 Lane Rev George W., Wilson, N. Y.  
 Lane Rev Joseph, Farmington, N. H.  
 \*Lane Rev Otis, Southbridge, Ma.  
 Langdon Edward, Plymouth, Ct.  
 Langdon George, do.  
 Langdon Rev George, Plymouth Centre, Ct.  
 Langstroth, Rev L. L., Greenfield, Ms.  
 Langworthy Rev Isaac P., Chelsea, Ms.  
 Lanneau Rev John F., Charleston, S. C.  
 Lansing A. F., Albany, N. Y.  
 Lansing Dirck C., D. D., Auburn, N. Y.  
 Lapsley Joseph B., Philadelphia, Pa.  
 Larcon Henry, Beverly, Ms.  
 Larned John, Webster, Ms.  
 Larned Rev William, New Haven, Ct.  
 Lathrop Alvin, Poughkeepsie, N. Y.  
 Lathrop Rev D. W., Wellington, O.  
 Lathrop Rev Eleazer T., Elmira, N. Y.  
 Lathrop Leonard E., D. D., Auburn, N. Y.  
 Latimer Cortland L., Norwalk, O.  
 Latta Robert, Charleston, S. C.  
 Laurie James, D. D., Washington, D. C.  
 Laurie Rev Thomas, Syria, Asia.  
 Law Eunice A., Norwich, Ct.  
 Law William, Columbia, S. C.  
 Lawrence Curtis, Groton, Ms.  
 Lawrence Rev Edward A., Marblehead, Ms.  
 Lawrence Mrs Edward A., do.  
 Lawrence Rev John J., Madura, India.  
 Lawrence Rev Robert F., Claremont, N. H.  
 Leach Andrew, Pittsford, Vt.  
 Leach Mary, do.  
 Leach Rev Giles, Meredith Village, N. H.  
 Leach Rev J. H., Cumberland co., Va.  
 \*Leach Shepard, Easton, Ms.  
 Leach Shepard, Rockford, Ill.  
 Learned Billings F., Troy, N. Y.  
 Learned Ebenezer, New London, Ct.  
 Learned Mrs Ebenezer, do.  
 Learned Ebenezer, Jr., Norwich, Ct.  
 Learned Rev Robert C., New London, Ct.  
 Learned W. L., Troy, N. Y.  
 Leavens Miss Susan, Glens Falls, N. Y.  
 Leavenworth Rev A. J., Petersburg, Va.  
 Leavenworth N., Hinesburg, Vt.  
 Leavitt David, Brooklyn, N. Y.  
 Leavitt Edward, do.  
 Leavitt Freegrace, Hartford, Vt.  
 Leavitt Mrs Jerusha, do.

- Leavitt Rev H. F., Vergennes, Vt.  
 Leavitt Mrs Minerva, do.  
 Leavitt Rev Jonathan, Providence, R. I.  
 Leavitt Rev Joshua, Boston, Ma.  
 Leavitt Sheldon, Brooklyn, N. Y.  
 \*Le Baron Rev Samuel, Mattapoisett, Ma.  
 Leddel Rev John, Paterson, N. J.  
 Lee Rev Charles G., Syracuse, N. Y.  
 Lee Mrs Elizabeth, Rochester, N. Y.  
 Lee Rev Henderson, Lunenburg co., Va.  
 Lee Mrs Martha, Manchester, Ms.  
 Lee Rev R. P., Montgomery, N. Y.  
 Lee Rev Samuel, New Ipswich, N. H.  
 Lee Samuel W., Rochester, N. Y.  
 Lee Rev William S., Edisto Island, S. C.  
 Leet Horace, New Brunswick, N. J.  
 Leete Rev Theodore A., Windsor, Ct.  
 Lefavour Amos, Jr., Beverly, Ma.  
 Leftwich Mrs Mildred O., Bedford City, Va.  
 Legare Solomon, John's Island, S. C.  
 \*Legare Thomas, do.  
 Legare Rev Thomas H., do.  
 Leigh Rev Edwin, Bristol, R. I.  
 Leland Alvan, Roscoe, Ill.  
 Leland A. W., D. D., Columbia, S. C.  
 Leland John, Millbury, Ms.  
 Leland John, Amherst, Ma.  
 Leland Mrs Harriet H., do.  
 Leland Anne, do.  
 Leland John H. M., do.  
 Leland Maria, do.  
 Leland Minerva H., do.  
 Leland Jonathan, Sutton, Ms.  
 Lelar Mrs Mary D., Philadelphia, Pa.  
 Lennart Rev William L., York, Pa.  
 Leonard Rev A., Truro, O.  
 Leonard Mrs Content, Auburn, N. Y.  
 Leonard Daniel, Kingsboro', N. Y.  
 Leonard Mrs Elizabeth, Columbus, O.  
 Leonard Rev Josiah, East Windham, N. Y.  
 Leonard Rev Lemuel, Portageville, N. Y.  
 Lester Charles, Consul at Naples.  
 Leverett Mrs Elizabeth S., Haverhill, N. H.  
 Levings Noah, D. D., New York city.  
 Lewers Rev J., Williamsburgh.  
 Lewers Rev S. B., Laurensville, S. C.  
 Lewes Rev James D., Falmouth, Ms.  
 Lewis Abraham B., New Haven, Ct.  
 Lewis Rev Clement, Taburg, N. Y.  
 Lewis Francis D., Southington, Ct.  
 \*Lewis Isaac, D. D., Greenwich, Ct.  
 Lewis Isaac, D. D., New York city.  
 Lewis Isaac, Springfield, Vt.  
 Lewis Rev John, New Diggins, W. T.  
 Lewis Rev John N., Newburgh, N. Y.  
 Lewis Rufus G., New Hampton, N. H.  
 \*Lewis Mrs Sophia N., Brooklyn, N. Y.  
 Lewis Rev Wales, Weymouth, Ma.  
 Lewis Warner M., Milton, N. C.  
 Lewis Rev William B., Brooklyn, N. Y.  
 Lewis Rev William, Marblehead, Ms.  
 Leyburn Rev George W., Virginia.  
 Lillie Rev John, Kingston, N. Y.  
 Lillie Rev James.  
 Lilly Rev Alvah, Gorham, N. Y.  
 Lilly Rev Robert T., Granger, Ky.  
 Lincoln John W., Worcester, Ms.  
 Lincoln Lorenzo, West Taunton, Ms.  
 Lincoln Maria D., Oakham, Ms.  
 Linsley Rev Ammi, North Haven, Ct.  
 Linsley James F., Branford, Ct.  
 Lippincott, Thomas, New York city.  
 Little Miss Ann D., Granville, O.  
 Little Mrs David H., Cherry Valley, N. Y.  
 Little Charles, do.  
 Little David, do.  
 Little Francis W., do.  
 Little Miss Julia, do.  
 Little William H., do.  
 Little Rev Henry, Cincinnati, O.  
 Little Rev Jacob, Granville, O.  
 Little Mrs Josiah, Newbury, Ms.  
 Littlefield Christopher, Wells, Me.  
 Littlefield James, Randolph, Ms.  
 Littlefield Joseph E., Bangor, Me.  
 \*Livingston Gilbert E., D. D., Philadelphia, Pa.  
 Livingston Mrs M. B., do.  
 Livingston James K., Rochester, N. Y.  
 Lochman Rev A. H., York, Pa.  
 Locke Rev Nathaniel C., Norfolk, Va.  
 Lockbridge Rev A. Y., Rowan co., N. C.  
 Lockhead Rev William, Waterford, N. Y.  
 Lockwood Amos D., Slatersville, R. I.  
 Lockwood Mrs Sarah F., do.  
 Lockwood Charles, Norwalk, Ct.  
 Lockwood Rev Peter S., Berkshire, N. Y.  
 Lockwood Mrs Matilda, do.  
 Lockwood Radcliffe, do.  
 Lockwood Rev R. S., Meadville, Pa.  
 Lockwood Thomas W., Newark, N. J.  
 Lockwood Rev William, Glensburg, Ct.  
 Lombard Rev Horatio Jones, Hinsdale, Ms.  
 Long Rev Clement, Hudson, O.  
 Long Rev David, Milford, do.  
 Long Rev Joseph A. E., Swanville, Ma.  
 Long Lewis, Shelburne, Ms.  
 Long Rev W. E., Whitesboro', N. Y.  
 Lombard Henry F., Brooklyn, N. Y.  
 Loomis Rev Aretas, Bennington, Vt.  
 Loomis G., Fort Towson, Ark.  
 Loomis Rev Harmon, New York city.  
 Loomis Rev Hubbell, Willington, Ct.  
 Loomis Rev Jacob N., Hardwick, Vt.  
 Loomis T., Fly Creek, N. Y.  
 Loper Rev Stephen A., Middle Haddam, Ct.  
 Lord Asa, Norwich, Vt.  
 Lord J. C., D. D., Buffalo, N. Y.  
 Lord Daniel, Jr., New York city.  
 Lord Rev Daniel M., Boston, Ms.  
 Lord Rev John K., Hartford, Vt.  
 Lord Mrs Nathan, Hanover, N. H.  
 Lord Nathaniel, Jr., Ipswich, Ms.  
 Lord Sherman C., Marlboro', Ct.  
 Lord Rev Thomas N., Biddesford, Me.  
 Lord Wyllis, D. D., Philadelphia, Pa.  
 Loring Rev Amasa, Shapleigh, Me.  
 Loring Rev Asa T., Pittsburg, Ms.  
 Loring Rev Joseph, Lebanon, Me.  
 Loring Rev Josephus, Yorktown, N. Y.  
 Loss Rev Lewis H., Elyria, O.  
 Loud Jacob, Weymouth, Ms.  
 Lounsbury Rev T., Ovid, N. Y.  
 Lounsbury Mrs Mary J., do.  
 Lovell Rev Alexander, Westboro', Ms.  
 \*Lovejoy Rev Daniel, Albion, Me.  
 Lovejoy Rev Joseph C., Cambridgeport, Ma.  
 Lovering Joseph S., Paris, France.  
 Lowell Charles, D. D., Boaton, Ms.  
 Lowrie Walter, New York city.  
 Lowry Romeo, Southington, Ct.  
 Luce Rev Leonard, Westford, Ms.  
 Ludlow Rev Henry G., Poughkeepsie, N. Y.  
 Lum Daniel L., Geneva, N. Y.  
 Lumpkin Payson, Lexington, Ga.  
 Lunt Ezra, Newburyport, Ms.  
 Lusk Rev Matthias, Jersey City, N. J.  
 Lusk Rev William, Cherry Valley, N. Y.  
 Lyman Anabel, Northampton, Ms.  
 Lyman Mrs Lucy, do.  
 Lyman Benjamin S., Troy, N. Y.  
 Lyman Charles, do.  
 Lyman C. L., Manchester, Ct.  
 Lyman Mrs Cecilia, Hartford, Ct.  
 Lyman Rev Ephraim, Plymouth, Ct.  
 Lyman George, Bennington, Vt.  
 Lyman Mrs George, do.  
 Lyman George, Durham, N. Y.  
 Lyman Rev Giles, Jeffrey, N. H.  
 Lyman Jonathan, Granby, Ms.  
 Lyman Rev Solomon, Easthampton, Ms.  
 Lyman Micah J., Troy, N. Y.  
 Lyon Rev D. C., Fort Covington, N. Y.  
 Lyon Rev George A., Erie, Pa.  
 Lyon John, Pittsburgh, Pa.  
 Lyon Miss Lucy T., South Hadley, Ms.  
 Lyon Miss Mary, do.

- Lyons Rev Lorenzo, Waimea, Sandwich Islands.  
 \*Lyons Rev Luke, Jerseyville, Ill.  
 Mabon Rev A., Richmond, Va.  
 \*Mack David, Middlefield, Ms.  
 Mack Samuel E., Amherst, Ms.  
 Mack Rev William, Columbia, Ten.  
 Mackintire E. P., Charlestown, Ma.  
 Maclean M.  
 Macy William A., Hongkong, China.  
 Magee Rev Jonathan, Francistown, N. H.  
 Magie Rev Burtin, Dover, N. J.  
 Magie Mrs Mary, do.  
 Magie Rev Daniel E., Succasunna Plains, N. J.  
 Magie Job, Elizabethtown, N. J.  
 Magill Rev Seagrove W., Cornwall, Vt.  
 Magill Mrs Helen T., do.  
 Magoffin Rev John, Bucks co., Pa.  
 Magoun Thatcher, Medford, Ms.  
 Magoun Mrs Mary, do.  
 Magoun Mrs Martha T., do.  
 Magoun Thatcher, 3d, do.  
 Mahan Rev Asa, Oberlin, O.  
 Mair Rev Hugh, Johnstown, N. Y.  
 Malin Rev David, Philadelphia, Pa.  
 Malin Mrs Sarah, do.  
 Malin Miss Elizabeth R., do.  
 Malin Mrs Hannah T., do.  
 Malin Kate Rosalie, do.  
 Malin Miss Sophia H., do.  
 \*Malin Mrs Mary A.  
 Maltbie Rev Ebenezer D., Lansingburgh, N. Y.  
 Maltby A. Holmes, New Haven, Ct.  
 Maltby Mrs Sarah Lyon, do.  
 Maltby Rev Erastus, Taunton, Ms.  
 Maltby Rev John, Bangor, Me.  
 Maltby Julius, Northford, Ct.  
 Mandeville Rev H., Clinton, N. Y.  
 Mandeville Rev Sumner, Freedom Plains, N. Y.  
 Manely Andrew, West Troy, N. Y.  
 Mann Rev A. M., Poughkeepsie, N. Y.  
 Mann Benjamin, Foxboro', Ma.  
 Mann Rev Cyrus, Dracont, Ms.  
 Mann Rev Joel, Salem, Ms.  
 Mann Rev Royal, Marion, N. Y.  
 Manning Rev Abel, Pembroke, N. H.  
 Manning Mrs Mary, do.  
 Manning Henry, Youngstown, O.  
 Manning Jonathan, Wilmington, Ms.  
 Manning Rev S.  
 Manson Rev Albert, Bonnington, N. H.  
 Mansfield Rev Daniel, Wenham, Ms.  
 Marble Palmer, Sutton, Ms.  
 Marcellus Rev A. A., New York city.  
 Marcellus Rev N. J., Utica, N. Y.  
 March Andrew S., Roxbury, Ms.  
 March Cyrus, Millbury, Ms.  
 \*March Rev John C., Newbury, Ms.  
 March Mrs Alice L., do.  
 Marcy William L., Washington, D. C.  
 Marks Rev James J., Quincy, Ill.  
 Marks Rev Richard, Great Messenden, Eng.  
 Marsh Rev Abram, Tolland, Ct.  
 Marsh Charles, Fort Covington, N. Y.  
 Marsh Rev Christopher, West Roxbury, Ms.  
 Marsh David, Haverhill, Ms.  
 \*Marsh Rev Ezekiel, Ellington, Ct.  
 Marsh Rev Frederick, Winchester, Ct.  
 \*Marsh James, D. D., Burlington, Vt.  
 Marsh Rev John, New York city.  
 Marsh Rev Justin, Stoney Creek, Mich.  
 Marsh Rev William H., North Woodstock, Ct.  
 Marshall Rev Matthew M., Fayetteville, Ten.  
 Martin Rev Benjamin N., Hadley, Ms.  
 Martin Mrs Harriet B., Albany, N. Y.  
 Martin Hugh, Dandridge, Ten.  
 Martin Hauben, Fort Covington, N. Y.  
 Martin Rev William W., Livonia, Ind.  
 Martindale Rev Stephen, Wallingford, Vt.  
 Martyn Rev J. H.  
 Marvin Charles, Wilton, Ct.  
 \*Marvin Enoch, Enon Valley, Pa.  
 Marvin T. R., Boston, Ms.  
 Mason Cyrus, D. D., New York city.  
 Mason Mrs Martha C., New York city.  
 Mason Rev Ebenezer, do.  
 Mason Erskine, D. D., do.  
 \*Mason John M., D. D., do.  
 \*Mason Rev Eaton, Dixfield, Me.  
 Mason Lowell, Boston, Ma.  
 Mason Orion, Medway, Ma.  
 Mason Rev Stephen, Marshall, Mich.  
 Mason William H., Thompson, Ct.  
 Masters Francis E., Goshen, N. Y.  
 Masters Nicholas M., Schaghticoke, N. Y.  
 Masters Thomas, New York city.  
 Mather Roland, Hartford, Ct.  
 Mather Mrs Mary, do.  
 \*Matheson James, D. D., London, Eng.  
 Mathews Selah, Rochester, N. Y.  
 Matson Israel, Jr., Lyme, Ct.  
 Matson Catharine, do.  
 Matson Nathaniel, Jr., do.  
 Matson William N., Hartford, Ct.  
 Matthews Rev J. D., Indiana.  
 Matthews Rev Lyman.  
 Matthews Rev W. C., South Hanover, Ind.  
 Mattock Rev John, Keesville, N. Y.  
 Mattock Mrs Mary E., do.  
 Mattoon Rev Charles N., Aurora, N. Y.  
 Maxwell I. I., Bryan co., Ga.  
 Maxwell John F., do.  
 Maxwell E., Jr., Greenfield.  
 May Rev E. H., New York city.  
 \*May Rev William, Winslow, Me.  
 Maybin Edward C., New Orleans, La.  
 Maybin Joseph A., do.  
 Maybin Miss Anna M. C., do.  
 Mayer Lewis, D. D., York, Pa.  
 Maynard Rev Joshua L., Washington, Ct.  
 Mayo Mrs Alice Cornelia, Richmond, Va.  
 McAlpin Rev Robert, Olney, Ga.  
 McAuley, Rev James.  
 McBride Hugh, New York city.  
 McCall Henry, Lebanon, Ct.  
 McCall James, New York city.  
 McCall Theodore, do.  
 McCarrer Rev William H., West Hartmeal, Pa.  
 McCartee Robert, New York city.  
 McClelland, George W., Philadelphia, Pa.  
 McClure Rev Alexander W., Malden, Ms.  
 McCollom Rev James T., Great Falls, N. H.  
 McCool Rev I., Pottsville, Pa.  
 McCord Rev William I., Smithfield, N. Y.  
 McCorkle H., Columbia, Pa.  
 McCoy Rev R. K., Clayton, Ill.  
 McCreary Rev James B.  
 McCullough Rev J. W.  
 McDermott Rev Thomas, Unity, O.  
 McDonald James M., Jamaica, L. I.  
 McDonald Mrs Lucy E., do.  
 McDowell W. A., D. D., Philadelphia, Pa.  
 McElroy Joseph, D. D., New York city.  
 McEwen Abel, D. D., New London, Ct.  
 McEwen Rev Ebenezer, Fayetteville, Ten.  
 McEwen Rev James F., Rye, N. H.  
 McEwen Rev Robert B., Enfield, Ms.  
 McGaw Robert, Merrimack, N. H.  
 McGill Mrs Penelope.  
 McHargh Rev William N., Albion, N. Y.  
 McIlhenny Rev John, Lewisburg, Va.  
 McIlvaine Rev Isaac, Kinman, O.  
 McIlvaine I. B., Philadelphia, Pa.  
 McIlvaine Rev J. H., Utica, N. Y.  
 McIlvaine Miss Mary, Philadelphia, Pa.  
 McIlvaine Rev., Newark, N. J.  
 \*McIntire Charles, Philadelphia, Pa.  
 McIntire Rev James, Elkton, Md.  
 McIntyre Archibald, Albany, N. Y.  
 McIver Rev C., Salisbury, N. C.  
 McJimsy Rev J., Montgomery, N. Y.  
 McKee Walker, Manchester, Ct.  
 McKean Miss Julia, Belfast, Me.  
 McKean Rev Silas, Bradford, Vt.  
 McKinley Rev Daniel, Carlisle, Pa.  
 McKinney Rev Sabin, Vernon, N. Y.  
 McKinstry Henry, New York city.

- McLain Rev William, Washington, D. C.  
 McLane Rev James W., Williamsburg, L. I.  
 McLaren Rev Malcolm, Rochester, N. Y.  
 McLaren Rev W., New York city.  
 McLean Rev Allen, Simsbury, Ct.  
 McLean Rev Charles B., Collinsville, Ct.  
 McLean Rev John, Princeton, N. J.  
 McLeland Alexander, D. D., N. Brunswick, N. J.  
 \*McLeod Norman, Boston, Ms.  
 McLeod Rev Anson, Topsfield, Ms.  
 McMaster Rev John.  
 McMasters E. D., D. D., South Hanover, Ia.  
 McMillan Rev Edward, Richland, Ten.  
 McMillan Rev William, New Athens, O.  
 McMullen Rev R. B., Knoxville, Ten.  
 McMurray Mrs Esther, New York city.  
 McPhail Rev George W., Fredericksburg, Va.  
 McQueen Rev D., Concord, N. C.  
 McQueen Miss Sarah, Fairfield, N. J.  
 McTeynolds Rev Anthony, Canal Dover, O.  
 McWhir William, D. D., Savannah, Ga.  
 Meach Rev Asa, Hull, L. C.  
 Meacham Horace, Albany, N. Y.  
 Meacham Rev James, Middlebury, Vt.  
 Meacham John, Castleton, Vt.  
 \*Mead Rev Asa, East Hartford, Ct.  
 Mead Augustus, Greenwich, Ct.  
 \*Mead Cowles, Clinton, Mi.  
 Mead Rev E., Le Roy, N. Y.  
 Mead Rev Enoch, New Haven, Ct.  
 Mead Miss Hannah, Greenwich, Ct.  
 Mead Marcus, do.  
 Mead Rev Mark, do.  
 Mead Rev Nathaniel, Canaan, N. Y.  
 Mead Obadiah, North Greenwich, Ct.  
 Mead Silas H., do.  
 Mead Thomas A., do.  
 Means Rev James, Groton, Ms.  
 Means Mrs Elizabeth P., do.  
 Meeker Rev Stephen H., Brunswick, N. Y.  
 Meigs Rev Benjamin C., Ceylon.  
 Melvin Thomas J., Chester, N. H.  
 Mentz George W., Philadelphia, Pa.  
 Meriam Rev Joseph, Randolph, O.  
 Meriam Joseph, Grafton, Ms.  
 Merle D'Aubigné, J. H., D. D., Geneva, Switz.  
 Merriam Charles, Springfield, Ms.  
 Merriam George, do.  
 Merrick Cyrus, Sturbridge, Ms.  
 Merrick Daniel, West Springfield, Ms.  
 Merrick Rev James L., Monson, Ms.  
 Merrick Miss Mary, Atwater, O.  
 Merrick Nathaniel B., Rochester, N. Y.  
 Merrill Rev David, Peacham, Vt.  
 Merrill Rev Enos, Falmouth, Mo.  
 Merrill Rev James H., Montague, Ms.  
 Merrill Mrs James H., do.  
 Merrill Rev Joseph, Dracut, Ms.  
 Merrill John Leverett, Haverhill, N. H.  
 Merrill Rev Josiah, Vernon, Ct.  
 Merrill Rev Nathaniel, Lyndeborough, N. H.  
 Merrill Rev Samuel H., Amesbury, Ms.  
 Merrill Rev Stephen, Auburn, Ms.  
 Merrill T. A., D. D., Middlebury, Vt.  
 Merrill Rev Joseph Sodus, Junius, N. Y.  
 Merritt Rev D. N., Riga, N. Y.  
 Merwin Almon, New York city.  
 Merwin Mrs Aletta L., do.  
 Merwin Rev Samuel, New Haven, Ct.  
 Merwin Rev S. J. M., Southport, Ct.  
 Messenger Rev B. Y., South Britain, Ct.  
 Messer Rev Abraham, Somerville, N. J.  
 Metcalf Jonathan, Medway, Ms.  
 Metcalf Stephen, do.  
 Miles John, Cornwall, Ct.  
 Miles Rev Milo N., Pontiac, Mich.  
 Miller Rev Adam, Hartford, Pa.  
 Miller Rev Alpha, Andover, Ct.  
 Miller Christian, Albany, N. Y.  
 Miller Mrs Elizabeth, Greenville, N. Y.  
 Miller Rev Jeremiah, Mount Joy, N. J.  
 Miller Rev John E., Tompkinsville, N. Y.  
 Miller Rev Merrill, Bath, N. Y.  
 Miller Rev Moses, Hawley, Ms.  
 Miller Rev Rodney A., Worcester, Ms.  
 Miller Samuel, Rushville, N. Y.  
 Millet Abraham, Dorry, N. H.  
 Mills Rev Charles L., Durham, Ct.  
 Mills Drake, New York city.  
 Mills E. B., Bombay.  
 Mills Henry, Westborough, Ms.  
 Mills Henry, D. D., Auburn, N. Y.  
 Mills Jedediah W., Hartford, Ct.  
 \*Mills Rev Joseph L., Becket, Ms.  
 Mills Rev Thornton A., Cincinnati, O.  
 Mills Mrs H., do.  
 Mills Rev Samuel T.  
 Mills Rev Sydney, Richmond, N. Y.  
 Mills Willard C., Schenectady, N. Y.  
 Miller Rev William Y., Ridgebury, N. Y.  
 Milne Alexander, New York city.  
 Miltimore Mrs Sarah B., Belleville, Ms.  
 \*Milton Rev Charles W., Newburyport, Ms.  
 Miner Rev Ovid, Penn Yan, N. Y.  
 Miner Rev Nathaniel, Millington, Ct.  
 Mines Rev Flavil S., St. Croix, W. I.  
 \*Mines Rev T. J. A., Rockville, Md.  
 Minnie Rev William, Westminster, Ten.  
 \*Mitchell Rev Alfred, Norwich, Ct.  
 \*Mitchell Mrs Lucretia W., do.  
 Mitchell Donald G., do.  
 Mitchell Rev David M., Cape Elizabeth, Me.  
 Mitchell Rev E., Chapel Hill, N. C.  
 Mitchell Mrs Elizabeth, Boston, Ms.  
 Mitchell Rev Jacob D., Bedford, Va.  
 Mitchell Rev John, Stratford, Ct.  
 \*Mitchell Rev John A., Charleston, S. C.  
 Mitchell Rev William.  
 Mitchell William A., Augusta, Ga.  
 Mixer Charles, Hardwick, Ms.  
 Mixer Jason, do.  
 Mixer Mrs Jason, do.  
 Mohral Rev N. P., Winchester, Ten.  
 Molesworth Capt John J., Bombay, India.  
 Monfort Rev Joseph G., Greensburg, Ia.  
 \*Mongin David J., Dawfuskie Island, S. C.  
 Mongin William H., do.  
 Mongin Mrs Isabel R., do.  
 \*Monteith Rev Walter, New York city.  
 Monteith Rev William J., Broadalbin, N. Y.  
 Montague Ephraim, Belchertown, Ms.  
 Montague Rev Philatus, Pierrepont, N. Y.  
 Montgomery Rev A. D. Caswell co., N. C.  
 \*Montgomery Rev E. L., Knoxville, Ten.  
 Montgomery James, Sheffield, Eng.  
 Montgomery Joseph, Philadelphia, Pa.  
 Moody Rev Eli, Granby, Ms.  
 Moody Joseph, Newburyport, Ms.  
 Moore A. C., Plattsburg, N. Y.  
 Moore Chauncey W., New York city.  
 Moore Ebenezer C., Wells, Me.  
 Moore Rev Humphrey, Milford, N. H.  
 Moore Rev James D., Stonington, Ct.  
 \*Moore Rev Joseph C.  
 Moore Noadiah, Champlain, N. Y.  
 Moore Pliny, do.  
 Moore R. C., do.  
 Mordock John, Westminster, Ms.  
 Mordough Rev John A., Saccarappa, Me.  
 Morgan Mrs Ephraim S., Troy, N. Y.  
 Morgan Rev Gilbert, Amsterdam, N. Y.  
 Morris Rev Henry, Union Village, N. Y.  
 Morrison John.  
 Morrison Rev Robert H., Charlotte, N. C.  
 Morse Rev Abner, South Bend, Ia.  
 Morse Caleb, Spencer, Ms.  
 Morse Rev David S., Richford, N. Y.  
 Morse Rev Josiah, West Stewartstown, N. H.  
 \*Morse James O., Cherry Valley, N. Y.  
 Morse Oliver A., do.  
 Morse Oscar P., Southbridge, Ms.  
 Morse Samuel, Waldoboro, Me.  
 Morse Rev Stephen, Thetford, Vt.  
 Morse Sydney E., New York city.  
 Morse Rev A. G., Frankford, Pa.

- Moss Joseph, Newburyport, Ms.  
 \*Mortimer Rev Benjamin, New York city.  
 Morton Rev Daniel O., Bristol, N. H.  
 Morton Miss Jane D., Charlotte co., Va.  
 Morton Miss Susan W., do.  
 Mosby Charles L., Lynchburg, Va.  
 Mosely John, Southbury, Ct.  
 Moulton James, Concord, N. H.  
 Munger Rev S. B., India.  
 Munsell Henry H., New York city.  
 Munroe Edmund, Boston, Ms.  
 Munroe Rev Nathan, West Bradford, Ms.  
 \*Munroe Mrs Mary J., do.  
 Munroe Mrs Lucelia T., do.  
 Munsel Rev Joseph R., East Brewer, Ma.  
 Munson Samuel, Brunswick, Me.  
 Murdock Carey, Watervliet, N. Y.  
 Murdock Mrs Catharine D., do.  
 Murdock Rev David, Catskill, N. Y.  
 Murdock Mrs Lucretia, Lebanon, N. Y.  
 Murdock Miss Mary A., Boston, Ms.  
 Murdock Rev William, Candia, N. H.  
 Murdock Mrs Mary J., do.  
 Murray Rev John A., Geneva, N. Y.  
 Murray John R., New York city.  
 Murray John R., Jr., do.  
 Murray Nicholas, D. D., Elizabethtown, N. J.  
 Murray Rev R. G., Griffin's Mills, N. Y.  
 Musgrave Rev George W., Baltimore, Md.  
 Mussey Reuben D., Cincinnati, O.  
 Mustard Rev C. H., Lewiston, Del.  
 Myers Rev A. H., Belleville, N. J.  
 Myers Rev Joseph, Salina, N. Y.  
 Myers Mrs Harriet H., do.  
 Myers Rev J. H., East Poultney, Vt.  
 Myers Michael J., Whitehall, N. Y.  
 Mygatt Frederick T., New York city.  
 Myrick Rev Luther, Cazenovia, N. Y.  
 Nagler Miss Ellen, Philadelphia, Pa.  
 Napier Thomas, Northampton, Ms.  
 Nash Rev Alvan, Chester, Ct.  
 Nash Rev Ansel, Colchester, Vt.  
 Nash Rev John A., Amherst, Ms.  
 Nash Rev Jonathan, Middlefield, Ms.  
 Nash Rev Sylvester, St. Albans, Vt.  
 Naylor Peter, New York city.  
 Neall Rev Benjamin F., Philadelphia, Pa.  
 Neill Rev Henry, Lenox, Ms.  
 Nelson Rev Levi, Lisbon, Ct.  
 Nelson Thomas B., do.  
 Nelson Thomas B., do.  
 \*Nettleton Asahel, D. D., East Windsor, Ct.  
 Nettleton Miss Mary, Washington, Ct.  
 Nevins William R., Baltimore, Md.  
 Nevius Rev Elbert.  
 Nevius Mrs Maria L.  
 Newbury Edwin, Brooklyn, Ct.  
 Newcomb Rev Harvey, West Needham, Ma.  
 Newcomb Mrs Joanna, Cambridgeport, Ms.  
 Newcomb Jonathan, Braintree, Ms.  
 Newcombe Rev George W., York, N. Y.  
 Newel Rev Gad, Nelson, N. H.  
 Newell Allen, West Brookfield, Ms.  
 Newell Rev William W., Montgomery, N. Y.  
 Newhall Rev Ebenezer, Lincoln, Ms.  
 Newlin Rev Ellie I., Carlisle, Pa.  
 Newman Mrs Samuel, Newbury, Ms.  
 Newman Rev William J., Stratham, N. H.  
 Newman Mrs C. S., do.  
 Newman Miss Emma C., do.  
 Newton Rev Alfred, Norwalk, O.  
 Newton Rev B. B.  
 Newton Edward A., Pittsfield, Ms.  
 Newton Rev E. H., Cambridge, N. Y.  
 Newton Rev Joel W., U. S. Navy.  
 Nichols Rev Erastus N., Clinton, Mich.  
 Nichols Rev John C., Lebanon, Ct.  
 Nichols Miss Julia H., Newark, N. J.  
 Nichols Mrs Rhoda, Hudson, N. Y.  
 Nichols Rev W. A., South Brookfield, Ms.  
 Nicholas David A., Newark, N. J.  
 Nickels Rev C. M., Gloucester, Ms.  
 Nickerson Ebenezer, Boston, Ms.  
 Nickerson Mrs Thomas, New Bedford, Ma.  
 Nickol John, Orange, N. J.  
 Nicolas Rev Charles, Hebron, Ct.  
 Niles Rev Mark A. H., Lowell, Ms.  
 Niles Mrs Stella S., do.  
 Niles William, Binghamton, N. Y.  
 Niles William J., Spencerstown, N. Y.  
 Niles Mrs Sophia, do.  
 Nixon Rev Robert H., Booterstown, Ireland.  
 \*Noble Rev Calvin D., Springfield, Vt.  
 Noble Charles, Monroe, Mich.  
 Noble Mrs Charles, do.  
 Noble Rev Edward W., Williamstown, Ms.  
 Noble Mrs Esther B., do.  
 Noble Miss Juliet M., do.  
 Noble Rev Jonathan H., Schaghticoke Point, N. Y.  
 Noble Rev Mason, New York city.  
 North Albert, Fly Creek, N. Y.  
 North Mrs Eliza, New London, Ct.  
 North James H., New Haven, Ct.  
 North Milo L., Saratoga Springs, N. Y.  
 Northrop Rev Bennett F., Manchester, Ct.  
 Northrup Rev H. H., Homer, N. Y.  
 Northway Rufus, Ulica, N. Y.  
 Norton Rev A. T., Alton, Ill.  
 Norton Dudley, Norfolk, Ct.  
 Norton Rev Heman, New York city.  
 Norton Rev Hermon, Rome, N. Y.  
 Norton Rev John F., Norfolk, Ct.  
 Norton Sylvester, Troy, N. Y.  
 Norwood Rev Francis, Windsor, Me.  
 Nott Miss Celestia F., Boston.  
 \*Nott Clark, Essex, Ct.  
 Nott Rev Handel G., Bath, Me.  
 Nott Rev John, Rotterdam, N. Y.  
 Nott Samuel, D. D., Franklin, Ct.  
 Nott Rev Samuel, Jr., Wareham, Ms.  
 Nourse Daniel, West Medway, Ms.  
 Nourse Rev James, Perryville, Pa.  
 Noyes Rev D. J., Concord, N. H.  
 Noyes Mrs Daniel J., do.  
 Noyes Rev John, Norfield, Ct.  
 Noyes John W., Chester, N. H.  
 Nutting Rev Rufus, Romeo, Mich.  
 \*O'Neale C., Charleston, S. C.  
 Oakes Rev Isaac, Cambria, N. Y.  
 Oakley Rev Charles M., Millville, N. J.  
 Ober Rev Benjamin, Beverly, Ma.  
 Ogden Benjamin, Elizabethtown, N. J.  
 Ogden E. A., Florida.  
 Ogden Rev Joshua M., Chatham Village, N. J.  
 Ogden Miss Maria C., Sandwich Islands.  
 Ogilvie Alexander, Elizabethtown, N. J.  
 Oliphant Rev David, Plaiatow, N. H.  
 \*Oliver Rev Andrew, Springfield, N. Y.  
 Oliver Mrs Harriet M., Penn Yan, N. Y.  
 Oliver John M., do.  
 Oliver William M., do.  
 Olmstead Denison, New Haven, Ct.  
 Orcutt Ephraim, Chester, N. H.  
 Orcutt Rev John, Uxbridge, Ma.  
 Ordway Aaron, Boston, Ms.  
 Orton Rev Azariah G., Greene, N. Y.  
 Orton Rev Samuel G., Ripley, N. Y.  
 Osborn Rev Hezekiah W., Mesopotamia, O.  
 Osborn Rev Joel, North East, N. Y.  
 Osborne Rev Ethan, N. J.  
 \*Osgood David, D. D., Medford, Ms.  
 Osgood Samuel, D. D., Springfield, Ms.  
 Ostrom Rev J. J., New York city.  
 Oswald Rev J., York, Pa.  
 Otis Harrison Gray, Boston, Ms.  
 Otis Rev Orrin F., Chepachet, R. I.  
 Otis Rev Israel T., Lebanon, Ct.  
 Otis Joseph, Norwich, Ct.  
 Overaker Miss Maria, Walnut Hills, O.  
 Oviatt Rev George A., Boston, Ms.  
 Oviatt Heman, Hudson, O.  
 Owen Rev John J., New York city.  
 Pack Rev Jason, Barry, Mich.  
 Packard Rev Alpheus S., Brunswick, Me.  
 Packard Rev Asa.  
 Packard Rev Charles, Lancaster, Ms.

- Packard Rev Levi, Spencer, Ms.  
 Packard Theophilus, D. D., South Deerfield, Ms.  
 Packard Rev Theophilus, Jr., Shelburne, Ms.  
 Page Rev Benjamin, Euclid, O.  
 Page Benjamin, Hallowell, Me.  
 Page Rufus K., do.  
 Page Mrs Rufus K., do.  
 Page Mrs Sarah H., do.  
 Page John O., do.  
 \*Page Simon, do.  
 Page Simon, do.  
 Page William R., do.  
 Page Rev Caleb F., Bridgeton, Me.  
 Page Eleazer, Southwick, Ms.  
 Page Rev L. R., Perry, N. Y.  
 Page Rev Jesse, Atkinson, N. H.  
 Page Rev Robert, Old Town, Me.  
 Page Rev William, Michigan.  
 Page Rev William, Hudson, N. H.  
 Paige Rev Winslow, Broome, N. Y.  
 \*Paine Rev Elijah, West Boylston, Ms.  
 Paine Rev John C., Rehoboth, Ms.  
 Paine Rev William F., Holden, Ms.  
 Painter Thomas, West Haven, Ct.  
 Palmer Rev David, Townsend, Ms.  
 Palmer Rev Edward, Waterborough, S. C.  
 Palmer Rev Elliott, West Stafford, Ct.  
 Palmer James L., Sangerfield, N. Y.  
 Palmer Rev Ray, Bath, Me.  
 Parish Ariel, Springfield, Ms.  
 Paris Rev John D., Sandwich Islands.  
 Park Calvin, D. D., Stoughton, Ms.  
 Park Rev Calvin E., Roxford, Ms.  
 Park Edwards A., D. D., do.  
 Park Rev H. G., South Dedham, Ms.  
 Parker Rev Daniel, Jr., Brookfield, Vt.  
 Parker Rev E. L., Derry, N. H.  
 Parker Rev Freeman, Wiscasset, Me.  
 Parker Gilman, Haverhill, Ms.  
 Parker Joel, Keene, N. H.  
 Parker John G., Rochester, N. Y.  
 Parker Rev Leonard S., West Brookfield, Ms.  
 Parker Mrs Caroline G., do.  
 Parker Mrs Mary, Merrimack, N. H.  
 Parker Rev O. F., East Windsor, Ct.  
 Parker Rev Peter, Canton, China.  
 Parker Rev Samuel, Ithaca, N. Y.  
 Parker Mrs Sarah, Nashua, N. H.  
 Parker Miss Sarah, Brandon, Vt.  
 Parker Rev Wooster, Foxcroft, Me.  
 Parlin Rev J. B., Monroeville, O.  
 Parmele Rev Anson H., Greensboro', Ga.  
 Parmele Truman, New York city.  
 Parmele Mrs Helen, do.  
 Parmelee Rev Alvan, Middlefield Centre, N. Y.  
 Parmelee Rev D. L., Litchfield South Farms, Ct.  
 \*Parmelee Rev Jedediah C., Tallmadge, O.  
 \*Parmelee Rev Moses, Enosburg, Vt.  
 Parmelee Rev Simeon, Underhill, Vt.  
 Parry Rev Joseph, Sandy Hill, N. Y.  
 Parshall John, Middlefield Centre, N. Y.  
 Parsons Rev Benjamin B., New Preston, Ct.  
 Parsons Chauncey, Genesee, N. Y.  
 Parsons Eben, Enfield, Ct.  
 Parsons Rev Ebenezer C., Freeport, Me.  
 Parsons Rev H. A., Buffalo, N. Y.  
 Parsons Rev Isaac, East Haddam, Ct.  
 Parsons Rev Justin, Pittsfield, Vt.  
 Parsons Rev Levi, Marcellus, N. Y.  
 Parsons Lewis B., Perry, N. Y.  
 Parsons Miss Roxana R., South Hadley, Ms.  
 Parsons William, Lockport, N. Y.  
 Partridge Rev George O., Brimfield, Ms.  
 Partridge Rev Joseph L., Boston, Ms.  
 Patrick Rev Joseph, Greenwich, Ms.  
 Patrick Rev William, Canterbury, N. H.  
 Patterngill Rev Julius S., New Berlin, N. Y.  
 \*Patterson Daniel T., U. S. Navy.  
 \*Patterson Rev James, Philadelphia, Pa.  
 Patterson James, Nashua, N. H.  
 Patterson Rev Nicholas, Christiansa, Del.  
 Patten George F., Bath, Me.  
 Patten Mrs Hannah T., do.  
 Patton Francis, Candia, N. H.  
 Patton Rev John, Philadelphia, Pa.  
 Patton Rev William W., Hartford, Ct.  
 Paul John M., Jr., Philadelphia, Pa.  
 Paul Miss Sidney, do.  
 Paxton Rev J. D., Shelbyville, Ky.  
 Payne David B., Lynchburg, Va.  
 Payne John R. D., do.  
 Payne Rev Samuel, Chester, O.  
 Payson Rev E. H., New Hartford, N. Y.  
 Payson Rev J. P., Pomfret, Ct.  
 Payson Rev Phillips, East Windsor, Ct.  
 \*Peabody Rev David, Hanover, N. H.  
 Peabody Rev Josiah, Erzerum, Turkey.  
 Peabody Rev William A., East Randolph, Ms.  
 Pearl Rev Cyril, Harrison, Me.  
 Pearson Eliphalet, Waltham, Ms.  
 Pearson Rev Ora, Barton, Vt.  
 Pearson Rev R. M., Grand Detour, Ill.  
 Pease Rev Aaron G., East Poultney, Vt.  
 Pease Mrs Ann F., do.  
 Pease Eli, Blandford, Ms.  
 Pease Chloa, do.  
 Pease Emory, Somers, Ct.  
 Pease Erastus H., Albany, N. Y.  
 Pease Rev Giles, Sandwick, Ms.  
 Pease Rev L. H., Cohoes, N. Y.  
 Peck Everard, Rochester, N. Y.  
 Peck Henry, New Haven, Ct.  
 Peck Jesse, do.  
 Peck Rev Solomon, Boston, Ms.  
 Peckham Rev Joseph, Kingston, Ms.  
 Peckham Rev Samuel H., South Royalston, Ms.  
 Peet Rev Josiah, Norridgewock, Me.  
 Peet Rev Josiah W., Gardiner, Me.  
 Pemberton Ebenezer, Albany, N. Y.  
 Pendleton Rev H. G., Lacon, Ill.  
 Penfield Allen, Crown Point, N. Y.  
 Penfield Mrs Allen, do.  
 Pennell Rev Lewis, Weston, Ct.  
 Pennington William, Newark, N. J.  
 Penny Joseph, D. D., Nyack, N. Y.  
 \*Perkins Alfred, Norwich, Ct.  
 Perkins A. E., Philadelphia, Pa.  
 Perkins Charlotte Ann, do.  
 Perkins Rev Ebenezer, Royalston, Ms.  
 Perkins Rev Edgar, Lockport, N. Y.  
 \*Perkins Elias, New London, Ct.  
 Perkins Francis A., Boston, Ms.  
 Perkins Rev Frederick T., East Cambridge, Ms.  
 Perkins Rev George, Ashburnham, Ms.  
 Perkins Rev George, Norwich, Ct.  
 Perkins Rev George W., Meriden, Ct.  
 Perkins Henry A., Hartford, Ct.  
 Perkins Rev J. W., Warner, N. H.  
 Perkins Rev Jonas, Braintree, Ms.  
 Perkins Justin, D. D., Oromiah, Persia.  
 Perkins Mrs Justin, do.  
 \*Perkins Rev Nathan, Amherst, Ms.  
 \*Perkins Nathan, D. D., West Hartford, Ct.  
 Perkins Nathaniel S., New London, Ct.  
 Perkins R., Philadelphia, Pa.  
 Perkins Samuel C., do.  
 \*Perkins Thomas Shaw, New London, Ct.  
 Perkinson Edward, Stanwich, Ct.  
 Perrio Rev Lavalette, Goshen, Ct.  
 \*Perrine Matthew Le Rue, D. D., Auburn, N. Y.  
 \*Perry Rev Baxter, Lyme, N. H.  
 \*Perry Rev Clark, do.  
 Perry Rev David, Lancaster, N. H.  
 Perry Rev David C., New Fairfield, Ct.  
 \*Perry Rev David L., Sharon, Ct.  
 Perry Rev Gardner B., East Bradford, Ms.  
 Perry Horatio, Elyria, O.  
 Perry Moses, Worcester, Ms.  
 Perry Rev Ralph, Agawam, Ms.  
 Petabone Rev Irs., New York Mills, N. Y.  
 Peters Abalom, D. D., Williamstown, Ms.  
 Peters Mrs Abalom, do.  
 Peterson Rev Edward, Chester, Ct.  
 Pettabone Rev Roswell, Canton, N. Y.  
 Pottngill John H., South Dennis, Ms.  
 Pettingill Moses, Newburyport, Ms.

- Pettingell Mrs Sarah, Newburyport, Ms.  
 Phelps Rev Amos A., New York city.  
 Phelps Anson G., Jr., do.  
 Phelps Mrs Olivia, do.  
 Phelps Miss Olivia E., do.  
 Phelps Rev Austin, Boston, Ms.  
 Phelps Rev Dudley, Groton, Ms.  
 Phelps Eliakim, D. D., Philadelphia, Pa.  
 Phelps Rev James T., Enosburgh, Vt.  
 Phelps Jedidiah, Albion, N. Y.  
 \*Phelps Rev Philo F., Tallahassee, Fla.  
 Phelps Ralph R., Manchester, Ct.  
 Phillip John, D. D., Cape Town, South Africa.  
 Phillip Rev Robert, London, Eng.  
 \*Phillips Rev Alonzo, Newburyport, Ms.  
 Phillips Rev Charles, Amanda, Ky.  
 \*Phillips George W., Coventry, N. Y.  
 Phillips Gilbert D., do.  
 Phillips Mrs Elizabeth, do.  
 Phillips Miss Ann Eliza, do.  
 Phillips Ichabod, Marblehead, Ms.  
 Phillips Rev James W., Williamsport, Pa.  
 Phillips Rev John C., Methuen, Ms.  
 Phillips Rev Lobbes R., Sharon, Ms.  
 Phillips William, D. D., New York city.  
 Phipps William, Paxton, Ms.  
 Phoenix Rev Alexander, Chickopee, Ms.  
 Pickens Mrs Charity, Boston, Ms.  
 Pickett Rev Aaron, Reading, Ms.  
 Pierce Daniel, Brighton, Ms.  
 Pierce Henry, Livonia, N. Y.  
 Pierce Horvey, Millbury, Ms.  
 Pierce John, D. D., Brookline, Ms.  
 Pierce Mrs Lucy, do.  
 Pierce Rev John D., Marshall, Mich.  
 Pierce Rev John T., Arcadia, Mo.  
 Pierce Miss Marietta, Cornwall, Ct.  
 \*Pierce Rev Sylvester G., Methuen, Ms.  
 Pierce Rev Willard, Abington, Ms.  
 Pierson Albert, Orange, N. J.  
 Pierson Rev David H., Elizabethtown, N. J.  
 Pierson Rev George, Florida, N. Y.  
 Pierson Squier, Westfield, N. J.  
 Pike David, Boston, Ms.  
 \*Pike Rev Francis V., Rochester, N. H.  
 Pillsbury Rev L., Andover, Ill.  
 Pillsbury Rev John, Rowley, Ms.  
 Pingry Rev John F., Fishkill, N. Y.  
 Pinneo Rev Bezaleel, Milford, Ct.  
 Pinneo J. B., Newark, N. J.  
 Pitcher Rev William, Boght, N. Y.  
 Pitkin Rev Caleb, Hudson, O.  
 Pitman Rev Benjamin, Putney, Vt.  
 Pitts Perez E., Richmond, N. Y.  
 Pixley Charles B., Binghamton, N. Y.  
 Place Uriel M., Kingsboro', N. Y.  
 Place Mrs Sarah B., do.  
 \*Plaisted Rev Ichabod, Rochester, Ms.  
 Platt Rev Adams W., Hector, N. Y.  
 Platt Rev Dennis, Binghamton, N. Y.  
 Platt Rev Ebenezer, Northport, L. I.  
 Platt Rev Isaac W., Bath, N. Y.  
 Platt Rev Merrill S., New Preston, Ct.  
 Platt Rev Merritt I., Madison, N. Y.  
 Platt William, Owego, N. Y.  
 Platt William H., do.  
 Pleasants Samuel M., Richmond, Va.  
 Plumb Rev Elijah W., Potsdam, N. Y.  
 Plumer John, South Berwick, Me.  
 Plumer Mrs Lucy, do.  
 Pohlman Henry N., D. D., Albany, N. Y.  
 Pohlman Rev William J., China.  
 Poinier J. D., Newark, N. J.  
 Poinier John W., Morristown, N. J.  
 Polhemus Rev Abraham.  
 Polk James K., Washington, D. C.  
 Pollock Rev A. D., Warrenton, Va.  
 Pomeroy Benjamin, Stonington, Ct.  
 Pomeroy Miss Emily W., Stanstead, L. C.  
 Pomeroy Rev L., Smyrna, N. Y.  
 Pomeroy Rev Medad, Cayuga, N. Y.  
 Pomeroy Miss Polly, Northampton, Ms.  
 Pomeroy Rev Thaddeus, Otisco, N. Y.  
 Pond Benjamin, Schoharie, N. Y.  
 Pond Charles F., Hartford, Ct.  
 Pond Mrs Harriet, do.  
 Pond Rev Enoch, Jr., Georgetown, Ms.  
 Poor Rev Daniel, Tillipally, Ceylon.  
 Poor Rev Daniel J., Foxboro', Ms.  
 Poor Mrs Susan T., do.  
 Poor Rev Daniel W., Fairhaven, Ms.  
 Poor D. W., Hinsdale, Ms.  
 Pope Martin, Keesville, N. Y.  
 Pope William, Spencer, Ms.  
 Porter Albert H., Niagara Falls, N. Y.  
 Porter Augustus, do.  
 Porter A. W., Monson, Ms.  
 Porter Mrs Hannah, do.  
 Porter Rev Charles S., Plymouth, Ms.  
 \*Porter David C., Catskill, N. Y.  
 \*Porter David, New York city.  
 \*Porter David, Constantinople.  
 \*Porter Ebenezer, D. D., Andover, Ms.  
 Porter Edward R., Prattsburg, N. Y.  
 Porter Robert, do.  
 Porter Miss Ellen, Boston, Ms.  
 Porter Haynes L., Hartford, Ct.  
 Porter Rev James, Pomfret, Ct.  
 Porter James B., Hadley, Ms.  
 Porter Rev James B.  
 Porter Rev Jeremiah, Green Bay, W. T.  
 Porter Josiah, East Bloomfield, N. Y.  
 Porter Rev Lansing, Rockford, Ill.  
 Potter Rev Noah, Jr., Springfield, Ms.  
 Porter Samuel, Berlin, Ct.  
 Porter Samuel D., Rochester, N. Y.  
 Porter Rev Stephen, Castleton, N. Y.  
 Porter William, Lee, Ms.  
 \*Porter Rev William A., Williamstown, Ma.  
 Porter William, Hadley, Ms.  
 \*Porter William H., New York city.  
 Porter William L., Prattsburg, N. Y.  
 Post Rev Martin M., Logansport, Ind.  
 Post Rev Truman M., Jacksonville, Ill.  
 Potter Alonzo, D. D., Philadelphia, Pa.  
 Potter Mrs Amelia, Kingsboro', N. Y.  
 Potter Rev George, Stuyvesant, N. Y.  
 Potter John D., Brooklyn, Ct.  
 Potter Rev William, Columbia, Ten.  
 Powell Rev O. S., Cincinnati, O.  
 Powers Rev Dennis, South Abington, Ms.  
 \*Powers Rev Josiah W.  
 Powers Rev Philander O., Trebizond, Asia.  
 Powers Rev Urris, Cheraw, S. C.  
 Pratt Mrs Abby D., Hatfield, Ms.  
 Pratt Abijah, East Durham, N. Y.  
 Pratt Rev B. Foster, Painted Post, N. Y.  
 Pratt Edward, Abington, Ct.  
 Pratt Rev Enoch, Yarmouth, Me.  
 Pratt Rev Ethan, Chemung, N. Y.  
 Pratt Henry, Rochester, N. Y.  
 Pratt Henry Z., New York city.  
 \*Pratt Hiram, Buffalo, N. Y.  
 \*Pratt Rev Horace S., St. Mary's, Ga.  
 Pratt Mrs Horace, do.  
 \*Pratt Rev Levi, Medford, Ms.  
 Pratt Rev Miner G., Auburn, Ms.  
 Pratt Rev Nathaniel A., Rowell, Cobbco., Ga.  
 Pratt Mrs Sarah B., N. Y.  
 Pratt Rev Stillman, South Adams, Ms.  
 \*Prentice Rev Charles, South Canaan, Ct.  
 Prentice Rev Charles T., Weston, Ct.  
 Prentice E. P., Albany, N. Y.  
 Prentice J. H., Naperville, Ill.  
 Prentice Rev Joseph, Norwood, N. H.  
 Prescott D. W., Philadelphia, Pa.  
 Prescott Mrs Mary A., Foxboro', Ms.  
 Preamble Rev Samuel P., Athens, Ga.  
 Preston Willard, D. D., Savannah, Ga.  
 Price Rev Ebenezer, Boscawen, N. H.  
 Price Elihu, Elizabethtown, N. J.  
 Price Joseph, Jaffa, Ceylon.  
 Prime Rev E. D. G., Scotchtown, N. Y.  
 Prime Rev Samuel L., New York city.  
 Prime Rev Nathan S., do.  
 Prior Rev T., Nottaway, Va.



- Pritchard William, Newburyport, Ms.  
 Proctor John C., Boston, Ms.  
 Froudit John A., D. D., New Brunswick, N. J.  
 Prudden Robert, Union, N. Y.  
 Prudden Keen, Southampton, N. J.  
 Prudden Rev George P., Medina, N. Y.  
 Pugsley Theodore, Amonia, N. Y.  
 Pungelly James, Oswego, N. Y.  
 Pungelly William, do.  
 Funchard Rev George, Boston, Ms.  
 Purinton Rev Nathan B., Warren, O.  
 Putnam Abijah, Tunbridge, Vt.  
 Putnam Rev Austin, Hamden Plains, Ct.  
 Putnam Rev C. M., Jersey, O.  
 Putnam Edwin, Circleville, O.  
 \*Putnam George, Hartford, Ct.  
 Putnam Rev Israel W., Middleboro', Ms.  
 Putnam Rev John M., Dunbarton, N. H.  
 Putnam Rev Rufus A., Cornish, N. H.  
 \*Putnam Rev Solon G., Granville, O.  
 Putnam Tyler, Sutton, Ms.  
 Quarterman Rev Robert, Liberty co., Ga.  
 Quaw Rev James E., Fort Covington, N. Y.  
 Quigly Thomas, Bowlinggreen, Ky.  
 Quincy Thomas D., Boston, Ms.  
 Raffles Thomas, D. D., Liverpool, Eng.  
 Raiguel William, Philadelphia, Pa.  
 Ramsay Rev William, do.  
 Rand Rev Asa, Pompey, N. Y.  
 Randall Giles, Foxboro', Ms.  
 Rankin Rev Andrew.  
 Rankin Rev A. T., Mendon, N. Y.  
 Rankin Rev Edward E., Springfield, N. J.  
 Rankin John, New York city.  
 Rankin William, Newark, N. J.  
 Ranslow Rev George W., Georgia, Vt.  
 Ranson Rev Joseph, Johnstown, N. Y.  
 Rathbon Benjamin, Springfield, N. Y.  
 Rathbone J. H., Utica, N. Y.  
 Rawson Rev Alanson, Roxbury, N. H.  
 Rawson Pelatiah, Whitesboro', N. Y.  
 Ray Rev John W., Glens Falls, N. Y.  
 Ray Rev Lucerne, Hartford, Ct.  
 Ray Mrs Sarah, Rochester, N. Y.  
 Raymond Benjamin, Fort Covington, N. Y.  
 Raymond Rev Henry A., Niskauna, N. Y.  
 Raymond Henry S., New York city.  
 Raymond Samuel W., N. Y.  
 Read Clement C., Farmville, Va.  
 Read Rev Herbert A.  
 Read Rev Hollis, New Preston, Ct.  
 Reddington Mr., Fredonia, N. Y.  
 Redfield John, New York city.  
 Redfield Rev Theophilus, Vienna, N. Y.  
 Reed Andrew, D. D., London, Eng.  
 Reed Rev Andrew H., Mendon, Ms.  
 \*Reed Rev Augustus B., Ware, Ms.  
 Reed Benjamin T., Boston, Ms.  
 \*Reed Eliakim, Greenville, N. Y.  
 Reed Leonard.  
 Reed Miss Rebecca C., Boston, Ms.  
 Reed Miss Susan, South Hadley, Ms.  
 Reed Rev Villeroy D., Lansingburgh, N. Y.  
 Reed Mrs William, Marblehead, Ms.  
 Reeve Henry L., Richmond, Va.  
 Reeve Samuel, do.  
 Reeve Elizabeth, do.  
 Reeve William B., Canton, O.  
 Reid Rev Adam, Salisbury, Ct.  
 Reid Rev Jared, Tiverton, R. I.  
 Reid Rev William M.  
 Reid William S., D. D., Lynchburg, Va.  
 Reiley Rev William, Hurley, N. Y.  
 \*Remson Peter, New York city.  
 \*Renville Joseph, Lac qui Parle, Upper Miss.  
 Reynolds Rev A. M., Mount Pleasant, Pa.  
 \*Reynolds Rev Anthony M., Herrick, Pa.  
 Reynolds Volatins, Hartford, Ct.  
 Rhea James A., Blountville, E. Ten.  
 Rhea D. B., do.  
 Rhea Mary W., do.  
 Riach James Pringle, Scotland.  
 Rice Austin, Conway, Ms.
- Rice Benjamin.  
 Rice B. H., D. D., Princeton, N. J.  
 Rice Rev Chauncey D., East Douglas, Ms.  
 Rice Mrs Tryphena C., do.  
 Rice Rev J. Troy, O.  
 Rice Edward, Weyland, Ms.  
 Rice George T., Worcester, Ms.  
 Rice Rev James H., Smithville, U. C.  
 Rice John, Farmville, Va.  
 Rice John P., Boston, Ms.  
 Rice Nathan, D. D., Cincinnati, O.  
 Rich Rev Charles, Nantucket, Ms.  
 Rich Ezekiel, Troy, N. H.  
 Richards Rev Austin, Nashua, N. H.  
 Richards Rev E. I., Reading, Pa.  
 Richards Rev George, Boston, Ms.  
 Richards Henry S., Poughkeepsie, N. Y.  
 Richards Rev James, Penn Yan, N. Y.  
 \*Richards Mrs Elizabeth B., do.  
 Richards John, D. D., Hanover, N. H.  
 Richards Rev J. De Forest, Charlestown, N. H.  
 Richards Rev William, Sandwich Islands.  
 Richards Miss Helen C., do.  
 Richards Miss Julia M., do.  
 Richardson Amos, Fryeburg, Me.  
 Richardson Calvin, Woburn, Ms.  
 Richardson Frederick L., Bath, Me.  
 Richardson Henry L., do.  
 Richardson John G., do.  
 Richardson George L., do.  
 Richardson Sarah B., do.  
 Richardson Mary J., do.  
 Richardson Rev James P., Otisfield, Me.  
 Richardson Rev John D., Pittsford, N. Y.  
 Richardson Rev Merrill, Terryville, Ct.  
 Richardson Rev Nathaniel, Northfield, Ma.  
 Richardson Stephen, Woburn, Ms.  
 Richardson Thomas, Jr., do.  
 Richardson Rev William, Deering, N. H.  
 Richardson William F., Boston, Ms.  
 Richardson William F., New York city.  
 Richmond Abigail, Little Compton, R. I.  
 Richmond Rev T. T., Medfield, Ms.  
 Riddel Rev Samuel H., Boston, Ms.  
 Riddel Rev William, Barnardston, Ms.  
 Rider James, Jamaica, N. Y.  
 Riggs Rev Elias, Smyrna, Asia.  
 Riggs Joseph L., Wola, Pa.  
 Riggs Rev Thomas, Honeoye Falls, N. Y.  
 Riggs Rev Zenus, Newfield, N. Y.  
 Riley Rev Benjamin G., Livonia, N. Y.  
 Riley Mrs Ann F., do.  
 \*Ripley Rev Erastus, Montville, Ct.  
 Ripley Rev Henry A., Montrose, Pa.  
 Ripley Hezekiah W., New York city.  
 Ripley James, Cornish, N. H.  
 Ripley Mrs Florilla M., do.  
 Ripley Rev Lincoln, Waterford, Me.  
 Ripley Mrs Ruth, Syracuse, N. Y.  
 Risley George, Somers, Ct.  
 Ritter Nathan, Hartford, Ct.  
 Ritter Thomas, New York city.  
 Robbins Rev Aiden B., Bloomington, Iowa.  
 Robbins Amatus, Troy, N. Y.  
 Robbins Rev Francis L., Enfield, Ct.  
 Robbins James W., Lenox, Ms.  
 Robbins Rev Royal, Berlin, Ct.  
 Robbins Thomas, D. D., Hartford, Ct.  
 Roberts Rev George, Cambria co., Pa.  
 Roberts Rev Jacob, Fairhaven, Ms.  
 Roberts Rev James Austin, New Bedford, Ms.  
 Roberts Mrs James A., do.  
 Robertson Duncan, Kingaboro', N. Y.  
 Robertson Rev Samuel, Schoharie, N. Y.  
 Robins John P., Snow Hill, Md.  
 Robins Mrs Margaret A. P., do.  
 Robinson Charles, New Haven, Ct.  
 Robinson Miss Elizabeth, do.  
 Robinson George, do.  
 Robinson David F., Hartford, Ct.  
 Robinson Lucius F., do.  
 Robinson Rev E. W., Freetown, Ms.  
 Robinson Rev Henry, North Killingly, Ct.

- Robinson Henry C., Hartford, Ct.  
 \*Robison John, D. D., Concord, N. C.  
 Robinson Mrs Philenia, Brentwood, N. H.  
 Robinson Rev Phineas, Franklinville, N. Y.  
 Robinson Rev Ralph, Richland, N. Y.  
 Robinson Vine, Brooklyn, Ct.  
 \*Robinson Rev William, Southington, Ct.  
 Rockwell Rev Charles, Pontiac, Mich.  
 Rockwell John A., Norwich, Ct.  
 Rockwell John J., do.  
 Rockwell Rev Samuel, New Britain, Ct.  
 Rockwell Mrs Warren, Hudson, N. Y.  
 Rockwood Rev Elisha, Swanzey, N. H.  
 Rockwood Rev Otis, Bradford, Ms.  
 Rockwood Rev S. L., Hanson, Ms.  
 Rockwood William, Bridport, Vt.  
 Rodgers Rev James, Oswegatchie, N. Y.  
 Roger Rev D., Kingsport, Ton.  
 Rogers Rev Charles W., Bryan co., Ga.  
 Rogers Mrs Elizabeth, Northampton, Ms.  
 Rogers George, Boston, Ms.  
 Rogers Rev Isaac, Farmington, Me.  
 Rogers John, Plymouth, N. H.  
 Rogers Rev Leonard, Union Corner, N. Y.  
 Rogers Rev R. K., Bound Brook, N. J.  
 Rogers Rev William M., Boston, Ms.  
 Rogers Mrs William M., do.  
 Rogers William M., Bath, Me.  
 Rogers William R., Jamestown, N. Y.  
 Rogers Rev Zabdriel, Wilton, S. C.  
 \*Romeyn Rev James V. C., Bergen, N. J.  
 Romeyn Rev James, Bergen Point, N. J.  
 Rood Rev Anson, Philadelphia, Pa.  
 Rood Ebenezer, Torrington, Ct.  
 Rood Rev Heman, Haverhill, N. H.  
 Roosevelt Cornelius V. S., New York city.  
 Roosevelt Isaac, Poughkeepsie, N. Y.  
 Root Rev David, Guilford, Ct.  
 Root Rev Judson A., Terryville, Ct.  
 Ropes Joseph S., Boston, Ms.  
 Ropes William H., St. Petersburg, Russia.  
 Ropes Mrs Ellen H., do.  
 Ropes Miss S. Louisa, Boston, Ms.  
 Ropes Miss Elizabeth H., do.  
 Ropes Miss Martha R., do.  
 Ropes William, do.  
 \*Rose Rev Israel G., Chesterfield, Ms.  
 Rose Miss Mary B., do.  
 Rose Mrs Percy B., do.  
 Rosekians Enoch H., Glens Falls, N. Y.  
 Rosinkrans Rev Joseph, Holland Patent, N. Y.  
 Ross Rev Frederick A., Rotherwood, Ten.  
 Ross Mrs F. A., do.  
 Ross Miss Rowena, do.  
 Ross William H., Albany, N. Y.  
 Rousseau Mrs Dolly M., Newbury, Ms.  
 Rowe Ebenezer, Rockport, Ms.  
 Rowe Mrs Polly, do.  
 Rowe Elijah, Sunderland, Ms.  
 Rowe Mrs Mary, Farmington, Ct.  
 Rowell Rev George B., Sandwich Islands.  
 Rowell Mrs Malvina J., do.  
 \*Rowell Rev Joseph, Cornish, N. H.  
 \*Rowland Rev Henry A., Windsor, Ct.  
 Rowland Rev Henry A., Honesdale, Pa.  
 Rowland Mrs Henry A., do.  
 Rowland Rev James, Circleville, O.  
 Rowland Rev Jonathan M., Brooklyn, N. Y.  
 Rowley Mrs Mary Ann, Wrentham, Ms.  
 Royal Rev J. L., Fauquier, Va.  
 Royce Rev Andrew, Barre, Vt.  
 Rudd Rev George R., Auburn, N. Y.  
 Ruggles Rev J. W., Pontiac, Mich.  
 Rumsey Daniel L., Silver Creek, N. Y.  
 \*Russell Aaron, Peoria, Ill.  
 Russell Rev C. P., New York city.  
 Russell Mrs Elizabeth, Albany, N. Y.  
 Russell Rev E., Springfield, Ms.  
 Russell George, Boston, Ms.  
 Russell Mrs Louisa R., do.  
 Russell Rev Joshua T., Oakland, Mi.  
 Russell Rev William, East Hampton, Ct.  
 Russell William W., Plymouth, N. H.  
 \*Sabin Rev John, Fitzwilliam, N. H.  
 Sabin Mrs Mary, do.  
 Sabin Rev Lewis, Templeton, Ms.  
 Sabin Mrs Maria P., do.  
 Safford Alonzo, Fairhaven, Vt.  
 Safford Daniel, Boston, Ms.  
 Safford Mrs Daniel, do.  
 Safford Daniel P., do.  
 Safford George B., do.  
 Safford John, Beverly, Ms.  
 Sage Orrin, Blandford, Ms.  
 Sage Mrs Ruth P., do.  
 Sage Miss Sarah R., do.  
 Salisbury Rev Edward E., New Haven, Ct.  
 Salisbury Mrs J., do.  
 \*Salisbury Josiah, Boston, Ms.  
 \*Salisbury Stephen, Worcester, Ms.  
 Salisbury Mrs Elizabeth, do.  
 Salisbury Stephen, do.  
 Salisbury Rev William, Jefferson, N. Y.  
 Salmon George, Fulton, N. Y.  
 Salter Rev J. W., Douglass, Ms.  
 Salter Rev William, Burlington, Iowa.  
 Saltonstall Mrs Hannah, New London, Ct.  
 Sampson Ashley, Rochester, N. Y.  
 Sampson George R., Boston, Ms.  
 Sanborn Benjamin T., Meredith Bridge, N. H.  
 Sanborn Pliny F., East Granby, Ct.  
 Sanders Rev Ephraim D., Petersburg, Va.  
 Sanderson Rev Alonzo, Tolland, Ms.  
 \*Sanderson Thomas, Whately, Ms.  
 Sandford Rev B., East Bridgewater, Ms.  
 Sandford Clark, Orwell, Vt.  
 Sandford Rev David, Medway Village, Ms.  
 Sandford Mrs S. F., do.  
 Sandford Enoch, Raynham, Ms.  
 \*Sandford Rev Joseph, Philadelphia, Pa.  
 Sandys Rev Edwin, New Lebanon, N. Y.  
 Sanford Rev John, Amherst, Ms.  
 Sanford P., Hatlowell, Me.  
 Sanford Rev William H., Boylston, Ms.  
 Sargent Ass., Danville, Vt.  
 Sargent Richard, West Amesbury, Ms.  
 Sanderson Rev Henry H., Hollis, N. H.  
 Savage Rev Amos, Berlin, Ct.  
 Savage Rev John A., Ogdensburg, N. Y.  
 Savage Selah, Greenwich, Ct.  
 Savage Rev Thomas, Bedford, N. H.  
 Savage Rev William T., Houlton, Me.  
 Sawtell Rev Eli N., New York city.  
 Sawyer George W., Berlin, Ms.  
 Sawyer Rev Leicester A., Ohio.  
 Sawyer Rev Moses, do.  
 Sawyer Oliver, Berlin, Ms.  
 Saxton Rev Joseph A., Greenport, N. Y.  
 Scales Rev Jacob, Plainfield, N. H.  
 Scales Mrs Nancy Beaman, do.  
 Scales Mrs P. F., do.  
 Scarborough Daniel E., Payson, Ill.  
 Scarborough William S., Thompson, Ct.  
 Schaffer Rev Samuel, Virgil, N. Y.  
 Schaffler Rev William G., Constantinople.  
 Schenck Rev George, Bedminster, N. J.  
 Schenck Rev Martin L., Saugerties, N. Y.  
 Schieffelin Sidney A., New York city.  
 Schmucker J. G., D. D., York, Pa.  
 Schmucker Rev J. G., do.  
 Schneider Rev Benjamin, Broosa, Asia.  
 Schoonmaker, D. D.  
 Scofield Rev Alanson, Waterloo, N. Y.  
 Scott Rev George, England.  
 Scott Rev John, Colchester, Vt.  
 Scott Mrs Elizabeth, Boston, Ms.  
 Scott Miss Mary Ann, do.  
 Scott Rev Thomas F., Georgia.  
 Scott Rev W. A., New Orleans, La.  
 Scott Rev William N., Luney's Creek, Va.  
 Scovel Asahel, Lockport, N. Y.  
 Scovel Rev E., Mexico, N. Y.  
 Scovel Hezekiah, Albany, N. Y.  
 Scovel Rev J. F., Holland Patent, N. Y.  
 Scovell Miss Juliet, Lewiston, N. Y.  
 Scovell Rev M., Hudson, N. Y.

- Scovill Mrs Elizabeth H., Glens Falls, N. Y.  
 Scovill Frederick H., Holland Patent, N. Y.  
 Scoville John, Harwinton, Ct.  
 Seranton Rev Erastus, Burlington, Ct.  
 Scribner Rev L. M., Auburn, N. Y.  
 Scripture Oliver, Hollis, N. H.  
 Scudder Charles, Boston, Ms.  
 Scudder Mrs Sarah L., do.  
 Scudder Rev John, Madras, India.  
 Scudder Mrs Harriet W., do.  
 Scudder Rev Henry Martyn, do.  
 Scudder Rev William W., New York city.  
 Seabury Rev Edwin, Newcastle, Me.  
 Seabury Pardon C., New Bedford, Ms.  
 Searle Rev Jeremiah, Coxsackie, N. Y.  
 Searle Rev Moses C., Dorset, Vt.  
 Searle Rev Richard T., Middleton, Ms.  
 Searles Philip, Bridport, Vt.  
 Sears Rev Jacob C., Six Mile Run, N. J.  
 Sears Rev Reuben, Chelmsford, Ms.  
 Sedgwick Rev Avelyn, Ogdon, N. Y.  
 Seeley Rev Raymond H., Bristol, Ct.  
 Seeley Rev Edward E., Lansingburgh, N. Y.  
 Seeley Seth, do.  
 Seeley George C., Geneva, N. Y.  
 Seeley Mrs Mary E., do.  
 Seeley Seth, Bethel, Ct.  
 Seeley Thomas, Woodbury, Ct.  
 Segur Thomas B., Dover, N. J.  
 Segur Mrs Sarah P., do.  
 \*Seldon Rev Sylvester, Hebron, Ct.  
 Sergeant John, Philadelphia, Pa.  
 Sessions Rev Alexander J., Salem, Ms.  
 Sessions Rev John, Norwich, N. Y.  
 Sessions Rev Joseph W., West Suffield, Ct.  
 Severance Martin, Shelburne, Ms.  
 Sewall Rev Daniel, Topsham, Me.  
 Sewall Mrs Elizabeth L., Augusta, Me.  
 Sewall Rev Jotham, Chesterville, Me.  
 Sewall Rev Jotham, Jr., Bluehill, Me.  
 \*Sewall William, Boston, Ms.  
 Sewall William, Panther Creek, Ill.  
 Sewall Rev William S., Brownville, Me.  
 \*Seward Asahel, Utica, N. Y.  
 Seward Rev Dwight M., West Hartford, Ct.  
 Seymour Rev C. N., Huntington, Ct.  
 Seymour Rev Ebenezer, Bloomfield, N. J.  
 Seymour Mrs Mary, do.  
 Seymour Miss Julia, Hartford, Ct.  
 Seymour H. R., Buffalo, N. Y.  
 Seymour Nathan P., Hudson, O.  
 Seymour William J., Burlington, Vt.  
 \*Shackford John, Washington, D. C.  
 Shackford W. M., Portsmouth, N. H.  
 Sharp Rev Alexander, Newville, Pa.  
 Sharp Rev A., Willimantic, Ct.  
 Sharp Rev Elias C., Atwater, O.  
 Shaw Rev James B., Rochester, N. Y.  
 Shaw Rev John B., South Hartford, N. Y.  
 Shaw Latimer R., New York city.  
 Shaw Mrs Sarah, Euclid, O.  
 Shaw Rev William A.  
 Shearer Rev John, Monroe, Pa.  
 Shedd Josiah, Peacham, Vt.  
 Shedd Rev Marshall, Willsboro', N. Y.  
 \*Sheldon Daniel, Litchfield, Ct.  
 Sheldon D. S., Northampton, Ms.  
 Sheldon Ira, Plymouth, N. Y.  
 Sheldon Rev Luther, Easton, Ms.  
 Sheldon Rev Luther H., Townsend, Ms.  
 Sheldon Rev Noah, Stockbridge, Ms.  
 Sheldoa Zelotus, West Gains, N. Y.  
 Shepard Calvin, Ashland, Ms.  
 Shepard C. W., Charleston, S. C.  
 Shepard George, D. D., Bangor, Me.  
 Shepard Rev J. W., Merrimack, N. H.  
 \*Shepard Samuel, D. D., Lenox, Ms.  
 Shepard Rev Samuel N., Madison, Ct.  
 Shepard Miss Sophia, Canandaigua, N. Y.  
 Shepherd Rev Thomas J., Howard, Md.  
 Shepley Rev David, North Yarmouth, Me.  
 Shepley Rev S. H., New Gloucester, Me.  
 Sherman Rev Charles S., New Britain, Ct.  
 Sherman Ira, Bridgeport, Ct.  
 Sherman Mrs Ira, do.  
 Sherman Rev Joseph, Columbia, Ten.  
 \*Sherman Josiah, Albany, N. Y.  
 Sherwood Mrs Deborah, Catskill, N. Y.  
 Sherwood Rev Elisha B., Liverpool, N. Y.  
 Sherwood Isaac, Manheim, N. Y.  
 Sherwood Rev James M., Jamaica, N. Y.  
 Shipperd Rev Fayette, Troy, N. Y.  
 Shipman Rev Thomas L., Jewett's City, Ct.  
 Shippen William, Philadelphia, Pa.  
 Shorey John, Seekonk, Ms.  
 Short Simon, Thetford, Vt.  
 Shultz Rev Jacob J., Middlebush, N. J.  
 Shumway Rev Columbus, Worcester, Ms.  
 Shumway Rev C. K., Palmyra, N. Y.  
 Shumway Rev J. G., York, Pa.  
 Shurtleff Roswell, D. D., Hanover, N. H.  
 Silvester Miss Margaret, Kinderhook, N. Y.  
 Sibley Derrick, Rochester, N. Y.  
 Sibley Levi W., do.  
 Sickles J., D. D., Kinderhook, N. Y.  
 Still Miss Anna P., Wurasw, N. Y.  
 Stillman Benjamin, New Haven, Ct.  
 Stillman Benjamin, Jr., do.  
 Stillman Rev Jonathan, Canterbury, N. Y.  
 Stillman R. D., Troy, N. Y.  
 Simmons Benjamin, Madison, N. Y.  
 Simonds Alvan, Boston, Ms.  
 Simonds Mrs Lucy W., do.  
 Simonds Samuel B., Lowell, Ms.  
 Simpson Michael H., Boston, Ms.  
 Simpson Nelson, Cambridge, N. Y.  
 Simpson Paul, Newburyport, Ms.  
 Simpson Rev ———, Harper's Ferry, Va.  
 Skillman A. T., Lexington, Ky.  
 Skinner Rev James, Southwood, N. C.  
 Skinner Jason, Harwinton, Ct.  
 Skinner Rev Thomas H., Jr., New York city.  
 Slade John, Jr., Brooklyn, N. Y.  
 Slade William, Cornwall, Vt.  
 Slater John, Slatersville, R. I.  
 Slater Mrs Ruth, do.  
 Slocum Rev John J., Manlius, N. Y.  
 \*Sloss Rev James L., Florence, Ala.  
 \*Slyuter Rev Richard, Clarksack, N. Y.  
 Smalley Rev Etam, Worcester, Ms.  
 Smart Rev William, Brockville, U. C.  
 Smedes Rev Albert.  
 Smith Mrs Abigail, Manchester, Ms.  
 Smith Rev Adam, Hartford, Pa.  
 Smith Rev Albert, Vernon, Ct.  
 Smith Mrs Sarah T., do.  
 Smith Alfred, Hartford, Ct.  
 Smith Amos, Jr., New Haven, Ct.  
 Smith A. W., Lunenburg co., Va.  
 Smith Asa, Williamstown, Vt.  
 Smith Rev Asa B.  
 Smith Rev Azariah, Erzeroom, Asia.  
 Smith Azariah, Manlius, N. Y.  
 Smith Mrs Zilpah, do.  
 Smith Miss Betsey, Chester, Ms.  
 Smith Brainerd, Sunderland, Ms.  
 Smith Rev Buel W., Keeseville, N. Y.  
 Smith Rev Carlos, Painesville, O.  
 Smith Charles, Manlius, N. Y.  
 Smith Mrs Clarissa.  
 Smith Rev Courtland, Warrensburg, N. Y.  
 Smith Lady Culling, Bodwell Park, England.  
 \*Smith Rev Daniel, Stamford, Ct.  
 Smith David, Enfield, Ms.  
 Smith David, D. D., Durham, Ct.  
 Smith Rev David P., Greenfield, N. H.  
 Smith Mrs David P., do.  
 Smith Rev D. T., Bangor, Me.  
 Smith Edward, West Springfield, Ms.  
 Smith Edwin, Cleveland, O.  
 Smith Rev Eli, Hollis, N. H.  
 Smith Rev Eli, Beirüt, Syria.  
 \*Smith Eli, Northford, Ct.  
 Smith Rev Elizer G., Washington, D. C.  
 Smith Erastus, Hadley, Ms.  
 Smith Rev Ethaa, West Boylston, Ms.

- Smith Rev E. D., Chelsea, N. Y.  
 Smith E. T., South Hadley, Ma.  
 Smith George H., Salem, Ms.  
 Smith Rev George P., Worcester, Ma.  
 Smith Gerrit, Peterboro', N. Y.  
 Smith Rev Gideon I., Strawberry Plains, Ten.  
 Smith Harvey, Ridgefield, Ct.  
 Smith Henry, Cherry Valley, N. Y.  
 Smith Rev Henry B., West Amesbury, Ms.  
 Smith Rev Hervey.  
 Smith Rev H., Hanover co., Va.  
 Smith Horace, West Springfield, Ms.  
 Smith H. H., Youngstown, N. Y.  
 Smith Mrs Diantha H., do.  
 Smith Miss Laura A., do.  
 Smith Ichabod, West Haven, Ct.  
 Smith Rev Ira, Union, N. Y.  
 Smith Israel, Albany, N. Y.  
 Smith James, Philadelphia, Pa.  
 Smith Mrs James, do.  
 Smith Mrs Maria, do.  
 Smith Rev James, Kentucky.  
 Smith Rev James A., Glastenbury, Ct.  
 Smith James W., Boston, Ms.  
 Smith James W., Sandwich Islands.  
 Smith Jesse, Lyons, N. Y.  
 Smith Rev John.  
 Smith Rev John, Wilton, Ct.  
 Smith Rev John C., Ceylon.  
 Smith Mrs J. C., do.  
 Smith Rev John F., Clinton, N. Y.  
 Smith John Ivo, D. D., Homerton, England.  
 Smith John W., Chelsea, Va.  
 Smith Rev Joseph, Frederick, Md.  
 Smith Rev Joseph F., Winchester, Va.  
 Smith Rev Levi, East Windsor, Ct.  
 Smith Rev Lowell, Sandwich Islands.  
 Smith Lyndon A., Newark, N. J.  
 Smith Rev Marcus, Rensselaerville, N. Y.  
 Smith Mrs Maria W., Syria.  
 Smith Rev Matthew H., Boston, Ms.  
 Smith Mrs Mary B., do.  
 \*Smith Norman, Hartford, Ct.  
 Smith Norman, do.  
 Smith Thomas, do.  
 Smith Miss Pamela, Granby, Ms.  
 \*Smith Peter, Schenectady, N. Y.  
 Smith Rev Preserved.  
 Smith Mrs Eliza A.  
 Smith Rev Reuben, Waterford, N. Y.  
 Smith Rev Robert W., Bradleyville, S. C.  
 Smith Mrs Sarah, Charleston, S. C.  
 Smith Rev Seth, G. noa, N. Y.  
 Smith Rev Stephen S., Westminster, Ms.  
 Smith Miss Susan, Schaghticoke, N. Y.  
 Smith Rev Theophilus, New Canaan, Ct.  
 Smith Rev Thomas M., Gambier, O.  
 Smith Rev Walter, North Cornwall, Ct.  
 Smith William K., Fredericksburg, Va.  
 Smith Mrs Abigail, do.  
 Smith William, Augusta, Ga.  
 Smith William M., Sharon, Ct.  
 Smith Rev Worthington, St. Albans, Vt.  
 Smith Mrs Susan, Richmond, Va.  
 Smyth Thomas, D. D., Charleston, S. C.  
 Smyth Mrs Thomas, do.  
 Smyth Rev William, Brunswick, Me.  
 Sneed Rev S. K., New Albany, Ia.  
 Snell Ebenezer, Plainfield, Ms.  
 \*Snodgrass Rev James, West Hanover, Pa.  
 Snodgrass William D., D. D., New York city.  
 Snow Rev Aaron, Eastbury, Ct.  
 Snow Edward L., Easthampton, Ms.  
 Snowden G. T., Columbia, S. C.  
 Snowden Mis G. T., do.  
 Snowden Rev Samuel F.  
 Snyder Rev Henry.  
 Snyder Rev Peter, Cairo, N. Y.  
 Soley William, Northern Liberties, Pa.  
 Soule Rev Charles, Norway, Me.  
 Soule Thomas, Freeport, Me.  
 Southgate Rev Robert, Monroe, Mich.  
 \*Southmayd Rev Daniel S., Fort Bond, Texas.  
 Southworth Rev Tertius D., Franklin, Ms.  
 Southworth Wells, West Springfield, Ms.  
 Sparrow Rev P. I., Prince Edwards, Va.  
 Spalding Matthias, Amherst, N. H.  
 Spangler Christian E., Philadelphia, Pa.  
 Spaulding Rev Alvah, Cornish, N. H.  
 Spaulding Rev George, Varna, N. Y.  
 Spaulding Rev John, New York city.  
 Spaulding Rev Levi, Ceylon.  
 Spaulding Mrs Mary C., do.  
 Spear Rev Samuel T., Brooklyn, N. Y.  
 \*Speece Conrad, D. D., Augusta, Va.  
 Spees Rev S. G., Troy, N. Y.  
 Spencer Asa, Snowhill, Md.  
 Spencer I. S., D. D., Brooklyn, N. Y.  
 Spencer Rev Theodore, Utica, N. Y.  
 Spofford Jeremiah, Bradford, Ms.  
 Spofford Rev Luke A., Chilmark, Ms.  
 \*Spooner Rev Charles, Wadham's Mills, N. Y.  
 Spooner William B., Bristol, R. I.  
 Spotswood Rev John B., Newcastle, Del.  
 Sprague Rev Daniel G., South Orange, N. J.  
 Sprague Rev Isaac N., Brooklyn, N. Y.  
 Spring Rev Samuel, East Hartford, Ct.  
 Sprole Rev William T., Washington, D. C.  
 Squier Rev Miles P., Geneva, N. Y.  
 Squire Job, Plainfield, N. J.  
 St. John Ansel, New York city.  
 St. John Mrs Isabella, do.  
 St. John Miss Isabella, do.  
 St. John Miss Harriet, do.  
 St. John Miss Julia E., do.  
 St. John George, Norwalk, Ct.  
 Stacy Mrs Azuba, Hadley, Ms.  
 Stafford Rev Ward, Bloomfield, N. J.  
 Stanley A. D., New Haven, Ct.  
 Stanley Hezekiah, Kongsington, Ct.  
 Stanley James, Clinton, Miss.  
 Stanton Enuch C., Brattleboro', Vt.  
 Starks Rev Henry L., Shelburne, Vt.  
 Starkweather, Charles, Northampton, Ms.  
 Starkweather Rev John.  
 Starr Frederick, Rochester, N. Y.  
 Starr Mrs Lucy Ann, do.  
 \*Starr Rev Peter, Warren, Ct.  
 Stearns Rev Jonathan F., Newburyport, Ma.  
 Stearns Mrs Anns S., do.  
 \*Stearns Rev Samuel H., Redford, Ma.  
 Stearns Rev William A., Cambridgeport, Ma.  
 Stearns Mrs Rebecca A., do.  
 Stebbins Rev George, Sterling, Ill.  
 Stebbins Moses, Sunderland, Ms.  
 \*Stebbins Rev Stephen W., Orange, Ct.  
 Stebbins Zenas, Belchertown, Ms.  
 Stedman Charles J., Brooklyn, N. Y.  
 Stedman Francis D., Boston, Ms.  
 Stedman James, Norwich, Ct.  
 Steele Rev Archibald J., Franklin co., Ten.  
 Steele Rev I. A.  
 Steele Rev John B., Middleboro', Vt.  
 Steele Rev Julius E., Michigan.  
 Steele Rev Robert, Abington, Pa.  
 Steele Rev William H., Borneo.  
 \*Stephenson Rev George, Lexington, Ky.  
 Sterling Nathaniel, La Fayette, N. Y.  
 Sterling Sherwood, Bridgeport, Ct.  
 Sterling Sylvanus, do.  
 Sterling Mrs Sylvanus, do.  
 Sterling Rev William, Pittsburgh, Pa.  
 Stetson Jotham, Medford, Ms.  
 Stetson John, do.  
 Stevens Rev Alfred, Westminster, Vt.  
 \*Stevens Rev Edwin, Canton, China.  
 Stevens Jeremiah, Portland, Me.  
 Stevens Rev John H., Stoneham, Ma.  
 Stevens Miss Mary M., South Hadley, Ms.  
 Stevenson Rev James, Florida, N. Y.  
 Stevenson Rev P. E., Stunton, Va.  
 Stewart Rev Charles S., United States Navy.  
 Stewart Rev Daniel, Ballston Spa, N. Y.  
 Stewart Robert L., Charleston, S. C.  
 Stickney Nathaniel, Orsent, Ma.  
 Stickney Paul, Hallowell, Me.

- Stiles Rev Joseph C., Richmond, Va.  
 Stiles Phineas, Jericho, Vt.  
 \*Stille John, Philadelphia, Pa.  
 Stillman Rev Timothy, Dunkirk, N. Y.  
 Stocking Rev William B., Oroomiah, Persia.  
 Stocking Mrs Jerusha E., do.  
 Stockton Rev Benjamin B., Genesee, N. Y.  
 Stockton Rev Thomas H., Philadelphia, Pa.  
 Stoddard Mrs Arthur F., Glasgow, Scotland.  
 Stoddard Rev David T., Oroomiah, Persia.  
 Stoddard Mrs Harriet B., do.  
 Stoddard James, Lisle, N. Y.  
 Stoddard John, Dawfuskie, S. C.  
 Stoddard Mrs Mary L., do.  
 Stoddard Albert H., do.  
 Stoddard Miss Isabella, do.  
 Stoddard Henry M., do.  
 Stoddard John J., do.  
 Stoddard Mary H., do.  
 Stoddard Mrs Mary A., Boston, Ms.  
 Stoddard Charles A., do.  
 Stoddard Mary, do.  
 Stoddard Solomon, Northampton, Ms.  
 Stoddard Mrs Sarah, do.  
 Stoddard Mrs Frances B., do.  
 Stoddard William H., do.  
 Stoddard Solomon, Jr., Middlebury, Vt.  
 Stoddard Mrs Francis E., do.  
 Stoddard Solomon P., do.  
 Stoddard Charles, H. B. M. Army.  
 Stokes James, New York city.  
 Stokes Mrs Caroline, do.  
 Stone Albert, Grafton, Ms.  
 Stone Rev Andrew L., Middletown, Ct.  
 Stone Rev Benjamin P., Chester, N. H.  
 Stone Rev Cyrus, Harwich, Ms.  
 Stone Mrs Helen M., Boston, Ms.  
 Stone Miss Helen M., do.  
 Stone Isaac, Auburn, Ms.  
 Stone Israel, do.  
 Stone Rev John F., Waterbury, Vt.  
 Stone John S., D. D., Brooklyn, N. Y.  
 Stone Jonas, Shrewsbury, Ms.  
 Stone Rev Levi H., Glover, Vt.  
 Stone Mrs Lucretia B., do.  
 Stone Rev Mearh, S. Brookfield, Ms.  
 Stone Mrs Sarah, do.  
 Stone Rev Rollin S., Danbury, Ct.  
 Stone Squire, Groton, N. Y.  
 Stone Rev T. D. P., Holliston, Ms.  
 Stone Rev Thomas T., Salem, Ms.  
 Stone Rev Timothy, South Cornwall, Ct.  
 Stone William F., Boston, Ms.  
 Storer Bellamy, Cincinnati, O.  
 Storer Woodbury, Portland, Me.  
 Storm Walter, New York.  
 Storrs Eleazer W., Longmeadow, Ms.  
 Storrs Rev John, Holliston, Ms.  
 Storrs Rev Richard S., Jr., Brookline, Ms.  
 \*Storrs Rev Samuel P., Columbus, N. Y.  
 Storrs Zalmon, Mansfield Centre, Ct.  
 Stow Rev Timothy, West Bloomfield, N. Y.  
 Stow Rev William B., Jordan, N. Y.  
 \*Stowe Rev Jeremiah, Livonia, N. Y.  
 Stowell David, Townsend, Ms.  
 Stowell Mrs Mary, Cooperstown, N. Y.  
 Stows C. W., Montpelier, Vt.  
 Stratton Rev James, Portsmouth, Va.  
 Stratton Rev John, Moscow, N. Y.  
 Street Rev Robert, Connecticut Farms, N. J.  
 \*Street Titus, New Haven, Ct.  
 Strickland Benjamin, Berlin, Vt.  
 Stringham Silas H., United States Navy.  
 Strong Rev Caleb, Montreal, L. C.  
 \*Strong Mrs Catharine M., do.  
 Strong Rev Edward, New Haven, Ct.  
 Strong Edward, West Springfield, Ms.  
 \*Strong Elnathan, Hardwick, Vt.  
 \*Strong Rev Ephraim, Honeoye Falls, N. Y.  
 \*Strong Rev Henry P., Potter, N. Y.  
 Strong Mrs Jane C., Peacham, Vt.  
 Strong Miss Jane C., do.  
 Strong William C., do.  
 Strong Elnathan, Peacham, Vt.  
 Strong Joshua S., Pittsford, Vt.  
 Strong Rev Lyman, Colchester, Ct.  
 \*Strong Mrs Rhoda M., do.  
 Strong Rev Salmon, Clinton, N. Y.  
 Strong Rev Thomas M., Flatbush, N. Y.  
 Strong William, Williamsburgh, Ms.  
 Strong Rev William L., Onondaga, N. Y.  
 Stryker Rev Harmon B.  
 Stuart Edward W., Norwalk, Ct.  
 Stuart Rev Moses, Andover, Ms.  
 Stuart Robert, New York city.  
 Studdiford Rev Peter O., Lambertsville, N. J.  
 Sturgis Rev Thomas B., Bridgeport, Ct.  
 Sturtevant Rev Julian M., Jacksonville, Ill.  
 Sutherland Rev David, Bath, N. H.  
 \*Sutherland Jacob, Geneva, N. Y.  
 Sutton William, Salem, Ms.  
 Suydam Henry, New York city.  
 Swan Benjamin, Woodstock, Vt.  
 Swasey Miss Emeline, Newark, N. J.  
 Sweetser Luke, Amherst, Ms.  
 Sweetser Samuel, Athol, Ms.  
 Sweetser Rev Seth, Worcester, Ms.  
 Sweetser Mrs Seth, do.  
 Swift Benjamin, New York city.  
 Swift Rev E. G., Northampton, Ms.  
 Swift Mrs Catharine S., do.  
 Swift Rev Ephraim G., North Killingworth, Ct.  
 Swift Wyatt E., Schaghticoke, N. Y.  
 Swift Rev Zephaniah, Derby, Ct.  
 Swits Rev Abraham.  
 Sykes Mrs Julia A., Suffield, Ct.  
 Symm Joseph, London, Eng.  
 Syms Rev William, Newark, N. J.  
 Talbot Jesse, New York city.  
 Talbot Rev Samuel, Alma, Me.  
 \*Talcott Rev Hart, Warren, Ct.  
 Talcott Mrs Harriet N., Vernon, N. Y.  
 Talcott Rev Hervey, Portland, Ct.  
 Talcott Rev Joel, Sullivan, O.  
 Tallifero Mrs V. O. B., Reading, Pa.  
 Tallman Mrs Eleanor, Bath, Me.  
 Tallman Rev Thomas, Scotland, Ct.  
 \*Talmadge Benjamin, Litchfield, Ct.  
 Talmadge Rev S. K., Midway, Ga.  
 Tappan Arthur, New York city.  
 Tappan Rev Benjamin, Jr., Hampden, Me.  
 Tappan Rev C. D. W.  
 Tappan Rev Daniel D., North Marshfield, Ms.  
 Tappan E. S., Augusta, Me.  
 Tappan Mrs E. B. M., do.  
 Tappan Francis W., New York city.  
 Tappan Henry P., D. D., do.  
 Tappan Mrs Hannah, Boston, Ms.  
 Tappan Rev Samuel S., Martha's Vineyard, Ms.  
 Tappan Rev W. B., Boston, Ms.  
 Tarbell Rev John G.  
 Tarbox Rev Increase N., Framingham, Ms.  
 Tarlton Theodore, Peoria, Ill.  
 Tay Nathaniel, Lyndeboro', N. H.  
 Taylor Rev E., Jamestown, N. Y.  
 Taylor Elias, Shelburne, Ms.  
 Taylor Elisha, Cleveland, O.  
 Taylor Mrs Elizabeth Ely, do.  
 \*Taylor Mrs Fally, East Bloomfield, N. Y.  
 \*Taylor Rev George, Moravia, N. Y.  
 Taylor Rev Hutchins, Trumansburg, N. Y.  
 Taylor Isaac, Saratoga Springs, N. Y.  
 \*Taylor Rev James, Sunderland, Ms.  
 \*Taylor Rev John, Bruce, Mich.  
 Taylor John, Medford, Ms.  
 Taylor John, Newark, N. J.  
 Taylor Rev John L., Andover, Ms.  
 Taylor Knowlea, New York city.  
 Taylor Mrs Lydia W., Worcester, Ms.  
 Taylor Martha S., Hawley, Ms.  
 Taylor Nathaniel W., D. D., New Haven, Ct.  
 Taylor Rev Oliver A., Manchester, Ms.  
 Taylor Mrs Mary, do.  
 Taylor Rev Preston, Sheldon, Vt.  
 Taylor Rev Rufus, Shrewsbury, N. J.  
 Taylor Rev Samuel A., Constantinople.

- Taylor Rev Samuel H., Andover, Ms.  
 Taylor Mrs Caroline F., do.  
 Taylor Rev Sereno, Sparta, Ga.  
 Taylor Rev Stephen, Petersburg, Va.  
 Taylor Rev Timothy A., Slatersville, R. I.  
 Taylor Mrs Caroline H., do.  
 Taylor Rev Vernon D., Buffalo, N. Y.  
 Taylor Rev William, Montreal, L. C.  
 Taylor Rev W. W., Canton, O.  
 Teele Rev Albert K., Naugatuck, Ct.  
 Temple Rev Daniel.  
 Temple Rev J. H. Whatoly, Ms.  
 Templeton John, Boston, Ms.  
 Templeton Mrs Eliza, do.  
 Tenney Rev Asa P., Concord, N. H.  
 Tenney Caleb J. D. D., Northampton, Ms.  
 Tenney Rev Erdix Lyne, N. H.  
 Tenney Rev Francis V., South Braintree, Ms.  
 Tenney Mrs Jane W., Felham, N. H.  
 Tenney John H., Boston, Ms.  
 Tenney Levi, Plainfield, N. Y.  
 Tenney Samuel, Boston, Ms.  
 Tenney Samuel N., do.  
 Tenney Rev Samuel G., Wardsboro', Vt.  
 Tenney Rev Swall, Ellsworth, Me.  
 Tenney Thomas F., Boston, Ms.  
 Terry Eli, Terryville, Ct.  
 Terry Eliphalet, Hartford, Ct.  
 Terry Rev James P.  
 Thalhimer Rev John G., Strykersville, N. Y.  
 Thacher Thomas A., Now Haven, Ct.  
 Thacher Rev Tyler.  
 Thatcher Rev George, Derby, Ct.  
 \*Thatcher Rev I., Barre, Vt.  
 Thatcher Rev Isaiah C., Mattapoisett, Ms.  
 \*Thatcher Rev Orlando G., Bradford, N. H.  
 Thatcher Peter, Attleboro', Ms.  
 Thatcher Rev Washington, Eaton, N. Y.  
 Thayer Stephen H., New York city.  
 Thayer Rev Thatcher, Newport, R. I.  
 Thayer Rev William W., Lyndon, Vt.  
 Thomas Rev Daniel, Abington, Ms.  
 Thomas Frederick S., Newark, N. J.  
 Thomas Mrs Mary B., do.  
 Thomas Frederick S., Jr., do.  
 Thomas Rev J. H., New York city.  
 Thomas Rear Admiral, Royal Navy, Gt. Britain.  
 Thomas S. P., Bowling Green, O.  
 Thomas S. P., Boston, Ms.  
 Thompson Rev Thomas E.  
 Thompson Mrs Abigail, Boston, Ms.  
 Thompson Miss Louisa, do.  
 Thompson Alexander R., New York city.  
 \*Thompson Alexander R., United States Army.  
 Thompson Asahel, Farmington, Ct.  
 Thompson Rev Augustus C., Roxbury, Ms.  
 Thompson Mrs Sarah E., do.  
 Thompson Martha Allen, do.  
 Thompson Theodore Strong, do.  
 Thompson Benjamin F., South Woburn, Ms.  
 Thompson Charles, do.  
 Thompson Rev Charles, Humphreysville, Ct.  
 Thompson Ebenezer R., Dunkirk, N. Y.  
 Thompson George W. W., Gilmunton, N. H.  
 \*Thompson Rev James, Crawfordsville, Ind.  
 \*Thompson Rev John, Winchester, N. H.  
 Thompson Rev John H., Rochester, N. Y.  
 Thompson John L., Plymouth, N. H.  
 Thompson Rev Joseph P., New York city.  
 \*Thompson Rev Lathrop, Cornish, N. H.  
 Thompson Rev Leander, South Hadley, Ms.  
 Thompson Mrs Love, Enfield, Ct.  
 Thompson Rev M. L. R. P., Philadelphia, Pa.  
 Thompson Mrs Sarah H., do.  
 Thompson Rev Robert G., Yorktown, N. Y.  
 Thompson Rev William, East Windsor, Ct.  
 Thompson William C., Plymouth, N. H.  
 Thompson William R., New York city.  
 Thompson Mrs Ann Eliza, South Hadley, Ms.  
 Thompson Rev F. B., Borneo.  
 Thorndike Mrs Israel, Boston, Ms.  
 Thornton A. S., Manchester, Eng.  
 Thorp Curtis, Binghamton, N. Y.  
 Throckmorton J. W., Philadelphia, Pa.  
 Thurston Abel, Fitchburg, Ms.  
 Thurston Rev Asa, Sandwich Islands.  
 Thurston Mrs Lucy G., do.  
 Thurston Miss Persis G., do.  
 Thurston Asa G.  
 Thurston Caleb C., Albion, N. Y.  
 Thurston Rev David, Winthrop, Me.  
 Thurston Rev Eli, Hallowell, Me.  
 Thurston Rev Robert C., Athens, Pa.  
 Thurston Rev Stephen, Searsport, Me.  
 Thwing Thomas, Boston, Ms.  
 Tiffany Mrs Mercy B., Pawtucket, Ms.  
 Tilden Moses Y., New Lebanon, N. Y.  
 Tilden Samuel J., New York city.  
 Tillotson Rev George J., Brooklyn, Ct.  
 \*Tilton Rev David, Gloucester, Ms.  
 Timerman David, Utica, N. Y.  
 \*Tinker Rev Orsamus, Ashby, Ma.  
 Tisdale Rev James, Ashburnham, Ma.  
 Tobey Rev Alvan, Durham, N. H.  
 Tobey Rev William, Hanover, N. J.  
 Todd Rev George T., Carmel, N. Y.  
 Todd John, D. D., Fittsfield, Ms.  
 Todd Rev William, Busti, N. Y.  
 Todd Rev William, Madison, Ia.  
 Tolman John, Ware, Ms.  
 Tolman James, do.  
 Tolman Rev Samuel H., Lempster, N. H.  
 \*Tomlinson Rev Daniel, Oakham, Ms.  
 Tomlinson John H., Boston, Ms.  
 Tomlinson Rev J. L., Adrian, Mich.  
 Tompkins Rev John, Marcellus, N. Y.  
 Tompkins Rev William B., Oneida Castle, N. Y.  
 Toof Rev E. M., Perry, N. Y.  
 Toplift Rev Stephen, Oxford, Ct.  
 Torrey Stephen, Honesdale, Pa.  
 Torrey Mrs Rebecca, do.  
 Torrey David, do.  
 \*Torrey Rev Charles T., Medway, Ms.  
 Torrey Rev Joseph, Burlington, Vt.  
 Torrey Rev Reuben, Prospect, Ct.  
 Torrey Rev William, Sparta, N. J.  
 Torrey Jason, do.  
 Torrey William, Brooklyn, N. Y.  
 Torrey Samuel W., do.  
 Tower Mrs Levi, Fitzwilliam, N. H.  
 Town E. W., Enfield, Ms.  
 Town Salem, Aurora, N. Y.  
 Towne Rev Joseph H., Boston, Ms.  
 Townley Mrs Cornelia, Hackettstown, N. J.  
 Townley Jonathan, Elizabethtown, N. J.  
 Townley Richard, do.  
 Townley Rev William, Springfield, N. J.  
 Townsend Rev Ebenezer G., Sackett's Harbor, N. Y.  
 Townsend Thomas R., Fulton, N. Y.  
 Townsley Abner, Sangersville, N. Y.  
 Tracy Rev Caleb B., Hoscawen, N. H.  
 Tracy Rev E. C., Windsor, Vt.  
 Tracy George M., New York city.  
 Tracy Rev H. A., Sutton, Ms.  
 Tracy Rev Ira, Franklin Mills, O.  
 Tracy Jedidiah, Michigan.  
 Tracy Rev Joseph, Boston, Ms.  
 Tracy Rev Solomon J., Nassau, N. Y.  
 Tracy Walter, Hinsdale, Ms.  
 Trafton John, Slatersville, O.  
 Train Rev Asa M., Milford, Ct.  
 Train Samuel, Medford, Ms.  
 Traak Rev George, Warren, Ms.  
 Traak Israel E., Springfield, Ms.  
 Traak Mrs Martha F., Portland, Me.  
 Travelli Rev Joseph S., Sewickley, Pa.  
 Travin Mrs Mary, Martinsburg, Va.  
 Treadwell Rev C. W., Moreau, N. Y.  
 Treadwell George C., Albany, N. Y.  
 Treadwell William, Salom, Ms.  
 Treat John P., Boston, Ms.  
 \*Treat Rev Joseph, Windham, O.  
 Treat Selah, Hartford, Ct.  
 Trotter Matthew, Albany, N. Y.  
 Trumbull Joseph, Hartford, Ct.  
 Tuck Rev J. W., Ludlow, Ms.  
 Tucker Atherton, Milton, Ms.

- \*Tucker Mrs Harriet J., Providence, R. I.  
 Tucker Rev Josiah, Madison, Me.  
 Tufts Amos, Charlestown, Ms.  
 Tufts, N. A., do.  
 Tupper Rev Martyn, East Longmeadow, Ms.  
 Turner Rev Asa, Denmark, Iowa.  
 Turner Douglas K., Vernon, Ct.  
 Turner George F., Fort Snelling, Iowa.  
 \*Turner Rev John, Dorchester, Ms.  
 Turner Mary K., Hartford, Ct.  
 Turner Eliza L., do.  
 Turner Rev Ralph, North Ferriby, Eng.  
 Turner Rev William W., Hartford, Ct.  
 Tuston Rev E., Washington, D. C.  
 Tutill Rev Timothy, Ledyard, Ct.  
 Tuttle Rev A. C., Sherburne, N. Y.  
 Tuttle Rev Samuel L., Caldwell, N. J.  
 Tuttle Uzal J., Newark, N. J.  
 Tuttle William, do.  
 Tweedy Robert, Warrenton, Va.  
 Twombly Alexander H., Boston, Ms.  
 \*Twombly Mrs A. H., do.  
 Twombly Miss Mary J., do.  
 Twombly Alexander S., do.  
 Twichell Rev Phiny, Wyoming, N. Y.  
 Twining Alexander C., Middlebury, Vt.  
 Twining Rev William, Crawfordsville, Ia.  
 Tyler Rev Edward R., New Haven, Ct.  
 Tyler Rev George P., Lowville, N. Y.  
 Tyler Rev Frederick, Hartford, Ct.  
 Tyler Jeremiah, Pelham, N. H.  
 Tyler Jeremiah H. C., do.  
 Tyler Mrs Thankful, do.  
 Tyler Miss Hannah F., do.  
 Tyler John, Virginia.  
 Tyler Rev John E., Windham, Ct.  
 Tyler John E., Westboro', Ms.  
 Tyler Rev Wellington H., Pittsfield, Ms.  
 Tyler Rev William S., Amherst, Ms.  
 Ufford Rev Hezekiah G., Stratford, Ct.  
 Underwood Rev Almon, Poughkeepsie, N. Y.  
 Underwood Rev Alvan, Woodstock, Ct.  
 Underwood Rev George W., Charlton, Ms.  
 Underwood Rev Joseph.  
 Upham Miss Hannah, Canandaigua, N. Y.  
 Upham Rev Thomas C., Brunswick, Me.  
 Urnston Rev Nathaniel M., North Cornwall, Ct.  
 Van Wyck Rev George P., Deer Park, N. Y.  
 Van Kleek Rev Richard, New Utrecht, N. Y.  
 Vail Rev F. Y., Cincinnati, O.  
 Vail George, Troy, N. Y.  
 Vail Rev Herman L., Seneca Falls, N. Y.  
 Vuill Rev Joseph, Somers, Ct.  
 \*Vuill Rev Joseph, Hadlyme, Ct.  
 Vuill Rev William F., Wethersfield, Ill.  
 Valentine Charles, Cambridgeport, Ms.  
 Valentine Mrs Isanna, do.  
 Valentine Miss Sarah E., do.  
 Van Aiken, Rev Enoch, New York city.  
 Van Antwerp Rev John J., Coxsackie, N. Y.  
 Van Bergen A., do.  
 Van Bergen Anthony M., do.  
 Van Bergen Mrs Susan, do.  
 Van Cleef Rev Cornelius, Athens, N. Y.  
 Van De Water, Valentine, New York city.  
 Van Doren John, do.  
 Van Dyck Abraham, Coxsackie, N. Y.  
 Van Dyck Mrs Catharine, do.  
 Van Dyck Rev C. L., Florida, N. Y.  
 Van Dyck Rev Hamilton, Prattsville, N. Y.  
 Van Dyck Rev L. H., Spencertown, N. Y.  
 Van Dyck Rev Leonard B., Osbornville, N. Y.  
 Van Horn William C., Ovid, N. Y.  
 Van Lennep Rev Henry J., Constantinople.  
 Van Lennep, Jacob, Smyrna.  
 Van Liew Rev I., Rendington, N. J.  
 Van Liew Rev John C., do.  
 Van Olinda Rev Dow, New York city.  
 Van Rensselaer Alexander, Albany, N. Y.  
 Van Rensselaer Rev Cortland, Burlington, N. J.  
 Van Rensselaer Miss Cornelia P., New York city.  
 Van Rensselaer Henry, Ogdensburg, N. Y.  
 \*Van Rensselaer Philip S., Albany, N. Y.  
 Van Rensselaer Philip S., Albany, N. Y.  
 Van Rensselaer Stephen, do.  
 Van Rensselaer Miss Rachel D., Hudson, N. Y.  
 Van Rensselaer W. Patterson, Albany, N. Y.  
 Van Sandford Rev Statta, Belville, N. J.  
 Van Sant Rev Richard, Dover, N. J.  
 Van Santvoorden Rev C. S., Saugerties, N. Y.  
 Van Santwood Adrian, Schenectady, N. Y.  
 Van Vechten Jacob, D. D., do.  
 Van Vechten Rev Samuel, Fort Plain, N. Y.  
 Van Vechten Mrs Louisa, do.  
 Van Zandt Rev Benjamin, Union Village, N. Y.  
 Vanarsdale C. C., Philadelphia, Pa.  
 Vance Rev Joseph.  
 Vandervoort Rev J. C., Basking Ridge, N. J.  
 Varick J. B. V., Jersey City.  
 \*Vashon George, Dwight, Ark.  
 Vaughan John A., D. D., New York city.  
 Vedder Nicholas F., Utica, N. Y.  
 Venable A. W., N. Carolina.  
 Venable Rev Henry J., Shelbyville, Ky.  
 Venable N. E., Farmville, Va.  
 Venable Samuel W., do.  
 Vermilye Thomas E., D. D., New York city.  
 Vincent Miss F., Tuscaloosa, Ala.  
 Vinton Rev John A., Williamstown, Vt.  
 Virgin Miss Hannah, Boston, Ms.  
 \*Vose Thomas, do.  
 Vose Miss Martha E. W., Norton, Ms.  
 Votee Miss Ann, Canandaigua, N. Y.  
 Waburton John, Hartford, Ct.  
 Wadsworth Rev Charles, Troy, N. Y.  
 Wadsworth Rev Charles, Westford, N. Y.  
 Wadsworth Mrs T. E., do.  
 Wadsworth Mrs Elizabeth, Farmington, Ct.  
 Wadsworth Daniel, Hartford, Ct.  
 Wadsworth Rev Henry, Manchester, N. J.  
 Wadsworth Rev Henry T., Newfoundland, N. J.  
 Wadsworth Sidney.  
 Wadsworth William M., New York city.  
 Waite Joshua, Freeport, Me.  
 Walcott Rev Jeremiah W., Cortlandville, N. Y.  
 Walcott William, Utica, N. Y.  
 Walden Ebenezer, Buffalo, N. Y.  
 \*Waldo Daniel, Worcester, Ms.  
 \*Waldo Miss Elizabeth, do.  
 Waldo Miss Sarah, do.  
 Waldo Rev Levi F., Poughkeepsie, N. Y.  
 Wallace Rev B. J., York, Pa.  
 Wallace Rev Cyrus W., Manchester, N. H.  
 Wallace Rev J., York, Pa.  
 \*Wallace William, Newark, N. J.  
 Wallace Mrs William, do.  
 Walley Samuel H., Boston, Ms.  
 Walker Mrs Abigail, Guilford co., N. C.  
 Walker Rev Aldace, West Rutland, Vt.  
 Walker Miss Ann D., Chester, Vt.  
 Walker Miss Catharine O., Stratford, Ct.  
 Walker Rev Charles, Groton, Ms.  
 Walker Dean, Medway, Ms.  
 Walker Rev Elam H., Danville, N. Y.  
 Walker Rev Horace D., E. Abington, Ms.  
 Walker Moses, Haverhill, Ms.  
 Walker Oramel, Enfield, Ms.  
 Walker Timothy, East Medway, Ms.  
 Walker William, Taneytown, Md.  
 Walker Rev William, New Lebanon, N. Y.  
 Walker Rev William, West Africa.  
 Walworth Clarence, Belgium.  
 Walworth Mansfield T., Saratoga Springs, N. Y.  
 \*Walworth Rev William C., Hartford, Ct.  
 Ward A., Kingsboro', N. Y.  
 Ward Asa, Buston, Ms.  
 Ward Caleb C., Newark, N. J.  
 Ward Rev Ferdinand D. W., Madras, India.  
 Ward Rev F., Sydenham.  
 Ward Henry S., Middletown, Ct.  
 Ward Mrs Eliza A., do.  
 Ward Rev James W., Abington, Ms.  
 \*Ward Mrs Hetta L., do.  
 Ward John C., Albany, N. Y.  
 Ward Rev Jonathan, Brentwood, N. H.  
 Ward Lebbus B., New York city.

- Ward Levi A., Rochester, N. Y.  
 Ward Levi, Jr., do.  
 Ward Mrs Mary, Middletown, Ct.  
 Ward Rev S. D., Accomack, Va.  
 Ward Samuel S., Montreal, L. C.  
 Ward Thomas, New York.  
 Wardwell Stephen S., Providence, R. I.  
 Ware Rev Samuel, Deerfield, Ms.  
 Waring Rev Hart E., Grand Rapids, Mich.  
 Warner Rev Abner B., Milford, N. H.  
 Warner Rev James F., Athol, Ms.  
 Warner Jared E., Utica, N. Y.  
 Warner Jonathan R., do.  
 Warner Mrs Il B. L., Burlington, Vt.  
 Warner Rev Oliver, Chesterfield, Ms.  
 Warner Wyllie, New Haven, Ct.  
 Warren Rev Charles J., Newark, N. J.  
 Warren Rev Daniel, Essex, Vt.  
 Warren Mrs Eliza, Saratoga Springs, N. Y.  
 Warren Miss Susan C., do.  
 Warren Elizabeth B., do.  
 Warren Rev Israel F., Hamden, Ct.  
 Warren Lyman M.  
 Warren Jonas, Enfield, Ms.  
 Warren Rev William, Windham, Me.  
 Washburn Rev Asahel C., Suffield, Ct.  
 Washburn Emory, Worcester, Ms.  
 Washburn Mrs Emory, do.  
 Washburn Ichabod, do.  
 Washburn Horace B., Hartford, Ct.  
 \*Washburn Rev Royal, Amherst, Ms.  
 Washburn Rev Samuel, Fall River, Ms.  
 \*Washburn Mrs Hannah J., do.  
 Wasson John, West Brooksville, Ms.  
 Waterbury Rev Calvin, Gilbertsville, N. Y.  
 \*Waterbury Rev Daniel, Delhi, N. Y.  
 Waterbury Jared B. D. D., Boston, Ms.  
 Waterbury Mrs Eliza S., do.  
 Waterman Rev Thomas T., Providence, R. I.  
 Waterman Mrs Delia S., do.  
 Waters Horace, Millbury, Ms.  
 Waters Rev John.  
 Waters Richard P., Salem, Ms.  
 Watkinson David, Hartford, Ct.  
 Watson Samuel, Leicester, Ms.  
 Weaver George M., Utica, N. Y.  
 Webb Rev Edward, Madura, India.  
 Webb Mrs Nancy A., do.  
 Webb Lewis, Richmond, Va.  
 Webster Miss Ann R., South Hadley, Ms.  
 Webster Rev Augustus, Georgetown, D. C.  
 Webster Rev Charles, Trenton, N. J.  
 Webster Daniel, Boston, Ms.  
 Webster Rev John C., Hopkinton, Ms.  
 \*Webster Mrs Rebecca G., do.  
 Webster Mrs Mary P., Haverhill, N. H.  
 Weddell P. M., Cleveland, O.  
 Weed A., Troy, N. Y.  
 Weed George L., Cincinnati, O.  
 Weed Rev Henry R., Wheeling, Va.  
 Weed Rev Ira M., Ypsilanti, Mich.  
 Weed Mrs Caroline N., do.  
 Weed Stephen, Binghamton, N. Y.  
 Weed Mrs Julia, do.  
 Weed Rev William B., Stratford, Ct.  
 Weeks Miss Ann, Greenland, N. H.  
 Weeks Rev David J., Williamstown, N. Y.  
 Weeks William R., D. D., Newark, N. J.  
 Weidman Rev Paul, Schoharie, N. Y.  
 Weld Lewis, Hartford, Ct.  
 Wellman Rev Jubilee, Westminster, Vt.  
 Wells Rev Edwin E., Fort Covington, N. Y.  
 Wells Rev Elijah D., Lawrenceville, Pa.  
 Wells Caylord, Harwinton, Ct.  
 Wells Horace, Hartford, Ct.  
 Wells Rev Nathaniel, Deerfield, N. H.  
 Wells Rev Ranford, Schoharie, N. Y.  
 Wells Samuel, Malden, N. Y.  
 Wesson Daniel A., Grafton, Ms.  
 West Rev Nathan, North East, Pa.  
 West Silas, Binghamton, N. Y.  
 Westbrook C., D. D., New Brunswick, N. J.  
 Westfall Rev S. V. E., Union, N. Y.  
 Weston Rev Isaac, Standish, Me.  
 Weston Rev James, do.  
 Wetmore A. R., New York city.  
 Whaley Rev Samuel, Mount Pleasant, N. Y.  
 Wheaton Rev Homer, Poughkeepsie, N. Y.  
 Wheaton Mrs Laban M., Norton, Ms.  
 Wheeler Rev Abraham, Meredith Village, N. H.  
 Wheeler Edward.  
 Wheeler Mrs Mary, Worcester, Ms.  
 Wheeler Rev Melancthon G., Williamsburg, Ms.  
 Wheeler Rev Orville G., Charlotte, Vt.  
 Wheelock Rev S. M., Rutland, Vt.  
 Whelpley Rev Samuel W.  
 Whipple Charles, Newburyport, Ms.  
 Whipple Levi, Putnam, O.  
 Whipple Mrs Lucy C., Rockport, Ms.  
 Whipple William, do.  
 Whipple Rev W. W., La Grange, Mo.  
 Whitbeck Rev John, New Utrecht, N. Y.  
 Whitcomb David, Templeton, Ms.  
 White Alonzo, Leicester, Ms.  
 White Benjamin, Providence, R. I.  
 White Rev Calvin, Dover, Ms.  
 White Elipha, D. D., John's Island, S. C.  
 White Mrs Eliza A. K., Orleans, Ms.  
 White Rev G. S., New Market, Ten.  
 White Ira, Medway, Ms.  
 White Rev Jacob, Lyndeboro', N. H.  
 White Rev James C., Cincinnati, O.  
 White Rev Morris E., Southampton, Ms.  
 White Rev Seneca, S. Marshfield, Ms.  
 White Stanley, Rockville, Ct.  
 White Rev William C., Orange, N. J.  
 Whitehead Rev Charles, Summerville, Ky.  
 Whitehead Mrs T. G., do.  
 Whitehead John, Newark, N. J.  
 Whiteside Thomas J., Champlain, N. Y.  
 Whiting Rev Francis L., New Haven, Vt.  
 Whiting Rev George B., Syria.  
 Whiting John C., Whitinsville, Ms.  
 \*Whiting Rev Joseph, Ann Arbor, Mich.  
 Whiting Rev Lyman, South Brookfield, Ms.  
 Whiting Mrs Mary, Binghamton, N. Y.  
 Whiting Rev Russell, Mexicoville, N. Y.  
 Whitlaw Charles, London, Eng.  
 Whitman Miss Mary C., South Hadley, Ms.  
 Whitman Seymour, Williamstown, Ms.  
 Whitman Mrs Lucy, do.  
 Whitmore Rev Roswell, Killingly, Ct.  
 Whitmore Rev Zolva, North Guilford, Ct.  
 Whitney Rev Alphonso L., Norwich, Ct.  
 Whitney Rev John, Walkham, Ms.  
 Whitney Mrs Mary A., do.  
 Whitney Joseph, Westminster, Ms.  
 Whitney Mason, Binghamton, N. Y.  
 Whitney Paul, Boston, Ms.  
 Whitney Mrs Lucy C., do.  
 \*Whitney Rev Samuel, Sandwich Islands.  
 Whiton Rev John M., Antrim, N. H.  
 \*Whiton Rev Otis C., Harriaville, N. H.  
 Whitten Paul, Whitinsville, Ms.  
 Whittaker Rev William, Plainfield, N. J.  
 Whittmore Benjamin F., Boston, Ms.  
 Whittmore Mrs B. F., do.  
 Whittmore Benjamin F., Jr., do.  
 Whittmore Dexter, Fitzwilliam, N. H.  
 Whittmore Rev William H., Southbury, Ct.  
 \*Whittelsey Rev Samuel, New York city.  
 Whittelsey Rev Samuel G., Ceylon.  
 Whittelsey Rev Eliphalet, Jr., Sandwich Islands.  
 Whittelsey Rev Joseph, Berlin, Ct.  
 Whittelsey Martin, New Preston, Ct.  
 Whiston Rev J. W., Stockbridge, Ms.  
 Wickes Eliphalet, Jr., Troy, N. Y.  
 Wickes John, do.  
 Wickes Rev Thomas, Marietta, O.  
 Wickes Rev Thomas S., Ballston Spa, N. Y.  
 Wickes Van Wyck, Troy, N. Y.  
 Wickham D. H., New York city.  
 Wickham Rev J. D., Manchester, Vt.  
 Wicks William, Norwalk, Ct.  
 Wier James W., Harrisburg, Pa.  
 Wight Rev Daniel, Jr., N. Scituate, Ms.



- \*Wight Henry, D. D., Bristol, R. I.  
 Wilbur Jeremiah, New York city.  
 Wilcox Rev Chauncey, North Greenwich, Ct.  
 Wilcox Rev L.  
 \*Wilcox Loammi, Elbridge, N. Y.  
 Wilcox Rev William L.  
 Wild Rev Daniel, Brookfield, Vt.  
 Wild Rev John, Conway, N. H.  
 Wilder Mrs Eliza J., Ahmednuggur.  
 Wilder George G., Troy, N. Y.  
 Wilder Rev J. C., Enosburg, Vt.  
 Wilder Mrs Edna S., do.  
 \*Wilder Rev John, Charlton, Ms.  
 Wile Rev Benjamin F., Pleasant Valley, N. Y.  
 Wiley Rev Charles, Utica, N. Y.  
 Wiley Daniel, West Medway, Ms.  
 Wilkes Rev Henry, Montreal, L. C.  
 Wilkinson Arthur J., Boston, Ms.  
 Wilks Rev Mark, Paris, France.  
 Willard John, Albany, N. Y.  
 Willett Mrs Caroline B., New York city.  
 Willett Rev Joseph T., Whalonsburg, N. Y.  
 Willey Rev Benjamin G., Milton, N. H.  
 Willey Rev Isaac, Goffstown, N. H.  
 Williams Rev Aaron, Falls of Beaver, Pa.  
 Williams A. F., Farmington, Ct.  
 Williams Rev Abiel, Dudley, Ms.  
 Williams Mrs Amanda G., Norwich, Ct.  
 Williams D. R., Stockbridge, Ms.  
 Williams Elphalet, Northampton, Ms.  
 \*Williams Rev Solomon, do.  
 Williams Eather S., Wethersfield, Ct.  
 Williams Mary B., do.  
 Williams Rev Francis, Eastford, Ct.  
 Williams Francke, Newburyport, Ms.  
 Williams Job, Pomfret, Ct.  
 Williams John, Jr., Salem, N. Y.  
 Williams Mrs John, Utica, N. Y.  
 Williams John S., Salem, Ms.  
 Williams Rev Joshua, Newville, Pa.  
 Williams Martha W., Hartford, Ct.  
 Williams Mrs Nancy L., New London, Ct.  
 Williams Charles A., do.  
 Williams Miss Ellen P., do.  
 Williams Miss Mary, do.  
 Williams Mrs Rebecca A., Boston, Ms.  
 Williams Miss Rebecca A., do.  
 Williams Mrs Rebecca, Vernon, N. Y.  
 Williams Miss Rebecca S., do.  
 Williams R. G., Sharon, Ct.  
 \*Williams Rev Samuel P., Newburyport, Ms.  
 Williams Thomas, Albion, N. Y.  
 Williams Mrs Moriah, do.  
 Williams Thomas W., 2d, Norwich, Ct.  
 Williams Mrs Harriet P., do.  
 Williams William, Jr., do.  
 Williams Timothy S., Ithaca, N. Y.  
 Williams Rev William.  
 Williams William, Cleveland, O.  
 Williams William, Rome, N. Y.  
 Williams Miss Sophia W., do.  
 Williams William, Stonington, Ct.  
 \*Williams William A., Boston, Ms.  
 Williamson Rev William A., Jacksonville, Ill.  
 Williamson Rev Abraham, Chester, N. J.  
 Williamson Rev Samuel L., Somerville, Ten.  
 Willis Rev Erasmus D., Walton, N. Y.  
 Williston Rev David H., Tunbridge, Vt.  
 Williston I. Payson, Northampton, Ms.  
 Williston Rev Payson, East Hampton, Ms.  
 Williston Mrs Sarah, do.  
 Williston Levi L. R., do.  
 Williston Harriet K. R., do.  
 Williston Mrs Samuel, do.  
 Williston Robert, Poughkeepsie, N. Y.  
 Williston Seth, D. D., Durham, N. Y.  
 Williston Mrs Sybel, do.  
 Williston Mrs Isabella M., do.  
 Williston Rev Timothy, Prompton, Pa.  
 Wilson Rev Abraham D., Fairview, Ill.  
 Wilson Rev Alexander, Oak Hill, N. C.  
 Wilson Daniel, D. D., Calcutta.  
 Wilson Rev David, Rupert, Vt.  
 Wilson Mrs Elizabeth P., Philadelphia, Pa.  
 Wilson Miss Mary, do.  
 \*Wilson Rev George S., Clinton, N. Y.  
 Wilson H., Charleston, S. C.  
 Wilson Rev H. N., Southampton, N. J.  
 \*Wilson Rev James, Providence, R. I.  
 Wilson Rev J. Leighton, Guboon, Africa.  
 Wilson Rev J. P., La Fayette, Ia.  
 Wilson Mrs Martha, Cooperstown, N. Y.  
 Wilson Peter, Newark Valley, N. Y.  
 Wilson Rev Robert E., Hammondsport, N. Y.  
 Wilson Samuel B., D. D., Prince Edward co., Va.  
 Winans Elias, Elizabethtown, N. J.  
 Wing Rev C. P., Huntsville, Ala.  
 Wing Austin E., do.  
 Winn Rev John, Darien, Ga.  
 Winslow Rev Horace, Vernon, Ct.  
 Winslow Rev Hubbard, Boston, Ms.  
 Winslow Rev Miron, Madras, India.  
 Winslow Richard, Stuyvesant, N. Y.  
 Winslow Robert F.  
 Winter Rev John F., Ossipee, N. H.  
 Wisner Mrs Sarah H., Groton, Ms.  
 Wisner Rev William C., Lockport, N. Y.  
 Wisner Mrs Jane, do.  
 Wiswal Rev Luther, West Needham, Ms.  
 Withington Rev Leonard, Newbury, Ms.  
 Wolcott Rev Samuel, Longmeadow, Ms.  
 Wood Rev A. A., West Springfield, Ms.  
 Wood Benjamin F., Westminster, Ms.  
 Wood Bradford R., Albany, N. Y.  
 Wood Rev Francis, Prescott, Ms.  
 Wood Miss Frances W., New Haven, Ct.  
 Wood Rev George I., North Branford, Ct.  
 Wood Rev George W., Constantinople, Turkey.  
 Wood Rev Henry, Concord, N. H.  
 Wood Rev Horace, Dalton, N. H.  
 Wood Rev James, Virginia.  
 Wood Rev Jeremiah, Mayfield, N. Y.  
 \*Wood Rev Joel, Fort Miller, N. Y.  
 Wood Rev John, Langdon, N. H.  
 Wood Joseph, Pawtucket, Ms.  
 Wood Rev Luther, Kirby, Vt.  
 Wood Rev Norman N., New Lebanon, N. Y.  
 Wood Oliver E., New York city.  
 Wood Rev P., Blountville, Ten.  
 \*Wood S. D. D., Boscawen, N. H.  
 Wood Rev Samuel M., Madrid, N. Y.  
 Wood Thomas H., Utica, N. Y.  
 Woods Josiah B., Enfield, Ms.  
 Woods Leonard, do.  
 Woods Rufus D., do.  
 Woods Leonard, Jr., D. D., Brunswick, Me.  
 Woods Rev Le Roy, Carmichaels, Pa.  
 Woodbridge Rev Henry H.  
 \*Woodbridge Jahleel, South Hadley, Ms.  
 Woodbridge James R., Hartford, Ct.  
 Woodbridge Rev Jonathan E., Boston, Ms.  
 Woodbridge John, D. D., Hadley, Ms.  
 Woodbridge Rev John, Greenport, N. Y.  
 Woodbridge Mrs Mary Ann, do.  
 Woodbridge Rev Sylvester, West Hampton, N. Y.  
 Woodbridge Rev Sylvester, New York city.  
 Woodbridge Rev Timothy, Spencertown, N. Y.  
 \*Woodbridge Rev William, Hartford, Ct.  
 \*Woodbridge William C., do.  
 \*Woodbury Rev Benjamin, Plain, O.  
 Woodbury Rev James T., Acton, Ms.  
 Woodbury Nathaniel, Sutton, Ms.  
 Woodbury Rev Silas, Kalamazoo, Mich.  
 Woodbury Simon J., Sutton, Ms.  
 Woodhull Mrs Cornelia, Longmeadow, Ms.  
 Woodhull Rev Richard, Thomaston, Me.  
 Woodman William, Dover, N. H.  
 Woodruff Archibald, Newark, N. J.  
 Woodruff Rev Horace.  
 \*Woodruff Obadiah, Newark, N. J.  
 Woodruff Rev Richard, Unionville, Ct.  
 Woodruff Rev Siles, Whalonsburg, N. Y.  
 Woodward Rev George H., East Stafford, Ct.  
 Woodward Rev James W., Columbia, Ct.  
 Woodward Solomon, Millbury, Ms.  
 Woodworth David, Albany, N. Y.

Woodworth John, Albany, N. Y.  
 Woodworth Rev Francis C., New York city.  
 Woodworth John S., Palestine, Ill.  
 Woodworth Roswell, New Lebanon, N. Y.  
 Woodworth Rev William W., Berlin, Ct.  
 Woolsey Edward J., New Haven, Ct.  
 Woolsey Rev Theodore D., do.  
 Woolsey William W., New York city.  
 \*Wooster Rev Benjamin, Fairfield, Ct.  
 Worcester Rev Isaac B., Leicester, Ms.  
 Worcester Rev John H., St. Johnsbury, Vt.  
 \*Worcester Rev Leonard, do.  
 Worcester Rev Samuel A., Park Hill, Ark.  
 Worcester Rev Samuel M., Salem, Ms.  
 Worcester Mrs Sarah, Hollis, N. H.  
 Worden Nathaniel S., Bridgeport, Ct.  
 Wark Joshua H., Providence, R. I.  
 Worrell William, Philadelphia, Pa.  
 Wright Rev Alfred, Choctaw Nation.  
 Wright Rev Asher, Cattaraugus, N. Y.  
 Wright Miss Catharine A., South Hadley, Ms.  
 \*Wright Rev Chester, Hardwick, Vt.  
 Wright Rev E. B., Norwich, Ms.  
 Wright Rev Edward, West Haven, Ct.  
 Wright Miss Frances J., Rochester, N. Y.  
 Wright Mrs Jerusha, Hartford, Vt.  
 Wright John, Pittsburgh, Pa.  
 Wright Rev Luther, East Hampton, Ms.  
 Wright E. Monroe, do.  
 Wright Mrs E. M., do.  
 Wright Polly, Fitzwilliam, N. H.  
 Wright Silas, Albany, N. Y.  
 Wright Rev Thomas, Wolcott, N. Y.  
 Wright Rev William, Plainville, Ct.  
 Wright Rev Werthington, Woodstock, Vt.  
 Wurt C. S., Philadelphia, Pa.  
 Wyatt Benjamin, Bristol, R. I.  
 Wyckoff Isaac N., D. D., Albany, N. Y.  
 Wyckoff Mrs Jane K., do.  
 Wyer William, Newark, N. J.  
 Wyman Luke, Woburn, Ms.  
 Wynkoop Rev Jefferson, Gilbertsville, N. Y.  
 Wynkoop Mrs Jans S., do.  
 Wynkoop Rev P. S., Ghent, N. Y.  
 Yale Rev Calvin, Martinsburgh, N. Y.  
 Yale Rev Cyrus, New Hartford, Ct.  
 Yale Mrs Tirzah, Kingsboro', N. Y.  
 Yates Andrew, D. D., Schenectady, N. Y.  
 Yates Rev John.  
 Yeaton Rev Franklin, Limington, Me.  
 Yeomans John W., D. D.  
 Yeomans Rev N. T., Royalton, N. Y.  
 Yohannan Rev Mar, Oroomiah, Persia.  
 Young Rev Jeremiah S., Andover, Ms.  
 Young John C., D. D., Danville, Ky.  
 Young Mrs Mary W., Meredith Bridge, N. H.  
 Young Nicholas E., Saratoga Springs, N. Y.  
 Young Mrs Sarah, Newark, O.  
 Youngblood Rev William, Berneo.  
 Younglove Rev J. L., Hillsboro', N. J.  
 Younglove Lewis, Union Village, N. Y.  
 Zabriskie Rev J. L., Hillsboro', N. Y.

# MINUTES

OF THE

## THIRTY-SEVENTH ANNUAL MEETING.

---

THE American Board of Commissioners for Foreign Missions held its thirty-seventh annual meeting in the Centre Church, in New Haven, Connecticut, September 8, 1846, at four o'clock in the afternoon.

### CORPORATE MEMBERS PRESENT.

|                             |                             |
|-----------------------------|-----------------------------|
| THOMAS S. WILLIAMS, LL. D.  | DAVID MAGIE, D. D.          |
| JEREMIAH DAY, D. D., LL. D. | SAMUEL FLETCHER, Esq.       |
| LEONARD WOODS, D. D.        | REV. AARON WARNER.          |
| WILLIAM ALLEN, D. D.        | MARK HOPKINS, D. D.         |
| JOSHUA BATES, D. D.         | PELATIAH PERIT, Esq.        |
| HEMAN HUMPHREY, D. D.       | WILLIAM R. DEWITT, D. D.    |
| BENNET TYLER, D. D.         | JAMES G. HAMNER, D. D.      |
| S. V. S. WILDER, Esq.       | REV. SILAS AIKEN.           |
| PHILIP MILLEDOLER, D. D.    | REUBEN H. WALWORTH, LL. D.  |
| GARDINER SPRING, D. D.      | ALFRED ELY, D. D.           |
| JOHN CODMAN, D. D.          | REV. HORATIO BARDWELL.      |
| NATHAN S. S. BEMAN, D. D.   | HON. DAVID MACK.            |
| JUSTIN EDWARDS, D. D.       | HON. SETH TERRY.            |
| JOHN TAPPAN, Esq.           | REV. ZEDEKIAH S. BARSTOW.   |
| HENRY HILL, Esq.            | REV. HARVEY COE.            |
| ORRIN DAY, Esq.             | ANSON G. PHELPS, Esq.       |
| NOAH PORTER, D. D.          | HON. WILLIAM DARLING.       |
| RUFUS ANDERSON, D. D.       | HON. EDMUND PARKER.         |
| REV. DAVID GREENE.          | WILLIAM PAGE, Esq.          |
| CHARLES STODDARD, Esq.      | CHARLES MILLS, Esq.         |
| DANIEL NOYES, Esq.          | REV. WILLARD CHILD.         |
| WILLIAM J. ARMSTRONG, D. D. | DAVID H. LITTLE, Esq.       |
| LEVI CUTTER, Esq.           | HIRAM H. SEELYE, Esq.       |
| REV. NEHEMIAH ADAMS.        | ELIPHALET GILLETT, D. D.    |
| REV. HENRY DWIGHT.          | ERASTUS FAIRBANKS, Esq.     |
| THOMAS SNELL, D. D.         | RICHARD S. STORRS, D. D.    |
| ELISHA YALE, D. D.          | ELIPHALET W. GILBERT, D. D. |
| JOEL HAWES, D. D.           | CHAUNCEY A. GOODRICH, D. D. |
| REV. JOHN W. ELLINGWOOD.    | REV. THOMAS PUNDERSON.      |
| MARK TUCKER, D. D.          | JOHN NELSON, D. D.          |
| BENJAMIN TAPPAN, D. D.      | HON. SAMUEL WILLISTON.      |
| REV. CHARLES WALKER.        | WILLIAM T. DWIGHT, D. D.    |
| HON. JOSEPH RUSSELL.        | WILLIAM L. F. WARREN, Esq.  |

REV. ARCHIBALD BURGESS.  
 HON. ALFRED D. FOSTER.  
 ANSEL D. EDDY, D. D.  
 LEONARD BACON, D. D.  
 JOEL PARKER, D. D.  
 REV. JOHN C. SMITH.  
 HORACE HOLDEN, Esq.  
 REV. JOHN K. YOUNG.  
 REV. JOSEPH STEELE.  
 HENRY WHITE, Esq.  
 WILLIAM WISNER, D. D.  
 EDWARD ROBINSON, D. D.

JOEL H. LINSLEY, D. D.  
 WALTER HUBBELL, Esq.  
 SAMUEL H. PERKINS, Esq.  
 REV. DAVID L. OGDEN.  
 BENJAMIN C. TAYLOR, D. D.  
 REV. SELAH B. TREAT.  
 REV. ASA CUMMINGS.  
 BAXTER DICKINSON, D. D.  
 HON. WILLIAM J. HUBBARD.  
 HON. LINUS CHILD.  
 CALVIN E. STOWE, D. D.  
 REV. HENRY B. HOOKER.

## HONORARY MEMBERS PRESENT.

*Maine.*

Rev. Edward S. Dwight, Saco.  
 Rev. George W. Cressey, Kennebunk.  
 Rev. Jotham Sewall, Chesterfield.  
 Rev. Caleb Hobart, North Yarmouth.  
 Rev. D. T. Smith, Bangor.  
 Rev. Stephen Thurston, Searsport.  
 Rev. Joseph Blake, Cumberland.  
 Rev. Eli Thurston, Hallowell.  
 Rev. William S. Sewall, Brownville.  
 Rev. David Cushman, Newcastle.

*New Hampshire.*

Rev. William Clark, Concord.  
 Rev. Erdix Tenney, Lyme.  
 Rev. Erasmus D. Eldredge, Hampton.  
 John W. Noyes, Chester.  
 Rev. Phineas Cooke, Lebanon.  
 Rev. Rufus W. Clark, Portsmouth.  
 Rev. John E. Farwell, Rochester.  
 Rev. Giles Lyman, Marlborough.  
 Rev. William Murdock, Candia.  
 Rev. Alvin Tobey, Durham.

*Vermont.*

Rev. George W. Ash, Putney.  
 Rev. Jos. Chandler, West Brattleboro'.  
 Lewis H. Delano, Hardwick.  
 Rev. Nelson Bishop, Windsor.  
 James Adams, Castleton.  
 Rev. Wm. H. Gilbert, Westminster.  
 Rev. H. N. Graves, Townsend.  
 Rev. M. B. Bradford, Grafton.  
 Rev. Aaron G. Pease, Poultney.

*Massachusetts.*

Edward Beecher, D. D., Boston.  
 Rev. George W. Blagden, do.  
 Abner Kingman, do.  
 Rev. George A. Oviatt, do.  
 Thomas Thwing, do.  
 Rev. Dorus Clarke, do.  
 Rev. Seth Bliss, do.

Rev. Samuel H. Riddel, Boston.  
 Hon. Pliny Cutler, do.  
 B. F. Whittemore, do.  
 Rev. Austin Phelps, do.  
 Rev. S. M. Worcester, Salem.  
 Rev. Joel Mann, do.  
 Isaac P. Foster, do.  
 Rev. Augustus C. Thompson, Roxbury.  
 Rev. Christopher Marsh, do.  
 Nathaniel Hooper, Cambridge.  
 Rev. Fred. T. Perkins, E. Cambridge.  
 Rev. Parsons Cooke, Lynn.  
 Rev. Jona. F. Stearns, Newburyport.  
 Rev. William B. Bond, Lee.  
 Rev. Edw. A. Lawrence, Marblehead.  
 Rev. George E. Day, Marlborough.  
 David Goodale, do.  
 Rev. Roswell Hawks, South Hadley.  
 Calvin Hitchcock, D. D., Randolph.  
 John Fiske, D. D., New Braintree.  
 Hon. Joseph Bowman, do.  
 Rev. Isaac P. Langworthy, Chelsea.  
 Rev. Roger C. Hatch, Warwick.  
 Rev. Howard Temple, Whately.  
 Rev. Jonathan S. Judd, do.  
 Rev. John H. Pettingell, So. Dennis.  
 Rev. Constantine Blodgett, Pawtucket.  
 Rev. J. Wheelock Allen, Wayland.  
 Rev. Joshua Emery, North Weymouth.  
 Rev. Anson McLoud, Topsfield.  
 Rev. Samuel Howe, South Tyringham.  
 Rev. Wm. A. Peabody, E. Randolph.  
 Theophilus Packard, D.D., S. Deerfield.  
 Rev. Samuel Ware, do.  
 Rev. Chauncey Goodrich, Malden.  
 Rev. Edward P. Blodgett, Greenwich.  
 Rev. Josiah W. Canning, Gill.  
 H. M. Leland, do.  
 Rev. Sidney Bryant, W. Stockbridge.  
 Rev. H. A. Tracy, Sutton.  
 Rev. Lewis Sabin, Templeton.  
 Rev. Austin Carey, Sunderland.  
 Rev. Joseph Knight, Peru.

|                                       |                                      |
|---------------------------------------|--------------------------------------|
| Rev. John R. Adams, Brighton.         | <i>Connecticut.</i>                  |
| Rev. Paul Couch, North Bridgewater.   | Rev. Horace Hooker, Hartford.        |
| Rev. E. B. Clark, Chicopee.           | Nathan Ritter, do.                   |
| Walter Crocker, Barnstable.           | James M. Bunce, do.                  |
| Austin Rice, Conway.                  | Lewis Weld, do.                      |
| Rev. L. L. Langstroth, Greenfield.    | Rev. William W. Patton, do.          |
| Rev. James Averill, Shrewsbury.       | Rev. Isaac Bird, do.                 |
| Rev. Samuel Wolcott, Longmeadow.      | Douglas Turner, do.                  |
| Rev. Jonathan Bigelow, Rochester.     | Barzillai Hudson, do.                |
| Rev. James W. Ward, Abington.         | Horace Bushnell, D. D., do.          |
| Rev. M. G. Pratt, Auburn.             | Nath'l W. Taylor, D. D., New Haven.  |
| Rev. John Bowers, Wilbraham.          | Charles A. Judson, do.               |
| Edward Smith, West Springfield.       | Rev. E. L. Cleveland, do.            |
| Wells Southworth, do.                 | Abraham B. Lewis, do.                |
| Horace Smith, do.                     | Rev. S. W. S. Dutton, do.            |
| Rev. W. A. Nichols, South Brookfield. | Theodore D. Woolsey, LL. D. do.      |
| Rev. Lyman Whiting, do.               | Rev. Josiah W. Gibbs, do.            |
| Rev. Rodney A. Miller, Worcester.     | Charles Robinson, do.                |
| Rev. George P. Smith, do.             | Rev. Edward Strong, do.              |
| Rev. Isaac R. Worcester, Leicester.   | Rev. Thomas F. Davies, do.           |
| H. G. Henshaw, do.                    | Rev. Leverett Griggs, do.            |
| Rev. S. G. Clapp, Cabotville.         | Prof. Edward B. Salisbury, do.       |
| Rev. George Trask, Warren.            | Rev. Samuel Merwin, do.              |
| Rev. William Bement, East Hampton.    | Jesse Peck, do.                      |
| Rev. Francis Horton, West Cambridge.  | Prof. Charles U. Shepard, do.        |
| Rev. Eber Carpenter, Southbridge.     | William G. Hooker, do.               |
| Rev. Ralph Perry, Agawam.             | Elizur Goodrich, LL. D., do.         |
| Rev. Joseph Haven, Ashland.           | William H. Goodrich, do.             |
| Rev. John Orcutt, Uxbridge.           | Rev. A. C. Baldwin, do.              |
| Rev. N. Beach, Millbury.              | Benjamin Silliman, LL. D., do.       |
| Hervey Pierce, do.                    | Denison Olmsted, LL. D., do.         |
| Rev. B. F. Hosford, Haverhill.        | Timothy Dwight, do.                  |
| Timothy M. Cooley, D. D., Granville.  | Rev. A. E. Ives, Colebrook.          |
| Rev. M. Burdett, Blackstone.          | Rev. Joel L. Dickinson, Northfield.  |
| Rev. A. M. Colton, Amherst.           | Rev. Joab Brace, Newington.          |
| Edward Hitchcock, D. D., do.          | Joel Camp, New Preston.              |
| John Leland, do.                      | Rev. Nathaniel Miner, Millington.    |
| Rev. Theo. Packard, Jr., Shelburne.   | Rev. Mark Mead, Greenwich.           |
| Rev. Emerson Davis, Westfield.        | Rev. Chauncey Wilcox, do.            |
| Rev. Samuel Day, Springfield.         | Rev. F. G. Clark, do.                |
| Rev. E. Russell, do.                  | Rev. Timothy Tuttle, Ledyard.        |
| Charles Burnham, do.                  | Rev. Edward Wright, West Haven.      |
| Edward B. Huntington, do.             | John R. Crane, D. D., Middletown.    |
| Rev. Charles B. Kittredge, Westboro'. | Rev. Zebulon Crocker, do.            |
| Rev. William C. Foster, do.           | Rev. L. S. Hough, do.                |
| Rev. Wm. I. Budington, Charlestown.   | Rev. Lavalette Perrin, Goshen.       |
| E. P. McIntire, do.                   | Rev. Samuel Rockwell, New Britain.   |
| Rev. David Coggin, Westhampton.       | Rev. Albert K. Teele, Naugatuck.     |
| Hon. Orrin Sage, Blandford.           | Rev. E. G. Swift, Killingworth.      |
| Rev. Charles J. Hinsdale, do.         | Rev. Henry Benedict, Westport.       |
| Rev. David Andrews, Pepperell.        | Rev. E. S. Huntington, Clinton.      |
| Rev. Daniel N. Coburn, Ware.          | Rev. John R. Keep, Warren.           |
| Rev. Eber L. Clark, Richmond.         | Rev. Merrill Richardson, Terryville. |
| Rev. George T. Dole, Beverly.         | Rev. J. W. Sessions, West Suffield.  |
| Rev. W. H. Beaman, Hadley.            | Rev. Chauncey Booth, South Coventry. |
| William Porter, M. D., do.            | Rev. Amos Savage, Berlin.            |
| Rev. Thomas P. Field, Danvers.        | Rev. Orson Cowles, North Haven.      |
| Rev. Oliver A. Taylor, Manchester.    | Rev. Ammi Linsley, do.               |

- Rev. D. D. Francis, Canaan.  
 Rev. G. A. Calhoun, Coventry.  
 Rev. Harvey D. Kitchel, Plymouth.  
 Rev. Alanson Alvord, Canterbury.  
 Rev. Asa King, do.  
 Rev. Zephaniah Swift, Derby.  
 Rev. T. A. Leete, Windsor.  
 Rev. Joseph D. Hull, Essex.  
 Rev. James D. Moore, Stonington.  
 Rev. Francis L. Robbins, Enfield.  
 Rev. Harvey Talcott, Portland.  
 Rev. Stephen A. Loper, Hadlyme.  
 David Smith, D. D., Durham.  
 Rev. Charles L. Mills, do.  
 Charles M. Fowler, Northford.  
 Rev. Aaron C. Beach, Wolcott.  
 Rev. Lyman H. Atwater, Fairfield.  
 Rev. Hiram P. Arms, Norwich.  
 Horace Colton, do.  
 James C. Houghton, Granby.  
 Rev. Reuben Torrey, Prospect.  
 Rev. J. C. Nichols, Lebanon.  
 Rev. J. R. Brown, do.  
 Rev. Israel T. Otis, do.  
 Hezekiah Stanley, Kensington.  
 Rev. Lewis Pennell, Weston.  
 Rev. Anson Gleason, Mohegan.  
 Rev. John Bartlett, West Avon.  
 Rev. T. L. Shipman, Jewett's city.  
 Rev. Lyman Strong, Colchester.  
 Rev. Wm. H. Whittemore, Southbury.  
 Rev. John Mosely, do.  
 Rev. George P. Prudden, do.  
 Rev. A. C. Washburn, Suffield.  
 Rev. Wm. A. Hyde, Westbrook.  
 Rev. Erastus Dickinson, Chaplin.  
 Rev. Cyrus Yale, New Hartford.  
 Rev. Erastus Scranton, Burlington.  
 Rev. George W. Perkins, Meriden.  
 Rev. F. Marsh, Winchester Centre.  
 Rev. Charles S. Sherman, New Britain.  
 Rev. L. H. Barber, Hitchcockville.  
 Rev. Samuel H. Elliot, Woodbridge.  
 Rev. David L. Parmelee, South Farms.  
 Rev. F. W. Chapman, Deep River.  
 Rev. Roswell Whitmore, Griswold.  
 Rev. Charles Bentley, Harwinton.  
 Rev. Asa M. Train, Milford.  
 Rev. Jonathan Brace, do.  
 Rev. John Mitchell, Stratford.  
 Rev. Hollis Read, New Preston.  
 Rev. Levi Smith, South Windsor.  
 Rev. Samuel Spring, East Hartford.  
 Rev. George I. Wood, North Branford.  
 Rev. George J. Tillotson, Brooklyn.  
 Rev. Wm. R. Gould, Torrington.  
 Rev. Wm. W. Woodworth, Berlin.  
 Rev. Royal Robbins, do.
- Rev. Charles T. Prentice, Easton.  
 Rev. A. L. Stone, Middletown.  
 David Gould, Sharon.  
 Rev. E. R. Gilbert, Wallingford.  
 Rev. Aaron Snow, Glastenbury.  
 Rev. James A. Smith, do.  
 Rev. James A. Hawley, Ridgefield.  
 Rev. Philo Hurd, Watertown.  
 Rev. Ira Pettibone, Winchester.  
 Rev. Isaac Parsons, East Haddam.  
 N. O. Kellogg, Vernon.  
 Aaron Kellogg, do.  
 Allen Hammond, do.  
 Rev. R. G. Thompson, Tariffville.  
 Rev. Theo. Smith, New Canaan.  
 Rev. Stephen Topliff, Oxford.  
 Rev. D. C. Curtis, Brookfield.  
 Rev. Frederick H. Ayers, Stamford.  
 Rev. John W. Alvord, do.  
 Rev. Thomas Tallman, Scotland.  
 Rev. O. B. Butterfield, South Britain.  
 Rev. Pliny F. Sanborn, East Granby.  
 Rev. Philo Judson, Middle Haddam.  
 Rev. Fosdick Harrison, Bethlem.  
 Rev. Alpha Miller, Andover.  
 Rev. David Root, Guilford.  
 Rev. E. Edwin Hall, do.  
 Rev. Timothy P. Gillet, Branford.  
 James F. Linsley, do.  
 Rev. Spencer F. Beard, Montville.  
 Rev. Frederick Gridley, East Lyme.  
 Rev. James P. Terry, Lyme.  
 Rev. D. S. Brainerd, do.  
 Nathaniel Matson, Jr., do.  
 Rev. Horatio Winslow, Rockville.  
 Rev. S. J. Mills Merwin, Southport.  
 Rev. Joseph Vaill, Somers.  
 Rev. Elisha C. Jones, Southington.  
 Timothy Higgins, do.  
 Rev. B. F. Northrup, Manchester.  
 Rev. Hiram Bell, Marlborough.  
 Rev. D. M. Seward, West Hartford.  
 Rev. Israel P. Warren, Hamden.  
 Rev. Austin Putnam, do.  
 Rev. Z. Whitmore, North Guilford.  
 Rev. Jason Atwater, Newtown.  
 Rev. John Churchill, Woodbury.  
 Rev. Wm. B. Curtiss, Humphreysville.  
 Rev. William Russell, Chatham.  
 Charles B. McLean, Collinsville.
- Rhode Island.*
- Rev. Timothy A. Taylor, Slatersville.  
 Rev. Samuel Beane, Little Compton.
- New York.*
- Isaac Lewis, D. D., New York city.  
 Milton Badger, D. D., do.  
 Henry P. Tappan, D. D., do.

|                                       |                                    |
|---------------------------------------|------------------------------------|
| T. E. Vermilye, D. D., New York city. | Charles Smith, Manlius.            |
| Rev. Austin Dickinson, do.            | Elial T. Foote, Jamestown.         |
| Rev. Edwin F. Hatfield, do.           | S. R. Woodruff, Malone.            |
| Rev. Noah Coe, do.                    | Rev. Arthur Burtis, Phelps.        |
| Rev. Charles Hall, do.                | Rev. C. J. Knowles, Riverhead.     |
| Rev. O. B. Bidwell, do.               | Rev. J. K. Davis, Troy.            |
| Rev. William R. Chapman, do.          | Wilson Ingalls, Glenville.         |
| Rev. Edward Harris, do.               | Rev. E. E. Seelye, Stillwater.     |
| Rev. David B. Coe, do.                | Rev. A. L. Chapin, Constableville. |
| Rev. Ornan Eastman, do.               | L. Dwight Chapin, do.              |
| Rev. Francis C. Woodworth, do.        | Henry M. Gregory, Binghampton.     |
| Rev. Horace Eaton, do.                |                                    |
| Almon Merwin, do.                     | <i>New Jersey.</i>                 |
| William C. Gilman, do.                | James Scott, D. D., Newark.        |
| Rev. John Spaulding, do.              | Rev. William Bradley, do.          |
| Rev. R. S. Cook, do.                  | Lyndon A. Smith, M. D., do.        |
| Rev. I. B. Hubbard, do.               | Rev. Ward Stafford, Bloomfield.    |
| Rev. Joseph P. Thompson, do.          | Rev. E. Seymour, do.               |
| Rev. Samuel I. Prime, do.             | Rev. T. S. Ward, do.               |
| Rev. Walter H. Bidwell, do.           | Rev. J. S. Gallagher, Orange.      |
| Rev. William Bradford, do.            | Rev. B. C. Megie, Dover.           |
| Charles Gould, do.                    | Rev. D. E. Megie, Boonton.         |
| Nathaniel Gardiner, Brooklyn.         | Rev. A. A. Marcellus, Freehold.    |
| Abijah Fisher, do.                    | Rev. C. S. Conkling, Alexandria.   |
| Rev. J. W. McLane, Williamsburg.      | Rev. Robert W. Landis, Sydney.     |
| Rev. Samuel W. Fisher, Albany.        | J. Cogswell, D. D., New Brunswick. |
| Leonard E. Lathrop, D. D., Auburn.    | Horace Leet, do.                   |
| Rev. F. E. Cannon, Geneva.            | Rev. Daniel G. Sprague, S. Orange. |
| Rev. O. E. Dagget, Canandaigua.       | Rev. John Ford, Parsippany.        |
| Rev. James B. Shaw, Rochester.        |                                    |
| Rev. M. N. McLaren, do.               | <i>Pennsylvania.</i>               |
| Levi Ward, do.                        | Rev. A. Rood, Philadelphia.        |
| Everard Peck, do.                     | Eliakim Phelps, D. D., do.         |
| Rev. William N. McHarg, Albion.       | Rev. David Malin, do.              |
| Rev. J. H. Noble, Schaghticoke.       | Samuel C. Perkins, do.             |
| Rev. J. J. Dana, Canaan Four Corners. | Rev. Henry Darling, Reading.       |
| Rev. B. Kent, Canaan Centre.          | Rev. William Sterling, Pittsburg.  |
| Rev. Walter R. Long, Whitesboro'.     | Aaron A. Hardy, do.                |
| Rev. John F. Scovel, Holland Patent.  | Rev. Marcus E. Cross, Darby.       |
| Rev. Thomas Gordon, Hoosick Falls.    | Jeremiah Miller, Mount Joy.        |
| Rev. Prince Hawes, Miller's Place.    |                                    |
| Rev. Alfred Ketchum, Babylon.         | <i>Delaware.</i>                   |
| Rev. Robert Day, New Lebanon.         | Rev. William Hogarth, Wilmington.  |
| Rev. Francis Janes, Colchester.       |                                    |
| Rev. Moses Gillet, Rome.              | <i>District of Columbia.</i>       |
| Rev. Selden Haynes, do.               | Rev. E. G. Smith, Washington.      |
| Rev. Henry Ford, Seely Creek.         |                                    |
| Rev. R. A. Avery, Galway.             | <i>Virginia.</i>                   |
| Rev. R. F. Cleveland, Fayetteville.   | Rev. Joseph C. Stiles, Richmond.   |
| Rev. David Dobie, Plattsburg.         | James D. Johnson, Norfolk.         |
| Rev. Ransford Wells, Schoharie.       | Rev. E. H. Cumpston, Lynchburg.    |
| Rev. Erastus S. Barnes, Martinsburg.  |                                    |
| Rev. George E. Delavan, Lafayette.    | <i>Ohio.</i>                       |
| Rev. J. P. Fisher, Schenectady.       | Rev. William J. Breed, Cincinnati. |
| Rev. Maltby Gelston, Rushville.       | Rev. Henry N. Day, Hudson.         |
| S. Benjamin, Elmira.                  | Rev. L. A. Sawyer, Franklin co.    |
| Rev. A. T. Chester, Saratoga Springs. |                                    |
| Mansfield T. Walworth, do.            | <i>Michigan.</i>                   |
|                                       | Rev. Samuel H. Hall, Marshall.     |
|                                       | Rev. William Page, New York.       |

*Georgia.*  
Rev. Richard Hooker, Macon.

*Iowa.*  
Rev. William Salter, Burlington.

The following Missionaries and Assistant Missionaries of the Board were also present:—

Rev. Levi Spaulding, Ceylon.  
Rev. Samuel Hutchings, do.

Rev. John Scudder, M. D., Madras.  
Rev. F. D. W. Ward, do.  
Levi Chamberlain, Sandwich Islands.  
Rev. Eli Smith, Syria.  
Rev. J. F. Lanneau, do.  
S. Wells Williams, Canton.  
Rev. Albert L. Holladay, Nestorians.  
Rev. Elihu Doty, Amoy.  
Rev. E. Burgess, Ahmednuggur.  
Rev. William Walker, West Africa.

#### ORGANIZATION.

In the absence of the President, the chair was taken by Hon. Thomas S. Williams, Vice President of the Board. Prayer was offered by Dr. Yale. Rev. Ebenezer Seymour was appointed Assistant Recording Secretary. A letter was read from the President, Hon. Theodore Frelinghuysen, in which he expressed his regret that ill health would prevent his attending the present meeting. Letters were also received from the following corporate members, in which the reasons of their absence were assigned: Hon. Lewis Strong, Dr. Pond, J. M. Paul, M. D., Harvey Ely, Esq., Samuel Rhea, Esq., Dr. J. M. Matthews and Dr. Isaac Ferris.

Dr. Goodrich, Dr. Bacon, Dr. Armstrong, Rev. Messrs. Cleveland, Dutton, Griggs and Strong, were appointed a committee of arrangements.

#### REPORT OF THE TREASURER.

The report of the Treasurer was read, together with the certificates of the auditors, and was referred to P. Perit, Esq., L. A. Smith, M. D., William Page, Esq., E. Fairbanks, Esq., and Horace Holden, Esq., who subsequently recommended its acceptance by the Board; which was done accordingly. The committee also say:—

It cannot have escaped the observation of the members of the Board, that although the treasury has been well supplied during the year, the funds have been derived, to an unusual extent, from extraordinary sources; and that the receipts from the usual collections have been far short of the expenditures of the year. It is evident, therefore, that unless the receipts from the ordinary sources are materially increased, the operations of the Board must become embarrassed for want of means: and that any relaxation of effort on the part of the friends of missions will thus be attended with disastrous consequences.

#### REPORT OF THE PRUDENTIAL COMMITTEE.

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

The committee on the domestic operations of the Board consisted of Dr. Dickinson, Dr. Snell, Dr. Bates, Rev. Joab Brace, Hon. William Darling, Hon. W. L. F. Warren, Rev. Selden Haynes, Dr. James Scott, and James M. Bunce, Esq.



That part of the report which relates to Africa and Greece, was referred to Dr. Hopkins, Dr. T. Packard, Anson G. Phelps, Esq., Rev. George A. Calhoun, S. H. Perkins, Esq., Dr. Badger, Wm. C. Gilman, Esq., Rev. J. S. Gallagher, and Rev. David Dobie.

That part of the report which relates to the Armenians and Jews, was referred to Dr. Robinson, Dr. Noah Porter, Dr. Tucker, Rev. E. F. Hatfield, Rev. Paul Couch, Rev. D. L. Parmelee, Rev. J. F. Stearns, Rev. Arthur Burtis, and James D. Johnson, Esq.

That part of the report which relates to Syria, was referred to Dr. Hawes, Dr. Humphrey, Rev. Isaac Bird, Prof. Woolsey, Dr. Leonard E. Lathrop, Rev. C. Blodgett, Rev. James W. Ward, Rev. Maltby Gelston, and Rev. B. C. Megie.

That part of the report which relates to the Nestorians, was referred to Dr. Stowe, Dr. Magie, Rev. John C. Smith, Rev. Samuel M. Worcester, Abijah Fisher, Esq., Rev. Francis L. Robbins, Rev. O. Eastman, Rev. David B. Coe, and H. H. Seelye, Esq.

That part of the report which relates to the Mahrattas, was referred to Dr. Woods, Dr. William T. Dwight, Dr. John R. Crane, Rev. Joseph Steele, Hon. A. D. Foster, Rev. Hollis Reed, Rev. J. F. Scovel, Rev. R. W. Landis, and Rev. Theophilus Smith.

That part of the report which relates to the Tamil people, was referred to Dr. Allen, Dr. N. W. Taylor, Dr. Ely, Rev. Cyrus Yale, Lewis Weld, Esq., Rev. H. A. Tracy, Rev. Samuel H. Hull, Rev. William A. Hyde, and Rev. J. B. Shaw.

That part of the report which relates to Eastern Asia and the Indian Archipelago, was referred to Dr. Thomas E. Vermilye, Rev. Charles Walker, Rev. Z. S. Barstow, Dr. Nelson, Rev. Z. Crocker, Erastus Fairbanks, Esq., Dr. B. C. Taylor, Rev. Ransford Wells, and Walter Crocker, Esq.

That part of the report which relates to the Sandwich Islands, was referred to Dr. Tyler, Dr. Ely, Dr. Joel Parker, Rev. J. W. Ellingwood, Orrin Day, Esq., Rev. Lyman Strong, Rev. Hiram Bingham, Rev. Francis Janes, and David H. Little, Esq.

That part of the report which relates to the North American Indians, was referred to Dr. Codman, Prof. Silliman, Dr. William R. DeWitt, Dr. Fiske, Hon. Seth Terry, Dr. Storrs, Rev. Lewis Sabin, Rev. Aaron Gleason, and S. Benjamin, Esq.

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

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

The report furnishes ample evidence of continued zeal and wisdom on the part of the Prudential Committee, in this varied branch of their arduous and responsible labors. The system of agencies for raising funds, and increasing the missionary spirit in the churches, has been manifestly prosecuted with much energy and with pleasing effect. The numerous conventions, held under the direction of the Committee during the year, cannot have failed to be occasions of high pleasure to the friends of missions, and to contribute essentially to promote the objects of the Board. And it is matter of gratification and of devout praise to God, that the receipts have

been somewhat increased; that a larger number of missionaries and assistant missionaries than usual have been appointed, and that most of them have embarked for their respective fields of labor; and that there is decisive evidence of a great increase of missionary feeling among the young men in most of our theological seminaries.

We regret to learn the somewhat diminished circulation of the two excellent periodicals of the Board, the *Missionary Herald* and the *Dayspring*. And we think their high value as sources of information and impulse, on the subject of missions, calls for increased exertion to secure their more general distribution. And this subject is respectfully and earnestly commended to the serious attention of pastors, superintendents and teachers of Sabbath schools, and other friends of Christ and of missions to the heathen. At the same time it is gratifying to know that other channels of information and influence are opened; and, especially, that the secular papers are very extensively becoming vehicles of intelligence on the subject of missions, as well as other philanthropic and religious movements of the age. This interesting change in the character and operations of the political press manifestly augments instead of diminishing the importance of the periodicals of the Board, as they are among the chief authentic sources from which that press is to receive its regular supplies of missionary intelligence. And we doubt not the Committee will see in this circumstance increased reason for aiming to continue that high character which has hitherto secured for those publications the universal confidence and respect of the churches and the community generally.

The Committee on the missions in Africa and Greece say:

They would commend to the earnest attention of the Board, and of the Prudential Committee, the suggestion of Mr. Wilson of the Gaboon mission, that "the time has come when more ought to be done to place this mission on a firm and broad foundation;" and also, that the mission should be enabled to commence another station somewhere out of the jurisdiction of the French, around which they may rally, if they should be expelled from the Gaboon. This mission, as well as that to the Zulus, has claims from the obstacles already overcome, from the long and faithful labors of its oldest missionary, and from the character and relations of the people among whom it is established. But aside from these, the committee think that the debt which this country owes to Africa, and the moral bearings of the Christianization and consequent civilization of that continent upon other great interests, require that this Board should do what they can to extend the sphere of their operations in that quarter of the world.

In relation to the mission to Greece, the committee would say, that it is with a feeling of sorrow and humiliation that they contemplate the recent acts of intolerance and religious persecution, in a country whose ancient history is so much associated with the spirit of freedom, and among a people in whose struggles for civil liberty the people of this country have felt so deep an interest. These feelings too are heightened by the contrast between the spirit thus manifested and the liberal policy now pursued by their former oppressors. The principle in question is that of religious liberty, the right of every man to know the truth and to obey it in his relation to God. This is the great principle which now needs to be established over the earth; and standing alone, as Dr. King does, and contending, as he is, for this principle, the committee feel, while they would express the fullest confidence in his firmness and prudence, that he stands in special need of the prayers and sympathy of this Board and of the Christian public. May the Spirit of God be granted in large measure to our persecuted brother; and may the result of the present struggle be a signal triumph over that intolerance, which, whether upon the banks of the Gaboon, or upon

the shores of Greece, furnishes the most powerful obstacle to the spread of the simple truth as it is in Jesus !

The report of the committee on the missions to the Armenians and Jews is as follows :

In the providence of God the events connected with the missions to the Armenians, during the past year, form an important and probably a decisive epoch in the progress and history of the labors of this Board among the nominal Christians of the East. On the one hand there have been fierce and unrelenting opposition to the truth and persecution of its followers ; on the other, we have seen the Lord interposing, in a remarkable manner, to make the wrath of man to praise him and become subservient to the promotion of his cause and kingdom upon earth. The establishment of a Protestant Armenian church, with native pastors and teachers, on the simple basis of the word of God, without the admixture of human usages or superstitions, your committee cannot but regard as an event demanding thanksgiving to God on the part of this Board, and as destined to exert a great and decisive influence on the future progress of our missions in that quarter of the globe.

In contemplating these facts, two points seem worthy of especial notice.

1. In the progress of these events, your committee believe that God has manifestly set his seal to the propriety and wisdom of the plan pursued by our missionaries, in their labors among the nominal Christians of the oriental churches. Their effort has ever been, not primarily to draw men off from their own church, but to enlighten and save them. Had they taken a different course, they might have been regarded by the world, and even by many good men, as having put themselves in the wrong. As it was, they, as the messengers of God, desired to infuse into those churches a little leaven, by which, gradually, and with the influences of the Holy Spirit, perhaps even the whole lump might become leavened. In such a course it was easy to anticipate that one of two results, in the usual providence of God, would be produced. In the struggle between light and darkness, either the light would be diffused, and the whole church be revived and restored to the truth of the gospel ; or else the darkness would triumph in the nominal church, and the followers of the light be cast out. This last result has taken place in the case of the Armenian church. Persecution has usurped the place of persuasion ; and then the hierarchy, claiming to represent that church, have clearly put themselves in the wrong before the eyes of the whole world.

2. The other point to be noticed, is the fact that in the unmolested establishment of a Protestant Armenian church, we have a practical public recognition, a formal embodiment, of the great principle of toleration in matters of Christianity throughout the Turkish empire ; and that too in the very capital, immediately under the eyes of the Sultan himself and of the highest dignitaries of the Mohammedan creed. The influence and consequences of this one event, it is hardly yet possible rightly to appreciate. No event in modern times has occurred in those regions, so important in its relations to society and the progress of the gospel. It is a vast step in the breaking up of the stagnant pool of oriental mind and character ; and cannot but be the precursor of great and wide-spread blessings.

Your committee would express their entire approval of the conduct of the missionaries in the difficult and trying circumstances in which they have been called to act. The committee would likewise desire to express, in the name of the Board, towards all those native brethren who have thus been "persecuted for righteousness' sake," their Christian sympathy and confidence. An authority higher than this Board, or any human name, has said of such, that "theirs is the kingdom of heaven."

As it respects the Jews, a great portion of the labors of a missionary among that people in Constantinople, and other Turkish cities where they congregate, must necessarily, for the present, be preparatory. Your committee are happy to find that our valuable missionary is thus fully occupied in clearing the ground and sowing the seed of the word of life. It is very desirable that the efforts of more laborers should be devoted to this field; and as we may hope that the "fullness of the Gentiles" is already beginning to come in, so we may expect, that by the grace of God the time will not be long delayed, when "all Israel shall be saved."

The committee on the mission to Syria say :

That while they greatly rejoice in the brighter prospects of this mission, which has been so long and so severely tried, they fully concur with the suggestion of the Prudential Committee, that it is exceedingly desirable that the mission should at once be strengthened with several additional laborers; and they earnestly hope that the Committee will soon be able to send forth the needed reinforcement into this field, which is manifestly ripening unto the harvest.

The report of the committee on the mission to the Nestorians is as follows :

The committee feel that most devout and fervent thanks should be rendered to God for the gracious and wonderful outpouring of his Spirit upon this mission during the past year. The characteristics of the revival among this people are so like the features of the purest revivals which have occurred among the most intelligent communities in our own land; the amount of individual lay effort for the salvation of souls, so strange, so unprecedented in the oriental world, which it has called forth; the delight in prayer without formalism, and in reading the Scriptures which it has evolved; the fact that it has, to so great an extent, pervaded the ecclesiastical order; and that it has gone forward in its power without open hostility, all indicate the sovereign hand of God, and mark a new era in the history of missions to the old and fallen churches of the East.

When we reflect that these people are the descendants of those who, fourteen centuries ago, were separated from the national church on many of the same grounds which now divide the Protestants from the papists; that they almost immediately became a missionary people, and, for more than eight centuries, occupied a field some five thousand miles in length and some twenty-five hundred in breadth, filling it with their churches and converts; that they adopted a comparatively simple mode of worship, and made the Scriptures their only recognized standard of faith and practice, possessing, in the language which they then spoke, a translation of the New Testament nearly coeval with the apostolic period, and by eminent scholars pronounced the most faithful and best translation of that book ever made; that such has been their reverence for the Scriptures that in some of their ecclesiastical meetings, when they wanted one to make a quorum, they have set up a Bible in place of the missing member, and so proceeded to business; when we reflect on the deep darkness which hung over their prospects so short a time since, and the bright prospect now; we cannot but believe that the prayers of the ancestors have been heard for the descendants, even to the thirtieth generation, and that there is the very highest encouragement to pray and labor that they may again become the missionary people for all Central Asia.

The committee on the mission to the Mahrattas use the following language:

A proper estimate is placed in the Prudential Committee's report, in the opinion of this committee, upon the importance of Bombay as a missionary station. The wide avenue which it affords, with so few obstructions, to the propagation of the gospel among the Mahrattas—the most independent and intelligent, perhaps, of all the varied nations of India—should, in their view, be never left unoccupied.

They are also gratified to observe that so much importance is attached to the interesting tours of the missionaries, as an efficacious means of usefulness among the native population. The success which has already attended this mode of missionary labor, under the divine blessing, is, as the committee would trust, but the harbinger of very far greater results.

The indispensableness of a native ministry, as the great instrument in the ultimate evangelization of the Mahratta country, and indeed of all Hindostan, the committee are also happy to notice, is referred to in the report. When the converted Hindoo shall be seen everywhere preaching the truth as it is in Jesus among his countrymen, possessing that peculiar influence which birth and a fellowship in habits and sympathies almost necessarily gives to the native over the stranger, then, and not till then, as we believe, will the gospel have free course and be glorified throughout the one hundred and twenty millions of that distant land.

The committee on the missions to the Tamil people say :

That they have examined, with much satisfaction, the statements of the Prudential Committee respecting the three missions of Madras, Madura and Ceylon. With prudent and faithful bands of missionaries, having several presses in active service, superintending a multitude of schools, conducting various excellent higher seminaries of learning, and continually preaching the pure gospel, what is yet chiefly to be desired and earnestly to be prayed for by the friends of Zion, is the still more abundant communication of the Holy Spirit, to renew and sanctify the hearts of those to whose minds the truth is brought. These are very wide and encouraging fields of labor ; and many new laborers from the Lord of the harvest are needed.

It is a subject of peculiar gratitude to God, that attached to these missions there still remain several of the most aged and experienced and devoted missionaries of the Board, two of whom, after a useful visit to this country, are about to return to their long accustomed toils in heathen lands, which, it is hoped, are destined soon to become Christian.

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

As the missions to Canton and Amoy are represented as prosperous and in a very high degree promising, and the brethren there feel that the demand is urgent for more laborers efficiently to occupy and cultivate the field, it is hoped that an adequate reinforcement may be sent to those stations as soon as, in the judgment of the Prudential Committee, it may be practicable.

The mission to Borneo is described as still unpromising ; and our brethren there are compelled to meet increasing embarrassments. A longer trial, however, and fuller developments of Providence are requisite to enable the committee to form a judgment as to the wisest and best course in regard to that mission.

In connection with the report of the mission to Amoy, the Prudential Committee announce the very recent death of the Rev. David Abeel, D. D., who departed this life at Albany, New York, on the fourth day of the present month. In the short space allowed us we cannot speak of this

eminent and, we doubt not, now sainted brother, as his virtues and his labors demand. While we drop a tear over his fresh grave, we cannot but express the hope that in due time some able hand will rear a fitting monument to his worth, for the honor of the Master whom he served and the benefit of the cause in which he rejoiced to die.

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

We have been deeply impressed with devout and heartfelt gratitude, on the review of that part of the report which describes the outpouring of the Holy Spirit on some of the missionary stations, particularly among the Choctaws.

One of your committee was an eye-witness to the operation of the divine Spirit among the Choctaw Indians during the past year ; and he can never forget the solemn assemblies in different parts of the nation, crowding together to hear the story of Calvary, sitting together upon the wood-pile in front of the crowded house, weeping and sobbing while the word of the kingdom fell upon their ear, coming forward in large numbers of all ages, imploring the prayers and counsel of their teachers with their heads at the close of their solemn meetings on each other's shoulders, weeping and sobbing and praying for mercy. It was truly affecting to him to hear one after another of the native members of the church calling so fervently upon God for their relatives and neighbors, and listening to such affecting exhortations, and then to unite in such sweet songs of Zion with them, in their native tongue. When the woods resounded with their melodious songs, he thought of the fulfilment of the prophecy, "The mountains and hills shall break forth into singing, and all the trees of the field shall clap their hands."

Your committee doubt not that so much of the report as has been committed to their supervision, will be read with the deepest interest by the friends of Zion throughout the land ; and particularly by those who have remembered the poor Indian, in the trials and deprivations which he has endured, and who have never ceased to pray for him, that he may be restored to his just rights, and, though driven from the inheritance of his fathers, he may be prepared, through the riches of divine grace, for an inheritance incorruptible, undefiled and that fadeth not away.

#### RETURNED CHILDREN OF MISSIONARIES.

At the last annual meeting of the Board, held at Brooklyn, a committee was appointed on "the returned children of missionaries." But finding themselves unable to give that degree of time and thought to the subject which its importance demanded, they reported in favor of commending it to the special attention of the Prudential Committee during the ensuing year, with a request that they would submit a full statement of their views at the present meeting. In accordance with this request the following report was prepared.

The Prudential Committee, agreeably to instructions, report on the subject of the returned children of missionaries. This they do with a deep sense of the importance of the subject. Our brethren who spend their lives in heathen lands, are subjected to great trials as soon as their children become too old to be easily restrained from intercourse with the corrupting world around them, and require considerable time to be devoted to their education, and must, therefore, be sent extensively from the paternal home to distant lands for safe keeping and education. They are entitled to our deepest sympathy, and to that of the whole Christian community ; and it

becomes us all to consider whether we cannot extend a kind hand to these children as they reach the shores which their parents, years ago, left for Christ's sake and the heathen's, and thus show to our brethren and sisters in the several missions that we have a fellow-feeling with them, and will help them to bear their burdens.

The correspondence of the Prudential Committee with the missionaries of the Board, on the claims of their children, commenced with a letter from the mission in Ceylon, dated October 26, 1822; in which they proposed, for reasons which they urged at great length and with much earnestness, that their children should be sent to the United States at the ages of eight, ten or fifteen years, and be educated together in a seminary instituted for the purpose.

An answer was returned to this proposal, in which the objections to it were freely and fully stated. The reply was dated August 17, 1823. It being ascertained that this reply was not satisfactory, the subject was referred to the Board at the meeting in Northampton, in 1825. The opinion of the Board, at this time, was not favorable to the proposal of the missionaries. The resolutions then adopted were of course communicated to the missionaries; but their desire to send their children to this country, and their conviction of the expediency of such a measure, continued unabated. Their letters, however, were very honorable to themselves and to the cause. Although the subject naturally took strong hold of their feelings, and eight years elapsed from the commencement of the correspondence before the Board saw their way clear to the result which the missionaries desired,\* yet the letters addressed to the Secretaries of the Board were all written with the very best spirit towards the Board and its officers. This was of great importance to the issue; for had the missionaries lost their self-possession and temper, this would have affected the credibility and force of their testimony, and increased the doubt which hung over the pathway of the Board.

Early in the year 1830, a communication was received from the Ceylon mission, in which the case of their children was concisely and ably stated. This communication, which was dated in August of the previous year, gives a summary view of the reasons in favor of sending the children home. The heads of the argument were these; viz.

1. There is no room for the children and their descendants to settle in Ceylon.
2. They could not there generally obtain the means of subsistence.
3. They could not be properly educated.
4. They could not find suitable employment.
5. They would be a burden to the mission.
6. They would not be prepared to continue the mission.
7. Their moral and religious character would be in great danger.
8. They could not there form suitable connections in marriage.

The mission then proposed a plan on which they might be enabled to send their children to this country. This plan was evidently of the nature of a *compromise*; but it struck the Committee as affording a basis, upon which a proper and satisfactory arrangement might be made; especially as some of its principal features were not very unlike some of those in a plan suggested by the missionaries of the Board in the Mediterranean, in the early part of the year 1829.

The Committee resolved to report the whole case of the children of the Ceylon missionaries to the Board, together with a plan of allowance to those children whom their parents might send to this country; based upon the general principle, that what is done for the children when in this

---

\* Before the introduction of steam-packets, it required a year to effect an exchange of letters with India.

country, should still be done through the medium of their parents, or of guardians appointed by their parents, and as a consequence of a request from those parents or guardians; and that the grants thus made should be charged among the expenses of the mission. This was done at the meeting of the Board in Boston, in the year 1830, and the proposal of the Ceylon missionaries was thus virtually adopted by the Board.

In the year 1833, the Prudential Committee resolved, that the principles settled by the Board in relation to the children of the missionaries in Ceylon, should be applicable also to the children of missionaries at the Sandwich Islands; and, in the following year, they made them applicable to the children of missionaries among the North American Indians.

The subject was brought again before the Board in the year 1834, at its meeting in Utica, and the plan of providing for the children, which has since been followed, was then matured, and continued unmodified till the last annual meeting. The subject was very fully discussed at Utica. Some persons at that meeting strongly advocated the establishment of a seminary for the education of missionaries' children, but the idea appeared to be relinquished by every one present.

The subject was brought once more before the Board, by the Prudential Committee, at the last annual meeting, and the rules were revised, mainly with a view to an improvement in their phraseology, though some modifications were made in the subject-matter of the rules.

The substantial features of the system are the same as they have been for many years, especially as carried out in the practice of the Committee. The rules are as follows:

"1. When missionaries or assistant missionaries desire to send their children to this country for education, and when it is decided in a manner conformable to the rules and usages of the Board that the children may come, the arrangements for the passage, so far as they involve expense, shall have the concurrence of the mission, and the allowance, extraordinary cases excepted, shall be only for a passage direct to this country.

"2. When the children arrive in this country, the Prudential Committee will see that they have a suitable conveyance to the places where they are to be educated or to reside; and the Committee may make grants, on application from the parents or guardians, to an amount not exceeding sixty dollars a year for a boy, and fifty dollars for a girl, until the children are eighteen years old.

"3. Children who are left orphans, and without a suitable home in the mission or responsible guardian, will receive the immediate and kind consideration of the Prudential Committee, who will make an arrangement for their return home, and provide for them the best guardianship in their power.

"4. The allowances made on account of the children of living missionaries or assistant missionaries, wherever the children may be educated, shall be charged to the mission to which the parents belong; and the allowances made on account of orphan children shall, in ordinary cases, be charged to the mission, to which the parents belonged at the time of their decease.

"5. Such are the multiplied cares and duties of the Prudential Committee, and the Treasurer and Secretaries, that it is not regarded as practicable or expedient for them to undertake the guardianship of the children sent to this country."

It is the understanding of the Prudential Committee, that they have authority to make special grants, in cases where such grants are unquestionably advisable.

So far as the Committee have been able to learn, the same system, substantially, with that adopted by the Board, is acted on by all the principal



missionary societies in this country and in England; and they are not able, with their present experience and after the most mature reflection, to suggest any desirable modifications of it. During the past two years, they have had repeated conferences with three brethren from the Tamil missions now in this country; one of whom was the writer of the letter, twenty-four years ago, already alluded to, which began the correspondence on the subject, and of most of the letters in behalf of the Ceylon mission during the subsequent discussion. They had also a conference with two brethren from one of the Mahratta missions. These five brethren were particularly questioned on every part of the subject where any doubt or misunderstanding was supposed to exist, and they declared themselves satisfied with the rules, as understood and acted on by the Committee, and as they are now expressed. They also declared themselves averse to the project of instituting a seminary for the education of the children of missionaries.

And it should be stated, that the institutions at Walthamstow, near London, for the education of the sons and daughters of missionaries, to which allusion was made at the last meeting, were not established by the London Missionary Society, and have no connection with it, or with any other missionary society. They are the result of private enterprise, and are designed for the children of missionaries of different religious denominations and different missionary societies, who choose to send their children to them. The one for girls was instituted in 1838, and the one for boys in 1842. The two are formed substantially on the same model. The regulations of the seminary for the sons of missionaries will explain the nature of these two institutions. They are as follows:

"1. That there be provided a comfortable residence, education, board, washing, ordinary medicines and books; and that the total charge to the parents or guardians shall not exceed fifteen pounds [\$75] per annum for each child under 12 years old, and twenty pounds [\$100] for all above that age: if clothing be included, seven pounds per annum extra. The education to be liberal and respectable.

"2. That the educational and general arrangements be under the direction of a committee of gentlemen, one of whom shall act as gratuitous secretary, and the domestic, under a committee of ladies.

"3. That during short vacations at midsummer and Christmas, the children be not *required* to leave the institution, but shall be allowed to leave in cases mutually approved and arranged by the committee and the parents, or the parent's representatives.

"4. That no children be admitted under five years of age, nor after twelve, nor retained after sixteen, except in special cases, to be agreed on by the committee.

"5. That in every case of admission to the institution the parents provide a guardian or representative, who will undertake to receive the child whenever the committee may determine on its removal from the institution, and find it expedient to transfer the child to such guardian or representative.

"6. That quarterly examinations of the children's progress be made and reported faithfully to the parents, with whom a frequent correspondence is to be maintained, so far as circumstances will admit.

"7. That the education and arrangements be carefully planned with a view to future foreign services, whether strictly missionary or not.

"8. That the committee endeavor to meet the parent's wishes, in reference to the actual destination of the children at the close of the period of their education, so far as they correspond with the views entertained by the committee, (formed on their local knowledge of the character, capacities, and qualifications of the children.) Should they not succeed in ef-

fecting such arrangements, the committee are at liberty to act on the provisions of rule the fifth, and are exonerated from further responsibility."

The female seminary had fifty pupils in its fourth year, and its expenses in that year were £1,182, or about \$5,900; of which the parents of the children paid £515, or about \$2,500; leaving \$3,400, or more than half the expenses, to be provided for by subscriptions and donations. It appears by the regulations, that every pupil in these seminaries is expected to have a guardian provided by the parents, distinct from the committee and instructors having charge of the institutions. The average annual expense of each male pupil appears to be about \$200, and of each female about \$120.

The Committee design not to imply, by anything they are about to say, that such institutions are not necessary and wise in England. The constitution of society there is very different from what it is in this country; and the facilities for an economical and at the same time good education are much less there than here. Children are educated more with reference to particular occupations and stations in life, rather than to take their chance, as with us, for any occupation and any station, however elevated. This affects their whole machinery for education. The Church Missionary Society established an institution at Islington for educating its missionaries and depends still mainly upon it; and the London Missionary Society had such an institution at Gosport for many years; but who would think of such a thing in this country? Our missionaries better procure their education along with the youth who are preparing for other professions, in our public schools and colleges. And the same is true, as it seems to the Committee, with regard to the sons and daughters of our missionary brethren. There will be cases, indeed, where parents will find it difficult to obtain suitable guardians for their children and suitable homes for them; but these cases, judging from the past, will be exceptions to a general rule. Moreover parents, in looking forward, will often feel a solicitude, which the existence of a seminary might partially relieve; but, more or less solicitude,—if parents will concern themselves with anxieties about the future, and not leave it (as would seem to be duty) to the providence of God,—is the common lot of parents everywhere. And these seeming *exceptions*, if parents pursue a discreet course, and exercise faith and patience and trust in God, will generally prove in the end not to be exceptions after all.

The objections to the institution of a seminary for the children of missionaries in this country, concisely stated, are these:

1. Such a seminary appears to be unnecessary. Our country abounds with just such institutions for the education of boys and girls, as the children of missionaries need, and better than we could make without great expense; schools too which those children can easily enter, and where their expenses will be moderate, and their morals guarded with as much care, as would be likely to be secured in a seminary for their exclusive use, taking into view a course of years. In this respect, our case in this country is very different from that of our brethren in England; so that a seminary for missionaries' children may be necessary in England, and not be necessary here; and the necessity there existing is the offset to the peculiar disadvantages which must everywhere attend such institutions.

2. American missionaries will not be pleased with the working of such a seminary. At least, this will probably be true of the great body of them. It would fail in one great object they have in view in sending their children home, which is to bring them in contact on all sides with the Christian world. Such an institution would in great measure isolate them from the world they came home to know by contact and experience. "Let them rather," says a venerable missionary, who has thought and written more on the subject than any other missionary, "Let them

rather be thrown into the community; and grow up in our village or district schools and academies, to be farmers, mechanics, merchants, or collegians, as judicious guardians, with the advice of the Committee and their parents, may direct; let them take their chance with other children." The seminary will fail, therefore, in a capital point, and not less for girls than for boys. Nothing can be an adequate offset to this defect, except the impossibility of providing suitable schools for the children in any other way.

Missionaries will feel, moreover, a strong objection to having children brought together from different parts of the world, and constrained to associate exclusively with each other. Each will bring, it may be, some peculiarity of thought, feeling, conversation, manners or morals, and impart it to the rest, making an undesirable common-stock of these matters. How much better for the children to be scattered among the excellent schools of our country, and come under their assimilating power. Such, the Committee have reason to believe, would be the choice of most missionary parents.

3. We should consider, too, the effect of such a seminary on the relatives and friends of the children. Its tendency would be to restrain the natural flow of their affections and benevolence towards their grandchildren and nephews and nieces. The same would hold true, indeed, in respect to the personal friends of their parents and to the whole community. This would be a great loss to the children, depriving them more and more, as the influence pervaded the community, of their *natural* homes; and bringing them into artificial circumstances, that can be sustained only at great and increasing expense, and that will have an irresistible tendency to run down in respect to moral efficiency. It seems to the Committee that the way to ensure an effective sympathy for the children, is not to bring them together in schools exclusively designed for them; but practically to admit and act boldly on the assumption, that they have higher and stronger claims on the Christian community, than for mere pecuniary contributions; that they have claims upon our time, and strength, and personal attentions; claims for a place in our acquaintance, in our hearts, in our families, with our own children, in our own homes; that they have claims on those who have been deprived of their children by death, who will consider whether they cannot adopt these children, now rendered orphans for Christ's sake, as their own; and that the children, even at the risk of no small parental solicitude and of some occasional evils to the children themselves, should have all the possible benefit of the free operation of the powerful laws of social life,—the ties and attractions of consanguinity,—which were designed, by the beneficent Creator, to secure for all children and youth the kind attentions they need.

4. Consider the institution, for a moment, in a financial point of view. It is not supposed that any one will think it ought to be created and sustained by the Board. Its expenses, therefore, must be met, mainly, by creating a new branch of charity, and making annual appeals for it to the community. Not to consider any other bearings of this, it may be remarked that the reaction of these appeals upon the children themselves would not be good. It would make them stand forth, in their own view, and in that of the community, as a distinct class, and at length would weaken their hold on the public sympathy.

The Prudential Committee are therefore not prepared to recommend the institution of a seminary for the children of missionaries.

Some persons, who are not in favor of a seminary, have yet suggested, that a *committee* should be appointed, whose sole business it shall be to receive and provide for the returned children. But there is much reason to doubt whether a committee can be created, which, with no other branch of the missionary work in their hands, will execute this trust satisfactorily.

Such a committee, distinct from the body to which the management of the missions is committed, can hardly acquire the necessary amount of knowledge in respect to the parents, the children, the missions, and the community at home, to correspond intelligently with the missionaries and their friends; nor could they, with no more to do, be ever at their posts, ready for action, nor be able to feel a deep and comprehensive sympathy with the missionaries and their children. The Prudential Committee suppose that the body charged with the care of the whole system, is the only one that can do what must be done by a committee, and that the rest must be done by the particular guardians of the children.

5. The Prudential Committee do not recommend the establishment of a *separate fund* for the support of the children of missionaries, although that has been done by one great missionary society in England. They do not see that anything is to be gained in this country, at present, by such a fund.

On the whole, the Prudential Committee have come to the result, that the *present plan* combines as many advantages, and is as free from disadvantages, as any that can be devised with our present amount of experience. It appears most effectually to reconcile the various interests of the parents, the children, their relatives, the patrons of the cause of missions, and the cause itself. The reason why no larger sum is proposed to be given to each child is, that no larger sum is found to be necessary to secure, in our community, the best provision which can in any way be obtained for the child; and not because the community would not justify the giving of more, were more necessary. It is for the interests of the child, that the sum allowed by the Board should be no more than is necessary to induce the benevolent to offer themselves as guardians and parents, and their houses as homes. Generally all that is necessary is, to meet the *cash payments* which are required to be made for the children; i. e. for clothing, etc. The motive to take the children with those who really ought to be instructed with them, is not pecuniary gain, and would not be increased by increasing the amount of the proffered grants.

In general, the present system is believed by the Committee to have worked well,—better, certainly, than the Committee expected, fifteen or twenty years ago, that any system could be made to work, which was devised to facilitate the return of missionaries' children to this country for education and residence. God has smiled upon it. More than a hundred of these children, from the missions under the care of this Board, are now in this country;\* and with few exceptions they have found good guardians and good homes. Those exceptions have been owing to causes which experience will remedy hereafter, or against which no human wisdom can provide in this imperfect world. Many persons will think it a point of much importance, that the direct expense of the children to the Treasury has been less, on the whole, than it would have been had they remained with their parents, and for more than one fourth of them nothing has been called for by their guardians since their arrival;—showing that there is a fund of benevolence in the community, in respect to this excellent branch of charity, which is not in danger of speedy exhaustion. The children, as a class, are believed to have been as well provided for by a kind Providence, as are those of New England pastors, after death has deprived them of the paternal home; and they have succeeded as well, on the whole, so far as the Committee are able to form a judgment, in gaining an education and character; and it is supposed that a larger portion of them, considering their age, have become hopefully pious. Of the twenty-eight older children in this country, from one of the oldest missions under the care of the Board, sixteen are professedly the followers of Christ.

---

\* The names of 50 males and 54 females are on the books of the Prudential Committee.

The Committee close their report with an extract from a circular letter, addressed by the Secretaries to the missions, in the early part of the year 1845.

“We ask for more freedom in your correspondence with us, concerning *your children, when you are desirous of sending them to the United States, and when you actually send them.* Though we may not be their guardians, and could not possibly discharge that duty well, we are desirous of doing all we can to aid and relieve you in what must lie very near your hearts as parents. We can often give and communicate information, which you cannot perhaps get as well through other sources. If the parent writes us freely, a year or two before the time when his child or children must come to the United States, we might be able to make useful suggestions, give advice, and perhaps materially facilitate his plans and wishes. While we are sure there is not less sympathy felt now for you in relation to your children than there was twenty years ago, it is true that there is more readiness to meet your wishes, because we know more about the relations of this interesting subject, and what can be done, and what ought to be done. Sometimes a parent feels that his child ought to be sent home, and he has no relative or friend to whom he can send him, or to whom he would feel at liberty to write on the subject. Let him write to the Secretary in the department with which he is himself connected, and state the case fully to him; anticipating all the questions that might be asked concerning the child, such as the age, etc. etc., and giving all the information, without fear of being thought prolix, which he might suppose would be elicited if the Secretary, and some kind friend disposed to be guardian to the child, were closeted with him for an hour. Such letters would be gladly received, and *might* lead to measures, in the end, that would relieve the case of its embarrassments. Another suggestion we would make is, that when children are sent home, under whatever circumstances, a letter should be sent to the Secretary in charge of the department of correspondence with which the mission is connected, containing a full account of the plans, expectations, and wishes of the parents concerning the children; with very definite information concerning the relatives and friends, whose names, relationship, abodes, etc., it may be desirable should be known, in process of time, at the Missionary House. We have sometimes felt much perplexity for want of such definite information, when events, wholly unexpected to the parents at the time they sent home their children, have made it desirable that the Committee or the Secretaries should temporarily stand in the place of the absent, or perhaps deceased, parents. And it would often be well, if this letter preceded the arrival of the children.”

In behalf of the Prudential Committee,

RUFUS ANDERSON, }  
DAVID GREENE, } *Secretaries.*  
W. J. ARMSTRONG, }

*Missionary House, Boston, Sept. 4, 1846.*

After the reading of this report a very interesting discussion arose, in which several of the missionaries who were present, participated. They expressed themselves satisfied with the views of the Prudential Committee; and the report was adopted by the Board with entire unanimity.

#### TOKENS OF THE DIVINE PRESENCE IN THE MISSIONS.

Dr. Anderson presented a statement of facts, (prepared by the request of the Prudential Committee,) exhibiting some of the proofs of

the divine favor enjoyed by the missions during the past year. The friends and patrons of the Board will doubtless be glad to peruse the statement; especially, as it embraces several items of information which have not as yet been communicated to the public.

There have never been such extensive tokens of the divine presence and agency in the system of missions under the care of this Board, as in the past year. Nor have there been spiritual results in any one year of such interest and importance, viewed in their relations and their future influences. The Prudential Committee have, therefore, thought it would be proper, in case the Board be so inclined, to devote Thursday, or as much of the day as shall be necessary, for the special and grateful contemplation of this agency, endeavoring to derive from it encouragement to greater activity and zeal in our work. There is a propriety in assigning Thursday for this delightful part of our business during the present session, as the Lord's Supper is to be celebrated in the afternoon, and as the whole day is set apart by our missions and their native churches for united prayer for the blessing of God on this annual meeting of the Board.

The Prudential Committee propose to bring the subject before the Board in some tangible form.

No facts are observed in the African missions, during the past year, that decisively indicate the presence of the Holy Spirit.

Since the Annual Report was completed, a letter has been received from Dr. King, dated Athens, July 24. It is of such a nature that it ought to be read at this meeting, and though it shows the working of a very different spirit from that which cometh from above, it cannot but awaken expectation of a speedy divine movement on the Greek mind. We shall see our brother in similar circumstances with those of the apostle Paul, during his last recorded visit to Jerusalem; and we may regard the escape of our brother from his blood-thirsty enemies, as owing to the same divine interposition.

"I wrote to you, June 13, informing you that the day fixed for my trial before the criminal court at Syra was the twenty-second of July, 1846. Before this day arrived, a pamphlet was prepared against me, very secretly, by a priest here, named Callistratus, who, as I am told, was formerly for some years abbot of the Greek convent on Mount Sinai. Of this pamphlet, in the preparatory of which he was probably assisted by others, a thousand copies were printed by subscription, in order to be distributed about the time of my trial, so as to produce an excitement among the people, and influence the judges and the jury and others, and render my condemnation certain.

"Many copies of this pamphlet were sent to Syra, a few days before my trial was to come on, and were industriously circulated among all classes by the Bishop himself, who sent his deacon to give it to shopkeepers and the lowest class of people, with the message, that this was from the Bishop. He is Metropolitan and the High Priest of all the islands called the Cyclades; and, of course, has much influence with the common people.

"Through the advice of my two lawyers here, I had employed also, to assist them in my defence, three lawyers in Syra, namely, Mr. Stephen Galati, who was educated in America, and whom you know personally, and two others, who had all engaged to defend my cause.

"Through one of these I had learned that the above mentioned pamphlet was being distributed, and was producing a powerful effect at Syra. And on this account I determined, before leaving Athens, not to land at Syra till my two lawyers who accompanied me from Athens, should go on shore and consult with the three abovementioned, and, in case of danger, to ask for the necessary protection. By an arrangement of the Austrian steamboats, it so happened that we could leave Athens at six o'clock on the afternoon

of July 21, arrive at Syra at six o'clock on the following morning, and leave the same day at six in the afternoon by the same boat for Athens. This, together with my having employed the three lawyers at Syra, was probably the means, in the hand of God, of saving my life from premeditated and certain destruction.

"Soon after we cast anchor in the harbor of Syra, the morning of the twenty-second, the day of my trial, Mr. Galati came on board, and said that he had come to advise me not to leave the steamer till he, with my other lawyers, should have a consultation and come for me, to accompany me to the court for trial. I replied that this I had decided upon before I left Athens. He then went on shore with my two lawyers from Athens; and after about an hour, or an hour and a half, my five lawyers came on board, and gave me their decided and unanimous opinion, 'that I should not go on shore, and that I should have my trial put off to some future period.' They had found, as I understood them to say, that according to a late decision in another case at Syra, I could not be compelled to have my trial on that day; and that the King's Attorney at Syra admitted this; and that before I should be summoned again, six months might pass away, and by that time the criminal court might have its sessions in Athens, where they thought I might be judged without fear from the multitude; that should it be at Chalcis, where I should surely be in danger, I might leave the court to condemn me without my appearing; in which case I should of course be condemned to three months' imprisonment, but I might be imprisoned at Athens, where my life would not be so much in danger; that the Governor of Syra said 'that he might possibly conduct me to the court-house, though I might be insulted from the tops of the houses; but that, should I arrive there in safety, I was sure to be condemned, and that if punishment were inflicted on me to the extent of the law, namely three months' imprisonment, the multitude would not be satisfied; that they would say, '*What! three months for the Panagia!*' that the people talked only of five years' imprisonment, of ten years' imprisonment; and that when it should be known that it was only three months, there might be a rush upon me from the multitude, which could not be prevented; that there were only six or eight soldiers, as guards, who could not at all withstand the multitude; that there was, in fact, no safety for my life.' Though disappointed in not having my trial, I thought it was the part of prudence to listen to their counsel; and so I remained on board the steamer during the day.

"My lawyers then went ashore, but all came again on board just before I left for Athens, with the two who had accompanied me from that place. From them I learned that the danger, had I gone on shore, was quite as great as I had supposed; that the priests had assembled in the court-house, waiting for me; that the High Priest himself was to have been present; that a multitude surrounded the court-house; and that when it was said that I had got out at a certain place, some ran in that direction; that when my lawyers went on shore in the morning, they found at least a thousand people waiting my arrival. Even one of my lawyers told me that he felt almost afraid to go on shore in the midst of them. In fact I have every reason to believe that there was a murderous plan, deeply laid by the priesthood of Athens and Syra, to rid themselves of me at once, and that they thought themselves sure of their prey! But the Lord turned their counsel into foolishness, rendered all their designs vain, and they now feel disappointed and enraged that I am not yet condemned; that I am still in the land of the living.

"Many prayers, I have reason to believe, were offered for me by Christians in different places, who had learned the day appointed for my trial, and perhaps my deliverance is in answer to their prayers.

"I feel that I ought to mention, in a particular manner, the kind interest taken in my trial by Rev. Mr. and Mrs. Lowndes, Rev. Mr. and Mrs. Buel,

Miss Waldo, Miss Wright and Mrs. Korck; who, I doubt not, offered up many prayers in my behalf, all of whom, except the one last mentioned, were assembled at Mr. Buel's to pray for me, the evening of my departure.

"Last Sunday, in view of my leaving for Syra, I partook of the communion with Mr. and Mrs. Lowndes and Miss Wright. Mr. Lowndes administered the ordinance. Sunday afternoon I preached to my little Greek audience from Acts xx, 22: 'And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there.'

"On Tuesday the twenty-first, just before I left Athens, I called my family together, read the one hundred and twenty-fourth Psalm, commended myself, my wife and children to God, and took leave of them, thinking it might be the last time I should see them in this world. I felt that there was danger. But I deemed it my duty to go to Syra, though some advised me, in view of the impending danger, not to go; and blessed be God, I felt, for the most part, calm and tranquil. I felt that I was in the path of duty, and that I was suffering for the cause of truth; and during the whole of this wonderful scene, I think I can say that I have felt a spirit of forgiveness towards those who persecute me with the spirit of murder. My earnest prayer to God was, that if I should be called to drink a bitter cup, I might drink it with resignation, and say, 'Thy will be done;' that if I should be called to suffer the same kind of death which Stephen suffered, I might say as he did, 'Lord, lay not this sin to their charge.'

"When I returned from Syra, there were on deck perhaps one hundred and fifty Greek passengers. Thursday morning, just before we arrived at the Piræus, one of them, an entire stranger to me, made some inquiries with regard to my trial, the accusation brought against me, &c. I replied, and showed him what I had said of the Virgin Mary in my book. He said that he saw nothing reviling in that, and wondered why the Synod should take that amiss. I replied, 'It is what St. Epiphanius says which troubles them;' and showed him what St. Epiphanius said, and read it to him in ancient Greek, he at the same time, with another person, looking over. When I finished, he said, 'Why certainly she is not God, but a human being!'

"At this a young man, say twenty-five years of age, came up and began to revile me, in a loud voice, and said, 'It is a lie! St. Epiphanius never said any such thing! The Americans have just emerged from darkness, enlightened by the Greeks, and they think to come and teach us! We will not have it,' &c., &c. Others immediately came and joined him, and a crowd assembled around us, and I began to fear lest something serious might take place. He even threatened to meet me after we should leave the boat. My lawyers, however, and others took my part against him; and after a while, I made a few remarks, saying that we are all brethren, have one God, one Savior, one Holy Spirit, and that we ought to live in love, though we may differ in opinion. This, it seems, had a good effect; for just before I left the boat, he came and offered me his hand, and said, 'Let all pass.' I replied, 'With all my heart;' and so we parted in a friendly manner. One man on deck was heard to say that he would sacrifice me, and then go to the guillotine!

"Since I began this letter, I have learned from a source which I deem worthy of confidence, that there are about fifty persons combined here, who are determined to kill me; and it seems that this is known to the Holy Synod. A certain person, who is very friendly to my wife, having learned this in a very direct manner, immediately sent his wife to inform my wife of this, namely, that they intended, when I should go out, to kill me, and that if they could not accomplish this in any other way they would come and burn my house! His wife came immediately, and with tears told this to my wife. Rev. Mr. Lowndes being accidentally present, I asked him to call on General Church, and request him to call on me; and also to call on Sir Edmund Lyons, the British Ambassador, and inform him of what was passing.



"In the meantime I wrote a note to Mr. John Coletti, the Prime Minister, of which the following is a translation :

"Venerable Sir,

"Called by the civil authority, I went, day before yesterday, to Syra to be judged. But on arriving there, I learned that there was so much tumult, and so many plots against my life, that all my lawyers advised me not to leave the boat. And now I learn that there are also plots against me here in the capital ; and I wish to learn from the government of Greece whether I have safety here or not. I also inform you, that the books of the consulate of the United States of America are in my keeping, as also the seal and the flag, &c. ; and as a citizen of the United States of America, and as the keeper of the seal and the books, &c. of the consulate, I wish to learn whether I have safety in this city or not.

"I remain, with all respect, an American citizen, and your friend,

"JONAS KING.

"Athens, 12-24 July, 1846.

"To the venerable Mr. JOHN COLETTI,  
Prime Minister of Greece."

"While writing this, I sent for my two lawyers, one of whom came, and I requested him to convey this letter to Mr. Coletti, so as to be sure that he received it, which he said he would do, and also take with him the king's attorney, Mr. Diomedes. Colonel Mostras, who was present, sent for a carriage, so that it might not appear that there was any movement from my house. He is now gone, and I am waiting to learn the result.

"About this time, a priest, Chelidon by name,—a known enemy, who burnt my book in one of the churches, and anathematized me, and who lives with the priest Callistratus, who published the pamphlet which awakened so much rage at Syra,—passed by my book-shop, and asked Constantine, a man in my employ, 'How is your master to-day? Does he not go out? Why does he not go out?' I have no doubt they are waiting for me to go out, that they may take away my life.

"I do not know what may happen, but I feel confident that He who has thus far delivered me will still deliver me, and that I shall yet, in some way or other, gain the victory.

"Yours truly,

JONAS KING.

"P. S. *Evening of the 24th July.* After I had written the above, Sir Edmund Lyons, the British Ambassador, having learned the danger to which I am exposed, called and very kindly offered me, in case of need, British protection. Such acts of kindness tend to unite the two nations, and ought to be publicly noticed.

"I must add also that the day I went to Syra to be tried, Sir Edmund Lyons wrote, as I was informed, to Mr. Wilkinson, the British consul there, to lend me his aid in case of need. This was to me unexpected, and I could not but be grateful for such a mark of kindness."

#### *The Reformation among the Armenians.*

The evidence that the reformation, which has for some time been in progress among the Armenians, is the work of God, has come out, the past year, beyond all doubt.

1. As to the nature of the work. It has, as Mr. Goodell says in a letter just received, "from the beginning, been one entirely spiritual in its character, without any mixture of politics, or any known leaven of worldliness in it." "In this respect," he adds, "the former and the present reformations in Germany, bear no comparison with it. And the brethren here, in their new organization, seem fully resolved that their infant church shall maintain no other character than that of purity in doctrine or spirituality

in life, however poor, or small, or despised it may be in consequence. So guarded are they in this respect that, on receiving the rules we had prepared for them, they immediately proposed the following to be added, viz. 'That no priest or bishop, coming to join them from the old church, should ever be recognized as such without examination of the same nature with any other candidate for the ministry.' Indeed they are not received into the church as members of it, except by examination and profession, as all others are. Everything, even to infant baptism, is in fact arranged, as it was by our Puritan fathers, according to the strict rules of the gospel."

This respected missionary, in this same letter, declares his strong conviction that this is a work of God. He says, "I did not expect to live to see this day, but I have seen it and am glad. This is the day which the Lord hath made, and we will rejoice and be glad in it. His right hand and his holy arm hath gotten him the victory. Jehovah hath triumphed, his people are free. When I removed to Constantinople, fifteen years ago, I felt assured, either that this day would come, or that the Armenian church would, as a body, be reformed; and I never had any anxiety whatever as to the result. I always felt that we were engaged in a great and good work, so great and so good that I would, without any impatience, have labored on in the same way fifteen or even twenty years longer, had it so pleased the great Head of the church. For was not our work a blessed one? Was not the Lord himself making it a blessing in the very highest and best sense, in the conversion of sinners? And were not our labors exerting a mighty influence on the whole great Armenian community? Why then, should we be discouraged, or impatient? And besides, it was utterly beyond our power to bring about that which has now been accomplished. We could not even have attempted it, without descending from the high and holy ground we occupied, and coming down, or appearing to come down to the low earthly stand of mere sectarianism. We could not have attempted it without endangering our very existence as a mission, and thus exposing to infinite hazard this blessed work of the Lord. It was first necessary, in the providence of God, that the Armenian renegade should be beheaded, the sympathies of the whole Christian world be awakened, and the death-blow to despotism be given by the extortion of that wonderful pledge from the Sultan. Most manifestly, for the first years of this mission, Christ sent us not to baptize, but to preach the gospel; and I, therefore thank God that we were enabled in this respect to do our duty, though hard to flesh and blood, and that we absolutely 'baptized no one,' not even 'Crispus and Gaius.' But blessed be the name of the Lord, these more than Chinese walls are now broken down. The former things are passed away, and 'there is no more sea.'"

2. It was God who gave wisdom and firmness to our brethren to pursue the course which has thus happily resulted. They did justice to their commission, by offering the gospel to all. They first aimed to reform the entire Armenian community as such. They did this with great patience and perseverance, notwithstanding misunderstandings and misrepresentations, and much distrust on the part of many at home, as to the policy they were pursuing. And when the chief priests, scribes, pharisees, and rulers rejected the gospel, and cast out and reviled and persecuted those who had embraced it, then they proceeded to gather such as had endured the trial into churches, and to ordain elders over them in every place, as the apostles did in like circumstances. "I feel," says Mr. Goodell, in the letter already quoted from, "that our policy has, by the grace of God, been from the very first wise and consistent; and I enter my most solemn protest against whoever represents us as deceivers, hypocrites, or even fickle in this respect; for the representation would be utterly false. In our avowals that we came here for no such purpose as building up a sect of our own, we were just as honest as the missionaries in Oroomiah are now. Have they

gone there for any such purpose? Not at all; it would be a sad degradation of their high office. But should the Nestorian ecclesiastics now turn round and persecute and cast out of the church all the evangelical and the godly, the consequence would be the same there as it has been here. The persons thus cast out would most surely have the right to organize themselves into churches, and to request the missionaries, or any others, to assist them in doing it, and thus to be known and recognized as the people of God by all evangelical churches in Christendom." The Board will concur with the Committee in the belief, that the wisdom and firmness shown by their brethren of this mission, is matter of devout thankfulness to God, the giver of every good gift.

3. God's hand is to be acknowledged in the protection afforded to the reformation. It has not been shielded from the persecution which was necessary to try it, but it has been shielded from that which would have overwhelmed and destroyed it. The wrath of man has been made to praise God, and the remainder he has restrained. He would seem to have selected his instruments,—the representatives of Great Britain, Prussia, and the United States, and also the present enlightened prime minister of the Turkish government,—all with a view to this very exigency; and these, acting on the great principles of justice, equity, and equal rights to all religions, have done noble service to the cause of truth and religious liberty. Mr. Dwight, in a letter just received, says that the following language was lately used by the Turkish authorities in Nicomedia to the persecuting Armenians of that place: "Those men (referring to the evangelical Armenians) no longer belong to you, but are now a Protestant community by themselves, and you are to have nothing more to do with them." To the evangelical brethren the Turks said, "Live in peace. Do not revile the Armenian community. Pray for the king, and go to your chosen place in the fields, and worship in your own way whenever you like." *Persecution* there has indeed been, and will yet be in various forms and for some time to come; but its power and fury have been restrained in a manner that is truly wonderful and calls for gratitude to God.

4. The hand of God is to be acknowledged in the extent and prospects of this reformation. Here again we may quote from letters just received and not yet published. Mr. Homes says, "We are full of hope for the future. The Spirit of God seems to be stirring up the Armenian mind over all Asia Minor, in Syria, and in Russia. In the spirit of inquiry that has been excited there is none of that radicalism and infidelity that has infected so many Greek minds; but a reverential search after the truth that can save." Mr. Goodell also says, July 17, "Messrs. Wood and Peabody go to-morrow to Nicomedia and Ada Bazar to assist in organizing a church at each of those places. At Trebizond and Erzeroom things go well; and Mr. Dwight visits the former place next week. From almost every part of Armenia glad tidings salute our ears. The dead mass is in motion, life begins to appear, and the consequent commotion is very great."

The figurative language should of course be understood as such. But there is no doubt an extraordinary spirit of religious inquiry existing in every considerable Armenian community within the Turkish empire. And it is the Lord's doing.

#### *Incipient Reformation in Syria.*

Here we quote from a letter just received from Mr. Whiting, written in July, after his return from a visit to Hasbeiya on Mount Hermon. He says:

"The little band of our friends at Hasbeiya seemed very thankful to see us again among them, and to have opportunity once more to receive daily religious instruction. It was delightful to preach the word of life to a peo-

ple so ready and desirous to hear; and there are pleasing evidences that our labor there is not in vain. Our people have grown much in knowledge of gospel truth since I last saw them; and we are not without hope that some three or four individuals among them are under the special teachings of the Holy Spirit; and that they will at last, through grace, find their way to heaven.

"Besides the little company of avowed Protestants, there are other minds awake and seeking after the truth. There are some among all the Christian sects (perhaps more than we now know of) who look to *the Bible alone* as their rule of faith, and have lost their confidence in all rules and rites that are of human authority.

"One thing that struck us, was the decided testimony borne by every body to the good character and conduct of the Protestants. Some who were once their bitter enemies, and breathed out threatenings and slaughter, are totally changed in their feelings towards them, and seem now to be their sincere and warm friends.

"Upon the whole, we feel more than ever encouraged in regard to the work of the gospel in Hasbeiya. The renewal of our labors there has again awakened the jealousy of the Greek ecclesiastics, and fresh attempts are now being made, *through the emirs of the place*, to compel the seceders to return to 'the church.' It is very possible another storm of persecution is before them. If it comes, we shall not be discouraged. We shall *pray* and *hope* that God will strengthen them in the day of trial, and enable them to hold fast their profession. And let them have a place in the prayers and sympathies of our friends and brethren at home."

It is the belief of the mission and of the Committee, that nothing is wanted in Syria to result in a reformation of great extent and promise at no distant day, except a greater amount of instrumentality. The indications of the Holy Spirit's presence and agency were greater last year than ever before.

#### *Outpouring of the Spirit on the Nestorians.*

The nature of this work has been more remarkable even than its extent. It began in January, and was still in progress near the close of June, (our latest date,) and has resulted in the hopeful conversion of more than one hundred souls, including a number of ecclesiastics. About twenty members of the female seminary, about thirty in the seminary for males, perhaps forty in the village of Geog Tapa, (or more than sixty including the converted members of the two seminaries belonging to that place,) and others in Karajala, etc. on the plain, and also in the mountain district of Tirgerwer, are the results of this gracious visitation. That the hand of God is in this, there can be no doubt.

1. The hand of God was visible in its commencement. That was sudden, and nearly at the same time in both institutions, and not the result of any communication from one seminary to the other. No peculiar means had been used, in addition to the faithful exhibition of Christ and him crucified as the lost sinner's only hope; and that theme had been proclaimed just as it had been for a long time previously. A Bible class which had been previously confined, for the most part, to members of the seminary, was made more comprehensive; a Friday evening meeting, for the serious minded native helpers, became more public and was transferred to a larger room, and the schools had better accommodations in some respects; but, with these exceptions, no change was made in the ordinary arrangements. There had, indeed, been some tokens of divine agency at Geog Tapa, six months before, but this outpouring of the Spirit properly dates its commencement in January, in the two seminaries. No one doubted the existence of a work of grace from its very outset. In the seminary for males

not a single individual had been convicted of sin, or manifested a spirit of earnest inquiry, during the year 1845, nor until the 19th of January last. But on the 22d of that month, Mr. Stoddard's study was crowded with inquirers till a late hour in the evening; and the same spirit of inquiry prevailed in the female seminary. It was the Lord's work.

2. God's hand has been visible in the nature of the work. One man, from the mountains of Koordistan, said his sins appeared to him to be higher and heavier than the mountains of his native country, and that, were there no punishment in the future world, he could not endure the thought of living such a life as he had hitherto spent. The work is a genuine work of the Spirit. Sinners have been convicted of their need of Christ. "Never," says Mr. Stocking, "anywhere, have I witnessed in awakened sinners apparently more thorough convictions of sin, a deeper sense of their lost and ruined state and inability to save themselves, than was manifested in the generality of cases in the school and around us. Days and weeks together, devoted almost exclusively to religious conversation with inquirers, in various stages of interest among the pupils of this [the female] school, and with the majority of those interested in Mr. Stoddard's seminary, led me to feel that as genuine and wonderful a work of divine grace has been wrought here, as any I have ever witnessed in revivals in America." When the law had done its appropriate work, and had brought the sinner to Christ, there was no extasy, no violent emotion of joy; but a sweet peace took the place of deep distress, and was seen on the countenance, and caused the heart to flow with gratitude and love. There was also great tenderness of conscience, and an uncommon disposition to spend time in prayer. Places enough for secret prayer could scarcely be found, till a removal of the seminaries to Seir, in the summer, placed the solitudes of the hills within reach of the pupils. During as many as sixteen hours of the twenty-four, the voice of prayer did not cease to be heard. Many individuals spent several hours every day in this holy employment. The natural love of the Nestorian mind for figurative language, combined with the ardent feelings of new born souls, rendered their prayers exceedingly apt and touching. "At one time," says Mr. Stoddard, "they are praying that the dog may have a single crumb from the table of his master; at another they are smiting on their breasts by the side of the publican; at another they are prodigals, hungry and naked, and far from their father's house; again they sink in the sea and cry out, 'Lord, save me, I perish;' again, poor, diseased, outcast lepers, they come to the great Physician for a cure. Those who have given themselves to Christ, now build their house on the Rock of Ages, while the waters are roaring around them; now they wash the feet of their Redeemer with tears and wipe them with the hairs of their head; and now, having become the soldiers of the cross, they plant the blood-stained banner in the inner citadel of their souls."

In the villages, the people show the same interest and solemnity, the same disposition to assemble for hearing the gospel, conference and prayer, as characterize the best revivals that have ever been witnessed in New England. The people flock together on the arrival of the preacher, whatever his age and capacity to give instruction. At Geog Tapa, there were at one period often from ten to fifteen neighborhood meetings in an evening, the pious ecclesiastics (of whom there are several in the place) and some other pious persons holding meetings for the exposition of the Scriptures and social prayer in the immediate vicinity of their houses. But a little over three months before the time of the present annual meeting, Mr. Stoddard sent two of his pupils to a village, where the people scarcely ever heard any preaching. The people gathered to hear them in considerable numbers, were much affected, and entreated them with tears to stay a few days, that they might be instructed more fully in the way of life. Mr. Stoddard says this is by no means a solitary case; it is of frequent occur-

rence; and he cannot doubt that there is a general awakening among the people to hear the gospel. The fields and vineyards, moreover, in the season of tillage, became to an impressive extent vocal with the accents of earnest prayer and praise. John, the zealous native evangelist, spent much time among them in the month of May. "Wherever he went," says Mr. Stoddard in a yet unpublished letter, "he found little companies of ten, twelve, or fifteen laborers, by whom he was always received with pleasure, and in some places with great joy. Having heard less preaching than usual for several weeks, the hopeful Christians were hungering for the bread of life; and in some cases the laborers in adjoining fields pleasantly contended with each other, who should have John to read and talk to them, while they continued their labors. In other cases, they very cheerfully laid aside their spades, that they might have a little meeting in the fields."

There is the same irrepressible desire for the conversion of souls, that always characterizes a genuine work of grace. The accounts we have of the work in the seminaries are full of illustrations on this point, for which the Board is referred to the report on the mission. So it is in the villages wherever the Spirit has been poured out. The rude converts from the mountains zealously propagate the holy influence in the mountains. From Geog Tapa they go out for that purpose in all directions.

And there has been a great and visible change in the morals of that large and densely settled village of a thousand souls. Speaking of a Sabbath in May last, Dr. Perkins says, in a letter not yet published, that few villages in New England are stiller than Geog Tapa was on that day. He remarks, that "any instance of open vice in the village has come to be noticed as something very reprehensible, and an exception to the prevailing state of things; whereas, before this reformation, the *absence* of most species of immorality would have formed the exception. I was told, also, that laborers in the field, who were formerly much given to profaneness and mutual reviling, now exercise a strong restraint on each other, reproving one another, as occasion may occur, by repeating texts of Scripture; such for instance as, 'Every idle word that men shall speak, they shall give account thereof in the day of judgment!'"

In the same letter, Dr. Perkins has these important statements: "The revival appears not only to be advancing in interest and power, but there is also in connection with it a very strong general process of evangelization going on in our field, by which a reformation of religious views is taking place among the people with far greater rapidity than at any former period. They are, as a mass, becoming convinced of the momentous truth and impressed by it, that they are utterly lost sinners, and must be born again; that the blood of Christ, and no array of forms, can cleanse from sin and procure salvation. An aged bishop from the mountains lately visited Oroomiah, and was so impressed with the general progress of light among the people here, that he frankly told them in his simplicity, (and apparently without any ill will towards our mission,) that they were certainly undergoing a very rapid transformation, and ceasing to be like their fathers, however unconscious of it they might be themselves."

Some may think that a genuine work of grace among this people must have given rise to persecution. But the absence of persecution is sufficiently accounted for in the report of the Prudential Committee, by a reference to the very peculiar circumstances of the people and the mission. Mr. Stoddard, also, writing in the middle of June, makes these remarks: "Our young Christians, so far from being exposed to the persecutions which befall the evangelical Armenians in Turkey, hardly know yet what it is to meet with serious opposition of any kind. We hope it may be the design of God to renovate this ancient and comparatively pure church by a *gradual enlightenment*, without those storms which have rent other churches asunder. Whatever may be his design, however, our duty is

plain, humbly and prayerfully to follow the leadings of his providence. 'There are diversities of operations, but it is the same God which worketh all in all.'"

Here, then, among the Nestorians we see unquestionable evidence of a glorious work of God. Does the history of the oriental churches refer to a revival so pure and genuine as this, since the age of the apostles? Has there probably been one anywhere in Asia so worthy of being called a work of the Holy Spirit, excepting that now in progress among the Armenians, since the early ages of the Christian church?

#### *Proofs of Divine Influence in the Deccan.*

Proofs of divine influence in the Deccan, in Western India, may be found in the report of the Ahmednuggur mission now before the Board. Twenty-two persons were admitted to the church at Ahmednuggur the past year. But this is not all. Preparations appear to be in progress for an extensive outpouring of the Spirit in the Deccan at no distant day. Seven of these twenty-two converts belong to villages situated from fifteen to forty miles distant from Ahmednuggur, and are substantial men, of respectable character, capable of exerting an extensive influence. At a place forty miles north of Ahmednuggur there is already a church of seventeen members, who have a house of worship, and are soon to have a native preacher; and at two other places there are foundations for incipient measures of the same nature. Nor can any one doubt that the hand of God has been in this mission for two or three years past. Our missionary brethren feel assured that their labors are not in vain in the Lord.

#### *Other Asiatic Missions.*

Though there are no outpourings of the Spirit the past year in the other Asiatic missions, to be the subject of our grateful notice at this time, there are numerous proofs of divine agency giving free course to the preaching and influence of the gospel. The Board is specially referred to the concluding paragraphs in the report of the Madras mission, and to the report of the Madura mission, which states the accession of sixty-four new members to the church during the year. Ceylon has been blessed with six distinct and marked revivals in former years, but, in the past year, has sympathized with most of the churches of our own land, having lost more members by death than it has received by profession.

#### *The Grace of God at the Sandwich Islands.*

At the Sandwich Islands, during the period now under review, the evidence of the presence of the Holy Spirit, to keep his people from falling, to develop their graces, and to enlarge their number, is greater (it is believed) than will be found in any large ecclesiastical district of our own country. A careful perusal of the annual report for the past year will not fail to gratify, if it does not surprise, those patrons of the cause, who may have apprehended that the years of the right hand of the Most High had gone by on those Islands. Through the marvellous grace of God, the Hawaiian churches are still among the greatest moral wonders of the age.

#### *Revivals among the North American Indians.*

Proceeding on our circuit and crossing from the Sandwich Islands to the western shores of the American continent, we hear that some drops of mercy have fallen on the Oregon mission. At one station two or three, and at another eight or ten persons have been hopefully born into the kingdom of God, and are about to be received to the mission church. Proceeding eastward, we find that in the deep solitudes on the shores of Red

Lake, very near the central point of North America, a small band of Ojibwas have been visited by the converting influences of God's Spirit. Twelve persons have been gathered into the church, and some others give evidence of being new creatures in Christ. Among a band of Indians in the State of New York, numbering less than three hundred in all, of whom about sixty were before in the church, eight more have been gathered in, as the fruits of a gracious visitation of the Holy Spirit enjoyed there the last winter.

But it is among the Choctaws that the converting power of God has been most conspicuous. "The past year," writes one of the missionaries, "has been one of spiritual mercies. God has been accomplishing his eternal purposes of love in giving efficacy to his word, in quickening his own people, in reclaiming some who had gone astray, and in effectually calling many who before were far from righteousness. It has seldom been our lot to witness more striking manifestations of the presence and power of God, than in some of our meetings during the last winter. A spirit of grace and supplications was poured out upon many in the church, and they appeared to feel that they could give the Lord no rest till he should establish and make Jerusalem a praise in the earth. There was an ear to hear, and the congregations were large and attentive."

Another missionary writes, "The revival commenced first in our school. Many of the scholars commenced prayer, and that without any particular suggestion from us. At our communion season in January the Holy Spirit seemed to fill the house where we were sitting. Thirty or more came forward, bathed in tears, and asked what they must do to be saved. Some were pupils in the school, and some were fathers and mothers whose heads had grown gray in sin. At another meeting in April, when twenty-one were received to our church, twelve of them pupils in our school, at the close of the communion service, while we were congratulating those who had for the first time commemorated a Savior's love with us, the cloud of mercy seemed to break over us, and we all, parents and children, teachers and pupils, missionaries and people, wept over each other with joy. The Lord was here, and his Spirit filled us with joy and gladness."

As the fruit of this visitation of the Holy Spirit, there has been the last year a larger gathering to the mission churches than during any former year since the mission was established, twenty-eight years ago; amounting in the eight churches to two hundred and eighteen. An interesting feature in this revival is the fact that so many of the youths in the schools have been brought into the church. From two of the schools thirty-one pupils have been received to church fellowship. Many others had been admitted from other schools, or are regarded as candidates.

A glance at the history of these churches during the last six years will show how signally the blessing of God has rested upon them. Each of these years divine influences have been granted, in greater or less measure, and the number of church members has been steadily increasing. In 1840 the missionaries reported about two hundred in their churches. During the last six years the admissions in no year have been less than fifty, and in all about seven hundred; and the whole number now in church fellowship is seven hundred and sixty-nine.

#### MEMORIALS ON SLAVERY AND POLYGAMY.

Resolutions on the subject of slavery were received from the General Association of Congregationalists in Illinois, and from New Haven East Association; also a memorial and resolutions on the same subject from a missionary convention held in Dexter, Maine. These papers were referred to Chancellor Walworth, Dr. Robinson, Dr. Stowe,



Dr. Tappan, Hon. Edmund Parker, Hon. Linus Child and Rev. David Greene.

Four memorials were presented to the Board in relation to the subject of polygamy, in its supposed connection, now or heretofore, with some of the mission churches. They were from Rev. George W. Perkins and others; from twenty-four ladies residing in Middletown and Meriden, Connecticut; the Gentlemen's Foreign Missionary Association in Canton, Connecticut; and Rev. William W. Patton and others. These memorials having been read, Mr. Greene made a full statement of the facts in the case, after which the memorials were referred to the committee on the subject of slavery. This committee subsequently made their report. During the discussion which arose on its adoption, Rev. George W. Perkins offered an amendment to the same; after which Dr. Goodrich moved to postpone both the report and the amendment, for the purpose of receiving a substitute to so much of the report as relates to the subject of polygamy. The report, with the proposed amendment and substitute, was finally referred to Chancellor Walworth, Dr. Goodrich and Dr. Humphrey. This committee subsequently made a report, which is as follows:

The committee to whom were referred several memorials and resolutions on the subject of slavery, and also the various memorials relative to cases of polygamy which are supposed to exist in some of the churches under the ecclesiastical care of the missionaries of this Board, respectfully report: That in reference to the subject of slavery generally, or in its connection with some of our missionary churches, nothing has occurred during the past year to induce your committee to suppose this Board should depart from the principles of the elaborate report, sanctioned by two successive committees; and which report, after being fully discussed, was adopted, with such entire unanimity, by all the members of the Board present, at the annual meeting in 1845. Your committee, therefore, consider further agitation of the subject here as calculated injuriously to affect the great cause of missions in which this Board is engaged, and for the promotion of which alone the society was instituted.

In reference to the supposed existence of cases of polygamy in our mission churches, and the erroneous supposition that the same has been sanctioned by this Board or its officers, your committee state that neither the Board nor its Prudential Committee have taken any action, or even expressed an opinion, in favor of receiving a polygamist into a church under the care of any of our missionaries. So far as your committee have been able to obtain information on the subject, the missionaries of the Board, although many of them are located in countries where polygamy is recognized and sanctioned by law, have had occasion but in four instances to act upon the question of the admission of a polygamist to church fellowship; and these were all cases of persons who, previous to their conversion from heathenism, and before they had any knowledge of the doctrines and precepts of the Christian system, had become the legal husbands of a plurality of wives. In one of those cases it is known that the missionaries at the station where the application was made, refused to admit the applicant to the church. In two others of those cases your committee are not informed as to the result of the applications. But as the missionaries who had the pastoral care of the churches to which these requests for admission were made, are known to have been opposed to the admission to church fellowship of persons standing in that relation, your committee have no reason to suppose that either of the applicants was received as a member of the church. The fourth case occurred about twenty years since, and in respect

to an individual who has been dead from twelve to fifteen years. The person alluded to was an aged man, who, at the time of his conversion from heathenism to Christianity, was the husband of two wives, both of whom desired to live with him, and according to the usages of his nation had equal claims upon him for protection and support. Under those circumstances, the missionaries at that station thought it right to receive him into the church. He was accordingly received by them, and continued in church fellowship until his death. This, as far as your committee have any definite information, is the only person having more than one wife who has ever been received into our mission churches. And they have no reason to suppose that any person in that situation is now in connection with those churches.

The principles upon which our missionaries are expected to act in dealing with questions of that nature, were fully stated in the report of 1845, to which your committee have before referred. It is unnecessary to say that this Board and its missionaries and patrons unite in the sentiment of all who bear the Christian name, that the practice of polygamy is hostile to the interests of the human race, and diametrically opposed to the spirit of the Christian religion. Nor can there be any difference of opinion among Christians as to the absolute impropriety, under any circumstances, of permitting church members to marry a second wife during the life of the first, except in cases of legal divorce. And in respect to converts from heathenism in a state of polygamy, this Board expect its missionaries, in considering the question of admission to the church, to carry out the principles of the gospel in their full extent. If any such cases should arise, your committee think this Board may confide in the piety, learning and sound judgment of its missionaries abroad, and in their general competence to decide, upon scriptural grounds, these questions and others of a similar character which may arise in the course of their labors, without requiring its Prudential Committee to assume the very questionable power of giving more specific directions, which might be considered an infringement of the religious liberty of the ministers and members of our mission churches. Your committee therefore see nothing in the subject of these memorials requiring the further action of the Board at this time.

This report was adopted by the Board.

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

A committee was appointed, as heretofore, on the place and preacher for the next annual meeting, consisting of Dr. Beman, Rev. Emerson Davis, Dr. Armstrong, Dr. Hitchcock, Dr. Eddy, Rev. Stephen Thurston, Rev. O. E. Daggett, Rev. S. W. Fisher and Rev. Henry N. Day. This committee recommended that the next meeting of the Board be held at Buffalo, New York, on the second Wednesday of September, 1847, at nine o'clock in the morning; and that Dr. David Magie, or, in case of his failure, Dr. Isaac Ferris, preach the sermon on that occasion. This recommendation was adopted by the Board; and Rev. Asa T. Hopkins, Rev. Mr. Heacock, James Crocker, Esq., Theodotus Burwell, Esq., G. B. Rich, Esq., Thomas Farnham, Esq., and Doct. Moses Bristol, were appointed a committee to make the necessary arrangements for the meeting.

#### NEW MEMBERS AND OFFICERS.

The usual committee on new members and officers was appointed, consisting of Dr. Edwards, Dr. Yale, Dr. Wisner, Rev. Thomas Pun-

derson, Rev. Willard Child, Daniel Noyes, Esq., Henry Hill, Esq., Walter Hubbell, Esq., and Horace Holden, Esq. This committee recommended the following persons for election as corporate members of the Board :

*Rhode Island.*

Rev. Thomas Shepard, Bristol.

*New York.*

Hon. Calvin T. Hulburt, Brasher Falls.  
James Crocker, Esq., Buffalo.

*Michigan.*

Hon. Henry W. Taylor, Marshall.

The persons above named were severally elected corporate members of the Board.

The same committee recommended the re-election of the former officers of the Board; whereupon the following persons were duly elected :

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

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

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

|                            |   |                                        |
|----------------------------|---|----------------------------------------|
| REV. RUFUS ANDERSON,       | } | <i>Secretaries for Correspondence.</i> |
| REV. DAVID GREENE,         |   |                                        |
| REV. WILLIAM J. ARMSTRONG, |   |                                        |

REV. SELAH B. TREAT, *Recording Secretary.*

HENRY HILL, Esq., *Treasurer.*

|                        |   |                  |
|------------------------|---|------------------|
| CHARLES SCUDDER, Esq., | } | <i>Auditors.</i> |
| MOSES L. HALE, Esq.,   |   |                  |

VOTES OF THANKS.

*Resolved*, That the thanks of this Board be tendered to His Excellency Sir Stratford Canning, the British Ambassador at Constantinople, for the great aid he has rendered to the cause of religious liberty, by his timely and efficient interference in behalf of our persecuted Protestant brethren in the Turkish empire; and to Sir Edmund Lyons, the British Minister at Athens, for his kind offer of assistance and protection to our beloved missionary brother, the Rev. Jonas King, D. D., in the hour of his extreme peril.

*Resolved*, That the thanks of this meeting be given to Dr. Hawes, for his sermon preached before the Board last evening; and that he be requested to furnish the Prudential Committee with a copy for publication.

*Resolved*, That the thanks of the Board be presented to the congregations worshipping in the Centre, North, and Court-street churches of this city, and to the Faculty of Yale College, for the use of their houses of

worship during the present session; and also to the choirs of singers who have rendered their valuable aid in the devotional exercises connected with the meeting.

*Resolved,* That the thanks of the Board be given to the numerous families, belonging to different Christian denominations of New Haven, whose generous hospitality its members have so abundantly shared during the present week.

#### RESOLUTIONS.

The following resolutions were submitted to the meeting by Dr. Anderson. The last of these, it will be perceived, presented a subject for the consideration of the Board of greater importance than almost any other at the present time. Some of the missions are earnestly calling for reinforcements; for several of them, however, no laborers have as yet been obtained, and the consequences of delay, particularly in one or two cases, may be most disastrous. It is to be regretted, therefore, that there was not time for a full and deliberate expression of the views of the Board on the importance of a large accession to the number of candidates for missionary employment. The remarks of those of our brethren who are soon to return to their respective missions, will be long remembered.

*Resolved,* That in view of the remarkable tokens of divine influence in several of the missions, brought to the notice of the Board during this session, the Board sees abundant cause for lively gratitude to God, and for renewed courage and zeal in the prosecution of the work in which it is engaged; while, at the same time, it would humbly acknowledge, in behalf of all its members and of the whole Christian community with which it stands connected, a criminal deficiency in exalted love for the Redeemer, faith in his power and grace, and consecration to his service and glory.

*Resolved,* That while the patrons of the cause must perceive, notwithstanding the balance now in the hands of the Treasurer, that the receipts are in danger of falling much below the necessary expenditure, unless care is used to increase the ordinary contributions during the current year, the chief concern of the Board grows out of the present very inadequate supply of missionaries, and the small number of candidates in readiness to go forth immediately into the field; and that it would earnestly call on young men now completing their education, and on those who have just entered the ministry, to consider whether it be not their duty and privilege to become missionaries of Christ in the heathen world.

#### THE PUBLICATIONS OF THE BOARD.

In accordance with the request of the Prudential Committee, Mr. Greene made a verbal statement concerning the present circulation of the *Missionary Herald* and *Dayspring*; and offered various considerations tending to show the importance of a wider diffusion of these publications. The subject was discussed at different times and at considerable length, during the progress of the meeting, and many valuable suggestions were elicited. The following resolutions were adopted as embodying the sentiments of the Board in relation to this important topic:

*Resolved,* That this Board regard the wide diffusion of information on missionary subjects, which has been effected by means of the religious and

secular periodical papers, in all parts of our country and among all classes of our population, as being most auspicious, and adapted to prepare the Christian public for the future more vigorous prosecution of the missionary work; and that still further efforts should be made to send abroad through these channels such intelligence as will awaken a wider and deeper interest in the spread of the gospel over the world.

*Resolved*, That for awakening and maintaining an intelligent and active missionary spirit in the Christian community, it is important that the letters and journals of the missionaries relating to the condition and wants of the heathen, their own labors, and the success which God by his providence and Spirit bestows, should be widely disseminated and read; and that this Board respectfully and earnestly request the friends of missions to adopt such measures, as they may deem most suitable to promote, in their several spheres, the circulation and reading of the publications containing such communications from our brethren who are laboring abroad among the heathen.

#### DEVOTIONAL SERVICES.

The meeting was opened with prayer by Dr. Yale; and at the opening of the sessions of the following days, Dr. Humphrey, Rev. John C. Smith, and Rev. Phineas Cooke, led in prayer. Prayer was offered by Rev. Emerson Davis before the adjournment on Wednesday evening; and the meeting was closed with prayer by Rev. Levi Spaulding. At different times during the meeting the Board united in prayer with Rev. Jotham Sewall, Dr. Edwards, Dr. Magie and Dr. Beman. The religious services connected with the delivery of the annual sermon were performed by Dr. Beman and Dr. B. C. Taylor.

On Thursday afternoon the members of the Board, with a large number of the friends of missions, celebrated the Lord's Supper in the Centre and North Churches. In the former the introductory address was delivered by Dr. Edward Beecher; prayer was made at the dispensation of the bread by Dr. Vermilye, and at the dispensation of the cup by Rev. Charles Walker. In the latter place of worship the introductory address was delivered by Dr. Milledoler; prayer was offered at the dispensation of the bread by Dr. Tyler, and at the dispensation of the cup by Dr. Hamner.

In the evening of the same day, meetings were again held in the Centre and North Churches. At the former Chief Justice Williams presided; and, after prayer by Dr. Tappan, extracts from the annual report were read by Dr. Armstrong; addresses were then made by Dr. Hopkins, Dr. Stowe and Rev. Levi Spaulding. Chancellor Walworth presided at the North Church; and, after prayer by Dr. Magie, Rev. S. B. Treat made a brief statement respecting the present aspect of the missions; addresses were delivered by Dr. Beman, Rev. F. D. W. Ward, of the Madras mission, and Rev. Albert L. Holladay, of the Nestorian mission, and Dr. Parker.

#### ADJOURNMENT.

The Board adjourned to meet at Buffalo, New York, on the second Wednesday of September, 1847, at nine o'clock in the morning.



THIRTY-SEVENTH ANNUAL REPORT  
OF THE  
PRUDENTIAL COMMITTEE.

---

MR. PRESIDENT,

We have to record on this occasion the decease, soon after the last meeting of the Board, of the Hon. John Cotton Smith, of Sharon, Connecticut. He was elected a member of the Board in 1819. From 1828 to 1842, he was its presiding officer. With what ability, dignity, and courtesy he filled the chair, and how much this Board and the cause of missions owe to his punctuality, promptness, and mature wisdom in conducting the business of its annual meetings for fourteen successive years, we are all witnesses. To his eminence in those traits of character that distinguish the patriot, the scholar and the Christian, the annals of our country bear testimony. When the infirmities of age compelled him to resign that chair, and forbade his attendance at these meetings, his unabated interest in the cause was expressed, up to the close of his useful life, by a careful study of the progress of the missions and a frequent correspondence with the officers of the Board. That interest, we believe, has not ceased now that he has joined the goodly company of our fathers and brethren who, year after year, have finished their earthly labors. May we also be "followers of them, who, through faith and patience, inherit the promises."

Of our missionary brethren and sisters, seven have been removed by death during the year: Rev. Samuel Whitney, of the Sandwich Islands mission, one of the first company who landed at those islands in 1820; Mrs. Munger, wife of Rev. S. B. Munger, Ahmednuggur mission; Mrs. Bradley, wife of the Rev. D. B. Bradley, M. D., of the mission at Bangkok; Rev.

David Abeel, Mrs. Doty, wife of Rev. E. Doty, and Mrs. Pohlman, wife of Rev. W. J. Pohlman, of the mission at Amoy; and Mrs. Bissell, of the mission to the Choctaw Indians.

---

## DOMESTIC DEPARTMENT.

In the arrangements for transacting the business of the Board at the Missionary House, no important changes have been made during the year. The officers have been permitted to pursue their accustomed labors without interruption.

Thirty missionaries and assistant missionaries have been appointed. Twenty-three have departed for their distant fields of labor; namely, Rev. James Herrick and Mrs. Herrick, Rev. Edward Webb and Mrs. Webb, Rev. John Rendall and Mrs. Rendall, and Rev. G. W. McMillan and Mrs. McMillan, to the Madura mission; Rev. A. H. Fletcher and Mrs. Fletcher, Rev. W. W. Howland and Mrs. Howland, and Miss Mary Ann Campbell, to the Ceylon mission; Rev. R. G. Wilder and Mrs. Wilder, and Rev. S. B. Fairbank and Mrs. Fairbank, to the Ahmednuggur mission; Rev. J. C. Bryant and Mrs. Bryant, to the mission among the Zulus of Southern Africa; Miss Harriet Goulding and Miss Maria Colton, to the mission among the Choctaw Indians; Miss Eliza Giddings, to the mission among the Cherokee Indians; Mr. James C. Bridgman has joined the mission at Canton; Rev. S. B. Munger and Mrs. Munger have embarked on their return to the Ahmednuggur mission.

Twenty-eight missionaries and assistant missionaries are now under appointment. Of these a large proportion are to go out as ordained ministers; and it is expected that most of them will embark at an early day, to join the missions of the Board in Southern Africa, Western and Southern India, and China.

The increase of a missionary spirit among young men who are preparing for the ministry, is an encouraging feature in the domestic history of the Board, for the period now under review. In some of the theological institutions to which we have been accustomed to look for missionaries this increase has been quite remarkable. And there has been in connection with it, to some extent, a work of the Holy Spirit in the hearts of the young men, indicated by uncommon prayerfulness and self-consecration to the service of Christ, which is even more rich in promise of spiritual blessings to the benighted and perishing, than the augmented number of candidates. Of the senior classes in our theological seminaries, it is thought a larger proportion than



ever before look upon the unevangelized world as the field of their future labors.

#### AGENTS AND AGENCIES.

Efforts have been made to give greater efficiency to this department of the work during the year. Rev. W. Clark has continued to labor as General Agent of the Board in the northern district of New England. In the southern district, in addition to the labors of Rev. O. Cowles and Rev. C. L. Mills, temporary agencies have been performed by pastors and appointed missionaries. And the Secretaries, with the Rev. L. Spaulding of the Ceylon mission, have attended missionary conventions in Maine, New Hampshire, Massachusetts and Connecticut. The Rev. Isaac R. Worcester, of Vermont, has been recently appointed an agent for the southern district of New England.

The Rev. J. W. Wood, whose appointment for the eastern district of New York was mentioned in the last report, continued in the work but a few weeks. Sickness in his family, and the failure of his own health, then led him to resign the agency. Another appointment was subsequently made and accepted. But this too was speedily relinquished, in consequence of failing health. The agency is now vacant; and the amount of labor performed upon it during the year has been quite inadequate to the extent and importance of the field. In central, western and northern New York, Rev. F. E. Cannon has labored as heretofore. A number of missionary conventions have been held in different parts of this State during the year.

The other General Agents of the Board, mentioned in the last annual report, have occupied the fields in which they were then laboring: Rev. David Malin in New Jersey, Pennsylvania, Delaware and Maryland; Rev. Harvey Coe in the northern part of Ohio; and the Rev. A. S. Wells in Michigan and contiguous parts of Illinois and Wisconsin.

Rev. Francis Bartlett and Rev. C. W. Torrey have been employed as agents of the Auxiliary Foreign Missionary Society of the valley of the Mississippi, under the direction of the executive committee of that society, in Ohio, Indiana and Illinois. That society is still without a corresponding secretary; and this Board has no general agent in that field.

Doct. Scudder has spent most of the year in the Western States, laboring in connection with the agents, visiting the most important towns and cities, holding numerous conventions of the friends of missions, and lecturing to parents and children on the wants and claims of the heathen world. Rev. Mr. Spaulding, of the Ceylon mission, has performed similar labors in New England and the Middle States; and Rev. Mr. Doty and

Mr. S. W. Williams, of the missions in China, and Rev. Mr. Walker, of the West Africa mission, have rendered aid in the same department. Doct. Scudder and Mr. Doty have recently held a series of missionary meetings in different parts of the General Synod of the Reformed Dutch Church.

The Southwestern Foreign Missionary Society, auxiliary to this Board, was formed by the Synod of West Tennessee, at its last annual meeting. It is expected that the Synod of East Tennessee will, at its next session, unite in this organization.

Conventions of the friends of missions for conference and prayer, in regard to the evangelization of the world, have been held in various parts of the wide field from which the resources of the Board are derived, more frequently than in any former year. They have been called, for the most part, at the request of pastors and other friends of the cause in the regions where they were held. They have been attended commonly by a delegation from the Board, consisting of one or more of its officers or agents, one or more of our missionary brethren, and pastors who have cheerfully given their aid. Their influence has been happy. Information has been diffused, misapprehensions and prejudices removed, and a deeper and more prayerful interest awakened in the great work of publishing the gospel. The opportunities thus afforded for familiar statements of the principles on which the missions are conducted; of the religions, manners and habits of the people among whom they are planted; of their wants and prospects and the dealings of God with them, have been very satisfactory to many friends of the cause. While they have given their earnest attention, hour after hour, to the principles and the practical details of the great work to which the King of Zion calls his servants, and have mingled their counsels and prayers, their hearts have flowed together in a livelier zeal for his honor, and a more tender compassion for their perishing fellow men. In some instances meetings of this kind have been conducted by a few neighboring pastors and their people, without aid from abroad, much to their satisfaction and to the advancement of the cause of missions among them.

The Synod of Utica, for three successive years, has given one whole day of its annual sessions to a missionary exercise of this kind, under the direction of a committee of Synod, appointed for that purpose at the previous meeting. They have found that this arrangement has proved a help, rather than a hinderance, to the speedy and satisfactory transaction of their ordinary business, while it has been both pleasant and profitable to the members of Synod and to the Christian community where they were convened.

The usefulness of these meetings has been much promoted

by lectures on the large missionary map of the world, on the plan of that first constructed by the late Rev. J. M. Campbell, published during the last year by J. H. Colton of New York, and the series of missionary maps on Western Asia, India and the Sandwich Islands, published by Rev. W. H. Bidwell, of the New York Evangelist. The extensive use of these maps in lectures on missions and at the monthly concert of prayer, is doing much to diffuse definite information as to the condition and wants of the unevangelized world and the progress of evangelical missions, and to promote effort and prayer for the universal promulgation of the gospel.

#### PUBLICATIONS.

Five thousand copies of the last annual report have been published, and a large edition of President Hopkins's sermon, preached before the Board at its last meeting. Editions have been published also of the report on the memorials on slavery then adopted, with a historical statement of the previous action of the Board and the Prudential Committee on the same subject; of the maps and illustrations of the missions of the Board; of an account of the missions of the Reformed Dutch Church; of Professor Stuart's sermon at the ordination of Rev. Mr. Schaufler; of a sermon on the theory of missions; and of letters to pious young men, amounting together to twenty-five thousand copies. A new series of tracts on missions has been commenced, designed for gratuitous distribution, and adapted to the progress and prospects of the work of evangelization.

At the commencement of the year, sixteen thousand five hundred copies of the *Missionary Herald* were published monthly at the Missionary House, and fifty-one thousand five hundred copies of the *Dayspring*. The present number is fifteen thousand five hundred of the former, and forty-six thousand of the latter. This reduced circulation of the *Herald* is owing to the adoption of a rule, by which the names of subscribers who have not paid their subscriptions, are no longer retained on the list from year to year, as they formerly were. But no such cause can be assigned for the falling off in the demand for the *Dayspring*. Nor is it owing to any diminution in value of the work itself. The letters and journals of our missionary brethren, of which these periodicals are mainly composed, were never before so interesting and instructive, so rich in materials for devout thought and in motives to prayer and effort, as they have been during the last few months. Gratifying evidence of this is seen in the extent to which extracts from them have been copied by the weekly religious periodicals, and have even found their way

into the secular newspapers. The friends of Christ do themselves an injury, and they fail to show a proper regard to their missionary brethren and to the Savior, if they do not study the wonderful movements of his providence and grace in connection with the missions of the Board at the present time. Shall it be said that they are becoming less heedful of these "works of the Lord," now that they are attracting the attention of mere worldly men and commanding the notice of the secular press? The pastors of churches co-operating with the Board might easily double the circulation of these periodicals before the close of the present year. Why should it not be done? Why should not at least a copy of the Dayspring go into every family?

## FINANCES.

|                                                                           |              |
|---------------------------------------------------------------------------|--------------|
| The whole amount of receipts from August 1,<br>1845 to July 31, 1846, was | \$262,073 55 |
| Expenditures for the same time,                                           | 257,605 23   |
| Showing an excess of receipts of                                          | 4,468 32     |
| To this add balance on hand, July 31, 1845,                               | 17,295 89    |
| And it shows a balance in the Treasury, August<br>1, 1846, of             | \$21,764 21  |

The amount received during the year that has just closed, has exceeded that of the previous year \$6,961. Of this amount \$63,436 were from legacies, \$40,000 having been derived from the munificent bequest of one deceased friend of the cause, the Hon. Daniel Waldo, of Worcester, Massachusetts. It is due to the memory of that friend to state, that this generous donation was but the last of a series, his dying testimony, in favor of a cause to which he had been for many years a liberal contributor. His noble example is worthy of the serious consideration of all to whom God has intrusted wealth, and who desire to aid the conquests of redeeming love in this world, after they shall have entered into their rest.

The Committee give thanks to God for the liberal provision thus made for the support of the missions during the past year. They are not surprised that the ordinary contributions of the churches have been somewhat less than those of the previous year. They do not complain of this. But they feel that the only safe reliance for the funds needed to meet the permanent and steadily increasing wants of an extended and prosperous system of missionary effort, is found in the blessing of God on the regular and systematic contributions of the living friends of Christ, each giving cheerfully, according to his ability, and fre-

quently, as the Lord hath prospered every man. They anticipate, through the divine blessing, great and speedy enlargement in the work, and numerous additions to the laborers, both of such as go forth from the churches and such as are raised up in the missions. And they entreat every friend of the cause not to relax his efforts for its support personally, and by his influence upon others; but rather to be encouraged, by the signal evidences of the divine blessing on the missions presented in the sequel of this Report, to form larger plans, and cherish higher hopes, and consecrate himself more joyfully to prayer and effort for the glory of God in the salvation of the world.

In addition to the amount stated above, the Board has received,

|                                        |            |
|----------------------------------------|------------|
| From the American Bible Society, . . . | \$4,000 00 |
| From the American Tract Society, . . . | 7,500 00   |

---

## THE MISSIONS.

### AFRICA.

#### MISSION TO THE ZULUS, IN SOUTHERN AFRICA.

UMLAZI.—Newton Adams, M. D., *Missionary*; Mrs. Adams.

UMVOTE.—Aldin Grout, *Missionary*; Mrs. Grout.

*Station not known.*—James C. Bryant, *Missionary*, and Mrs. Bryant.

Daniel Lindley, *Missionary*, and Mrs. Lindley are at *Paternaritzburg*, a Dutch settlement. (2 stations; 4 missionaries—one a physician, and 4 female assistant missionaries;—total, 8.)

The Rev. James C. Bryant and wife sailed from Boston for this mission in the barque William H. Shailer, Capt. Holmes, on the 15th of April. In the autumn of 1840, Mr. Bryant became pastor of a church in Littleton, Massachusetts. His connection with his people was uniformly happy, and not without the divine blessing. But having come to the conclusion that it was his duty to preach the gospel to the heathen in accordance with a desire long cherished, his flock, with undiminished confidence in him as a minister of Christ and in a manner honorable to him, to themselves, and to the cause of Christ, consented to dissolve the pastoral relation. Two other missionaries are expecting to embark for the same field during the present

year. The mission calls for other laborers to follow them as soon as possible. Mr. Lindley being able to preach fluently in the Dutch language, and occupying a post of usefulness among the Boers not easily filled in case he should leave it, will probably remain in his present situation.

The colonial government has pursued a magnanimous course in relation to Mr. Grout and the mission, as will be seen by a reference to the subjoined letter.\* He now derives his support from the Treasury of the Board. The reason of his not returning to Umgeni was its nearness to Port Natal, exposing the natives to strong temptation. It was supposed also, that a part of the lands at that place would be needed for public uses.

Doct. Adams, after having visited the more important settlements in the Natal country, estimates the native population within the colonial limits at between sixty and seventy thousand. These are chiefly refugees from the Zulu country. In the interior, if not near the coast, they still exist in distinct tribes, under particular chiefs. Doct. Adams reckons the Amacunu tribe on the Tugela river, about seven days travel with a wagon from Natal, at about 6,000; the Abatembu tribe, on the other side of the Tugela, at 5,000; and the Ananguana, higher on the Tugela and eight days from Natal, at 5,000. The country is more or less broken with hills and mountains, and has fertile valleys. Each of the communities is said to furnish a good field for a missionary. The tyrannical career of Umpani in the Zulu country seems to be drawing near an end,

\* Letter from Sir Peregrine Maitland, Governor of the Colony, to the Commandant of Port Natal.

*Colonial Office, Cape Town, April 30, 1845.*

Sir,—His Excellency the Governor having considered the Rev. Mr. Grout's letters, transmitted in your letters of the 22d February and 5th instant, stating his reasons for wishing to resume his connection with the American Board of Missions, should the Government under whom he now acts have no objection to the dissolution of his present engagement, is of opinion, that under the circumstances the wishes of the Government will be equally, or perhaps even more effectually promoted, as well as Mr. Grout's own personal feelings and wishes be gratified, by his being allowed to take the step he proposes, and again put himself in connection with the Missionary Board, under which he has for many years served.

The object of the Government in engaging him as a missionary was to secure his valuable services among the natives of the Natal Territory, at a time when there was a fear of losing them through the resolution of the American Board to withdraw their mission; and inasmuch as the duties which the Government and the Board look for from him are identical, that object will be equally attained, under whichever his labors are carried on. His Excellency is also aware that a missionary so isolated as Mr. Grout is at present, may receive more of that support which his situation calls for, and a better provision of necessaries for the purposes of the mission, from a Board whose sole object it is to promote the evangelization of the heathen, than it is in the power of the Government to bestow; and hence the change is more likely to be beneficial than otherwise, and will only render that which is due to the self-denying and unremunerated character of the work to which he is devoting his time and strength, by placing him in the most favorable position for the successful prosecution of his labors.

You will be pleased therefore to inform Mr. Grout, that His Excellency is quite willing that he should resume his connection with the American Board, and continue to carry on the mission under their direction, and also that he may draw his salary on the Government until he has completed his new arrangement with them.

I have the honor to be, Sir,

Your most obedient servant,

(Signed)

JOHN MONTAGU.

To Major Smith, Commandant of Port Natal.

and when it is ended a considerable population will be rendered accessible on the north-east.

The Board will remember the very encouraging nature of the statements in the last Report, as to the readiness of the people to receive missionaries and to hear their message. The result of a more intimate acquaintance with the social state of the people is the same here as it has been in other savage tribes, revealing an appalling state of morals. Doct. Adams makes the following statements on this subject.

"1. This people are much addicted to intoxication. From the time of corn harvest until food becomes scarce, or from March until December, three-fourths of the year, *utyuala* (native beer) is made in abundance, and the people are excessively fond of it. It contains a good proportion of the nutritive properties of the grain (Indian and Caffre corn) from which it is manufactured, and is about as intoxicating as strong beer. During the season of plenty, it is to be found in almost every house, and constitutes a part of the food of the household. The people of a neighborhood often meet together for beer drinking, and use the article to excess. The quantity they gulp down on these convivial occasions is enormous; and men and women become more or less intoxicated, not unfrequently so as to stagger and fall in going home, and sometimes so as to be entirely helpless. Their habits of beer drinking, and the excessive use of tobacco in the form of snuff, and of wild hemp, a more powerful narcotic which they smoke, have a besotting effect upon their minds, and, of course, render them less susceptible to the influence of divine truth.

"2. This people are very licentious. I shall be excused from going into detail upon this subject. Perhaps it will give you a tolerable idea of their character in this respect, to state that the usages and opinions of Zulu society require chastity only in married women.

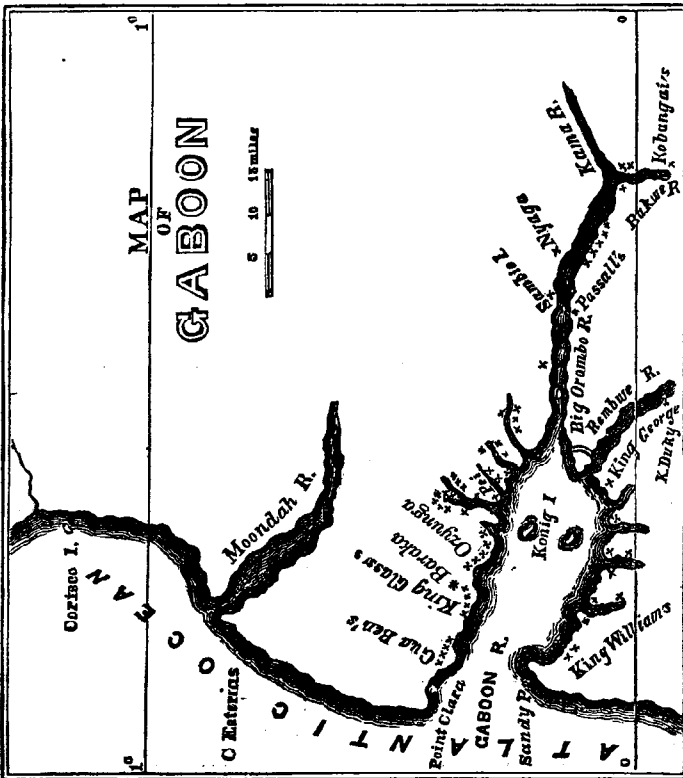
"3. Lying and deception are very prominent vices of the Zulus. From their infancy they are trained to these habits, which, consequently, grow with their growth and strengthen with their strength. Their intellects are more exercised in the various arts of deception than in any other way; and it is not surprising that many of them become adepts in it. They are, moreover, close observers of men and manners, quick in discovering weak points in those with whom they have intercourse, and they glory in being able to circumvent or cajole them. This habit of lying we find more difficult to be overcome in the children whom we receive into our family, than any other of their evil habits, and it causes us more anxiety and vexation."

Doct. Adams adds, however, that "it must be said, in justice to this people, that they are less addicted to theft than many other savages; yet it is evident that they know how to steal, and some will do it very adroitly." Another remark which he makes in conclusion, is worthy of being kept in mind: "Bad as they are, they are not worse than other heathen; and not so bad as many tribes in South Africa once were, among whom the gospel has triumphed in a signal manner."

The proposition made to missionaries in different parts of the world connected with this Board, to assemble for devotional purposes during the time of the Board's annual meeting, has everywhere met with a prompt and cheerful response. The

following extract of a letter from Mr. Grout, relating to such a meeting in September last, will be interesting to the Board.

“On Thursday evening, nearly at the moment when the emblems of Christ’s great work of love and mercy were passed around your great collection of disciples, and the Master of the feast was heard saying, ‘Do this in remembrance of me,’ we had the same memorials spread out before us;—we, who were but two or three, not in a spacious church surrounded by a host of believers, but in a private room, surrounded by a little company of heathen, some of whom beheld these solemnities for the first time;—we, not in a Christian land, but in these ends of the earth, in sight of the place where Chaka, the great conqueror of this region, has left his bones, and where the bleached bones of some of his people are yet lying in sight, but a short distance from our door. Surrounded thus with dry bones, dead and alive, when Christ said to us, ‘Do this in remembrance of me,’ our hearts replied, Yes, dear Savior, we will remember thee, not only in thine ordinances, but we will preach, we will prophesy upon these bones, and say to them, ‘O ye dry bones, hear the word of the Lord;’ and by thy grace may we soon see ‘bone coming to his bone,’ and spiritual life breathed into them. We dwelt, with deep interest, upon the thought and belief, that these simultaneous meetings were designed of God to give a new impulse to every department of our instrumentality.”





## MISSION TO THE GABOON, IN WESTERN AFRICA.

BARAKA.—John Leighton Wilson, *Missionary*; Mrs. Wilson.—Five native helpers.

OZYUNGA.—(*Vacant.*)

*On their way out.*—William Walker, *Missionary*; Mrs. Walker.

*Absent.*—Albert Bushnell, *Missionary*.

(2 stations; 3 missionaries, 3 female assistant missionaries, and 5 native helpers;—total, 11.)

Early in the summer of 1845, Mr. Bushnell had a protracted attack of typhus fever, from which he but partially recovered. In August he and Mrs. Bushnell were kindly furnished with a passage to Monrovia by Capt. Bruce, of the United States brig-of-war Truxton. They left Gaboon on the 8th of August, and arrived at Monrovia on the 25th. They afterwards took passage in the 'Madonna,' Capt. Lawlin, for Gaboon, and thence for New York, where they arrived near the last of April. It is the desire and expectation of Mr. and Mrs. Bushnell to return to Africa as soon as their impaired health will permit.

Mr. Walker was married to Miss Shumway in the fall of last year. News of the seizure of the Gaboon by the French, which arrived soon after, prevented their sailing at that time. They are now on the point of embarkation. The Committee exceedingly regret that associates are not at hand to accompany these devoted friends of Africa; especially as the prolonging of Mr. Wilson's labors in Africa without a visit to this country, he having been twelve years exposed to that climate without relief, endangers his valuable life. Mr. James, with the approval of the Committee, has resigned his connection with the Board, to take charge of a school in Liberia under the patronage of a society of ladies in New York city.

The ambition of Christian nations to acquire possessions and power in heathen lands, has been overruled by the providence of God, in many parts of the world, greatly to the furtherance of the gospel, and we must bear its evils the more patiently. The experience of Protestant missions, indeed, so far as they have come in contact with French ambition of this sort, has been only evil hitherto; but may we not hope for a more liberal policy on the part of the French people, when their attention is turned to the tolerant practice of Protestant nations, and to the inevitable notoriety of these transactions however remote, and the bearing they have on national character?

The Committee will not be expected, in this Report, to go farther into the proceedings of the French at Gaboon, than is necessary to illustrate the history and prospects of the mission.

The treaty to which the signature of King Glass was fraudulently obtained early in the year 1844, as described in the

Thirty-fifth Report, does not appear to have been regarded by the French as giving them a valid title to jurisdiction. And failing to obtain such a title by negotiation, they have taken such as they have by force. In July of last year, the brig-of-war *Tactique* bombarded the town of King Glass, and it was taken possession of by armed men after the natives had fled into "the bush" with their most valuable effects. The mission premises are situated on a rising ground above the town, where no shot aimed at the native town would be likely to come; and the missionaries, having no place to flee to, remained on the premises. The Committee regret to say that their unoffending brethren at Gaboon were exposed to danger of sudden death, not only from cannon shot thrown from the vessel, but from the musketry of the soldiers invading the town. In the first place, a thirty-two pound shot entered the mission church, not more than fifty paces from the door of Mr. Wilson's dwelling, around which the family was at that moment assembled. In this emergency what was to be done? Boats with armed men were seen approaching the three native towns, and the members of the mission began to feel the utmost insecurity. The commander had been previously notified, that the American flag would be raised in an emergency, as an expression of neutrality, and as the means of protection from violence. The flag was now raised. And surely it is the right of American citizens to use this flag in barbarous countries, when they have no other earthly means of protection and have reason to think that this will be respected. The territory was not French soil at that time; the French were fighting for it, and the natives had not yielded their right. The flag, however, proved anything but a protection, and was soon struck. It brought the balls nearer to the dwelling. Several soon struck on different parts of the mission premises, and one so near the door as to throw the dust into the porch. Others, it was thought, endangered life still more, but passed overhead. One came very near, after the flag had been lowered. A great number of bullets were now thrown across the mission yard by French soldiers in the town below, though no natives were seen in that direction.

An extract from Mr. Wilson's letter describes an interview he had with the commander of the *Tactique*, previous to the bombardment, and will explain the position of the mission, as regarded by the two parties respectively. The commandant had called upon him, and declared his intention to blow down the native towns, in case they persisted in making pretensions of independence; and while he should not order his men to fire on the mission, he would not be responsible for the mischief a chance shot might occasion.

"I replied," says Mr. Wilson, "that we had nothing to do with the political affairs of the country; that if King Glass and his people voluntarily surrendered their country to the French, or if they were reduced to subjection by forcible measures, by whatever process the thing might be effected, we should 'obey the powers that be.' But as the treaty had never been executed in a single point, as the natives denied the existence of any treaty at all, and as they had openly maintained independence up to the present time, we should stand upon *neutral ground* until the contest should be decided; and should any collision take place in the meantime, between the natives and the French, so as to endanger our property or personal safety, we would rely upon the United States flag for protection, especially after the caution he had just thrown out. He denied that there could be any neutrality in the case; that as we were not the *political representatives* of our country, we could have no *positive character* whatever; and that he was not bound to know that there were American citizens in the country; but still he said, (and it was with a lofty air,) if I was only waiting to see French authority established in order to acknowledge it, I should soon be satisfied."

The French commodore subsequently spent nearly three months at the Gaboon, without having any intercourse with Mr. Wilson; but, in February of the present year, Commander Darricon, who was then acting as the commodore's representative, expressed his regret that the mission premises had been endangered during the assault on King Glass's territory, and said further, that the occurrence was generally regretted by the officers of the French squadron.

The natives have returned to their towns, though they had seriously meditated emigrating to another part of the coast; and excepting certain lamentably demoralizing influences on the part of the French soldiery, the mission had not lately been disturbed in its operations. Most of the schools had been resumed, and the preaching was well attended. For want of a boat seized and retained by the French, Mr. Wilson was for sometime obliged to confine his attentions to the towns he could reach on foot; but he had since procured another boat, and was extending the sphere of his labors.

Near the last of January, Mr. Wilson writes as follows:

"The time has come, it seems to me, when more ought to be done to place this mission on a firm and broad foundation. The Gaboon is now a French province, and is likely to continue such. So long as we shall be permitted to carry on our operations in quietness and peace, the mission ought not to be discontinued; it should rather be strengthened and reinforced. At the same time we ought to commence another station somewhere out of the jurisdiction of the French, around which we may rally, should we ever be expelled from the Gaboon. That station may be at Cape Lopez, sixty miles south of the Gaboon, or at Cape Saint Catharine's, (generally called Kama,) one hundred miles still further south, at both of which places the Gaboon language is spoken. To maintain both stations, six missionaries and two white teachers, if men of suitable character can be found, are necessary. A larger number might be usefully employed. The language of the people is mastered; portions of the Scriptures, tracts and hymns, are already translated; a considerable number of native youths are receiving an education, and may be

employed as teachers, catechists, &c. Our character as missionaries is established, the climate is found to be comparatively healthy, and why should we not press forward in our work?

“The splendid building erected at Cape Palmas, three years ago, for the use of the Roman Catholic mission, is to be removed to the Gaboon; and that station is to be abandoned, whilst their chief strength is to be concentrated here. We have nothing to fear, however, unless the arm of civil power is raised to drive us out of the country. God and truth are on our side.”

While partially interrupted in his personal labors among the natives, Mr. Wilson prepared a grammar of the Mpongwe language, and made some progress in a vocabulary. Something was also done in printing in the native language, viz., Extracts from the New Testament, Brown’s Catechism for children, a corrected edition of the Hymn Book, and a few simple Sermons to be read by the young people at their religious meetings. The number of pages is not given.

At a subsequent period, though without date, Mr. Wilson wrote that the French treated him with great civility, and that there was more than ordinary seriousness among the people.

## EUROPE.

### MISSION TO GREECE.

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

A small book published by Dr. King on that most cherished of all the Greek superstitions—the worship of the Virgin Mary—has subjected him to a prosecution in the courts of Greece. As the matter which bears most directly on this superstition is understood to be drawn from the unquestioned writings of some of the most approved saints in the Greek calendar, in the form of extracts,—from Epiphanius, Chrysostom, Basil, Irenaeus, Clemens, Eusebius, Pamphili, etc.—the Committee are unable to perceive on what ground a prosecution against Dr. King can be sustained. His book, a duodecimo of 220 pages, received the most pointed condemnation of the Greek Synod in August of last year, which “excommunicates, as blasphemous and impious, the Defence of the Calvinist and Nestorian Jonas King; and prohibits to every orthodox Christian the reading of it; and calls upon one and all to deliver it immediately to the fire. It prohibits also, from henceforth, all and every kind of connection with this most impious heretic, that no one may salute or greet him in the street, or even enter into his dwelling, or eat with him, or drink with him. And whosoever shall transgress and

disobey this ecclesiastical command, will be regarded as a follower of his heresy, a follower of Nestorius, a reviler of the immaculate and our highly blessed Lady, the Mother of God, and ever Virgin Mary, an enemy of the saints, and of the holy images, and unworthy of the communion of the body and blood of our Lord and God Jesus Christ." The Synod thought it necessary to embody, in their denunciatory circular "to all devout and orthodox Christians in the Greek commonwealth," a reply to the extracts from the ancient Fathers of their church, but in a manner that can have little weight, except with the unreflecting and the prejudiced. The Synod, not content with this, demanded that the author be prosecuted by the government. The grounds of accusation, as they came out in the prosecution were these :

"1st. He affirms, that the Mother of God (*Θεομήτωρ*), Mary, must not be called the Mother of God (*Θεοτόκος*), but mother of Christ.

"2d. He rejects and condemns the worship, which is rendered, by way of honor, to the saints and the holy images.

"3d. He rejects and condemns the dogma of the orthodox eastern church concerning Transubstantiation. He has expressed principles and opinions, which contravene the basis of the prevailing eastern orthodox religion in Greece, and are detrimental to it."

The case went against him in three successive trials, the last of which was before the Areopagus, or highest court of appeal. The effect of these judgments was, to declare the offences charged against Dr. King to be criminal in law, and to refer the case, for trial as to the truth of the charges and the infliction of punishment, to the criminal court. Should he there be condemned, he must submit to imprisonment with malefactors. The trial was to take place in Syra in July. Our esteemed brother hardly dared to expect a jury independent enough to declare him innocent, after the "Holy Synod" had pronounced him guilty of blasphemy, and after three courts had found cause of action against him ; and the idea of incarceration in the hottest month of the season, was not pleasant. Nor would he be without danger at Syra from popular tumult ; of which, indeed, he had had some experience at Athens. But none of these things moved him. It is matter of gratitude to God, that two Greek lawyers had boldly and faithfully argued his cause at Athens, and had engaged to do the same for him at Syra.

These proceedings of the Greek authorities, ecclesiastical and civil, can be regarded in no other light than religious persecution, and as such they will be viewed with regret and disapprobation by every enlightened friend of Greece. Should Dr. King be condemned to imprisonment and suffering, and that

too by a legal process which has been carried through all the courts of Greece, it will prove that religious liberty is not one of the blessings secured by Greek independence. There will be less of religious liberty in Greece, indeed, than is to be found by the Christian missionary in the dominions of the Grand Sultan. Regarding all the circumstances of the case, the Committee have not doubted that it is Dr. King's duty to pursue his benevolent work at Athens, until he shall be legally expelled—a result to which, one would think, the Greek government will hardly resort.

The Greek church in Turkey is no more tolerant than it is in Greece, but it has there less control of the laws and of the civil power. A correspondent of the *Minerva*, one of the principal newspapers printed at Athens, writes from Constantinople as follows, under date of September 25th (October 7, N. S.) 1845.

“On Sunday, a synodical writing, or excommunication, was read in all the orthodox churches of Constantinople against the American missionary, Jonas King, and his blasphemous defence. We are confident that the great Church would not condescend to publish such a writing,—which, in the present age, is disapproved, and which is also contrary to the spirit of our spotless religion,—if the said missionary had not the impudence to send to different individuals here many copies of this his unholy defence.” One effect of these ecclesiastical proceedings must be to excite doubt in many a Greek mind, whether the modern practices of the oriental churches have the authority that has been claimed for them in the admired writings of the ancient Fathers.

Dr. King suspended his preaching service on two Sabbaths following the denunciation by the “Holy Synod.” The third Sabbath, he had six Greeks present; on the next, he had twenty-two hearers, most of them Greeks, some perhaps spies. In February, he had between thirty and forty; and was not then without other indications, that his labors were not in vain, and that he himself was an object of sympathy and good wishes on the part of many.

Subsequently to the preparation of this Report, a letter was received from Dr. King dated July 24th, of such interest that it was read to the Board at its annual meeting, and will be found in the minutes of the meeting.

## WESTERN ASIA.

## MISSION TO THE ARMENIANS.

CONSTANTINOPLE.—William Goodell, Harrison G. O. Dwight, Henry A. Homes, Cyrus Hamlin, George W. Wood and Henry J. Van Lennep, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Homes, Mrs. Hamlin, Mrs. Wood, Mrs. S. C. Hinsdale, and Miss Harriet M. Lovell.—Eight native helpers.

SMYRNA.—Elias Riggs, John B. Adger, Thomas P. Johnston, and Joel S. Everett, *Missionaries*; Mrs. Riggs, Mrs. Adger, Mrs. Johnston and Mrs. Everett.—Four native helpers.

BROOSA.—Benjamin Schneider, and Daniel Ladd, *Missionaries*; Mrs. Schneider, and Mrs. Ladd.—One native helper.

TREBIZOND.—Philander O. Powers, and Edwin E. Bliss, *Missionaries*; Mrs. Powers and Mrs. Bliss.—One native helper.

ERZEROOM.—Josiah Peabody and Azariah Smith, M. D., *Missionaries*; Mrs. Peabody.—One native helper.

NICOMEDIA.—One native helper.

*Absent*.—Nathan Benjamin and William C. Jackson, *Missionaries*; Mrs. Benjamin and Mrs. Jackson.

(6 stations; 18 missionaries—one a physician, 18 female assistant missionaries, and 16 native helpers;—total, 52.)

PERSECUTION AND ITS RESULTS.—The work of the Lord in this mission has come to its long expected crisis. The evangelical Armenians, persisting in refusing to countenance by word or deed the superstitions of their national church, have been excommunicated, and subjected to grievous trials. The Committee have had occasion to speak of persecutions, indeed, in former Reports,—of expulsions from the family, stripes, imprisonments, loss of property, banishments, etc., involving much individual suffering. But the grand trial of this sort came the past year, when the hierarchy, determined not to conform itself to the word of God, nor to countenance reform among the people, put forth all its strength to arrest the progress of the reformation. What would have been done, had not the Most High put restraint on the persecuting power, it is impossible to say. There is reason to believe that there would have been no small amount of imprisonment, confiscation, banishment, and even martyrdom. As it was, some were imprisoned;\* others were banished, and application was made to the Turkish government, but not successfully, for the banishment of others still;† many were subjected to scourging and other forms of violence;‡ and a still greater number were despoiled of their goods and means of livelihood.§ At one time, at Con-

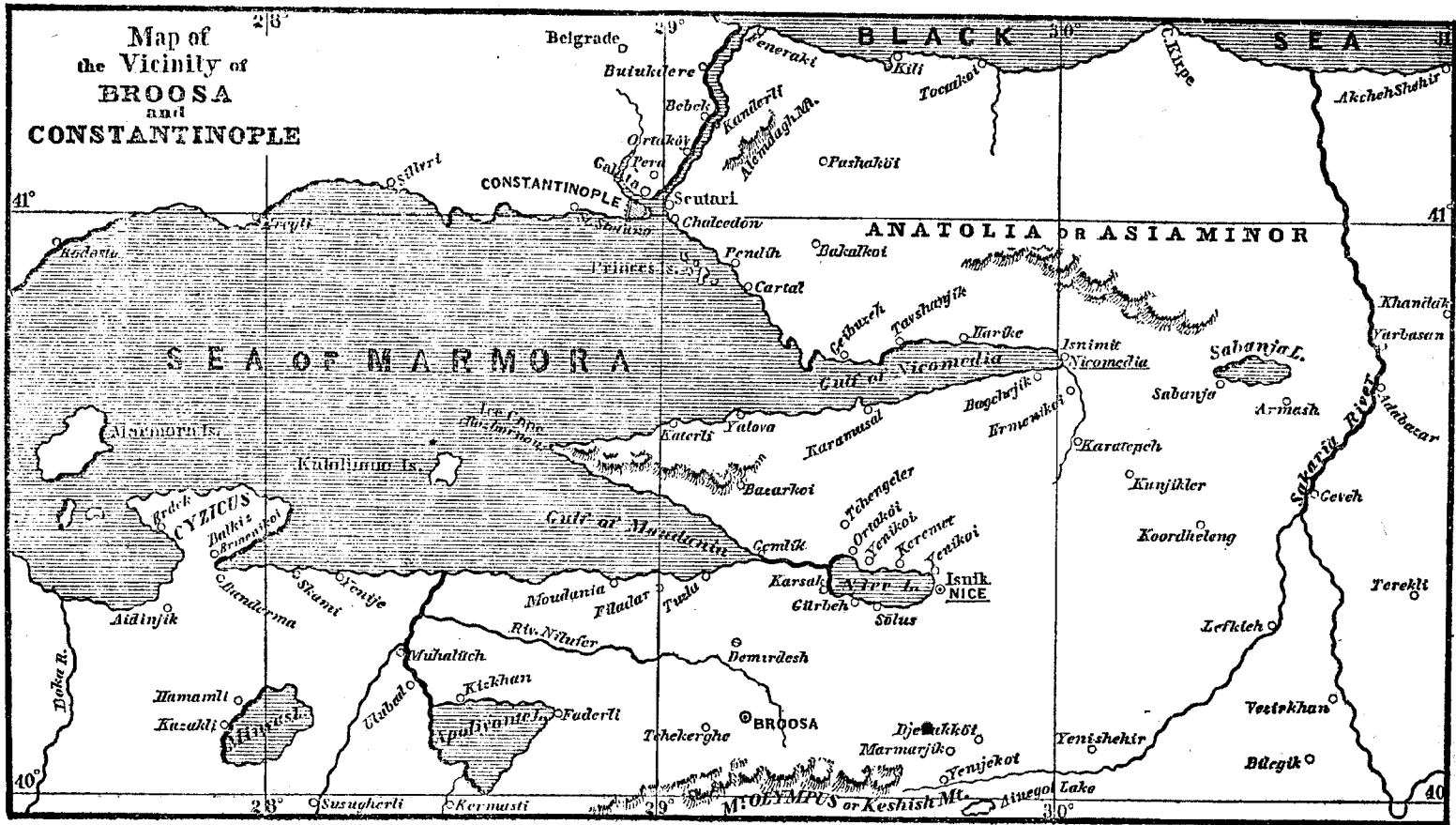
\* Missionary Herald, vol. xlii. pp. 202, 222, 229, 230, 265, 266, 270, 273, 299.

† Missionary Herald, vol. xlii., pp. 43, 116, 193, 202, 229, 268, 299.

‡ Missionary Herald, vol. xli. p. 386; vol. xlii. pp. 114, 230, 264, 265, 266, 270, 271, 299.

§ Missionary Herald, vol. xlii., pp. 165, 166, 168, 170, 193, 194, 197, 198, 199, 200, 202, 224, 228, 230, 270, 271.

Map of  
the Vicinity of  
**BROOSA**  
and  
**CONSTANTINOPLE**





stantinople, it was necessary to provide shelter and food, in whole or in part, for about one hundred persons; and the Committee have reason to believe that the funds contributed for this object have been expended with judgment and economy. Only one family, and that containing seven members, received an allowance as high as eight dollars monthly. Mr. Allan, of the Free Church of Scotland's mission to the Jews, afforded shelter, for several months, to fifteen or twenty of the persecuted brethren; and five hundred dollars were contributed for their relief by foreign residents in Constantinople, and other sums have been contributed in Smyrna, Malta, and by individuals in Great Britain and America.

The gratitude of the Christian world is due to the English Ambassador, Sir Stratford Canning, for his intelligent, impartial, and truly Christian course in relation to religious toleration in Turkey; in which he has been cordially aided by the Prussian Ambassador, Mr. Le Coq, by the American Minister, Mr. Carr, and by Mr. Brown, American Chargé d' Affaires in the absence of Mr. Carr. The British Minister has taken the lead in efforts to secure the freedom of religious opinions in Turkey. One of the older missionaries at the seat of government says:

“It matters not with him by what name the victim of persecution is called, or to what nation or denomination he belongs; whether he be Jew or Greek, Mohammedan, Armenian or Roman. This noble philanthropist is always ready to fly to his relief; and his influence in Turkey, I scarcely need inform you, is very great. The Lord has used him as an instrument in bringing about as great changes in this land as we have ever seen in any part of the world; and the recognition of the principle by this government that Protestant rayahs (subjects) can live in this country and pursue their lawful callings, and, at the same time, worship God according to the dictates of their consciences, is not among the least of these changes.”

It is among the arrangements of Providence which are to be gratefully noticed, that the Grand Vizier of the Turkish government at this time is Reshid Pasha, one of the most enlightened and liberal men in the empire. By his command the Patriarch was obliged to release the prisoners at Constantinople, and at length to open the shops which had been forcibly closed, though not till our Armenian brethren had been impoverished; and at last he was constrained to arrest the inhuman cruelties of his subordinates at Trebizond and Erzeroom. The Grand Vizier himself, also, in June addressed the following letter to the Pacha of Erzeroom, which is said to be the first imperial document issued for the protection of the Protestant faith in Turkey.

“An Armenian of Erzeroom, a subject of the Sublime Porte, having left

his former belief, and gone over to the Protestant faith; and there being some persons among the Armenians in that quarter, suffering various forms of oppression and persecution, he has come to Constantinople and presented a petition, begging that a stop may be put to the occurrence of persecution. Now, as is well known to your Excellency, for some time past the Protestant faith has spread in some degree among the Armenians. In Constantinople also a number of the Armenians having embraced the Protestant faith; and having been anathematized by the Patriarch, the Armenians in consequence were ashamed to have intercourse with them, either socially or commercially, or to become their sureties. But as the persons they presented as sureties from other communities were not accepted, a complete stagnation in their trade and business was the result, and their shops were closed.

"Now, although nothing be said, if the Armenians, in consequence of the spiritual punishments of the Patriarch, cannot trade with them or become their sureties, yet there has emanated an expression of the royal will of his Imperial Highness the Sultan on this subject, ordering that 'the Patriarch should be forbidden to interfere in their religious or personal affairs; and that all concerned, when sureties were offered by them from among the various communities, should accept them; and that thus there should be no hindrance to their pursuing their occupations and gaining their living.' As this order has been put in execution here, their troubles have, therefore, in some measure ceased. In case then there are similar persons under your excellency's authority, you will follow the same rule.

"Wherefore, in order that persons who present sureties from other communities, may be permitted to follow their trades and occupations, and that the Armenian primates and community may not be suffered, in any way, to persecute or interfere with them, when occupied in their commerce or gaining their support, provided their life is decent and orderly, and that they are not guilty of improper conduct, and do not, under pretence of religion, go about misleading unwary people, this official letter has been written and forwarded, that your Excellency may protect and defend them. And we hope that, on the receipt of this, your Excellency will be pleased to act accordingly."

The persecutions are all properly chargeable to the Armenian Patriarch at Constantinople; and, whatever the pretexts for particular measures, they were religious persecutions.\* But

---

\* "The prominent facts in this persecution," say the missionaries at Constantinople, "are such as the following.

"1. At least 35 individuals in Constantinople alone called by the Patriarch 'new sectaries' and by themselves called Evangelical Armenians but generally designated Protestants, have been forcibly ejected from their trades or shops and restrained from pursuing any means of a livelihood.

"2. Sixty-seven persons of the same class have been forced to quit their relations, or hired houses, or houses which were their own property, and being exposed as vagabonds to be taken up by the patrol and committed to prison, were only able to find shelter in houses provided for them in Pera and Galata by the charity of Europeans.

"3. In Constantinople and other cities during the last year, 30 or more persons of this same class of 'gospel readers,' have been either exiled, or imprisoned, or bastinadoed, with no other crime charged upon them than their faith.

"4. In various places, including Constantinople, the houses of these same persons have been invaded by mobs, headed by the Armenian superintendents of the wards or church, constables, and even by priests themselves, the houses stoned, property destroyed or thrown into the street, or individuals hauled off from them to prison amid the shrieking and fainting of females.

"5. Many husbands and wives have been separated from each other under threats of additional excommunication; parents called upon to disinherit their children, and every degree of intercourse between the nearest relations has been most absolutely interdicted, however dependent they may have been upon each other for support.

"6. The shops and goods of these persons have been accused as well as the persons who might have intercourse with them. Persons have been forbidden to purchase the stocks of goods of the anathematized; debtors have been released from their obligations to pay them their debts, and thus persons who were gaining an independent and peaceful livelihood have been reduced to poverty. These distresses have been heightened by orders from the Patriarchate to the baker not to furnish

they have been overruled, as such persecutions are apt to be when not carried so far as to exterminate the persecuted community, for the furtherance of the cause. Our native brethren have had grace to sustain their afflictions nobly; and being cast off by their Patriarch, they requested the mission, which assembled at Constantinople for its annual meeting in June last, to recommend to them a plan of church organization and discipline. This was done with entire unanimity, although the meeting was composed of men from three religious denominations. The plan has been adopted by the evangelical Armenians at the metropolis, and the Committee have had the pleasure of hearing of the full organization of a reformed church in that city.\* At the outset, the churches will all be small, and few if any of them will be able to provide wholly for the support of their pastors. Something must also be done to aid in the education of the children of the reformed churches, and to provide the necessary text books in theology.

---

bread, to the butcher not to furnish meat, and to the water-carrier not to bring water,—the Patriarch in thus severing the ties of society and humanity doing all that lay in his power to starve them to death, and he might have succeeded if there were not Mussulmon and Jews in the land to sympathize with them.

"7. As specimens of these persecutions we will briefly relate two of the most recent. In Trebizond in the month of April where these 'heretics,' or evangelical Armenians have been hunted like wild beasts by people with weapons of death in their hands,—a respectable pious Armenian received one hundred and sixty blows on his feet at the episcopate, some of them given by the acting bishop himself. He was then thrown into prison, his thumbs bound tight behind him to produce the pain of a thumb-screw, and the floor of his dungeon was inundated with water. He was then tied by a rope in such a position as to deprive him of the poor comfort of lying down or sitting down in the mud beneath him. He was left in this condition for twenty-four hours without food, and was finally released and pardoned by signing the Patriarch's idolatrous new confession of faith.

"In Erzeroom at the same period, one of these 'heretics' was beaten in the chamber of the Episcopal residence by four men, two beating his body and two plying the bastinado upon his feet, and when he exclaimed that he was unworthy to suffer thus for Christ, a priest in his zeal stamped upon him in his face till the blood gushed out at his nose and mouth, and ran upon the floor. He was soon after placed in the street door way and told to choose between being given up to an infuriated mob collected before the door, and signing this same confession. He signed and was free from further persecution.

"Wherever any one of these persons, either unable to endure the tortures or sufferings to which he was subjected, or preferring his worldly interest to peace of conscience has submitted to the Patriarch, by subscribing the new and idolatrous confession of faith which he has drawn up, he has been immediately restored to all his rights. This proves conclusively that the only offence was a spiritual one. And all the Turkish and Armenian authorities during the whole course of this persecution have told the evangelical Armenians, 'Go and obey the Patriarch and you shall be treated like other men.'

"In every case where it could be done, the temporal penalties followed on the very Monday after the Sabbath in which the name of that individual of the fifty who had been excommunicated by name had been mentioned in church. And the chief of trades in expelling these men from their trades and employments, and the superintendents of quarters or others, in expelling them from their homes, demanded as the only condition of reprieve, immediate submission to the Patriarch by signing his new confession. It is thus demonstrated that whatever these men have suffered has been for the one cause, that they could not subject their reason and conscience to the Patriarch's new and remarkable confession. The third and last testimony is one which none but the Patriarch would ever think of denying. It is a document to which his own name and seal are attached. A man accused of evangelical sentiments was deprived of his business, but on submitting to the Patriarch's confession, his eminence gave him the following note, of which the original is now in our possession: 'Let this letter reach the pious and blessed masters of the — Guild. Pious and blessed masters! The bearer of this note — has this day repented and confessed his sin, and has become obedient to his proper orthodox and true faith, and we have absolved him, and with fatherly love have received him; and do you also receive him in love as a brother. Farewell. Signed, Matteos, Patriarch'

"We do not think it necessary after all this testimony to prove the well known fact, that the bishops in the interior in what they have done have acted on positive directions from the Patriarch. The bishops obtain their dioceses from him by purchase, hold them at his will, and venture upon nothing which would be displeasing to him, and they all profess to be acting under written instructions from him on the subject."

\* For the Plan of Organization, see APPENDIX.

PUBLICATIONS.—The books printed during the year 1845, were as follows :

## IN THE ARMENIAN.

|                                                                 | Size. | Pages.       | No of Copies. | Total Pages.     |
|-----------------------------------------------------------------|-------|--------------|---------------|------------------|
| Magazine, (monthly,) . . . . .                                  | 4to   | 196          | 500           | 98,000           |
| Covers for do. . . . .                                          | "     | 43           |               | 14,400           |
| An occasional paper, . . . . .                                  | "     | 20           | 500           | 10,000           |
| Sermons, (monthly,) . . . . .                                   | 8vo   | 284          | 1,000         | 284,000          |
| History of the Reformation, D'Aubigné's, (continued,) . . . . . | "     | 144          | 1,000         | 144,000          |
| Friendly Letters to Sufferers by the Fire, . . . . .            | "     | 16           | 500           | 8,000            |
| Concordance, (recommenced,) . . . . .                           | "     | 104          | 2,000         | 208,000          |
| Jones's Catechism, 2d ed. (commenced,) . . . . .                | 12mo  | 72           | 2,000         | 144,000          |
| Essay on Baptism, . . . . .                                     | "     | 112          | 1,000         | 112,000          |
| Assembly's Shorter Catechism, with references, . . . . .        | 16mo  | 101          | 1,000         | 101,000          |
|                                                                 |       | <u>1,097</u> | <u>9,500</u>  | <u>1,123,400</u> |

## IN ARMENO-TURKISH.

|                                                    |      |            |              |                  |
|----------------------------------------------------|------|------------|--------------|------------------|
| Memoir of Dr. Cappadose, . . . . .                 | 12mo | 52         | 1,000        | 52,000           |
| On Intemperance, . . . . .                         | "    | 46         | 2,000        | 92,000           |
| Guide to Use of the Fathers, (finished,) . . . . . | 16mo | 270        | 2,000        | 540,000          |
| On the Sabbath, . . . . .                          | "    | 116        | 2,000        | 232,000          |
| Neff's Dialogues on Sin and Salvation, . . . . .   | "    | 140        | 1,000        | 140,000          |
|                                                    |      | <u>624</u> | <u>8,000</u> | <u>1,056,000</u> |

Grand Total, . . . . . 1,721 17,500 2,179,400

[Equal to 2,179,400 pages 12mo.]

The number of pages is less than in the year preceding, but the quantity of new matter is greater. Among the works in a course of preparation is a brief commentary on the Gospels; hymns in Armenian for public worship, to be sung to tunes in use by western churches; an essay on the Lord's supper; an essay on the Rule of Faith and the Church; and a commentary on Romans. An essay has been published on Baptism and the New Birth; and Wayland's Moral Science is about being printed by the mission at a press in Constantinople not connected with the mission. Mr. Riggs is making progress in the translation of the Old Testament from the original Hebrew into the modern Armenian, and it is proposed to print the version in numbers, as it is ready, in order to make it the sooner available for the instruction of the people.

The whole amount of printing in the languages of the country from the beginning, is 75,412,400 pages. The mission has nine founts of type in the native languages, not including the Hebrew.

EDUCATION.—The *Seminary at Bebek* for young men has been made a special object of attention the past year, by the persecuting power. The Patriarch succeeded in taking away

seventeen out of the twenty-seven students. Five of these were soon returned, and ten others took the places of those who were not returned. About half of the ten are from eighteen to twenty-two years of age, and had fallen under the anathema of the Patriarch. They are young men of good intellectual capacity and tried piety, and the effect of their being thus thrown out of their trades may be to place them in more useful positions as ministers of the gospel. How often do we see the wrath of wicked men overruled for the furtherance of the very cause they would destroy. Three of the other five new scholars are from anathematized families.

The persecution has been useful to the seminary by making it more directly and eminently a theological school. It has done this not only by sending pious young men to join the institution, but also by the sympathy which a body of young men thus associated will always have with the spirit of the times. Subjects illustrating the extent of the oriental apostasy have assumed a greater relative importance, and, seeing they affected every man's condition as a member of society and his rights as a moral agent, they took strong hold of the deepest feelings of his spiritual nature. It has been necessary to give more instruction in ecclesiastical history, particularly in regard to the introduction of doctrinal errors, and to pay more attention to the exposition of select portions of the Scriptures. A select class is about being formed for the study of Latin, Greek and Hebrew, and pains will be taken, so far as means are concerned, to have the pastors of the reformed churches well qualified for their work, fearless and independent men, men of faith and prayer, strong in the Scriptures, and able to expose, by logical argument and the testimony of infallible truth, the anti-christian character of the nominal churches in that part of the world. How admirable the course of Providence! The enemies of this seminary attempted to destroy it; but they have only given a unity to its religious character and aims, and an earnestness to its intellectual and spiritual life, which, without persecution, could have been attained only by years of labor.

The *Female Seminary* is situated in Pera. It was not open for pupils till October of last year. Eight were then admitted, and five more were received in February, in consequence of the persecution. As the pupils came from evangelical families, it was generally found that they had received some instruction at their homes since the light of truth entered the minds of their parents. They could read in the New Testament with more or less readiness when they entered the school, and they have since made good proficiency in their studies. Several of the pupils have been excommunicated by name, and nearly all belong to excommunicated families, and the sympathies of all are

enlisted strongly on the side of evangelical truth, though only the two or three eldest are regarded as hopefully pious. Miss Lovell's illness has made it necessary for Mrs. Everett to assist her in the instruction of the seminary; and both Mr. and Mrs. Everett find better opportunities for acquiring the Armenian language here, than in Smyrna. The following brief extracts from a letter of Mr. Goodell, who has the oversight of the institution and resides in the house which has been obtained for its accommodation, are fitted to awaken an interest in its prosperity.

"At the commencement of the storm of persecution, the little girls manifested much fear, and some of them wept, lest their parents should not remain firm. But as they heard, from time to time, of the excommunication of their parents and guardians, their fears were hushed, and they 'shouted aloud for joy.' It was exceedingly interesting to see how all the sympathies of their little hearts were enlisted on the side of 'grace and truth.' Many, I doubt not, have been the prayers that have gone up from day to day 'out of the mouths of these babes and sucklings;' and 'prayer,' by whomsoever offered, 'moves the hand that moves the world.' One of the eldest went home, with our advice, to console and assist her pious mother, upon whose head all the vials of ecclesiastical wrath were about to be poured out without mixture. She was there immediately beset with all the sophistry, commination, terrors and insults of the high church party, and we, at one time, entertained fears for her personal safety; still we advised her to remain a few days for the comfort of her mother. She remained a fortnight in tears and sorrow, and then returned on her own responsibility, and with the perfect understanding that the priests would make this step a renunciation forever of her own people and church and family. She can return no more to her mother's house. Another of the eldest girls was publicly excommunicated, and cursed by name, last Sabbath. On my informing her of it, she remarked, in her own quiet way, 'I have not been of that church for a long time. Let them curse, if God do but bless.' One of those in prison is her brother."

The influence of the reformation upon female education in the interior, is illustrated in extracts of a letter from Doct. Smith, written during a visit made to Nicomedia last autumn.

"You are aware that our friend Der Haratoon was aided for some time from abroad in keeping open a female school, and you will be interested to know something as to its influence, and what has become of it, now that the aid has been withdrawn for nearly a year. I visited the school the other day, and found in it about twenty girls, between six and twelve years of age: at the moment, however, the priest was not in the room. In one corner were the tools and other apparatus of a tinner; and here, for want of other support, he works at his trade, and earns his daily bread. Before his workbench he ranges the girls, who read to him their lessons, part in ancient, and part in modern Armenian, according to the wish of their parents. When he is called away for any length of time, his daughter, a bright girl, takes his place; and thus, without any compensation from abroad, the school is kept up for the present. You will rejoice also to know that one of the misses who was taught in this school, and who is decidedly evangelical, has, under the patronage of the brethren, opened a school for little boys and girls in a private house; and that, in still another place, an effort, with a prospect of success, is making to get up a third school for the instruction of little girls alone. These schools are not objected to on the part of the Armenians;

but, on the other hand, the feelings of all are gradually becoming favorable to female education. This is the fruit, almost entirely, of our friend's school, And who will take it upon him to say that the aid extended to this school has not been money well spent?

"As another result,—attributable, in a great measure, to the priest's labors in the cause of education,—ten or twelve married women, have learned to read from their husbands or brothers; and there are, besides these, a few interesting cases of persons who have just commenced.

"Let me mention an incident in connection with one of these women. The wife of one of the brethren was induced, last winter, to begin to learn to read; but she was soon dissuaded from prosecuting the work by her unevangelical father and mother, and some neighbors who charged her with having become a Protestant, which, in this place, is, emphatically, supposed to mean something closely allied to his Satanic majesty. A few weeks since, a pious brother was passing the evening at their house; but being foiled by the worldly minded father in all his attempts to introduce spiritual conversation, he left at an early hour and went home. This led the wife, just referred to, to ask her husband the occasion of such an early departure; when he replied that, not finding congenial society there, this brother had gone home to read in the Bible, and converse and pray with his wife. Domestic happiness of this kind being a very rare thing, indeed, in this country, the reply aroused her mind to make new resolves; and she begged her husband again to supply her with books, and she would learn to read, let her relatives and neighbors say what they might; 'for,' said she, 'why should you be away so often, seeking for an evening's enjoyment, when we might be so happily spending our time together at home?'"

PREACHING.—"When I first came to Constantinople, fourteen years ago," says Mr. Goodell, "every thing in a moral sense, 'was without form and void;' or rather the whole place was like a valley of dry bones. And at that time there was scarcely a word spoken to them in the name of the Lord. There was then but one Protestant service in any language on the Sabbath, or we may say during the whole week; and my family of four persons constituted, on an average, about half the assembly. Now there are no less than ten Protestant services, in various languages, every Sabbath, and nearly as many more during the week." He afterwards reckons the number of Protestant services on the Sabbath at thirteen, and, during the week, at not less than twenty. A room has been taken in Galata, where the evangelical brethren might meet by themselves, with preaching from one of their own number. A rich banker in Constantinople also offered, in the autumn, to provide a chapel for the mission at his own expense in the city proper, as it was inconvenient for many in winter to cross the harbor to Galata and Pera, and his offer was accepted by the mission. The outbreak of the persecution probably delayed the fulfilment of the offer. The persecution, however, facilitated the work in another respect. It brought the brethren of the city and their families in circumstances to become mutually acquainted. Their intercourse with each other and with the members of the mission was uninterrupted, and their religious

meetings were frequent and solemn. Every Friday evening there was preaching to a congregation of twenty-five or thirty females; and many of these females, notwithstanding the customs of the country which keep the two sexes separate in the public worship of God, also attended the chapel on the Sabbath. This place, though the largest room yet at the disposal of the mission, will scarcely hold one hundred and fifty persons, and a much larger place of worship is greatly needed.

Mr. Dwight visited Nicomedia and Ada Bazar in the month of November. At the former place, the native brethren, though rejoiced to see him, felt obliged to come stealthily for fear of the enemy. The day following his arrival was the Sabbath, and he repaired to the place of meeting before it was light, where he spent about seven hours in conversation and preaching.

“It was a cold morning, and I found a pan of coals already prepared in the room where I was to pass the day. Individuals soon began to collect, and some hours were spent in answering questions, and in such spiritual discourse as seemed adapted to the wants of those present. At about eleven o'clock the number assembled amounted to thirty-five, all of whom could not possibly crowd into the little room which I occupied. We all, therefore, went into an adjacent garden, and there on a bleak day, with no shelter but the heavens, I preached to them from the words, ‘Be ye holy, for I am holy.’ The hearers listened with the most fixed attention; and the privilege of addressing such men, in such circumstances, appeared to me unspeakably precious, and the responsibility almost greater than I could bear. After sermon and prayer, I gave those present an opportunity to ask any questions they might please, respecting the Scriptures. A few inquiries were proposed; and I then spent some time in exhorting them on various subjects. Some three or four of those present had never before heard a sermon from a missionary.”

The distance from Nicomedia to Ada Bazar is about thirty miles, and the course is eastward. Over the greater part of this road Mr. Dwight had travelled with Mr. Smith, more than fifteen years before, when they set out on their arduous exploring tour in Armenia and Persia. Reflecting on the changes since that time, Mr. Dwight says:

“The comparison of the past with the present, was greatly cheering. Then, as we passed along through this dark land, all seemed shrouded in the deepest spiritual ignorance and superstition; and we knew not of a single soul, among the swarming multitudes around us, in whose religious sympathies we could have any place. Now, especially among the Armenians, we find not only in the capital, but far in the interior, even where the missionary has never yet personally labored, those who know a Savior’s love, and who are ready to welcome us, with open arms, as messengers of peace; through whom, by God’s blessing, they have, either directly or indirectly, been led into the marvellous light of the gospel. The change is truly wonderful, and we acknowledge it to be all of God!”

Early in the morning, November 28th, the evangelical



brethren of Ada Bazar heard of Mr. Dwight's arrival among them, and began to call.

"They seemed to be almost overwhelmed with joy; and I felt that God had sent me there to comfort their hearts. They are living, emphatically, as sheep in the midst of wolves. There is not a European resident in the place; and they have no human power which they can invoke to protect them from the oppression and violence of their enemies; and none with whom they can take counsel, except each other and God. As they have just emerged from the deepest spiritual darkness, they meet with various difficult doctrines to be explained, and passages of Scripture to be interpreted, and cases of conscience to be solved; and it is easy to see that, on all these accounts they must naturally be filled with joy at the appearance of a missionary among them.

"I cannot describe to you the feelings I had, when contemplating the circumstances in which I was placed, and the crushing weight of responsibility that rested upon me. Here were at least fifty, and perhaps a hundred, evangelical Armenians in the midst of a population of perhaps five thousand of the same race, looking to me for instruction, seeking from me the words of eternal life, and hanging upon my lips as those who had the fullest confidence in every word I uttered, and who would remember and faithfully use all the instruction I should communicate to them. I tried to pray for wisdom and grace, and I trust I was not forsaken. I found the line of demarcation very clearly marked between the evangelical Armenians and others. The former are designated as Protestants, not only in their own community, but also among the Turks."

The missionary again arose early on the following Sabbath.

"At the appointed hour, I went forth to the fields, without the town, to the place previously designated for our preaching service. The sky was perfectly clear, and every thing seemed to favor our design. I found twenty-six persons assembled under a tree; and to them I preached for more than an hour from the text 'If our gospel be hid, it is hid to them that are lost.' The closest attention was given throughout, and some were affected to tears."

As a centre of influence and place for preaching the gospel, Erzeroom may perhaps be next in importance to Constantinople, though it has less prominence, so far as its resident population is concerned, than some other interior cities. In the Russian invasion in 1829, almost all the Armenians of Erzeroom and vicinity removed to Russia. After the peace, there was a rush of Armenians from other cities. Many came unmarried, and in due time returned to their homes, and their places were filled by successors. Others came and still come to do business in the summer, and go home for the winter. The great body of the Armenian population is thought not to be permanent settlers, much less natives of the place. Still the number, from one cause or another, in the city during a year is large, and they come from every quarter, and may carry the truth to places to which the members of the mission can seldom or never have personal access. The congregation, at the preaching service one Sabbath in February last, numbered nineteen men. Five of these were from Diarbekir, three from Arabkir, three from

Moosh, one from Trebizond, one from Constantinople, and four from Erzeroom. Such is the character of the audiences generally; as is true to some extent at Constantinople, and probably would be at Aleppo. Men of evangelical views, who are known to have imbibed them at Erzeroom, reside in several interior towns, as at Harpoot, Sivas, etc. The custom-house at Erzeroom is one of the largest in Turkey, and a very large number of Armenians resort to the place as merchants and muleteers. In March, Mr. Peabody recorded with joy and gratitude that they had been able to continue their meetings for eight months without interruption. In this time, from sixty to seventy different persons had been present as hearers, five of whom had been hopefully converted, and some hope was entertained concerning others. A violent and cruel persecution soon put their sincerity and firmness to the test.\* It was this persecution which gave rise to the vizorial letter, a copy of which has been already given. At Smyrna, Broosa and Trebizond, the audiences have been small, but there has been regular preaching. Indeed the influence and importance of the preaching service in Turkey is not to be determined by the number of hearers present at any one time, compared with congregations of similar size in our own country. Generally those present are adults; it may be heads of families; perhaps representatives of distant villages or districts; men of peculiar boldness and decision of character, though of course not often numbered with the rich and powerful. When such men come to hear the gospel in the face of persecution, preachers will feel that there is more hope of doing good among a score of hearers, than may ordinarily be entertained in large assemblies which have had nothing to alarm their fears when on their way to the house of God.

Messrs. Schneider, Ladd, Smith, Van Lennep and Dwight made excursions of greater or less extent, during the year, for the purpose of preaching the gospel and giving counsel and encouragement to their suffering native brethren.

**PROGRESS OF THE WORK.**—The reformation among the Armenians has been spoken of for some years as in progress; but it should be remembered that the progress has ever been gradual. There has been no sudden and strong influence of the Spirit, as at the Sandwich Islands, and quite recently at Orooniah. It has pleased God to sustain the work against the attacks of its enemies, and often to make those attacks conducive to its advancement, but still not to give it a rapid extension, at any one time or in any one place. Probably it will now be

---

\* See *Missionary Herald*, vol. xlii. p. 265.

found, when the true and decided converts shall be gathered into churches, that the church in every place will at first be small. The number residing in the city of Constantinople, who are known to give such evidence of piety as renders it proper to constitute them into a church, is supposed to be about one hundred. Probably a much larger number is scattered over the great region stretching from the metropolis to Smyrna, Aleppo, Diarbekir, Van, Erzeroom and Trebizond, including Broosa, Nicomedia, Ada Bazar, Tocat, Kaisarea, etc. If at Nicomedia and Ada Bazar there should be found no more than twelve or twenty men in each place, all tried in the furnace of persecution, with whom to form churches, might there not be as much moral worth, yea, as much real piety, as in churches of five times as many members, who had never known by experience what it is to suffer for righteousness' sake? In such churches there will be the elements of growth and progress; and we may be humbly confident that the Lord will make them instruments of restoring the power of the gospel to the regions where its first glorious triumphs were witnessed.

Mr. Hamlin concludes a letter written a year ago with the following general remarks upon the aspect of the reformation, which are rendered more strikingly appropriate by subsequent events.

"We have great reason to rejoice in the progress of the work of spiritual enlightenment. The truth is more freely and widely proclaimed than ever, and the errors and superstitions of the papal and oriental churches are discussed with a freedom and boldness hitherto unknown. This will lead, undoubtedly, to scenes of excitement; but such scenes must sooner or later come. The increasing and wide-spread hostility to evangelical truth which is found in so many cities and villages, from the shores of the Mediterranean to the Euphrates, is a proof that the truth has already been there. The carnal mind is enmity against God; and whenever the truth of God is brought into contact with it, hatred will be excited. And in this country a corrupt and interested priesthood is pledged to promote that enmity, and fan it to a flame of wrath, by every possible means."

Our native brethren are zealous in the cause of the reformation, and such brethren are found in nearly all the important Asiatic districts of the empire where there are Armenians. Mr. Peabody writes thus:

"August 26. Our Armenian assistant, whom I sent some time since to visit Moosh, Bitlis, Van, &c., with the expectation that he would be absent three months, returned in a little more than two weeks. Soon after he arrived at Moosh, it was reported that a Protestant had come there; and an excitement commenced, which increased to such a pitch, that he was advised by those most friendly to him neither to remain in that place nor proceed further. They told him he would run the risk of losing his life, if he should stay in the place another day. During the short time he was there, he was visited by a large number of Armenians, many of whom listened to the truth attentively, and showed a friendly disposition, expressing much regret that he

could remain no longer. In this place there is one priest who has been seeking light for some time past, to whom, about a year since, I sent the New Testament, at his own request. But nearly all the ecclesiastics, and the greater part of the people, hate the light."

Mr. Ladd throws farther light upon the working of this native evangelical agency.

"To-day the pious native mentioned under date of October 4, called to take his leave. He has seemed to enjoy very much the society of the brethren and all our religious meetings since he has been here; and he remarked as he was going away, that it had been a very profitable season to him. He appears to be well grounded in the truth, and has his heart much fixed on bringing others to know and embrace it. We have all been much pleased with the Christian spirit which he manifests. He told us that it is now about a year and a half since he came to a knowledge of the truth. At that time he went to Ada Bazar on business which required him to remain there some time. He met with some of the native brethren, who interested themselves in him and instructed him in the way of righteousness, in which he has since endeavored to walk, having only his New Testament, which he obtained there, for his guide.

"He informed us that he and the brother whom Mr. Schneider saw at Ballykessar, have it in contemplation to leave their present employment, and purchase a few goods, such as are in demand in the villages; and then go from one place to another, selling them; in order that, in this way, they may have an opportunity to persuade men to embrace the gospel and circulate the Scriptures, without exciting opposition. It is entirely a plan of their own, which they have been some time considering. They will receive the necessary books of us. He has conversed with the native brethren here on the subject; and they all encourage him in it. Many persons now sell goods among the villages in this manner, for the sake of gain. Should they be persecuted in one village, so as to be obliged to flee to another, they would then only be going on their way."

Six book-agents have been employed in selling and otherwise distributing the Scriptures and other books in the different quarters of the capital and in the interior. The native brethren have formed a society, the present object of which is to procure the preparation and publication of a commentary on the Bible, in the Armenian language. Members of the mission were requested to prepare the commentary, and the society employed one of its own number to see it properly rendered in Armenian. The association subscribed liberally towards this great work, but the impoverishing effects of the persecution have caused a suspension for a time.

A strong impression of the tribulations through which our brethren among the Armenians are called to pass, in their efforts to revive true religion in their community, will give us deeper sympathy with them in their labors and success. A native brother at Ada Bazar thus writes to the missionaries at Constantinople:

"*April 3.* As our brother Hagop, the cook, was going to a village, an hour distant, to find business, he passed one of the worthless fellows mounted upon a horse, going to Nicomedia. This person seized the opportunity to

take vengeance, drove his horse after our brother, and, coming up to him, beat him with a stick in a most merciless manner; and, leaving him half dead, he went on his way. While inflicting the blows, he spoke in this manner, 'You have turned our town upside down, and I have a written permission from our (Armenian) rulers to treat you in this manner.'

"Some hours later our brother reached here; and we saw that he had been so badly beaten that his eyes and forehead were swollen and reddened and blackened by the stick, and his legs were bloody. We, therefore, sent him to the (Turkish) Governor, and to the Assistant Judge, who told him that when the person who beat him returned from Nicomedia, they would bring him to an account. Two days afterward the man came from Nicomedia; and our brother, going again to the Governor, a soldier was sent to bring the man and witnesses; but as it was impossible to procure the witnesses immediately, the examination was deferred until the following day. On the same night the man went again to Nicomedia. Two Turks afterwards came as witnesses; but the Governor, taking occasion from the absence of the man, drove away our brother with mockery, and no trial was had.

"*April 4.* About an hour after sunset, some of our houses were stoned.

"*April 5.* To-day Mikael (one of the evangelical Armenians) placed a few goods in a shop which he has lately taken; but one of the (Armenian) rulers in our town, seeing this, went and cast the things of our brother into the street. Mikael went immediately to the Judge and informed him, who replied, 'Your neighbors, who are of your own community, do not wish you there; and this is a matter pertaining to the (Armenian) community, and I cannot meddle with it. Go and mend your ways by becoming obedient to your community.' After saying this, he took from our brother the key of his shop, which the owner, a Turk, had of his own free will given him.

"*April 6.* To-day another brother was cast into prison for the sum of 1,150 piastres, though the debt was not his, but his brother's. Nevertheless, since our enemies are seeking every occasion to take vengeance on us, the ruler mentioned above instigated the creditor and two other persons, who, taking our brother before the Judge, bore false witness, declaring that he, to their knowledge, became surety for his brother's debt; and the Judge decided that he must pay this money; and now both he and his brother are in prison.

"*April 7.* (Sabbath.) This morning at daybreak, they cast stones at my house, and at the house of another brother, and broke the windows. Also in the evening, about an hour after sunset, some of the leading men of the Armenians came and threw large stones at our houses. The Governor and also the Judge know these things, but they care not for them, saying, 'It is a matter that relates to the Armenian community, and we also are afraid.'

"Behold, beloved brethren, this is our miserable condition! If we go out into the streets, they stone us; and if we remain in our houses, neither by day nor by night are we free from stoning. Whatever the enemies do, they declare to be by the authority of the vartabeds. They have the utmost boldness in wickedness; for the (Turkish) authorities do not interfere, and the vartabeds give them full liberty.

"*April 9.* Yesterday evening the chief ruler of our (Armenian) community, about half an hour after sunset, headed a band of reckless fellows, to the number of about fifty, and went to the house of our brother, Hagop the cook. Breaking down the door, he went up stairs, and urged on the wicked men with him; who, seizing hold of our brother, beat him on his nose and mouth and wherever else the blows happened to fall, and then cast him down stairs. Again, falling upon him, they beat him, driving him out into the street, where, seating him down in the midst of them, they began to spit upon him, &c. Afterwards they carried him to one of their houses, and put him in confinement. You can imagine what were the cries, groans and weeping of his family.

“To-day, at about four o'clock, (Turkish time,) nearly the whole Armenian population of the city were together; and with clubs and stones they first surrounded the house of our brother Krikon; and, with the most wicked oaths, they began to stone the house, and they tore down the wooden fence that enclosed it; they also broke the windows, and wounded the hand of his mother. Afterwards they went to the house of our brother Hohannes, the barber, and there did the same as at the house of Krikon, except that they also broke down the doors of this brother's house. After finishing this work, that immense multitude was poured down upon my house; and, going to work with all their might, they broke down the fence, they cut down the rose-bushes and the cherry-trees; cutting off the heads of the fowls, they cast them to the right and left, and they broke water-jars, pitchers, and whatever they could lay their hands upon. They then broke the window-shutters and the glass and frames, and filled the house with stones. My beloved mother fainted, and the children ran crying hither and thither. At this time two vartabeds, Stepan and Hoosep, were in the crowd; and the Governor and Judge came upon them, but the vartabeds denied having excited the people to do these things. But, by the mercy of the Lord, a Mussulman bore testimony to these officers that these vartabeds were the instigators of the people in doing these things, saying that he had been present a whole hour, and had heard them with his own ears. Then the Governor of the city and the Judge, with other distinguished Turks, had a council and agreed to report this matter to (the Pasha at) Nicomedia. But the vartabeds and rulers of the (Armenian) community agreed to send also two persons from among themselves to Nicomedia, to endeavor to cover up this thing. All the Mohammedans of the town are witnesses of the facts here related, as they witnessed them with their own eyes and greatly pitied us.”

Mr. and Mrs. Benjamin are expecting to resume their labors in the mission before the expiration of the present year.

#### MISSION TO THE JEWS.

CONSTANTINOPLE.—William G. Schauffler, *Missionary*; Mrs. Schauffler.

For fifty generations the Jews have been fortifying themselves against the gospel, and their whole literature is anti-christian. So also is their education, as well as their internal religious police. The great effort of Jewish learning and ingenuity, ever since the destruction of Jerusalem, has been to prevent the reading of the Old Testament from being suggestive of Christian ideas to the Jewish mind. Hence a Jewish mission requires an extraordinary amount of preparatory work, in the first instance, though the main objects and duties of such a mission, after this is accomplished, will differ little, if at all, from those of other missions. Whatever may be the will of God as to the future existence of a Jewish community in Palestine, the prophecies supposed to bear on the return of the Jews to that land are believed not to be sufficiently clear to serve as a positive rule of duty, or to warrant a costly system of efforts specifically directed to that result. The Jews must needs awaken peculiar sympathy in view of their extraordinary history, and the obligations of the world to their nation as the

repository of revealed religion, and as the first promulgators of the gospel, but the relation they sustain to the Christian church is the same with that sustained by all the unevangelized communities ; and if the obstacles to be overcome in giving them the gospel are greater than in other nations, that is a reason why we should the more earnestly set ourselves to the task of overcoming those obstacles.

Mr. Schauffler is still chiefly occupied with the preliminary measures growing out of the peculiar state of the national mind. His appropriate labors are among the Spanish Jews. The New Testament in Hebrew-Spanish was provided for them by other hands ; and Mr. Schauffler has since given them the Old Testament in the same language, which is their proper tongue. The Hebrew text was printed in parallel columns with the Spanish. A second edition of the Pentateuch of 2,000 copies, in both languages, has been printed at Vienna ; and a new edition of the whole Old Testament, in the same languages, has been commenced at Smyrna, to embrace 5,000 copies. The American Bible Society meets the expense of these editions ; and that Society has also authorized the printing of a version of the Old Testament in the language of the German Jews, which is of course the German printed with Hebrew letters. The Hebrew text is to be printed with the German version, as it is also with the Spanish. The Rev. Mr. Schwartz at Berlin has engaged to prepare the historical books, except the Pentateuch, which, with the residue of the Old Testament, will devolve on Mr. Schauffler.

Besides these efforts to furnish the Jews with the word of God in an intelligible language, our missionary brother is engaged in his own appropriate department, in providing the Spanish Jews with the means of rightly understanding the sacred oracles. Words and sentences must be restored to their true meaning on the sacred page. He is therefore providing a Hebrew and Chaldean Lexicon in the Hebrew-Spanish language ; which is to be accompanied by a concise Hebrew grammar.

The persecution of the evangelical Armenians excited considerable interest among the Spanish Jews, and led to some religious inquiry. Their intercourse, however, was chiefly with the Armenian book-distributors, who are found to be good pioneers of the truth among the Jews, as well as among their own people. More inquirers have called on Mr. Schauffler the past year, than ever before in the same space of time ; but they were, as he says, "merely the 'forlorn hope,' rushing forward for *any* change, especially in reference to their outward circumstances." He finds the Italian Jews who call, to be generally destitute of all religion. He perceives an onward move-

ment, on the whole, among the Spanish Jews at Constantinople and in other parts of Turkey.

For ten years subsequent to 1831, Mr. Schaufler furnished a large number of books, at the expense of the Board, for distribution among the Jews in South Russia. The fruit of the seed thus sown begins to appear. The Scriptures, and especially the New Testament and tracts, are said to be more than ever in demand in that region. An interest for the conversion of the Jews prevails among Christian people in that part of Russia, especially at Odessa.

Mr. Schaufler, without detriment to his Jewish labors, finds much call for preaching in the German language—the German Protestants being without a pastor, and the Prussian Embassy without a chaplain.

The Committee cannot close their brief report on this mission, without again stating their earnest desire to find some suitable man to be associated with Mr. Schaufler.

#### MISSION TO SYRIA.

BEIRÛT.—Thomas Laurie, *Missionary*; Henry A. De Forest, M. D., *Physician*; George C. Hurter, *Printer*; Mrs. De Forest, Mrs. Hurter.—Two native preachers.

'ABEIH.—George B. Whiting, William M. Thomson, Simeon H. Calhoun, C. V. A. Van Dyck, M. D., *Missionaries*; Mrs. Whiting, Mrs. Thomson, Mrs. De Forest, Mrs. Van Dyck.—Two native preachers.

*Absent*.—Eli Smith, John F. Lanneau, *Missionaries*; Mrs. Lanneau.

(2 stations; 7 missionaries—one a physician, 1 physician, 1 printer, 6 female assistant missionaries, and 4 native preachers;—total, 19.)

Mr. Smith's return to Syria has been delayed by the state of his health, but he is expected to resume his labors at Beirut at the close of the present year. Mr. Lanneau's health became so disordered that it was no longer possible for him to perform his duties as a missionary, and, with the concurrence of the mission and of the Committee but with painful reluctance, he has retired from the field. He arrived in this country, with Mrs. Lanneau, on the 21st of July. They suffered the bereavement of their two children during their residence at Beirut.

Doct. Van Dyck was set apart by his brethren of the mission and ordained a minister of the gospel at Beirut, on the 14th of January. He has great fluency in the Arabic language, and has entered with zeal upon his duties as a preacher. The preaching at Beirut since that time, has been chiefly by Doct. Van Dyck. Meanwhile the health of Doct. De Forest required him to try a change of climate upon the mountains. At the last dates Doct. Van Dyck was residing at Beirut, and Doct. De Forest at 'Abeih.

Yacob Aga, who has been known to the Board for more than



a score of years, died at Beirût last autumn. He was an Armenian, and once sustained high rank in his church. For about six years he has been a communicant in the mission church, and, though not distinguished for piety, there was hope concerning him at his death.

Arms were distributed among the mountaineers in the year 1840, by one or more of the great European powers. Of these arms the Turks have thought it important to deprive the mountaineers. The Minister of Foreign Affairs, with the most friendly design, required the members of the mission to retire to Beirût while this object was being accomplished. "If," said he, in his note to the American Consul, "whilst I shall be occupied in the execution of the resolution adopted for this purpose, the inhabitants of the mountains should manifest a hostile spirit, and determine to oppose the benevolent views of my august master and sovereign, it is clear that, to preserve order, the local authorities and the imperial troops may be compelled to employ force; and, consequently, the whole mountain may momentarily be in a state of insurrection, and the war be kindled up in every part of Lebanon. Fearing then, Sir, that the subjects of the powers friendly to the Sublime Porte may receive insults and injuries, and desirous of preventing the sad consequences, I hasten to inform you, Sir, officially, that the term of ten days, beginning at the date of this letter, is granted for you to recall to Beirût all the citizens of the United States actually upon the mountain; and you will enjoin it upon them, at the same time, not to leave the city until I have the honor to inform you anew by another official note. And inasmuch as, after the period allowed, no one will have a right to complain, or to claim remuneration for damages, I beg you, Sir, to give orders, the most prompt and formal, that no subject of the United States government remain upon the mountain beyond the term mentioned above." This was in September of last year. Chekib Effendi subsequently engaged to protect the houses and other permanent property of the mission at 'Abeih, in case the missionaries should immediately proceed to Beirût, and requested an inventory of the same. The disarming of the people was accomplished, for the most part, peaceably, and in December the mountain station was again occupied. Full employment had been found meanwhile at Beirût, while there had been new experience of the friendly disposition of the Turkish government towards the mission and its interests.

Just previous to this attempt of the Turkish government at the "pacification of the mountain," the Maronite bishops assembled in the district of Jibeil to elect a successor to the Maronite Patriarch, whose persecution of Asaad Shidiak has given

him an undesirable notoriety in the history of Protestant missions.

“On counting their ballots, it was found that bishop Bûlus Mas'ad, the vicar of the late Patriarch, and bishop Yûsuf el-Khâzin, incumbent of the diocese of Damascus, had each an equal number. They balloted again with the same result; when bishop Bûlus withdrew his name, and bishop Yûsuf was elected. Whereupon the people of Bsherry (Maronites) rose upon the new Patriarch and the bishops, attacked and beat them, and drove them from all that region into Kesrawân. Then they turned upon Kannobin, the Patriarchal see, (the place of Asaad Shidiak's martyrdom,) and plundered it, and that though the French consul was there to guard it. It is even said that they beat his kauwâs, and that he, with his suite, fled from the convent.”

The line which separates the Maronite division of the mountain from the Druze district runs eastward from Beirût, along the Damascus road; though there are Maronites scattered over the Druze district. Bhamdûn, a healthful mountain village where Mr. Calhoun has spent much of his time, and where members of the mission have repeatedly spent the summer, is not far distant from the Maronite territory.

PREACHING.—The time has not yet come for large audiences to be assembled to hear the preached word in Syria. That will not probably be till the Spirit is poured out upon the people, as in some other parts of the world. But, considering all things, there is great cause for hope in the regular Arab audience of from thirty to seventy at 'Abeih, and in the average attendance at Beirût of thirty males and twenty females. At both stations two preaching services are held on the Sabbath, and meetings during the week for preaching, conference and prayer. There has also been preaching in the summer, by missionaries or native preachers, at Bhamdûn, Ainab, and Bshamûn, and at most of the schools connected with the 'Abeih station religious meetings are usually held as often as once a week. The four native preachers connected with the mission have circuits assigned them, in which they are to preach the gospel from town to town. The extreme points in these circuits are Hasbeiya on the south, and Tripoli on the north. One circuit embraces the mountain schools.

Since the opening of the present year, there have been distinct indications of the presence of the Holy Spirit in the mission families. Two of the Arab girls resident in Mr. Whiting's family and two in Doct. De Forest's family have given hopeful evidence of conversion. In the congregations, more attention is given to the word, and several might almost be reckoned as inquirers.

In February, Mr. Calhoun visited Hasbeiya, accompanied by Tannoos el Haddad, where he spent eighteen days. It was

about a year since the last of the persecuted band, who had fled from the place, returned and professed a nominal subjection to the Greek church. But a considerable number had heard so much of the truth, and had become so deeply impressed with the vanity of religious forms, that they were far from being easy. Individuals from time to time visited the mission, or wrote to it, giving assurance of their determination not to abandon the truth; and they appeared to long for the day when the gospel should again be preached at Hasbeiya. The audiences which now convened seemed to be influenced mainly by a desire to be instructed in the way of life, and, though smaller than on former occasions, were more truly valuable and encouraging. The preaching devolved chiefly on the native brother, as Mr. Calhoun's facility in the language was not yet such as to enable him to preach with ease.

"A goodly number assembled as soon as our arrival was known, and seemed glad at our coming.

"The next day (Sabbath) we had two religious meetings, Tannoos el Hadad preaching; in the morning about thirty were present, in the afternoon a less number, owing probably to the rain. The two succeeding Sabbaths we had similar services, with perhaps slightly diminished numbers. Every evening also during our stay, we had a meeting for exposition of the Scriptures and prayer, usually from ten to twenty being present. Several of the more enlightened, and often others, spent much of the time with us, during the day, inquiring the meaning of passages of Scripture, &c. At all our meetings the people were generally attentive, and some of them were evidently interested in the truths presented.

"One young man came in one day on business. Hearing a portion of the gospel read, his attention seemed to be arrested, and he came again and again. He appeared to hear as for his life. After some days we missed him, and, on inquiry, found that his mother had forbidden his visiting us. He told her that he wished to hear the word of God, and asked her if it were not better to spend his time thus than at the wine shops. Her reply was, 'Go to the wine shops.' Before we left, the young man ventured to come again, and the deep and tearful attention which he gave, made me hope that the Lord was opening his heart to the truth. He had never heard the gospel preached before. Oh for grace to go about bearing the precious seed with tears, strong in hope, and simply relying on the truth made efficacious by the Almighty Spirit of God!

"Our last meeting, the evening before our departure, will not be soon forgotten. About thirty were present. T. H. seemed to have uncommon aid in opening the Scriptures, and the little audience was melted into tears, some of them sobbing aloud. I added some remarks on the nature of religion, as a matter between each individual soul and God; and hence urged the duty of private devotion, a point in which they would be in danger of failing. The Savior seemed to be with us. May he reveal himself with power to these poor people!

"Whether any, or how many, have been renewed in the spirit and temper of their minds, I pretend not to decide. Of one or two I have considerable hope. Others seem most firmly opposed to their old religion of forms, and anxious to hear the truth. An interesting feature in the work, from the beginning, has been the steadfastness with which certain of the women have cleaved to the new way. They manifest a determination, such as I have not witnessed before in that sex, in these countries.

"We were unmolested by enemies during our sojourn at Hasbeiya, though we heard constant reports of new efforts to be made by the Patriarch, to put down the inquirers after the truth. We had information in the winter, from the Scotch missionaries at Damascus, of this determination of the Patriarch. Perhaps our visit will be the occasion of hastening the crisis; and perhaps nothing will be done at present. I am pretty well assured that the people of Hasbeiya themselves are less disposed than formerly to persecute; and if not goaded on by certain leaders, they will probably be quiet. Their sore trials, during the war of last summer, have in no small degree humbled them.

"On the whole I cannot but hope that we shall have an open door at Hasbeiya for proclaiming the gospel. Opposition there may be and will be. This is to be expected. Numbers, we were assured, are dissatisfied with their old forms of worship, and would gladly come and hear us, were they not fearful of ecclesiastical and civil authority. The seed which was sown there in 1844, will not be lost. May it spring up and bear fruit a hundred fold. We commend this work anew to the prayers and sympathies of all Christian people."

Mr. Whiting and Butrus el Bustany were at Hasbeiya in June.

The attention of the Board is invited to a series of articles by Mr. Smith, entitled a "Review of Missionary Labors in Mount Hermon." They are now in the progress of publication in one of the religious newspapers,\* and are to be afterwards collected in a pamphlet. They give the most intelligent and satisfactory view of Syria as a field for missions, and of the course pursued by the mission, that the Committee have anywhere seen.

Ever since Aleppo was temporarily occupied by Mr. Beadle in the year 1841, and indeed from Mr. Thomson's visit to it at an earlier period, the mission and the Committee have desired to see it occupied permanently. Hearing, about the time of the last annual meeting of the Board, of an auspicious opening for preaching the gospel, like the one at Hasbeiya, the mission instructed Mr. Thomson to go, with a native assistant, and see what could be done. While on the way he was taken sick, and was obliged to return to Beirût. No member of the mission was able to visit the place during the cool months. More authentic information, since received, leaves no doubt that two missionaries ought to be sustained at Aleppo. A Greek Catholic bishop has withdrawn entirely from his church, never attending it, nor officiating in any of its ceremonies. He preaches at his own house on the Sabbath, and has an interesting congregation. The bishop thought that more than fifty of his people are Protestant in their views and feelings. Besides these, there were believed to be at Aleppo about as many evangelical Armenians, who are desirous of having preaching, and also schools for the education of their children. Bedros, a var-

---

\* The New York Observer, beginning July 18th.

tabed who came to Beirût from Constantinople, has been sent by the mission with books to Aleppo. His room was daily thronged with Armenians, and he was able to do much good, not only in Aleppo, but in several towns farther north.

**SCHOOLS.**—There are four schools at Beirût for boys and girls, containing 155 pupils, 18 of whom are girls, and a school on the mission premises exclusively for girls numbering twenty scholars. The aged and blind native brother, who has long been employed in a school at Tripoli, is more preacher than school-master, and his influence has lately called forth special opposition from the Greek patriarch and his clergy, to the great detriment of the school. The schools connected with 'Abeih are ten in number, containing 436 pupils, 144 of whom are girls, chiefly Druze. The Druze pupils, male and female, number 197. No opposition is made on the mountains to the religious character given to the school. A school of about 20 girls was taught at 'Abeih by female members of the mission.

Doct. Van Dyck has given special instruction to a small class, with a view to their becoming helpers of the mission.

**THE PRESS.**—The press is but partially employed, for want of more laborers in the mission. Only 314,500 pages were printed in the year 1845; that is to say, 2,000 copies of Watts's Catechism, and 1,500 of the Westminster Assembly's Catechism with Proofs. Of works formerly printed, 2,600 have been bound.

The Committee cherish the hope that a new, or at least thoroughly revised, version of the Arabic Scriptures may be prepared by the mission, and printed at this press within a few years.

**NEED OF MORE LABORERS.**—Mr. Whiting, writing in April last, says,—

“I think that I only express the deliberate opinion of all my brethren and of all our native helpers, when I say that this field never looked so inviting and encouraging before. Never were there so many promising doors open for preaching the gospel; and never, since the commencement of the mission, were so many tongues actually employed in preaching it, publicly and privately, in the house and by the way, through these mountains and plains, as at the present time. Our hands, and the hands of our native helpers, are full; and the people are sending to us from a number of places which we have never visited, begging for schools and religious instruction. Most of us are feeble in health; and, as you know, we are few in number. But our hearts were never more full of hope and confidence that the Lord will bless us, and never were we more happy in our work, than at this moment.”

Hasbeiya needs to have two missionaries established there,

to look after the work of the Lord in that place and in other parts of Mount Hermon. Two missionaries should reside at Abeih, besides Mr. Calhoun who is to have charge of the seminary when it goes into operation. Two should reside at Beirût, besides the printer. Two are needed for Tripoli, a considerable city in the immediate neighborhood of a large Greek and Maronite population; and two for the large and healthy city of Aleppo, with its intelligent nominally Christian population; but perhaps one of these should be connected with the Armenian mission. The Committee desire to see eleven preaching missionaries distributed among these stations at the earliest possible day; and where is there a field more inviting to faith and saucified learning and enterprise? In addition to missionaries already available for this particular service, one is needed for Beirût, one for Hasbeiya, one or two for Tripoli, and one or two for Aleppo.

#### MISSION TO THE NESTORIANS.

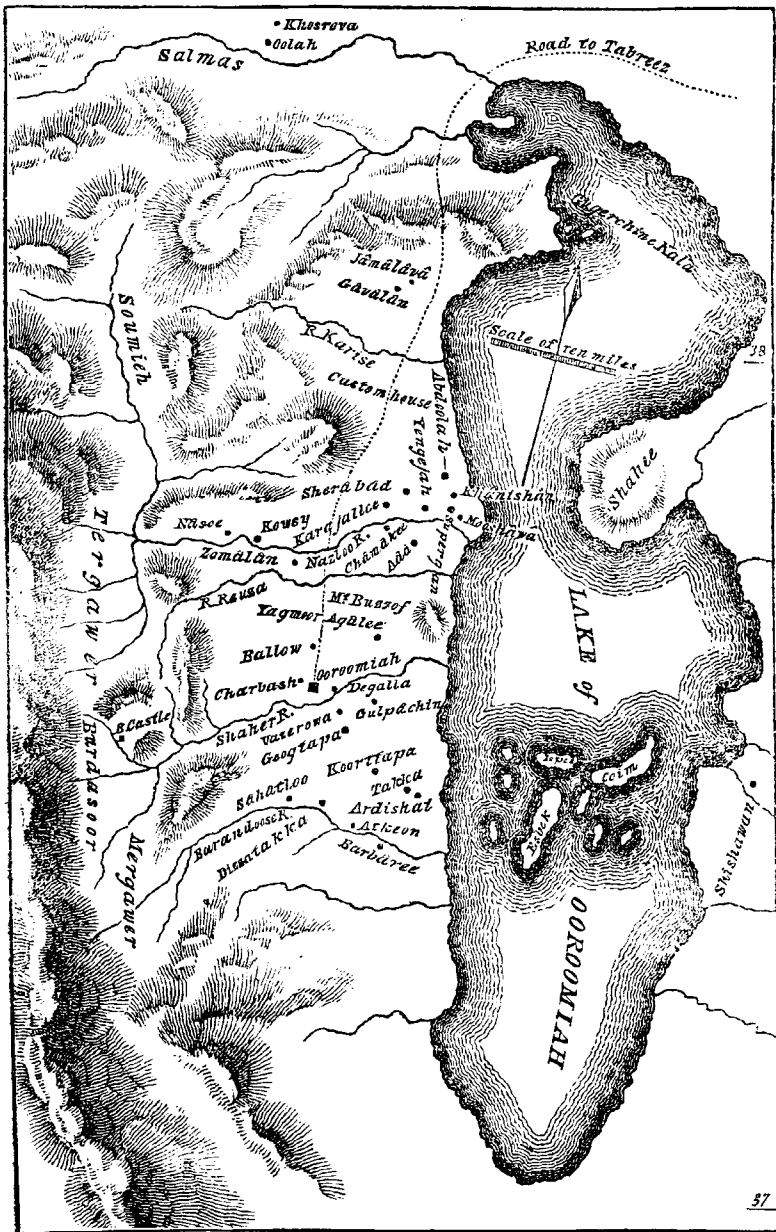
**OROOMIAH.**—Justin Perkins, D. D., William R. Stocking, Austin H. Wright, M. D., David T. Stoddard, *Missionaries*; Edward Breath, *Printer*; Mrs. Perkins, Mrs. Stocking, Mrs. Wright, Mrs. Stoddard, and Miss Fidelia Fisk, *Teacher*. Eleven native helpers, four of them preachers.

*Absent.*—Albert L. Holladay, *Missionary*; Mrs. Holladay.

(1 station; 5 missionaries—one a physician, 1 printer, 6 female assistant missionaries, and 11 native helpers;—total, 23.)

The experience of this mission in the year now under review, admonishes us not to despond every time the heavens gather blackness. The sun may break forth in the darkest hour, and the whole scene suddenly change. The year preceding the last annual meeting was one of apprehension and sadness at Oroomiah. Powerful influences from without and within seemed to combine to embarrass and destroy the mission, nor was it easy to foresee in what way the arm of the Lord would bring deliverance; though some cheering indications were perceived at the last of an outpouring of the Holy Spirit upon one of the most central and largest of the Nestorian villages.

The heavenly blessing has exceeded our expectations. The closing paragraph in the last Report concerning this mission,—an extract from a letter dated June 21st,—stated that the Holy Spirit was then operating beyond all doubt on the minds of some of the people at Geog Tapa. Mar Elias, the bishop whose diocese embraces this village, is an old man of simple piety, and John, a young, zealous and useful preacher, is a native of the village. Such notices as the following, from Dr.



Perkins's journal in August of last year, inevitably place our minds in a state of delightful expectation.

"John reached home just before meeting, having been on foot to two small villages, several miles distant, to preach the gospel. And as soon as our service was closed, he started off for another village, about two miles distant, to proclaim there the unsearchable riches of Christ; and Mar Elias started at the same time on foot to go and preach at a village, a mile and a half distant, in the opposite direction. Geog Tapa is becoming a kind of radiant centre. May the light of eternal life still brighten there, and send forth saving rays to the multitudes who are sitting in the region and shadow of death in its neighborhood!

"After meeting, I spent an hour or two at the house of priest Abraham. The priest had gone as usual to pass the Sabbath at Ardishai. A number of persons came in, and the priest's daughter, Sarah, a girl of fourteen, who is a member of Miss Fisk's school, read to them from the *Dairyman's Daughter*. All present appeared to be deeply interested in what they heard. An aged uncle of priest Abraham expressed the hope that this Sarah, the reader, might become just such a girl as Elizabeth Walbridge.

"After evening prayers, the Bishop requested me again to address the people. They had assembled on the small grassy plot in front of the building, instead of going into the church, to enjoy the evening breeze. Observing that the majority of my audience were females, I turned to the account of the Syrophenician woman, of which I gave a brief exposition, continuing my discourse till nearly dark. The audience listened very attentively, even more so than at our meeting in the church, in the afternoon.

"In the evening I preached at the house of priest Abraham. The weather being quite warm, and the evening pleasant from the light of the full moon, the audience assembled on a roof which must be nearly thirty feet high; the house consisting of two stories rather than one, which is the height of most Nestorian houses. The roof was ascended by a ladder, which is easily done by females as well as males, all being accustomed to do it from childhood. As many as a hundred persons must have been collected on the roof, which is so small that they were obliged to sit crowded as closely as possible together; and there being no balustrade to guard it, I felt very anxious lest some of them might share the fate of Paul's hearer, Eutychus; not because they were inclined to sleep, but because they were huddled so thickly together. Nearly as large an audience as this, is now accustomed to assemble on this roof, every evening, at a religious meeting.

"During our service, Moses was addressing another audience assembled, at some distance from us, on the roof of the house of his widowed mother. The rays of the moon partially revealed them to us; and we could occasionally hear the distant notes of the speaker's voice. When priest Abraham is at home, he is accustomed to hold still a third meeting in this large village."

A pious and excellent priest, named Yohannan, died in Geog Tapa on the last day of August.

"His love of preaching developed itself strikingly to the last. A few days before he died, at his earnest request, he was carried to the church, where the people of the village were assembled for worship, the blood dropping from incisions that had been made in his diseased foot on the way; and, on arriving there, he could not be dissuaded from exerting himself to address the congregation; and his words were literally and strictly those of a dying man. And later still, in the course of a religious meeting which was held one evening in the room where he lay sick, he suddenly roused himself, though so weak, took the discourse from the speaker's mouth, and proceeded with it, as John informs us, in almost unearthly strains, equally astonishing and impressing the congregation."



These things were preliminary to the work of grace now to be gratefully recorded, which dates its marked and characteristic existence in one of the Seminaries at Oroomiah.

The two seminaries, one for males and the other for females, have each about forty scholars. That for males has been reorganized;—the school-room considerably enlarged; the apartments of the pupils brought into closer proximity to those of the superintendent; a complete separation effected between the premises of the two seminaries; and means adopted for a more thorough and systematic instruction, and for exerting a stronger religious influence over the students. Many sought for admission, and the seminary might have been filled from Geog Tapa alone. But while a growing aversion was seen among the pupils to empty formalism, and while the general appearance of the school was encouraging, not a single individual in the seminary for males was convicted of sin, or manifested a spirit of earnest inquiry, during the year 1845.

**OUTPOURING OF THE HOLY SPIRIT.**—The first instances of hopeful conversion were in the female seminary, and the convictions of these two became known on the first Monday in the present year. These were the only cases, however, previous to the 19th of January; but on that day both seminaries appeared to be moved. A number in each came to their teachers with the inquiry, "What shall I do to be saved?" and after that the religious concern increased with great rapidity. The 23d day of the month was set apart by the mission for private fasting and prayer.

The progress of the work will be shown by a series of extracts from the communications of the missionaries.

"*January 22, 1846.* Many are beginning to pray in secret and to weep over their sins. As we were about to assemble last evening for preaching, I observed among different groups signs of deep emotion, and I was convinced that a revival had begun among us. Mr. Stocking preached on the words, 'Behold I stand at the door and knock,' to an audience very much solemnized. When the services were concluded, the members of the seminary all remained, and no one seemed willing to move from his seat. Mr. Stocking and myself addressed them in a few words, urging them to an immediate and faithful consideration of their sin and danger, and then dismissed them to their rooms. So intense, however, were their feelings, that they came in crowds to my study, where, with emotions that I cannot describe, but which every Christian can in some measure appreciate, I unfolded the gospel of Jesus Christ to one company after another till near midnight. At last, being exhausted with excitement and fatigue, and thinking it imprudent to proceed farther, I retired to rest.

"*Jan. 25.* At noon I conversed with Tamu, a deacon from the mountains, who has recently been employed as a teacher in the seminary.

"A large number assembled in the afternoon to hear the preaching of the gospel, many of whom were deeply moved, apparently, and suspended, as it were, between life and death. After meeting, priest Eshoo remained in his

seat, his face buried in his handkerchief. Mr. Stocking took him by the hand. The priest wept, but said nothing. We trust that if he has deceived himself hitherto with a false hope, as we have reason to fear, he may now be undeceived; and if, as is possibly the fact, he is a backslider, that he may be restored to the fold of Christ.

“Deacon Tamu has this afternoon asked John to pray with him, five or six times, and appears very much overcome by his convictions of sin. It will be interesting to those who have hitherto been familiar with John’s name, to know that at this time he is exceedingly prayerful and forward in every good work. By day and night he is conversing with inquiring souls, and with much zeal combines a judiciousness and maturity of Christian character, which render him an invaluable helper. His prayers and labors have undoubtedly much connection with this work of the Spirit.

“In the evening John, in coming up to my room, stumbled over a boy who was praying on the stairway. I overheard another praying in the wood-house. Though we have opened for retirement every room about the premises that can possibly be spared from other uses, such is the disposition to pray without ceasing, and so numerous are those who are awakened, that individuals are often distressed because they can find no place in which to pour out their souls to God. This evening ten of our pupils seem to be reposing their all on Christ, and are in a very interesting state of mind. We see no extasy, no violent emotion of joy; but their deep distress has given way to a sweet peace, which is written on their countenances, and fills our own hearts to overflowing with gratitude to God.

“*Jan. 26.* This morning priest Eshoo led our devotions in the seminary. His prayer was so humble and earnest, and formed such a contrast with his former sing-song tone and thoughtless manner, that it was difficult to restrain our tears. He has evidently learned how to pray, and, as well as deacon Tamu, hopes to-day that he is sitting at the feet of Jesus. The natural talents of priest Eshoo, his acquisitions, his stable character, and his important position, enable him, if converted, to exert a very happy influence among this people.

“This evening John came to my study, and said that the boys were weeping violently in one of their rooms, and wished me to go to them. He added that he had been looking at them with amazement, never having witnessed any thing of the kind, and being entirely at a loss what to do. In company with Doct. Wright, I entered the room, and found fifteen or twenty boys lying on the floor, weeping, groaning, in broken sentences asking God for mercy, and presenting a scene of great confusion. Some of the older natives were standing around in silent wonder, thinking that an angel had visited the school.

“We very soon succeeded in checking this manifestation of feeling, and addressed those assembled on the nature of true repentance, and the danger to be apprehended from such disorder. The whole school was afterwards called together, and the subject pursued at some length. Considering the excitability of the people, as well as the tender age of some in the seminary, and the fact that they are brought into contact with each other, day and night, we feel very solicitous to preserve perfect quiet and order. The pupils have all promised that no two of them will pray together; and the teachers seem to be impressed with the desirableness of preventing any similar occurrence.

“*Jan. 27.* The school to-day is stiller than ever, but with no diminution of solemnity. One of the older pupils was overheard to pray this morning for forgiveness, because he had shared in the noisy proceedings of last evening. This tenderness of conscience it is very interesting to observe.

“Priest Eshoo yesterday called together his neighbors, and told them of the great change in his feelings. He has been so upright in all his conduct hitherto, and is so prominent and influential a priest, that a confession of his

lost condition and his need of salvation, procured not by good works but by the blood of Jesus Christ, can hardly fail, with God's blessing, to produce a powerful impression on the people."—*Mr. Stoddard.*

"*Jan. 29.* I have had an interview with Mar Joseph, [a bishop.] He readily acknowledges the importance of immediate repentance, but is evidently relying on his own works for salvation. He remarked, 'We have no hope in ourselves; it is all in Christ.' He was told that if we had no hope in ourselves, we should be crying for mercy like drowning men. The priest of Degalla came in, with whom I had a plain and serious conversation. During prayer he seemed affected.

"*Jan. 31.* The priest of Degalla called again and seems more sensible of his lost-condition. He afterward went into my study and prayed by himself.

"*Feb. 1.* The priest of Degalla called again. He seems still more affected with his sins.

"*Feb. 3.* The priest indulges a hope that he has passed from death unto life."—*Mr. Stocking.*

"*Feb. 5.* To-day I had a very interesting conversation with priest Eshoo. It is more and more evident that he is truly a child of God. He says he has great joy in his oldest daughter, who is a member of Miss Fisk's school and hopefully born again; and he thinks that she knows the way to the cross of Christ better than himself. How striking a fact is it, that a man, so long regarded as one of the most learned priests among the people, and supposed to be so thoroughly versed in the Scriptures, should go to a child to learn heavenly wisdom!

"*Feb. 8.* Mr. Stocking preached this morning on the sovereignty of God; and in the afternoon the subject of man's ability and dependence was presented. Considering the tendency of the people to a presumptuous trust in the mercy of God, and the idea which many of the ignorant have, namely, that it is as easy to repent as to lift a finger, there is danger of holding up ability too much and dependence too little. At least we need far more caution in regard to encouraging hopes than would be necessary in America. This we all deeply feel; and those who have professed to become Christians in the seminary, have been, for many days together, warned against deception, and driven, so to speak, away from the cross of Christ. And when I look around on these sixteen or seventeen who are hopefully born again, and remember how solemnly we have cautioned them, and how closely they seem to be knit to Christ in the bonds of love, I feel great confidence in the genuineness of this work of grace.

"*Feb. 12.* This afternoon John returned from Geog Tapa, where he has exhausted himself by preaching. His representation of the state of feeling there is very interesting. He found all the members of one school in the village weeping, and some seriously inquiring the way of life. Eight women accompanied him hither, to visit the seminaries and receive our instructions. They were present at evening prayers; and deacon Tamu afterwards preached with special reference to them, in one of the rooms of the seminary.

"*Feb. 13.* This morning deacon Isaac, a brother of the Patriarch, and to a considerable extent his representative here, a man respected among the people for his vigor of mind as well as for his official station, paid me a visit. As I inferred from his manner that he wished to converse on the subject of religion, I commenced by asking him if he rejoiced in what the Lord was doing for his people. He replied, 'None but Satan can help rejoicing. I do certainly rejoice. But I am like a man that stands on the shore of a lake, and seeing a beautiful country on the other side, is gladdened by the prospect, but has no means of reaching that beautiful country himself. Would that I were a child, that I might repent too! But no; it cannot be. My heart is ice. There is no such sinner among the people as I am. I do not

believe it is possible for me to be saved.' I reminded him of the freeness of Christ's love and his willingness to receive the vilest sinner that will come to him. After some hesitation, he admitted that it was indeed so. 'But,' said he, 'the great obstacle is myself. My heart is perfectly dead. You may cut and thrust me with a sword, but I am insensible to the stroke. And if you kindly pour ointment on my wounds, it is all the same. I choose sin. I love sin. The wild beasts in the mountains are enticed by the hunters, and seize the bait, not knowing what they do. But I take this world with my eyes open, knowing that I am choosing destruction and eating death. It is a shame for me to remain in such a miserable condition, while these boys are weeping over their sins; and I am ashamed. But such is the fact; and I expect to die as I have lived and go to hell.' The man seemed to speak with sincerity, and we learn that he converses with his people in a similar way."—*Mr. Stoddard.*

"*Feb. 16.* Some of the pious natives who have spent the Sabbath at Geog Tapa, returned this morning and brought an interesting report of the religious interest in that village. They say that the whole place is waking up as from a deep sleep. Numbers came to them for religious instruction and prayer, and the general conversation of all is upon the great truths of salvation.

"*Feb. 20.* I went early this morning to Geog Tapa, accompanied by Miss Fisk and John. The former immediately found herself surrounded by a company of females at the house of priest Abraham; and John and myself went to one of the schools. The teacher of the school, a priest, of his own accord proposed that a public meeting should be attended at the church in the afternoon.

"About two hundred assembled in the church at the time appointed, where we endeavored to unfold to them the way of salvation. At the close of the meeting, about fifty of the females present met Miss Fisk in the school-room, near by, for religious conversation and prayer. A considerable number of females are more or less awakened, and a few give evidence of being born again. These last seem to have passed through a season of deep distress on account of their sins. Their friends have been filled with wonder as they have looked on; some, indeed, believed them possessed of evil spirits.

"As in other places and at other times, so now, in this village, the carnal heart is rising against the truth. Many persons are ridiculing those who are earnestly seeking the salvation of their souls. 'Why all this ado?' say they. 'Must all that we have done for salvation, go for nothing? Have all our fathers gone to hell?' So rife is this spirit of opposition to the truth, that some have come to the city, for the sake of having quiet Sabbaths and attending the preaching of the gospel."—*Mr. Stocking.*

"*Feb. 22.* I have spent this day in company with John at Geog Tapa. There is evidently a decided movement there in favor of the truth, and great attention given to the preaching of the gospel. John has been so active in doing good as to leave him hardly time to eat. He hopes that his wife and his mother have both recently accepted of Jesus Christ as their Savior. His infant child he has named Elizabeth—a name despised by the people—after the Dairyman's Daughter, and expresses the earnest desire that she may, at some future day, become a missionary. It is interesting to remark, in this connection, that the Dairyman's Daughter is very much prized by the people, and, except the Scriptures, is probably doing as much good as any thing we have ever published."—*Mr. Stoddard.*

"*Feb. 23.* I have conversed with two men, both of whom have children in the female seminary. They have spent the Sabbath with us. One of them, a deacon from Hakkie, a village in the district of Tirgerwer, is apparently under deep conviction of sin. In his figurative language, his sins were higher and heavier than the mountains of his native country. It was only

yesterday that he appeared hard and insensible, having committed no very great sin, and having been on the whole a good man. To-day his hopes have fled, and he feels himself to be a lost sinner; the big tears roll down his cheeks, and his words scarcely find utterance. I asked him whether, if it were possible for hell to be extinguished, and he might live as he had hitherto done, he would be relieved of his burden; to which he replied, after some thought, that were there no punishment in the future world, he could not endure the thought of living such a life as he had hitherto spent. The burden of his sins distressed him during the night, so as to take away his sleep; and he now appears in a deeply interesting and critical state.

"Feb. 24. The deacon, alluded to yesterday, has just left us for his home. The season of prayer which we had together was deeply affecting. He has spent all his time, during these three days, in praying and listening to the word of God. He has made wonderful progress in the knowledge of his own heart, and he trusts that the Lord has heard him in the depths of his distress, and that he has consecrated himself wholly to his service. He appears quite subdued and humble; and he returns trembling in view of the temptation he has to encounter. He said that he desired but one thing of us which was, that we would daily remember him before the mercy seat."—*Mr. Stocking.*

"Feb. 25. The prayers of these hopeful disciples of Christ are very remarkable. There being several rooms near my study which are appropriated to prayer, I hear their voices from morning to night, as they are pleading with God. There are many in the seminary who spend several hours every day in this holy employment; and it is only necessary for us to listen to their importunate manner, to be satisfied that their prayers come from the depths of the soul. At one time they are praying that the dog may have a single crumb from the table of his master; at another they are smiting on their breasts by the side of the publican; at another they are prodigals, hungry and naked, and far from their father's house; again they sink in the sea, and cry out, 'Lord save me, I perish;' again, poor, diseased, outcast lepers, they come to the great Physician for a cure.

"Those who have given themselves to Christ now build their house on the Rock of Ages, while the waters are roaring around them; now they wash the feet of their Redeemer with tears and wipe them with the hairs of their head; and now, having become the soldiers of the cross, they plant the blood-stained banner in the inner citadel of their souls.

"The natural love of the people for figurative language, when combined with the ardent feelings of these new-born souls, leads even children to pray in a manner which is very edifying to us; and I often stand motionless that I may catch every word, and learn from them, as I never learned before, how to pray. It is here true, in a very peculiar sense, that out of the mouth of babes and sucklings God has perfected praise.

"Feb. 27. It has been already stated that a member of our seminary is designated to succeed Mar Elias as Bishop. This young man is now hopefully born again, and gives as decided and delightful evidence of piety as any around us. Last evening he accompanied John to Geog Tapa, his native village, and at prayers in the church mentioned the change in his feelings to the people. The effect was happy. On the death of Mar Elias, who is already advanced in age, he will of course, from his official station, exert a wide influence among the people. He has, moreover, very promising talents, and seems full of faith and love. His companions in the seminary look on him with great delight; and though they are from different parts of the province, and will many of them not be included in his future diocese, they all express the strong desire that he may become their spiritual shepherd."—*Mr. Stoddard.*

"The effect of this young man's statement seemed to be most happy on the people; and several of them, on leaving the church, were heard to re-

mark that if this new heart made such Bishops as the one they had just heard, they wished Mr. Stoddard had all of them in his school."—*Mr. Stocking.*

"*March 7.* To-day Mar Yohannan came into the school, to see and converse with his niece, a girl ten or twelve years of age, and with a few others whom he had brought to the school, two of whom give evidence of being renewed. The Bishop was astonished and affected to tears, while listening to the conversation of these children, and beholding the change which had taken place in them. His interview with them was closed by prayer, in which he encouraged them to unite with him. The propriety and fervor of their devotions were highly instructive and edifying to him. He appears to be deeply interested in the work of grace now in progress in the schools and among the people. With several of the priests, he expresses the conviction and hope that God is about to raise up this remnant of their people, and speedily restore to them the full light and blessings of the gospel."—*Mr. Stocking.*

"*March 8.* This afternoon priest Eshoo preached for the first time since he hopefully became a disciple of Christ. He gave an exposition of some parts of Isaiah, in a very evangelical and able manner. I have rarely listened to a sermon in the native language which seemed more calculated to strip the sinner of all his self-righteousness, and lead him, convicted and humble, to the Savior's feet. It is matter of devout thanksgiving to God, that so many of these new born souls, owing to the natural fertility of their minds, their fluency, and their ready command of Scripture, may almost immediately be useful in building up the walls of Zion."—*Mr. Stoddard.*

"*March 10.* The mountain deacon who left us, February 24, returned three days ago, bringing with him his wife, child and brother. He appears to have grown in grace and in the knowledge of his own heart, and he magnifies the mercy of God in the great spiritual change wrought in him. His views of the way of salvation by free grace are quite clear. The reality of his hopeful conversion to God has been confirmed by the account which Priest Abraham gives of him. The priest went to Tirgerwer, some days ago, and visited the deacon at his own house, where he had erected the family altar; and so changed had the man become in his entire habits and character, so prayerful and earnest in his exhortations to his friends and to the people of his village, that they were disposed for a time to regard him as insane; but, on witnessing his meekness and love, his forgiving spirit under serious threats and abuse, they were quite confounded, and they now bear most interesting testimony to a great change in him. His family and brother having returned to their mountain home, the deacon will remain with us a few days, to learn the way of the Lord more perfectly."—*Mr. Stocking.*

"*March 12.* This evening Mar Yohannan, at my request, conducted prayers with the members of the seminary. While describing what he had seen of the grace of God in America, and what this people might become, if the revival should extend to the villages around us, he was affected himself and produced a happy impression on others. He urged the pupils who are soon to leave us for a short vacation, not to fear the laughs and scoffs of their old companions; to conduct themselves with meekness and love; to pray much for their people; and, in a word, to give themselves entirely to the service of Christ."—*Mr. Stoddard.*

"The mountain deacon, previously referred to, came to me to-day with tears in his eyes, and, with a countenance expressive of joy, informed me that intelligence had just been received that two of his brothers are solicitous in respect to their lost state, and earnestly seeking the way of life. The priest of the village, and one or two others, have just come from the mountains, and from them he received the pleasing intelligence.

"*March 15.* A deep seriousness appears to pervade the mass of the people in this city [Oroomiah]. Priest Eshoo, who is a judicious and an able

preacher of the gospel, has more invitations to visit different dwellings and neighborhoods than he can comply with in a given time."—*Mr. Stocking.*

"We have had in the seminary to-day twenty-five visitors, mostly young men from the neighboring villages, of whom quite a number are thinking about the salvation of their souls. Our oldest pupils have been very prayerful and laborious in efforts to do them good, and our rooms have, from morning to night, reminded one of an inquiry meeting. We must believe that the seminary is thus exerting a powerful influence, not only by training up young men for usefulness hereafter, but by attracting around us, at the present time, those from abroad who are in any measure awakened to the truth."—*Mr. Stoddard.*

"*March 16.* One of the teachers of the female seminary reports an interesting meeting which he attended yesterday in one of the less frequented villages. The people gathered around him and embraced him before he reached their dwellings; so glad were they to see him and hear the word of God. After the meeting in the village, he returned to Geog Tapa, but was unable to enter the church, so dense was the crowd in it. Those who were unable to enter, assembled together outside of the church, where the deacon addressed them, while priest Abraham preached to the large congregation within. Three or four meetings were attended in the evening at private dwellings in the village.

"*March 17.* The members of the two seminaries dispersed to-day for a vacation of ten days. This morning, as was most of yesterday, was spent in prayer by the girls in reference to leaving. They return to their homes in circumstances of peculiar interest. About two thirds of them, it is thought, are truly pious."—*Mr. Stocking.*

"To-day the members of our seminary enter on a vacation of ten days. Those who have hope in Christ, have looked forward to it with mingled emotions of sorrow and joy. While they dread very much the chilling atmosphere of the villages, they evidently burn with desire to go and proclaim the gospel to their friends. Last night we had a meeting for thanksgiving to God, in view of his rich mercy toward us the past two months. The season was very solemn and affecting; and I believe most of us forgot this world, and even forgot our ordinary supplications, and, for the time, joined in raising hallelujahs with the saints before the throne of God. And who has more cause for gratitude than we? Not many weeks ago, and every member of the seminary seemed more or less sunk in stupidity and sin. Now, besides the two teachers, thirty of the pupils are hoping that they have been washed in the blood of Christ. And as they stood last night, hand in hand, before the mercy seat, and remembered the loving kindness of God in bringing them out of the horrible pit and the miry clay, and putting a new song into their mouths, it is no wonder that earth with its toys and vanities was all forgotten, while we mingled our voices in ascriptions of praise."—*Mr. Stoddard.*

"*March 30.* To-day a young man from Tigorwer, a brother of the deacon already mentioned, accompanied his niece on her return to school. We had seen very little of him, before we were led to believe that our Savior's image was impressed upon his soul. He seemed to be full of humility and love to Christ, and to have utterly cast away his own righteousness, and to be relying on Jesus alone. As no member of the mission had ever before conversed with him, we felt desirous of knowing something of the circumstances which led to his awakening. We recollected that we had seen him here, three weeks ago, with his dagger at his side, and having the warlike appearance of the Koords of his native mountains. On inquiry we found that at his brother's request, he had then consented to spend the Sabbath on our premises, and taken lodgings with one of the teachers of the girls' school. This teacher and other pious natives labored with him and prayed for him until Sabbath afternoon, but with no apparent effect. They now began to

feel discouraged, and called other pious natives to their aid. Being now strong in the Lord, they alternately warned him and prayed with him, until a little before sunset, when he threw his dagger from him, saying, 'I have no more use for this;' and, with the tears rolling down his cheeks, exclaimed, 'What shall I do to be saved?' He was pointed to the Savior of sinners, but gave no evidence of submitting to him before he left the next day. But in his rude mountain home, he appears to have given up all and to be sitting as a child at the feet of Jesus. It is delightful to hear this youth pour out his soul in prayer to God. He seems to be well acquainted with the way to the mercy seat, and has learned much of the Scriptures from his brother.

"*March 31.* The young man referred to above, left us to-day. Our pious natives were surprised and delighted to see him clothed with such a meek and lovely spirit. They felt that he was advancing towards heaven faster than themselves. He speaks of a few cases of interest in Tirgerwer. We hope that we may soon be able to send some of our more experienced native helpers to assist in gathering in the harvest there."—*Mr. Stocking.*

"It gives me much joy to state that, with a single exception, those for whom we entertain a hope, have manifested great humility and prayerfulness, and been full of zeal for the salvation of others. In those villages where several members of the seminary resided, they daily assembled for prayer; thus strengthening themselves in their vows of devotion to the Savior, and furnishing to the people—what they have never seen before among them—an example of Christian fellowship and love. In a number of villages, also, the older and more advanced of our pupils held meetings every night, in the houses of their parents; at which twenty, thirty or forty of the neighbors were in the habit of assembling. About the middle of the vacation, a boy of thirteen years of age, who was laboring in Degalla, his native village, unsupported by any companion, came to me and asked for help. He stated that while very few seemed convicted of sin, such was the disposition for inquiry that he had not a moment's rest; and that the evening previous he was invited to hold neighborhood meetings in eight different places. At Geog Tapa, where ten of our pupils belong, the effect of their labors has been very happy; and at the close of the vacation many of their relatives had become interested in the truth, and some hopefully converted to Christ. In the case of one young man, his father, mother, brother and sister have all been awakened; and the mother, John informs me, seems to have passed from death unto life.

"At Karajala, a large village some distance from the city, which has hitherto been reached comparatively little by our labors, the interest in the truth has been very considerable. As four of our pupils—all of them hopefully born again—belong in this village, I requested John to accompany them home and labor with them during the vacation for the people. On reaching that place myself, a few days after, I found him full of joy. The attention of the villagers had been at once arrested by the great change in the young men, and they had come in crowds to the church to hear John preach the gospel. The teacher of the school there, a young man of good abilities and interesting appearance, was deeply affected in view of his sins, and seemed to have consecrated his all to Christ. This individual is a deacon, and will probably, at no distant day, become the priest of the village. Several of his oldest scholars were also awakened; and it is more than possible that two of them are sitting at the feet of Jesus.

"On the re-assembling of our seminary, four days ago, the first desire of the pupils was to enter their closets and pour out their souls to God in prayer. And their appearance is such as to strengthen very much our hope that about thirty of them are the children of God. They have been, during the vacation, exposed to great temptation; and probably have all received much ridicule and abuse. But this, so far from driving them away from Christ, seems to have knit them closer to him in love; and to have sundered more of



the ties which once bound them to a wicked world. In one case we have some reason to apprehend that our hopes will be disappointed. But, on the other hand, several of the ten who left us almost unaffected, are now fully awakened, and lead us to hope that they will soon be translated into the kingdom of God's dear Son.

"The general state of the school is highly encouraging. Every day resembles a Sabbath; and I never saw new-born souls who gave themselves up more fully to reading, meditation and prayer. During at least sixteen hours of the twenty-four, I believe the voice of prayer never ceases around us; and it is no uncommon thing to hear those who, like Paul and Silas, are at midnight singing praises to God.

"As I was riding this evening for exercise, I saw three Nestorians before me, who were going to the neighboring village of Seir in company. One of these I discovered to be John; and I was surprised to see his head uncovered and his hair dishevelled by the breeze, which at the time was blowing quite freshly. On approaching nearer, however, I heard the voice of earnest prayer from the one who was riding between his companions. All three had their eyes reverentially closed, and were suffering the horses to take their own leisurely pace along the road. When I joined them I was observed for a single moment by John, who immediately closed his eyes again, without giving me the usual salutation. The other individuals seemed entirely unconscious of my presence, and the prayer was continued for some time after. On another occasion, as John and Moses were riding to Geog Tapa, both mounted upon the same horse, they united in two prayers for God's blessing. Occurrences like these, which are now frequent, put me to the blush for my want of zeal and devotion to the cause of our blessed Lord!"—*Mr. Stoddard.*

"April 13. The Sabbath has been one of special interest among the Nestorians. Ten pious natives, besides two Bishops, have been scattered in ten villages, preaching the gospel, and while all their reports in regard to the attention to the Word are truly gratifying, their visits in some of the villages were of a deeply interesting character. Mar Elias and a deacon preached in several villages in Tirgerwer; in one of which they confirm the intelligence previously received, of a decided and happy change in a number of persons, and the general interest of the people in the whole village. Mar Yohannan preached in the church at Geog Tapa, and John, in the mean time, to a company of about one hundred and fifty, in a private dwelling, where the festivities of a wedding were exchanged for the solemnities of prayer and hearing the word of God. Six or eight of the hopefully pious young men in the boys' seminary went into some of the smaller villages, where the gospel has seldom been preached, and addressed attentive audiences. These young men, by their intelligence and ardent piety, are qualified to do much good; and they have an ample and an inviting field for the exercise of their piety and benevolence."—*Mr. Stocking.*

"The revival appears not only to be still advancing in interest and power, but there is also in connection with it a very strong general process of evangelization going on in our field, by which a reformation of religious views is taking place among the people with far greater rapidity than at any former period. They are, as a mass, becoming convinced of the momentous truth, and impressed by it, that they are utterly lost sinners, and must be born again; that the blood of Christ, and no array of forms, can cleanse from sin and procure salvation. An aged bishop from the mountains lately visited Oroomiah, and was so impressed with the general progress of light among the people here, that he frankly told them, in his simplicity, (and apparently with no ill will toward our mission,) that they were certainly undergoing a very rapid transformation, and ceasing to be like their fathers, however unconscious of it they might be themselves.

"May 10. A great general reformation has taken place in Geog Tapa. Few villages in New England are stiller on the Sabbath than Geog Tapa

was to-day; though about a thousand souls are thrown closely together there, the houses joining each other as in cities in America. Any instance of open vice in the village has come to be noticed as something very reprehensible, and an exception to the prevailing state of things; whereas, before this reformation, the *absence* of most species of immorality would have formed the exception. I was told also that laborers in the field, who were formerly much given to profaneness and mutual reviling, now exercise a strong restraint on each other, reproving one another as occasion may occur, by repeating texts of Scripture,—such, for instance, as ‘Every idle word that men shall speak, they shall give account thereof in the day of judgment,’ &c.

“A great work in the conversion of souls is also in progress in Geog Tapa. Several of our native helpers, belonging there and familiar with the state of things, judge that more than sixty persons have passed from death unto life in Geog Tapa, during this revival,—(including several of our pupils from that village, who have been mentioned in connection with our male and female seminaries;) scores of others are awakened; and new cases of interest are constantly occurring. Indeed, one can hardly enter, or approach, that village now, without being deeply impressed with the idea that God is there. There is a great eagerness to hear the word preached, though the mass of the people have heard so much. John told me to-day, that there are now often from ten to fifteen neighborhood meetings in the village, in the evening, the pious ecclesiastics (of whom there are many in Geog Tapa,) and some other pious persons holding meetings in the immediate vicinity of their houses, for the exposition of Scripture and for social prayer. Members of our male seminary, when they are in the village, and some others, are in the habit also of visiting the fields and vineyards daily, to preach to the laborers while engaged in their work. And those fields and vineyards have, to an impressive extent, become vocal with the accents of earnest prayer, offered there alike by those who are hopefully pious and by others who are inquirers for salvation. In speaking to-day with one young man, who hopes that he has recently passed from death unto life, I inquired how he was and how he is now employed. In reply, he mentioned that he goes daily with others to labor in the vineyards for the Mohammedans. ‘Our day laborers,’ said a priest who sat by me, ‘have now become *singers of praise to the Lord*, quite a different set of men from what they formerly were.’

“Geog Tapa, becoming as it has so thoroughly evangelized, has also become most emphatically a city set on a hill. Not only does the reformation, in this influential village, send abroad a silent light throughout the province, but a large number of pious ecclesiastics also go forth from it, every Sabbath, to make known the gospel in the villages in the vicinity. John told me that ten such evangelists (including some of the pupils of our seminary,) started with him to-day, to go out on this momentous errand; and that he knew not how many went in other directions; ‘while a number,’ he added, ‘staid in the village to work upon the people there.’ It is not easy to conceive what a commanding and blessed influence Geog Tapa is thus sending forth, through the length and breadth of our field.”—*Dr. Perkins.*

Bader Khan Bey, the Koordish chief residing at Jezeera, in the mountains, and Noor Ali Khan, of Julamerk, invited Doct. Wright in April to make them a professional visit, with special reference to the illness of the former. He had decided to go, and was to commence his journey in May, accompanied by Mr. Breath. It would be necessary to be absent about six weeks.

As it may appear singular that no more opposition has been

excited thus far by this work of grace, Mr. Stocking has suggested several facts to account for it.

1. The Nestorian ecclesiastics have no civil power themselves; and the present Mohammedan governor of the province, himself a Koord by birth, is a relative of the Koordish chief who lately inflicted such terrible calamities upon the Mountain Nestorians. Of course there is no disposition on the part of this governor to show any special favor to the Patriarch's brothers and the higher ecclesiastics.

2. The family of the Patriarch is in dependent and humiliating circumstances, Mar Shimon himself being virtually a prisoner at Mosul.

3. The ecclesiastics, including the Patriarch's brothers, are at variance among themselves.

4. The benefits conferred upon the Nestorians by the missionaries, during a series of years, are admitted to be great. Hence the mission has very extensively acquired the confidence of the community in whose behalf it is laboring.

5. The Bible is recognized as the standard of faith and practice; to this, therefore, the missionaries may always appeal.

6. In the early stages of the revival, several ecclesiastics of learning and influence were hopefully converted to God.

7. It is the general impression that the hand of the Lord is in the work.

Other facts might be mentioned; but enough has been said to account for the quiet and freedom which our brethren, under God's favoring providence, have enjoyed in their recent labors. And whatever trials may come upon the mission hereafter, it is our duty to praise the Lord for the unexpected and unmerited kindness which he has lately shown it, and to go forward with confidence and joy in his service.

It remains to be seen whether the ecclesiastics and people will consent to throw out the objectionable matter from their Liturgy, and thus adapt it to the evangelical views and feelings of the truly pious Nestorians, and put it into the power of the mission to translate it into the spoken language and print it for them.

**SCHOOLS.**—Nothing more need be said with respect to the two seminaries. The common village schools were re-opened in October, with several improvements suggested by experience. Their number is 32, containing 482 pupils. As many as six of the teachers have recently become hopefully pious. The schools are lights in the villages where they exist, and it is desirable they should be multiplied.

**TRANSLATIONS.**—The mission is rendering the New Testa-

ment into the modern Syriac from the ancient language, or the celebrated *Peshito* version; and this it is printing at the expense of the American Bible Society, with the ancient version in parallel columns; noting the variations from the ancient Greek in the margin, whenever the sense appears to be at all affected. When this work is completed, the Old Testament is to be translated from the Hebrew, as the variations of the ancient version are here more important; and the modern version is to be printed without the ancient Syriac. This also will be at the expense of the Bible Society.

PRINTING.—Eight hundred volumes were printed in the year 1845, and 2,500 tracts, making in all 856,100 pages, and 2,812,500 from the beginning.

Mr. Merrick arrived in Boston in September, 1845, and has since, at his own request, been released from his connection with the Board. Mr. and Mrs. Holladay arrived at Boston in May last. It is doubtful whether the health of Mr. and Mrs. Holladay, which has suffered much at Oroomiah, will suffer them to resume their useful labors among the Nestorians. The mission earnestly requests that another married missionary may be sent without delay, with a single female to be associated with Miss Fisk in the instruction of the female seminary. The Committee have not yet found either the missionary, or the teacher.

## SOUTHERN ASIA.

### BOMBAY MISSION.

BOMBAY.—David O. Allen, and Robert W. Hume, *Missionaries*; Mrs. Hume.

MALCOLM-PETH.—Mrs. Graves.

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

One third of a century has passed away since this mission was commenced by Messrs. Hall and Nott. Many will remember the discouragement and perplexity in which they began their labors. To some, indeed, it may have seemed that they had entered the field unbidden of the Lord of the harvest. But they thought otherwise. They believed that God had called them to make known the gospel of his Son to benighted India; and hence they went forward, amid trials such as few have encountered, till their work as pioneers was accomplished.

And their labor was not in vain. The whole number of persons received into Christian fellowship since the commence-

ment of the mission, is forty-one; and some of these have already finished their course, and entered, it is believed, upon the rest that remaineth for the people of God. If we turn to the Ahmednuggur mission, till recently a branch of the one at Bombay, we find that more than twice as many have been gathered by our brethren there into the fold of the great Shepherd.

But there are other results, which, though less tangible and striking, are by no means to be overlooked. The general progress of the missionary work in Western India has been such as to encourage our hopes and animate our faith. An extract of a letter from Mr. Hume, bearing on this point, cannot fail to be read with interest.

“Thirty-three years ago the doctrine of Christ crucified was unknown to the people of the Mahratta country. No portion of the sacred Scriptures had been given to them in their own language. Not a single tract from which they could learn the way of salvation, was in existence. Unbroken, unmixed darkness covered the land. The first Christian book, a scripture tract of eight pages, was printed in March, 1817; and in May, 1817, the missionaries began to print the gospel of Matthew, which they had translated into the Mahratta language.

“Now the sound of the gospel has gone out into all the land. The people of the most distant villages have heard, at least, that there is none other name under heaven given among men whereby we can be saved, but the name of Jesus. They know that the divinity of their gods, and the efficacy of all their religious observances, have been called in question. Tracts and portions of Scripture have been widely distributed; and the persuasion is daily gaining ground that all other forms of religion must fall before the onward progress of the gospel. The prevailing religion has been gradually losing its hold upon the people. The influence of the brahmins has been greatly weakened, and, in many ways, much has been done to prepare the way of the Lord. Missionaries of other societies, who preach the same gospel as ourselves, have come to labor in the field. Both the missionaries and the converts are animated with hope in regard to the future. Christians as well as the heathen feel that great and important changes are in progress, and that these changes are advancing with an accelerating speed.”

Indeed few missionary fields hold out greater encouragement, at the present time, than the Mahratta country. Its inhabitants, compared with the Hindoos generally, are an intelligent, independent, noble race. They are every where accessible to the preacher of the gospel; and a Christian government stands ready to afford him all needful protection in his work. The number of persons who can read, especially in the Concan, is large; and in addition to what has been done by the government and by missionaries for education, schools, supported by the people themselves, have been established in all the villages of any size. Here then is an opening for books and tracts which is not generally found in heathen lands. It opportunely happens, therefore, that the press under the care of this mission

is capable of exerting a strong influence upon this interesting people.

It is obvious, however, that our brethren are far from being in a condition to meet the existing demand for missionary labor, even in Bombay itself; for this great city, after taking into the account all that is done by the representatives of other missionary societies, must be considered as most inadequately supplied. And there are important places in the vicinity of Bombay, where stations might be established with still greater hope of visible and speedy success, as their influence would be brought to bear upon smaller communities. Tanna, in particular, ought to be occupied without delay. It has a population of fifteen thousand, and is the civil station of the continent, with a judge, assistant judges, collector and assistants, &c. Having these views, the Prudential Committee are anxious to strengthen this mission as soon as practicable. They have wished to send to the relief of their brethren two fellow laborers, during the present year; but hitherto they have not been able to secure the men.

The mission sustains a regular preaching service at two different places. At one of these the average number of hearers is reported at two hundred, at the other it is from thirty to forty. "The congregations generally behave with much propriety, and give good attention to what is said. Many have much knowledge of the truth. Some have wholly lost their confidence in Hindooism, while others have shaken off their superstitions but in part. At times we are encouraged to hope that one and another, despite of opposition and persecution, are about to confess Christ before his people. Still we are obliged to wait for the fulfilment of these hopes." Only one person has been admitted to the church during the year now under review; and, within the same period, one has died, and another has been excommunicated.

The number of free schools is nine; five of which are for boys, and four for girls. The pupils in the former amount to 298, in the latter to 50. There are two female boarding schools, one of which is at Malcolm-Peth under the care of Mrs. Graves. In this there are about thirty scholars, and the entire expense of the institution is defrayed by special donations. In the other boarding school, which is committed to the care of Mrs. Hume, there are fifteen pupils; and this likewise is mainly supported by special donations and by work done in the school. For several years past the divine blessing has manifestly attended the labor bestowed upon it. "Since 1839 seven of the pupils have been baptized, either before or after leaving it, who have given gratifying evidence of piety. And three other persons have died, without having received baptism,

in regard to whom we could not but rejoice in the assurance that the sting of death had been taken away."

The Dnyanodaya, which is now conducted by the Bombay and Ahmednuggur missions jointly, is enlarging the circle of its influence. It meets with unexpected favor, both among natives and Europeans. One thousand copies were printed, and about six hundred dollars had been received on its account, at the close of the first six months of its publication at Bombay. "The natives of all classes are anxious to see it; and we know that it is read by many of the rich and influential, on whom it is difficult to bring the truth to bear in any other way. The only Mahratta paper here which has any circulation, quotes largely from almost every number, and often selects those articles which we should wish, most of all, to meet the eye of the natives."

#### AHMEDNUGGUR MISSION.

AHMEDNUGGUR.—Sendol B. Munger, Henry Ballantine, *Missionaries*; Amos Abbott, *Teacher*; Mrs. Ballantine, Mrs. Abbott, and Miss Cynthia Farrar.—Nine native helpers.

SEROOR.—Ozro French, *Missionary*; Mrs. French.—Two native helpers.

Absent.—Ebenezer Burgess, *Missionary*.

On their way to the mission.—Royal G. Wilder and Samuel B. Fairbank, *Missionaries*; Mrs. Wilder and Mrs. Fairbank.

(2 stations; 6 missionaries, 1 male and 6 female assistant missionaries, and 11 native helpers;—total, 24.)

On looking back upon the history of this mission during another year, the Committee are permitted to speak of increasing encouragement and hope. The spirit of inquiry, heretofore described as pervading so many minds in the Deccan, appears to be spreading itself more and more. The labors of the missionaries are evidently brought to bear with greater directness and success upon the mass of heathenism around them. Some of those who are coming forward, from time to time, to cast in their lot with the people of God, prove themselves to be valuable assistants to our brethren in their work. And, above all, the Holy Spirit is manifestly present in this interesting field, to clothe the truth with power, and to direct the erring and degraded Hindoo to the Lamb of God that taketh away the sin of the world.

The plans of the mission have undergone no material change since the last Report. The schools which were in operation at the commencement of the year, have been continued, and two or three new ones have been opened. One of the latter, a school for mahar boys, is noticed in the last Annual Report of the mission, as follows:

"The teacher is an intelligent young man of the mahar caste, who has for some time been asking for baptism. He appears to be much engaged

in instructing his scholars in the truths of Christianity, and the result is very encouraging. The boys not only refuse to worship idols themselves, but laugh at their parents for their folly in bowing down to wood and stone; and they have actually gone so far as to pull up and throw away the idol gods in their part of the village, much to the astonishment and confusion of their elders. Probably none of the boys belonging to the higher classes would be allowed to exhibit so much opposition to long established customs, without being removed from the school. But here, so far from this being the case, the parents appear more friendly to the truth than ever. Formerly our native assistants who were originally of the same caste, whenever they passed by that village, were treated with rudeness and opposition. Now the parents of these mahar boys receive them with kindness and respect, acknowledge the great favor conferred upon them by the establishment of the school for their children, and listen to their instructions with attention, acknowledging that the word of God is indeed the truth. They have also shown their desire for the continuance of the school by building a school-house themselves, with a little assistance from the mission. We purpose establishing other schools for mahar boys in the villages, as soon as we can raise up or procure suitable teachers for them."

A much larger proportion of the pupils in the boarding schools at Ahmednuggur are the children of native Christians than heretofore; and their number is expected to increase from year to year. Several of this description have exhibited deep solicitude for their spiritual interests, and have desired to be admitted to the church. A native female, educated in one of Miss Farrar's schools, has recently taken charge of a small girls' school in Ahmednuggur. This is something novel in that part of the world, and success will be an omen for good.

The gospel has been preached at Ahmednuggur and Serour as in previous years. The congregation at the former place is gradually increasing, and an enlargement of the chapel is already contemplated. Persons from distant villages are frequently found among the hearers; and thus a knowledge of the gospel is scattered far and wide.

It is to the tours, however, which our brethren and their assistants are accustomed to perform, that we must look as the principal means, for the present at least, of reaching the large population embraced within their field; and never has there been more encouragement to prosecute this kind of labor than during the last few months. The missionaries themselves have devoted to this species of effort as much of their time and strength as they could spare; and they have found the co-operation of some of their converts exceedingly valuable. And what was hardly to be expected, they have ascertained that the mahars meet with less opposition, and gain a readier access to all classes, than those who originally belonged to the higher castes. The latter are regarded as apostates and unclean by persons standing upon the same level in society which they once occupied; and even the lower castes who listen to their instructions, incur the displeasure and hostility of their superiors.



"This is not the case, however, with our other native assistants who were originally of the mahar caste, when they visit the villages for the purpose of preaching the gospel. They are received into the houses of the mahars and treated with respect; and their instructions are listened to with attention. Indeed, they are regarded by a great proportion of the mahars as possessed of an extraordinary degree of divine knowledge, before which all the Hindoo religious teachers tremble and bow. They sometimes find opposers among those who are interested in the maintenance of Hindooism; but most generally they find large numbers who love to hear them. These native assistants are very seldom opposed by the people of the higher castes. They are not objects of sufficient regard, in their view, to call down opposition; and so they escape unmolested. On the contrary, individuals of the higher castes, (koonbees and brahmins,) who desire to learn more about Christianity, frequently take them apart and ask them numerous questions on the subject of religion, exhibiting an earnest desire to become acquainted with the truth.

"These very persons who would oppose a missionary or one of our higher class native assistants, and would be afraid to be seen conversing with such a person, and, consequently, avoid all intercourse with him, feel no hesitation in taking one of our other native assistants, originally of the mahar caste, and talking with him for hours on this one subject, telling him all their feelings, their dissatisfaction with Hindooism, their confidence in Christianity, and their desire to embrace it, with the obstacles in their way. These native assistants frequently tell us of such conversations held with brahmins and others; and we have ourselves seen the proof of it in the knowledge of the truth which those persons whom they mentioned, have exhibited on visiting the same places ourselves. We have also, when touring with them, heard such conversations between two or three higher caste villagers and these native assistants, kept up outside of our tent, till a very late hour at night, the questions of the villagers showing a disposition to learn the truth entirely unexpected, and the answers given by our native assistants exhibiting an intelligence and a knowledge of the word of God, as well as a humble and devoted spirit, highly encouraging."

Another extract from the annual report of the mission will show the plan which has been adopted for the sending forth of these laborers, and also the encouragement which they meet with in their work. The native helpers, mentioned below, are all of the mahar caste.

"We have kept four assistants constantly touring the past year in the villages in this vicinity. We have sent them out two by two; and they have generally been absent a week or two weeks at a time, and, on their return, they have given an account of the villages which they have visited, and the interesting circumstances which they have met with during the excursion. There is now such a large number of inquirers, scattered about in villages from ten to forty miles distant, that we find enough for these native assistants to do to keep up a constant communication with these ignorant souls who are thirsting after the truth; and we are also able, in general, on every tour which they make, to direct their attention to some one object, as to go to a specified village or villages for the purpose of giving instruction to particular individuals in the things of God. Both by such inquirers and by our native Christians in the villages, these visits are highly prized; and they often beg us to send out our native assistants more frequently to instruct them and to learn their state. By these efforts we believe the knowledge of the word of God to be extensively spreading. The truth is gradually making its way, not only among the mahars, but it is be-

coming better known among the higher classes also ; and we cannot but hope that it will thus make its way upward, more and more, through the preaching of even the despised mahar converts. That considerable progress has been made in the knowledge of the gospel in the country round, we have ourselves been permitted to see during our recent tours. In many villages where the truth has been longest known, we have been assured that many persons of the mahar caste who have exhibited no disposition to embrace Christianity, have given up the worship of idols and forsaken their temples ; and in very many places the Hindoo religious mendicants receive from the mahars no support whatever, the people being now thoroughly aware of their worthless character. The influence of this class of persons is gone, and they know that Christianity is the cause. Hence the hatred of some such to the truth. But in general they know its power, and are afraid to oppose it."

Besides the numerous and undoubted indications of the general progress of Christianity which our brethren are permitted to behold, they have other tokens of the divine favor. At the commencement of 1845, the whole number of native church members at Ahmednuggur was fifty-four; and there were also four at Seroor. During the year twenty-two persons were admitted to Christian fellowship at Ahmednuggur, and two at Seroor. Within the same period two members of the Ahmednuggur church died, and three were excommunicated. At the close of the year, therefore, the church at Ahmednuggur had sixty-seven members, and the church at Seroor six; five of the seventy-three, however, were then suspended. Since the beginning of 1846, a number of persons have been admitted to the ordinances of Christ's house; so that the communicants at both stations may now be estimated at more than eighty.

Of the twenty-two persons admitted to the Ahmednuggur church, during the year, thirteen were men and nine were women. Of the former, seven belong to villages from fifteen to forty miles distant from Ahmednuggur; and most of them are "substantial men of most respectable character," though mahars originally, and capable of exerting an extensive influence. It is apparent also that the good seed is springing up in new fields.

The church at Ahmednuggur has been called to pass through one trial, during the past year, which threatened for a season to disturb its harmony and impair its usefulness. A great portion of the members have hitherto been from the mahar caste, one of the lowest in the scale. While persons of a higher rank, on becoming Christians, renounced caste, and were consequently disowned by their friends, the mahars lost no privileges among their own people by taking this step; and, until recently, they have found in the church only those who were originally above them. Recently, however, the case was altered. An individual was admitted to the church at Seroor, who belonged to the *mang* caste, against which the mahars have an inveterate

prejudice, not merely, it would seem, because it is lower in the scale than themselves, but because all mangs are regarded as hereditary thieves and murderers. Soon after this mang convert had received baptism at Seroor, he went to Ahmednuggur to visit his Christian brethren. Most of the church members, including all the native assistants, welcomed him to their houses, and entertained him to the best of their ability, thus showing that they looked upon him as truly a brother in Christ. Others, however, were cherishing very different feelings; and after his departure the smothered fire burst forth. As the subsequent history of this case is one of interest and importance, the account furnished by the mission will be published entire.

“One young man, a member of the church, forcibly turned out of his house another church member, who had called to see him on business, merely because the latter had invited the mang convert to dinner. He also warned others whose only fault was that of having dined with that Christian brother, not to enter his house. He was supported in this course by one or two other members of the church.

“The matter was immediately taken up, the young man declared that he could have no intercourse with a mang or with any who had eaten with him; inasmuch as, if he should do so, the mahars of his village and all of his acquaintances would never again allow him to come into their houses, and of course he would be treated by his own people as the vilest outcast. He acknowledged that the course he was pursuing was inconsistent with the commands of Christ; but he said that, in view of the difficulties before him, he felt that he could not obey the Savior in this thing, though he looked to him alone for salvation. Several conversations were held with him, first privately and then by the principal members of the church together, until at length, finding him obstinate in his purpose, it was determined that he should be suspended from the church until he might exhibit penitence for his sin, and declare himself ready to obey all the commands of Jesus Christ.

“A few others, not so bold as he, maintained that they were willing to do whatever the church should decide; and urged that all the members of the church should be brought together, those residing in the villages as well as those in Ahmednuggur, and that it should be determined by their vote what course to pursue. We told them that it was not a matter which we were at liberty to decide in this way. All the officers of the church, together with the pastor, were satisfied that the word of God required that all the members of the church of Christ should regard each other as brethren, and should meet as brethren around the table of the Lord, partaking of one bread and of one cup, and that any deviation from this rule would render us unworthy of the name of a Christian church. It was already decided by the infallible word of God, and this decision we were not at liberty to change. After the suspension of the young man, we waited a few days to see what effect a little calm reflection would produce upon those who had hitherto objected to maintaining Christian intercourse with the mang convert.

“In the meantime the communion season approached. One or two of the Christians took occasion to leave Ahmednuggur, a few days before, in order that they might not be present at the ordinance. Some of those who had opposed, however, remained and partook of the ordinance, having previously declared to the pastor that they would have no objection to com-

muning with the mang convert. The young man who had been suspended, was present when the sacrament was administered, though of course only as a spectator. His thoughts troubled him. He felt that he was shut out from the company of God's people, and that he had excluded himself. He was deeply humbled. The next day he came to the pastor, and confessed his sin most fully and with the deepest humility. He acknowledged that he had fought against God; that he had resisted the strivings of the Spirit; and that it was owing to infinite mercy alone that that Spirit had not been taken away from him forever. He declared himself now ready to obey all the commands of Christ and to suffer anything for his sake, nay to give up his life even, if that should be necessary, in the cause of him who had died for his salvation. Never did we see clearer proofs of the power of the Spirit in breaking down the opposition of the carnal heart than in this case, and we could only wonder and adore.

"This young man did not stop here. On the next day, at a meeting which was attended by many of the native Christians for social religious worship, without any suggestion from others, he rose before them all and declared his fault, fully acknowledging that he had been led away by Satan, and praying for forgiveness. All were fully satisfied of the sincerity of his repentance, and, in a few days, the sentence of suspension was removed, and he was restored to the full privileges of the church. This was the last of our troubles."

The establishment of an out-station ten miles from Seroor, on the road to Poona, was noticed in the last Report. The native assistant, however, who had charge of the experiment, was called to face such a storm of opposition, that, in the absence of the requisite civil protection, it was thought advisable for him to retire from the post, in accordance with our Savior's direction. But his labors and his patient endurance of trial and persecution have not been lost. Many of the common people, at the time of his departure, expressed their regret that he should have received such treatment; and they declared that Hindooism could never have enabled him to demean himself in so blameless a manner. Since the out-station, mentioned above, was abandoned, another has been commenced about three miles east of Seroor, near the great road to Ahmednuggur.

Another out-station has been established at Wudáley, a village about forty miles north of Ahmednuggur, in circumstances that promise the happiest results. During a visit which was made by Mr. Ballantine to that place in February, 1845, it was ascertained that all the mahars were favorable to Christianity. Two of the most intelligent and influential of their number, moreover, had previously been admitted to the church; and these were very urgent that a chapel or place of worship should be erected. One of them, indeed, offered a building-lot for the proposed edifice, with a written guaranty that it should remain the property of the mission, so long as it should be needed for such a use. Under all the circumstances of the case, our brethren felt bound to comply with this request; and in November

last they began to erect a house that should be occupied as a chapel and a school-room, with suitable accommodations for a native assistant. In February following this building was solemnly dedicated to the worship of God, with appropriate religious services; at the close of which ten persons received the ordinance of baptism.

It is the design of the mission to employ a native assistant in this new field; which will thus become another radiating point to send forth light into the surrounding darkness. The experiment has hitherto succeeded almost beyond the expectations of the missionaries. At first the brother who had charge of the operations at Wudáley, being of a high caste, met with much opposition and even abusive treatment. Soon, however, the feelings of the people became entirely changed. Many visited him to receive instruction; and the pateel of the village, who had been exceedingly violent, attended service in the chapel, and joined in the daily morning worship. "Before, he was like a tiger," remarked the native assistant; "now he is like a lamb." And it is a very favorable circumstance that many females, including some in the higher castes, are anxious to become acquainted with "this new way." The number of communicants connected with this out-station, in April last, was seventeen. At Chanday, another village, there is probably the nucleus of a similar church; and the mission are already contemplating the erection of a chapel at that point. And at still another place, sixteen miles west from Ahmednuggur, they hope, at no distant day, to make arrangements for the stated services of the sanctuary.

And here, it would seem, we obtain a solution of the problem, "How is the gospel to be carried to the great mass of the population, embraced within the field of this mission?" By the faithful exhibition of God's truth at the different stations, and upon the tours that shall be made, from time to time, a few will be led, through the divine blessing, to the cross of Christ. Gradually small churches will be gathered, as at Wudáley. From these again other influences will go forth to bless the surrounding population; and so other churches will be formed to extend and perpetuate the triumphs of the Redeemer. And while this process is going forward, a native ministry will be preparing, under the fostering care of the mission, to take the pastoral oversight of the churches, thereby diminishing the burdens of our brethren, and giving to their countrymen the blessings of a diffusive and permanent Christianity. The dim and shadowy outline of such a system may be seen already; and each succeeding year, it is believed, will give it form and consistency and reality. May the God of missions hasten his own work!

With so much encouragement to prosecute the missionary work in this portion of India, the Prudential Committee have felt that a reinforcement was urgently needed. Rev. Samuel B. Fairbank and Rev. Royal G. Wilder, with their wives, embarked at Boston, May 28th, for the purpose of joining the Ahmednuggur mission. It is hoped that another missionary will be sent forth during the present autumn. Mr. and Mrs. Munger left Boston for Bombay, January 3d, to resume their labors; but when the Committee were expecting to hear of their safe arrival in India, tidings came that Mrs. Munger had died upon the passage, March 12th, and had made her grave in the Indian ocean. Her end was such as became a laborer in such a cause. Mr. Burgess hopes to embark for his station, with improved health, in the course of a few weeks.

## MADRAS MISSION.

ROYAPOORUM.—Two native helpers.

CHINTADREPETTAH.—Miron Winslow and Henry M. Scudder, *Missionaries*; Mrs. Scudder; and two native helpers.

BLACK TOWN, where the printing office is, Phineas R. Hunt, *Printer*; Mrs. Hunt.

*Absent*.—John Scudder, M. D., and F. D. W. Ward, *Missionaries*; Mrs. Scudder, Mrs. Ward, and Mrs. Winslow.

(3 stations; 4 missionaries—one a physician, 1 printer, 5 female assistant missionaries, and 3 native helpers;—total, 13.)

With health impaired, and with the sanction of the mission and the Prudential Committee, Rev. F. D. W. Ward and wife left Madras, on the 31st of January last, in an English vessel on their return to the United States. Not finding any American vessel at St. Helena, they continued the voyage to England, and arrived on our shores on the 26th of August. Mrs. Winslow was much enfeebled by the heavy afflictions with which she was visited before leaving Madura; but she hoped, in the change from that place to Madras, and in the relief from domestic cares obtained by sending her children to the United States, that she should find the means of recovering her accustomed vigor, and be able to continue in her missionary work. In this hope she was disappointed; and after remaining in India as long as due regard to health permitted, she took passage with Mr. and Mrs. Ward, in the expectation that after a year or two she may rejoin her husband who is still prosecuting his labors in Madras. The health of Doct. Scudder is so far restored, that he now contemplates immediately resuming his missionary labors, and is expected to embark with other missionaries for the Tamil missions in the month of November next.

The communications received from this mission do not fur-

nish the particulars requisite for giving a history of the schools connected with the stations. They are supposed to have been conducted during the past year on about the same scale and in nearly the same manner as in former years. They are represented generally as being in an encouraging state. The English schools under the care of the Chintadrepettah station have 170 pupils, and the Tamil free schools 289—in all 459. An orphan school for girls and an English school were about to be opened at Royapoorum.

Neither are the materials furnished for giving any detailed account of the state of the churches. In September two persons were admitted to the church at Royapoorum, and in January five were admitted to the church at Chintadrepettah, four of whom were children of professedly Christian parents, and had been baptized in their infancy. The other was a young man from the Batticotta seminary, employed as a teacher. The congregations on the Sabbath were unusually large and attentive.

In January, 1845, in consequence of the control which caste was still exerting over the minds of some of the native church members, the mission, to see how far this unchristian feeling would be carried, took measures to test it. The result was unhappily such that it was found necessary to suspend five of the church members; and for many months it seemed probable that these five men with their wives, who were also church members, would be induced by their friends to break away from the church, rather than entirely renounce caste. But their Christian principles, it is believed, had a stronger hold upon them than was feared; and at a meeting preparatory to the Lord's supper in September last, all these persons, with one or two others who had joined them, came forward and made full and humble confession, and promised for the future to conform to what was required in renouncing caste. The subject is still encompassed with many difficulties, and will probably continue to be so; and these difficulties are greatly increased by the fact that many nominal Christians in and about Madras still uphold caste. It is evident, however, that better views are prevailing.

**PRINTING ESTABLISHMENT.**—As the number of readers and the demand for books both in the Tamil and English languages are constantly and rapidly increasing in Madras and the parts of India adjacent, the amount of work crowded upon our mission press is increasing from year to year in a similar ratio. The amount of printing executed the last year exceeded that of any former year by more than six millions of pages. The copies of the Scriptures or portions of them printed, amounted to 12,901,329 pages. Of books of a directly religious character

and elementary school books, 37,025 volumes were printed, embracing 11,462,700 pages; also 42,200 tracts, embracing 1,426,400 pages; also of religious periodicals and reports of various benevolent associations, 795,180 pages. These, with pamphlets, &c., bearing on the cause of Christianity and the social and intellectual improvement of the population of India, embracing 325,267 pages, make a total of 26,910,876 pages printed at this establishment the last year; carrying up the whole amount printed under the direction of the Madras mission, to 93,608,642 pages.

New founts of type, as also other means for executing printing on a larger scale, have been added to the office during the year. The bindery and also the type foundry have been more completely furnished, and have been fully supplied with work. Some idea of the extent to which Tamil printing is now called for and executed in Southern India, may be obtained from the fact, that besides our mission printing establishment, there is another large one in Madras, one at Bellary, one at Vizagapatam, one at Neyoor, one at Nagercoil, and another still is going into operation in the Tinnevely district. All these, it will be borne in mind, are under the control of missionary societies, and are furnishing strictly Christian reading matter to the hundreds of thousands of children and adults, who, during the last half century, have heard the gospel preached and been taught to read the word of God by efforts put forth in other departments of missionary labor. This effort to give to India a Christian literature, and to furnish to the many millions of its benighted population the books requisite for cultivating the mind and the heart, is a great enterprise not easily over-estimated.

There have been daily prayers in Tamil and English with the workmen in the printing office as heretofore. All of them abstain wholly from intoxicating drinks.

To the work of distributing books and tracts, as well as to most other kinds of Christian effort, there has been during the year unusual opposition from the heathen portion of the community; and this opposition has occasionally broken forth into riotous and abusive conduct, and been carried as far as a fear of the magistrates would permit. An Anti-Christian society was some time ago organized at Madras, which, by means of a newspaper, tracts and lectures, and agents which it sends forth, is exerting much influence, especially in the villages of the interior. Here originated the violent outbreak in Tinnevely, which resulted in the destruction of much property and infliction of much personal abuse on the Christian natives. More certain evidence of the progressive power of Christian truth can hardly be furnished, than is given by these manifestations of hatred on the part of a corrupt heathen community. All



this, however, is causing the subject of Christianity to be better understood, and leading the government to adopt more effectual measures for protecting the persons and the rights of native Christians.

In view of the rapid extension of British power in India, which, from being one hundred years ago confined to four forts, hired of native princes and manned by native soldiers armed with bows and arrows, now stretches from Cape Comorin to the Himmalayah Mountains, and from the Indus to the Burampootra, and embraces under its control 150,000,000 of people,—the largest body of men on the globe, swayed by one government, except the Chinese,—it is a deeply interesting fact that this government is almost every year assuming a more Christian character and adopting a more humane and liberal policy. The declaration of the government now is, that it is not pledged to the support or countenance of Hindooism; that the principle which guides it is that all religions professed by its subjects shall be equally tolerated and protected; and that, contrary to what has till recently been the law of the land, the Hindoo may embrace Christianity and break caste without the forfeiture of property or any other of his civil rights and immunities. On this principle the government is going steadily forward, suppressing those disgusting and inhuman rites connected with Hindooism, which war upon society, correcting the abuses which have grown up under the unnatural state of things which has long prevailed in India, encouraging education, the arts and usages of more enlightened nations, and giving Christian truth free scope to exert its purifying and elevating power over the public mind. In this manner God is breaking down barriers and opening the way for the spread of the gospel in India. It is a process by which he works to fulfil his promises; and when these movements of his providence are viewed in their ultimate bearing on the conversion of a great community, they as really contribute to bring forward the promised triumph and reign of Christianity, as do the outpouring of the Holy Spirit and the gathering of converts to the church.

Already during the last twenty-five years great changes are seen to have been effected. The number of churches and chapels among the Tamil people, it is estimated, has increased five fold; the Sabbath is much more generally and carefully observed; the bonds of caste are weakened, and the opinions and habits of the natives are rapidly changing. Among this people there are, under the care of various missionary societies, about 8,000 church members; and including children, at least 35,000 persons have received Christian baptism; and at least, twice that number, or 70,000, are under Christian instruction.

## MADURA MISSION.

MADURA, WEST STATION.—Henry Cherry, *Missionary*; Mrs. Cherry.—Three native helpers.

MADURA, EAST STATION.—Clarendon F. Muzzy, *Missionary*; Mrs. Muzzy.—Francis Asbury, *Native Preacher*, and nine other native helpers.

DINDIGUL.—John Jay Lawrence and John Rendall, *Missionaries*; Albert North, *Assistant Missionary*; Mrs. Lawrence, Mrs. Rendall, Miss Mary Ann Capell.—Fifteen native helpers.

TIRUMUNGALUM.—James Herrick, *Missionary*; Mrs. Herrick.—Seven native helpers.

TIRUPPOVANUM.—Horace S. Taylor, *Missionary*; Mrs. Taylor.—Nine native helpers.

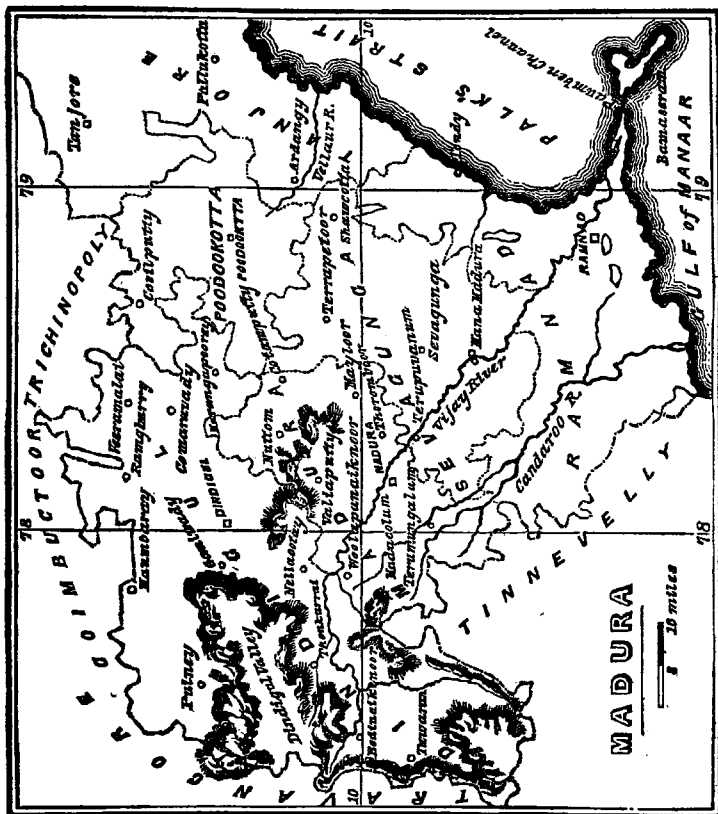
SIVAGUNGA.—Edward Webb, *Missionary*; Mrs. Webb.—Three native helpers.

PASUMALIE.—William Tracy, *Missionary*; Mrs. Tracy.—Four native helpers.

POOTHACOOTEE.—Three native helpers.

George W. McMillan, *Missionary*, and Mrs. McMillan, station not reported.

(8 stations; 9 missionaries, 1 male and 10 female assistant missionaries, 1 native preacher and 53 other native helpers;—total, 74.)



Eighteen or twenty villages are occupied as out-stations, where native helpers reside and perform stated religious services, aided by frequent visits from the superintending missionaries.

The station at Poothacootee has heretofore been under the care of the Indian Church Missionary Society of Madras, and was, in September last, on the proposal of that society, transferred to the Madura mission, with all the property pertaining to it, consisting of land for gardens and building sites, two or three chapels, school-rooms, furniture and books, etc., with the native schoolmasters, readers and catechists then employed by the society. The station is in a large village, about fifty miles northeast from Madura, on the road to Tanjore, and within the territory of the Tondiman Rajah, a friendly native prince, wholly independent of the British government, and the only one that is so in all Southern India. An efficient resident missionary is urgently needed.

On the 29th of March, Rev. Messrs. Fletcher, Howland, Herrick, Rendall and Webb, with their wives and Miss Capell, arrived at Madras in the ship Malabar, after a voyage of one hundred and thirty-six days from Boston. The two first named, with their wives, were destined to the Ceylon mission. The others proceeded at an early day to Madura, where they were welcomed by the waiting and almost desponding brethren of that mission, on the 29th of April. They were severally located at stations as mentioned above, and immediately entered on their labors. Rev. George W. McMillan and wife embarked at Boston for Madras on the 17th of March, destined to this mission. Their arrival has not yet been reported. These additional laborers, though they enable the mission to supply the stations formerly occupied, which their diminished numbers had compelled them for a time to abandon, by no means meet the whole demand. Three or four other large villages which have been selected as stations, where also the people earnestly desire Christian instruction, and where encouragement has been given that they would soon be supplied with a resident missionary, still remain vacant. The next reinforcement which the Committee hope to send to this mission in a month or two, will scarcely supply these villages, leaving still others, almost without number, not less important, and in a hardly less prepared and hopeful state, and from which the earnest cry for instruction is constantly going to the missionaries, without any one to guide them to a knowledge of the true God, and the only salvation for the sinner. The missionary physician, for whom the mission families have been so urgently pleading for four years past, and for whom the Committee have for most of that time been diligently inquiring, has not yet been obtained.

Every year the exigencies to which the families are exposed more loudly call for the assistance of such a laborer.

The period embraced in this Report is that of the extremest weakness of the mission, compared with the greatness of the work already pressing and rapidly accumulating upon them. On the hands of five missionaries and one assistant missionary, with their native helpers, have been devolved the labor required by seven infant churches and more than twice that number of stated congregations, the mission seminary, five boarding-schools, with the superintendence of ninety free schools, embracing, in all, nearly four thousand pupils in various stages of instruction, with making tours and distributing Scriptures and tracts in forty Christian villages, looking to them for instruction, and in various other parts of the district. Great advance cannot therefore be expected. And yet obviously the whole movement of things in the district, so far as the waking up of mind, the desire for knowledge, the conviction of the folly and unsoundness of their idolatrous system, the giving way of prejudices against Christianity, and a readiness to listen to Christian instruction are concerned, is onward. The thing needed, in order, with the divine blessing, to bring about speedy and great results, seems to be missionary laborers in sufficient numbers to bring the truths of the Bible fully and steadily into contact with the minds of the whole native community.

In the DEPARTMENT OF EDUCATION some changes have been made during the year. The seminary was removed in September from Tirumungalum to Pasumalie, two and a quarter miles southwest from Madura, where, on the top and side of a hill about two hundred feet high, with a fine view of the surrounding country, about forty acres of land have been obtained and a valid title given to the mission by the governor and council. Convenient buildings for the students and for the families of the principal and the teachers have been so far completed as to furnish comfortable accommodations for the present. The family of Mr. Tracy is already settled at the new station. The number of pupils increased from thirty to fifty-four before the first of January last. In May the number had risen to sixty-one, of whom sixteen were members of the church. Of the class which finished the course of study last year, all entered into the service of the mission as helpers, and excepting one cut down by cholera, are still laboring efficiently in this manner. The progress of most of the pupils, as well as their moral conduct, has been very satisfactory. As the prospects of the mission and the progress and character of Christianity in the district must, under God, depend very much on the character and qualifications of those who go forth from this seminary, the mission justly think that no pains should be spared to render the whole

training of the pupils as efficient as possible, and to have in the pupils a thorough putting off of heathenism and a putting on of a scriptural Christianity.

In the five boarding-schools are two hundred and sixteen boys and eighty-three girls. Besides these, there are select schools, the pupils of which are not boarded by the mission, embracing sixty boys and forty-nine girls; showing a considerable increase over the last year in the number of pupils receiving a higher education, and who, as is hoped, are becoming prepared hereafter to exert an influence as teachers or otherwise, in disseminating knowledge among their own countrymen. Of the progress in study made by the pupils in these schools, as well as of their good conduct and promise of usefulness, the missionaries speak with great encouragement.

In the number of the pupils in the native free schools there has been a decrease during the year; owing partly to efforts made to render the schools more efficient and thoroughly Christian, by concentrating them within the immediate vicinity, and under the more effectual supervision of the stations; and partly to the increased attention and labor which have been given to schools of a higher grade. The whole number of pupils under instruction the last year is somewhat greater than it was the preceding. In the character of the free school teachers and their qualifications for their work there is, the missionaries say, a manifest improvement, and numbers of them have renounced idol worship and avowed their belief in Christianity.

To all but one of the churches, the report of the mission for the year ending with December last, mentions additions, amounting in all to twenty-four; and since the opening of the current year, letters from the mission state that about forty more native members have been received. Many others are offering themselves as candidates for baptism and church fellowship, who furnish various degrees of evidence that they have intelligently and savingly embraced the gospel. To make a proper discrimination among these, occasions the missionary great solicitude. He is constantly in fear that he may err by admitting the unworthy, or by rejecting those whom his Master has received. On this topic Mr. Lawrence writes:

“It is not possible to convey an adequate idea of the manifold difficulties which attend the matter of church membership in this region. Our terms of admission are evidently much more strict than those of Mr. Rhenius or of Mr. Schwartz. It may be that in building the spiritual temple, those worthy men intermingled wood, hay and stubble with their gold, silver and precious stones; and, as a consequence, only a part of their work will stand the test which is to try all our work. But if, in admitting members to communion, we are to be satisfied with only such evidence as a pastor and a church, grown up in the enlightenment of a Christian land, are accustomed to require, we may offend many of those ‘little ones’ whom God

has chosen. Not unfrequently the bare renunciation of idolatry and its imperious demands upon its votaries, is a far more mortifying crucifixion, than that which the most confirmed child of pleasure is called to undergo, when he enters the church in America. There the outward act is only a new step in morality, a change of companionship. Here, it is a signal for reproach and persecution; and many, knowing this, could not be hired to throw aside their ashes and other credentials of the prince whom they serve. The idea of baptism into the name of the Holy Trinity carries with it, to their minds, something more appalling and destructive than the most desolating scourge. Yet there are classes who do not thus view the matter, and whom poverty or affliction, or other motives, such as we may and must expect in the unregenerate, bring to us."

The congregations both at the stations and in the villages which the missionaries visit are becoming larger and more attentive than heretofore. The preaching bungalows are often found too strait to contain all who eagerly press to hear the word. New congregations are gathered and are waiting for the preacher. This peculiarly apostolical kind of labor is more and more demanded, and attended with most encouraging results. Mr. Lawrence says:

"The impression made upon my mind, as to the necessity of introducing the living preacher extensively into this field, has been deepened. It is the *voice* that is now needed, far more than books. Our catechists are not at all equal to the demand which already exists for stated supplies of instruction, even if they were well qualified for their work; much less can we go into the highways and hedges and compel new guests to come to the marriage supper, to the extent required by the openings which meet us on all sides.

"I have made one tour of four days, in company with Mr. Taylor, for the purpose of preaching to the villagers on the mountains; and one of nine days, through what is called Dindigul valley, chiefly to visit congregations which have been recently formed."

Mr. Taylor in view of the same scenes writes:

"Through all this region the Lord is establishing churches by our instrumentality. Either our labors among this people, who are now asking for our instruction, are misdirected, and we shall soon be compelled to abandon them, (a result which all the signs of the times forbid us to expect,) or the truth which they learn and openly profess, will take root in their hearts; and then we shall have not merely one large church at the station, but many smaller churches and congregations in these villages, five, ten, twenty, and even fifty and sixty miles apart. In them, it is probable, will be most of the sheep and lambs, which the missionary must find, feed and protect."

The more than forty villages which have put themselves under the care of the mission, and are receiving more or less instruction and aid, (and instead of these forty villages there might be a hundred sustaining the same relation to the mission, if there were missionaries and teachers to instruct and encourage them,) constitute the materials from which to collect as many

congregations, whenever competent preachers can be furnished. The harvest is all ready for the reaper. The people are coming over to Christianity about as fast as there are men to teach them what it is, and lead and encourage them in coming into their new relations to it.

It must not be supposed, however, that all the population of these Christian villages embrace the gospel heartily, or forsake idolatry from really religious considerations, any more than we are to look for hearty love for the gospel in the whole population of our own villages who claim and bear the Christian name. On this subject Mr. Tracy makes some statements which should be borne in mind by those who would have a correct view of the state of things around this mission.

“When we speak of Christian villages, and of a movement among the people, it is important that you should obtain a correct idea of the state of things of which we speak; but it is difficult so to write as to leave no room for mistake in your minds. The circumstances under which application for Christian instruction has been made to us are very various. In some cases the oppression and extortion of the priests have led the people to seek in Christianity a relief from their troubles; in other cases the motive has probably been the expectation of obtaining the advice and assistance of the missionary, so as to improve their worldly prospects. Some have been led to see the folly and guilt of idolatry by reading portions of scripture and tracts distributed among them; others, again, have had their hold upon heathenism loosened by the writings of philosophical natives, and have thus become prepared, in some measure, to receive the purer truths of the gospel. We meet now, much more frequently than formerly, instances of individuals in distant and isolated villages, whose minds, by the perusal of Christian books, have become in some degree enlightened, and who are silently exerting an influence for good on their neighbors, and who, perhaps unconsciously to themselves, are so many John the Baptists, preparing the way for the coming of the Lord. In every general movement towards Christianity, many will be influenced by hopes of worldly gain; many more will be led by the example of friends; while a few, perhaps a very few, will be led by the Spirit of God to the saving of their souls. And this is doubtless the case among the Tamil people at present. Many, finding their hopes of worldly gain disappointed, may go back to the open profession of heathenism, and even persecute those who remain firm; but this is rather to be expected than to be wondered at. For my own part, I should not feel greatly discouraged, were every one now expressing a desire for Christian instruction, to go back to open heathenism; nor should I feel that no ground had been gained in our work. The mere fact that the possibility of their becoming Christians has been agitated, is a great step gained; for when such a change has been for a time considered possible, it will ultimately appear desirable; and then the tide will turn with new force, a force increased by the very obstacles which had before opposed its progress. And even if the great mass of those who embrace Christianity, do it only in name, their children, freed from the sight of idols and the ceremonies of heathenism, and taught from their earliest years the word of God, which is able to make them wise unto salvation, will grow up a generation differing in almost every respect from their fathers. In the mean time, we trust that the Holy Spirit will work in the hearts of many adults, and turn them, not only to the knowledge, but love of the truth as it is in Jesus. May the Lord hasten the coming of his kingdom!”

The distribution of the Scriptures and other religious books and tracts has been carried on at the stations and on tours among the villages, by the missionaries and their native helpers, much as in former years, the field steadily widening, the number of intelligent and attentive readers increasing, and new instances often coming to the knowledge of the missionaries, in which, by means of these, natives, under the influence of the Holy Spirit, have been led to renounce idolatry and hopefully converted to God.

Of the churches, schools, and the various departments of labor under their care, at the several stations, the missionaries give this summary view for the year 1845 :

|                                                   |        |
|---------------------------------------------------|--------|
| Average Sabbath congregations, . . . . .          | 1,650  |
| Church members, . . . . .                         | 120    |
| Admitted to churches during the year, . . . . .   | 24     |
| Number of Christian villages, . . . . .           | 40     |
| Portions of the Scriptures distributed, . . . . . | 17,899 |
| Tracts distributed, . . . . .                     | 75,107 |
| <hr/>                                             |        |
| Native free schools,—boys, . . . . .              | 2,564  |
| “ “ “ girls, . . . . .                            | 193    |
| Select Schools,—boys, . . . . .                   | 60     |
| “ “ girls, . . . . .                              | 49     |
| Boarding schools,—boys, . . . . .                 | 216    |
| “ “ girls, . . . . .                              | 83     |
| Seminary, . . . . .                               | 54     |
| Preparandi classes, . . . . .                     | 37     |
| Christian village schools, . . . . .              | 635    |
| <hr/>                                             |        |
| Total under instruction, . . . . .                | 3,891  |

Of the discouraging and the encouraging circumstances which they meet with in their work, the missionaries give the following account in their last report. Some of the former merit the consideration of those who expect a few missionaries, with limited resources, almost immediately after entering upon their work, to effect great changes in the character and habits of an inveterate heathen community.

“ The discouragements arise mostly from the great ignorance and degradation of the people. So low are they sunk, that it is almost impossible for them to realize any moral obligation whatever. This is the direct and legitimate fruit of idolatry, especially of that system which is prevalent in India. A heathen selects from his thirty-three millions of gods two or three whom he chooses to worship, and neglects all the rest. Indeed, a man may be considered by them as pious, though he neglect all the commandments and laws of all the gods save one; and even this one is so much like themselves, that he will not only wink at, but view with complacency, their greatest crimes, provided a sufficient present is given, or penance performed. Thus their sorrow for sin is generally a sorrow for the loss of money, or of some gift, by which they may purchase an exemption from punishment and an entrance into heaven. Of a perfectly



holy God, who will by no means clear the guilty, they have no idea. Thus, although they bind themselves to forsake idols and serve the true God, they seem to feel but little compunction in breaking the promise, whenever their worldly interest appears to demand it." Hence we experience great difficulty in securing their obedience to any of the divine commands. Nor can this be accomplished, humanly speaking, without the blessing of God on constantly repeated warnings and instructions. This shows us the great need of more laborers, to enable us to retain what the Lord has given us. The reinforcement now on the way will not supply, nor will it scarcely mitigate these wants.

"It is a ground of encouragement to us, however, that notwithstanding all the temptations to apostasy and other disadvantages under which this people labor, so large a portion of them have been thus far preserved and carried forward, at least, as we would hope, in the outward profession of Christianity. This we cannot but consider as the Lord's work; and if it is so, it will certainly be conducted to a glorious consummation. In him is all our hope, and from him is all our expectation! If the cause is not his, let it fail.

"Another circumstance which we consider an encouragement, is the opposition with which we have been assailed. The society for upholding heathenism in Madras, hearing of the progress of the gospel here, sent its agents to oppose it and to bring back the people to the religion of their fathers. This effort has shown the people the difference between Christianity and heathenism, in a light in which they might not have seen it, had not the opposition been made; and which has, as we are assured by the people, given them much more favorable views of Christianity than they formerly had. It has also shown heathenism, even in this its most extraordinary and unheard of benevolent action, (for they promised the people books and schools and teachers, &c.,) as violent, selfish, and altogether unworthy of trust. The object of these fair promises is seen to be, to deprive the people of the light and knowledge with which Christianity is beginning to bless them."

During the past year the health of the mission families has generally been preserved, and has perhaps been better than in some preceding years. This, in the case of some individuals, has apparently been owing to there having been found in their immediate vicinity an elevated and salubrious health station, to which occasional resort has been had with the happiest results. This is on what are called the Pulney Hills, the northeastern part of a range extending, with varying altitudes, from near Dindigul, in a southwesterly direction, one hundred and fifty miles towards Cape Comorin. The highest elevations are about eight thousand feet above the ocean level. The top and sides of the range present a beautiful and varied scenery of hill and valley, groves and grassy fields, and streams of pure water. The temperature from April to August inclusive, ranged from from 56 to 69½ degrees of Fahrenheit, which is quite as low as the range on the Nielgherries; and as the quantity of rain which falls on the Pulneys is far less than what falls on the Nielgherries, the atmosphere is more dry and bracing, giving, it is thought, to the former a decided advantage over the latter, as a resort for invalids. The mission have already erected two

small houses for the accommodation of those of their number who need such a retreat from the debilitating influences of the plain. The population of these hills, though sparse, presents, on many accounts, a very interesting field for missionary labor.

## CEYLON MISSION.

TILLIPALLY.—Daniel Poor, *Missionary*; Mrs. Poor.—Seven native helpers.

BATTICOTTA.—Henry R. Hoisington and Edward Cope, *Missionaries*; Nathan Ward, *Physician*; Mrs. Hoisington, Mrs. Cope and Mrs. Ward.—Six native helpers.

OODOOVILLE.—Samuel G. Whittelsey, *Missionary*; Mrs. Whittelsey and Miss Eliza Agnew.—Nathaniel Niles, *Native Preacher*; and four native helpers.

MANEPT.—Eastman Strong Minor, *Printer*; Mrs. Minor and Mrs. Aphorp. Seth Payson, *Native Preacher*; and four native helpers.

PANDITERIPO.—John C. Smith, *Missionary*; Mrs. Smith. Two native helpers.

CHAVACHERRY.—Benjamin C. Meigs, *Missionary*. Three native helpers.

VARANY.—One native helper.

OODOOPITTY.—One native helper.

*Stations not reported.*—Adin H. Fletcher and William W. Howland, *Missionaries*; Mrs. Fletcher and Mrs. Howland.

*Absent.*—Levi Spaulding and Samuel Hutchings, *Missionaries*; Mrs. Spaulding, Mrs. Hutchings, Mrs. Meigs and Mrs. Wymaa.

(8 stations; 10 missionaries, 1 physician, 1 male and 11 female assistant missionaries, 2 native preachers, and 28 native helpers;—total, 59.)

The families of Doct. Ward and of Messrs. Cope and Whittelsey have suffered much from impaired health through most of the past year, seriously interrupting their labors in the Batticotta and Oodooville seminaries with which they were connected as teachers. The two last were obliged to leave their stations and resort to a health retreat for a time. Overtasked with labors, as the teachers at these important institutions were, while all of their number were in health, it was impossible, when so many of them were forced away from their posts, that the interests of these seminaries should not suffer. The lives of the older missionaries, versed in the language, experienced in all parts of the missionary work, known and confided in by the people, must be guarded with more care, or else our missions must lose their vigor. The health of the other mission families has been, through the Lord's distinguishing mercy to them, as good as in past years, though death has been mowing down his thousands among the surrounding native population. That terrific form of pestilence which so often sweeps over India, broke out in Jaffna, in its most malignant character, a year ago, and for many months spread consternation and death

all around. The Roman Catholics, the Mohammedans, and the heathens seemed all alike confounded and knew not what to do, the latter running from one temple to another to find some god able to protect them; while the Romanist and the follower of the false prophet, as infatuated as the heathen, brought their offerings and made their vows before the same idols. The dreadfulness of the scene near Oodooville, where and at Manepy, the scourge was most severe, is thus described by Mr. Whittelsey.

"The cholera, which has been raging in Jaffna for some time broke out very suddenly in the immediate vicinity of the station, a week after the date of my last letter, and, in three or four days, carried off forty or more persons, in from six to ten houses. The panic among the people was very great; and especially so when Morse, a native assistant, and recently appointed as a teacher in the boarding school, and Peter, his father, a native free school teacher, both church members, were stricken down. It was with difficulty that we could persuade any to assist in burying the dead. Of the friends of the sick, some fled; and those who remained were apparently bewildered and perfectly inefficient. Peter, his wife, his son Morse, and three other promising sons, were swept away from one house; and from another, not five yards off, a mother and three or four children were cut down. And so it was in other dwellings. It seemed as though the fiercest rage of the tempest had suddenly burst, and endeavored to spend itself, in this devoted spot. But the storm continued, and it still continues spreading around us. I cannot describe the pitiable scenes which I witnessed, and have since known by report. I was almost immediately prostrated by the exertion I made, and by the excitement, and obliged to confine myself to the house and yard.

"Two of our girls, Nancy B. Scales and Betsey Pratt, have died at their homes. Both were church members, and among our oldest pupils. The girls, we trust, are doing good by their example and reading of the New Testament at their homes. Some are sorely tried by their friends.

"One young girl, a church member, was beset by her mother and other relatives to rub ashes, and perform other heathen ceremonies, for her own personal safety; and she was also appealed to by all her love to her mother and family to do so to save their lives. Some influential persons were called in to add their persuasions; but she stood firm. The same has been the case, I am told, with a boy in the English school, who, for some time before the cholera broke out, had manifested some seriousness. The Lord is trying our faith. There have been deep searchings of heart among us, and I rejoice in the marked exhibitions of piety, confidence in God, and spirituality, which I discover in my Tamil brethren."

The results are thus sketched by Mr. Minor of Manepy.

"The schools were nearly all suspended; the printing office was hardly kept open; and our weekly and monthly prayer meetings were omitted. Few attended the meetings held upon the Sabbath; and of these few, some would often be missing on the next Lord's day. The deaths in the different villages composing Manepy parish averaged, for some time, more than thirty a day. Indeed it was often difficult to find persons to bury the dead. The disease has generally found its greater number of victims among the lower castes, whose personal habits are dirty and low. Some brahmins, however, have fallen. Very few cases have occurred among the Europeans; and their preservation appears quite remarkable. It is esti-

mated that from 8,000 to 10,000 deaths have occurred. In the town of Jaffna and its suburbs, which had a population of about 30,000 at the last census, one tenth have been cut down. At Manepy five church members have died, and at Oodooville, ten or twelve."

"Two members of Batticotta seminary,—Silas Hubbell and Charles Walker, have died. The latter was among the hopeful converts of last winter. Eight girls in the Oodooville boarding school have also fallen victims to the same disease. Their names are as follows: Nancy B. Scales, Betsey Pratt, Eleanor Cuyler, Maria H. Cooke, Eliza Conkling, Frances Burchard, Susannah Payson and Diana Isham.

No member of the mission families was attacked by the disease. Thus mercifully did the Lord interpose in behalf of the mission, in the time of its weakness and exposure.

The following tabular view will show the state of the seven churches under the care of this mission for the year ending with December last.

| STATIONS.                | Admissions by profession. | Children baptized. | Baptized on profession |          | Deaths.   | Excommunications. | Suspensions the present year. | Restored. | Present number of members. |            | Places for stated preaching. | Average congregation on the Sabbath. |
|--------------------------|---------------------------|--------------------|------------------------|----------|-----------|-------------------|-------------------------------|-----------|----------------------------|------------|------------------------------|--------------------------------------|
|                          |                           |                    |                        |          |           |                   |                               |           | Males.                     | Females.   |                              |                                      |
| Tillipally, . . . . .    | 2                         |                    |                        |          |           |                   |                               |           | 42                         | 17         |                              | 640                                  |
| Batticotta, . . . . .    | 9                         | 2                  | 9                      | 22       | 2         | 5                 |                               |           | 56                         | 14         | 8                            | 400                                  |
| Oodooville, . . . . .    | 2                         | 2                  | 2                      | 2        | 2         |                   |                               |           | 21                         | 69         | 5                            | 452                                  |
| Panditeripo, . . . . .   |                           | 1                  |                        | 2        | 1         | 3                 |                               |           | 17                         | 10         | 6                            | 150                                  |
| Manepy, . . . . .        |                           | 9                  | 2                      | 1        |           | 1                 |                               |           | 49                         | 12         | 1                            | 230                                  |
| Chavagacherry, . . . . . |                           |                    |                        |          |           | 1                 |                               |           | 7                          | 4          | 6                            | 200                                  |
| Varany, . . . . .        |                           |                    |                        |          |           |                   |                               |           | 1                          | 1          | 5                            | 60                                   |
| <b>Totals, . . . . .</b> | <b>11</b>                 | <b>16</b>          | <b>11</b>              | <b>4</b> | <b>25</b> | <b>3</b>          | <b>10</b>                     |           | <b>193</b>                 | <b>127</b> | <b>31</b>                    | <b>2132</b>                          |

The whole number of church members was 320, somewhat less than it was one year before,—a state of things too painfully resembling what is seen in many of the churches and within the bounds of many of the larger ecclesiastical bodies in our own community, and both there and here to be attributed to that want of divine influences to accompany the truth, over which we have for so long a time had cause to mourn. Since the beginning of the current year, more interest has been manifested in religious instruction at some of the stations, and especially at Batticotta, where eight or ten of the pupils have been received to the church, and more than that number remain promising candidates for being taken into church fellowship at an early day.

The progress of European science and arts in Jaffna, the wide prevalence of a general knowledge of what Christianity is, what the terms of Christian discipleship are, and how limited are the temporal advantages which directly result from enter-

ing the church, together with the organized, and to some extent intelligent opposition now made through the Tamil community generally to the progress of the gospel, seem to have brought the mission into a crisis, which calls upon us to look specially to God, and permits us to hope for little progress, except as the effusions of his Spirit in answer to the prayers of his people, shall give vigor and effect to the truth spoken. Of this state of things Mr. Poor writes —

“ This advanced stage of missionary progress, of which I am speaking, and which has given rise to the developments of character above adverted to, is not less instructive to the missionaries than to the people of our charge. We before knew, by the hearing of the ear, as well as by the letter of the statute book, that it was not by might nor by power that the spiritual temple could be built, ‘ but by my Spirit, saith the Lord of hosts; ’ but now, after the lapse of many long years, our eyes see, and our hearts feel this fundamental truth; and if, in view of it, we do not abhor ourselves and repent, wherein we have trusted to our own armor or sacrificed to our own drag, it must be that there is little spiritual discernment within us, and that we are not apt to learn. We are now made to feel that we have come into closer contact than ever with the benighted and benumbed mind and iron hearted soul of Hindooism; and that nothing but the sword of the Spirit, wielded by God himself, can cause one of the enemy to fall before us. And we do not perceive how the great object of our mission could have been accomplished without meeting such a crisis as this.

“ A new and unwonted demand is evidently made upon all who, in the integrity of their hearts, have enlisted in the foreign missionary enterprise; — a new demand upon the churches at home, upon the missionaries in the field, upon native assistants, and upon the native church generally. The call is urgent for a much larger reinforcement from Christian countries than we formerly supposed would be needed at this period. In the early stages of the mission, boys from our boarding schools could act the part of readers and exhorters, to some good purpose. It is not easy at present for our catechists to act so acceptable a part. Multitudes think they know as much of Christianity as our catechists, and that they are equally qualified to act as teachers.”

Notwithstanding the prevalence of cavilling and infidelity, and the indifference or hostility to Christianity which are seen in the community of Jaffna, the missionaries are far from concluding that there has been a failure of the missionary enterprise as conducted in that field. Mr. Poor adds —

“ On a minute survey of the past, and a comparison of what was seen in 1816, with what is now witnessed, I am sustained by the belief that a great work has, by the blessing of God, been wrought in the land. There is a broad foundation for hope and cheering anticipation that, in due time, we shall reap an abundant harvest, *if we faint not*. For ‘ he that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him.’ ‘ Cast thy bread upon the waters, for thou shalt find it after many days.’

“ The progress in missionary labors, above referred to, is more palpably seen in the moral aspect of the country at large, than in the state of church members when compared with large numbers, who, though educated in Christianity, have never made a public profession of their faith in Christ.

The line of demarkation between the church and the world is but dimly seen. This state of things is certainly very unsatisfactory. It is most trying to our faith and patience. We would have it otherwise; and we confidently believe it will be otherwise. But how long it may be necessary, either from the nature of the case, or in the providence or sovereignty of God, for this unsatisfactory state of things to continue, it is impossible to foresee. There may be causes of its continuance in the hearts or lives or measures of the missionaries, or in the state and doings, or *not doings*, of the churches at home. All concerned are urgently called upon to try their ways, and to turn unto the Lord in the way of a renewed and entire consecration of themselves and of their all to his service, in the execution of the great commission which the Lord has given them.

“Unsatisfactory, however, as the state of things may be under certain aspects, in other respects it is most cheering. During this state of moral apathy and spiritual death, we have full access to the people, for imparting a knowledge of the gospel, and for exhorting them to repentance and faith in Christ. It is emphatically *seed time* with us. And it can be no marvel if it be found necessary that one full generation of missionaries should sow, in order that succeeding generations may reap.”

In the DEPARTMENT OF EDUCATION, the number of pupils is not so great, either in the seminaries or the free schools, as in the preceding year, owing in part to the weakened state of the mission, rendering it impracticable to maintain efficient superintendence, and partly to the ravages of the cholera. In the following table are given the statistics of all the schools connected with the several stations.

| STATIONS.        | Seminaries. | Pupils in Seminary. | English schools for males. | Pupils. | Boarding schools for females. | Pupils. | Free schools. | Male pupils. | Female pupils. | Total number of pupils. | Schoolmasters members of the church. |
|------------------|-------------|---------------------|----------------------------|---------|-------------------------------|---------|---------------|--------------|----------------|-------------------------|--------------------------------------|
| Tillipally, . .  |             |                     | 3                          | 91      |                               |         | 34            | 765          | 571            | 1296                    | 23                                   |
| Baticotta, . .   | 1           | 104                 | 2                          | 70      |                               |         | 14            | 355          | 109            | 464                     | 14                                   |
| Oodooville, . .  |             |                     | 1                          | 21      | 1                             | 101     | 12            | 203          | 180            | 383                     | 5                                    |
| Manepy, . . .    |             |                     | 1                          | 28      |                               |         | 9             | 140          | 155            | 295                     | 10                                   |
| Panditeripo, . . |             |                     | 1                          | 30      |                               |         | 8             | 192          | 104            | 296                     | 7                                    |
| Chavagacherry,   |             |                     | 2                          | 24      |                               |         | 12            | 444          | 121            | 565                     | 6                                    |
| Varany, . . .    |             |                     |                            |         |                               |         | 4             | 112          | 8              | 120                     | 1                                    |
| Oodoopitty, . .  |             |                     |                            |         |                               |         | 6             | 256          | 50             | 306                     | 2                                    |
| Totals, . . .    | 1           | 104                 | 10                         | 264     | 1                             | 101     | 99            | 2467         | 1298           | 3725                    | 68                                   |

In the arrangement of the studies of the seminary, important changes have been made which are described below.

“The seminary is to consist of two departments, a higher and a lower. Each department is to have two classes, and the course of study in each is to be four years. Of course the student who goes through both, will have pursued an eight years’ course of study. The lower department is designed to answer the double purpose of a normal and preparatory school, in which students will be prepared to act the part of schoolmasters, or to enter the higher department, as may be thought best when they shall have gone through the first four years’ course. The higher department will

take the place of our late select classes, and is designed to bring forward young men, so far as such an institution can do it, for employment as missionary assistants. A class is to be admitted into the lower department from the English free schools at the different stations, once in two years; and, at the same time, a class will go out of the higher department, and another, selected from the oldest class of the lower department, will enter it. So that there will be in the seminary but four classes, instead of six as at present, or, indeed, including three select classes, instead of nine. This plan was adopted by the board of trustees with entire unanimity; and all believed important advantages would be secured by it. It is supposed that the classes in the higher department will in general be only half as large as those in the lower. The consequence will be, it is hoped, that considerable numbers will go out as school teachers; and, it is believed, there is no department of our missionary system that more needs to feel the salutary influence of the seminary, than that of the common schools. The fact that a goodly number of those who had spent years in the seminary, have accepted of employment as teachers in common schools, and that the way is open for the employment of others, as they may be obtained, is one of the most encouraging signs of the times.

"The native instructors are George Dashiell, tutor of Sanscrit and Hindoo astronomy; P. K. Hasseltine, teacher of Tamil; W. Volk, teacher of geography and history; J. Gregorie, teacher of English; D. L. Carroll, teacher of natural philosophy and astronomy; J. Evarts, teacher of chemistry. The last two have been engaged in teaching, for a year or two, and do well in their respective departments."

A desire to obtain an education, especially a knowledge of the English language and the sciences more easily accessible through that, is steadily and rapidly increasing in Jaffna; and there is an increasing readiness to make effort, incur expense, and even to compromise the demands of established customs, yea, of caste itself, to become possessed of such knowledge, as new openings are presented in various secular pursuits, for young men by such means to improve their condition. There will probably be no hinderance to carrying forward education, under strictly Christian auspices, to any extent which the special objects of the mission require, and the number of laborers and the pecuniary resources placed at its control shall admit.

\ The PRINTING ESTABLISHMENT at Manepy has four presses in operation, and four founts of Tamil type, and during the year 1845, printed 23,744 volumes and 145,000 copies of thirty-two separate tracts, including a series of twenty for children. The whole number of continuous pages was 1,894, and the total of pages printed was 6,156,768, of which 1,200,000 were portions of the Scriptures, 4,050,770 were religious tracts; and 5,866,000 pages were in the Tamil language. Of these pages 5,796,000 were of the duodecimo and octodecimo size, and the remainder were quarto and octavo. The whole aggregate of the printing executed at this establishment from the beginning, amounts to 126,539,658 pages.

In the bindery connected with the press, 61,255 volumes of various sizes have been bound during the year.

Messrs. Howland and Fletcher, with their wives, whose arrival at Madras was mentioned in the report on the Madura mission, after some detention, reached Jaffna and joined their brethren in May. No communications from the mission inform us at what stations they are located. Rev. Levi Spaulding and his wife, who have spent the last two years in their native land, find their health so far restored, that they propose to resume their labors in the foreign field, and hope to embark with one or two new missionaries, also destined to Ceylon, in the course of a month or two. Mr. Spaulding, with Doct. Scudder of the Madras mission, whose health required him to return to the United States two years earlier, and who now contemplates embarking in the same vessel, have been occupied very extensively and laboriously, as well as most acceptably and usefully, in missionary labors among the churches; and sure we are that they will leave our shores and return to their labors with the sympathies and prayers of many with whom they have taken counsel, and that they will see the fruits of their labors, while on this visit to their native land, at a future day.

#### SIAM MISSION.

BANGKOK.—*Siamese Department*.—Charles Robinson, Dan B. Bradley, M. D., Jesse Caswell, Asa Hemenway, *Missionaries*; Mrs. Robinson, Mrs. Caswell, Mrs. Hemenway.

BANGKOK.—*Chinese Department*.—Stephen Johnson and Lyman B. Peet, *Missionaries*; Mrs. Peet.

(2 stations; 6 missionaries—one a physician, and 4 female assistant missionaries;—total, 10.)

The members of this mission have all now been some time on the ground, and Messrs. Johnson, Robinson and Hemenway found it necessary, during the past year, to visit Singapore for the benefit of a sea-voyage and a change of climate. The two last named were accompanied by their families. Mr. Johnson returned in February, with renovated strength. The other two brethren of the mission were well at the opening of the present year.

One, however, whose name was reported last year, has rested from earthly labors. Mrs. Bradley, after having served Christ more than ten years at Bangkok, died August 2, 1845. Her disease was consumption, and for several years she had suffered from ill health. She was permitted, however, notwithstanding her bodily infirmities, to perform an amount of labor which few, in like circumstances, are able to accomplish. The tokens of respect from natives at the funeral, show at least that the medical services of her husband are highly appreciated by the Siamese.

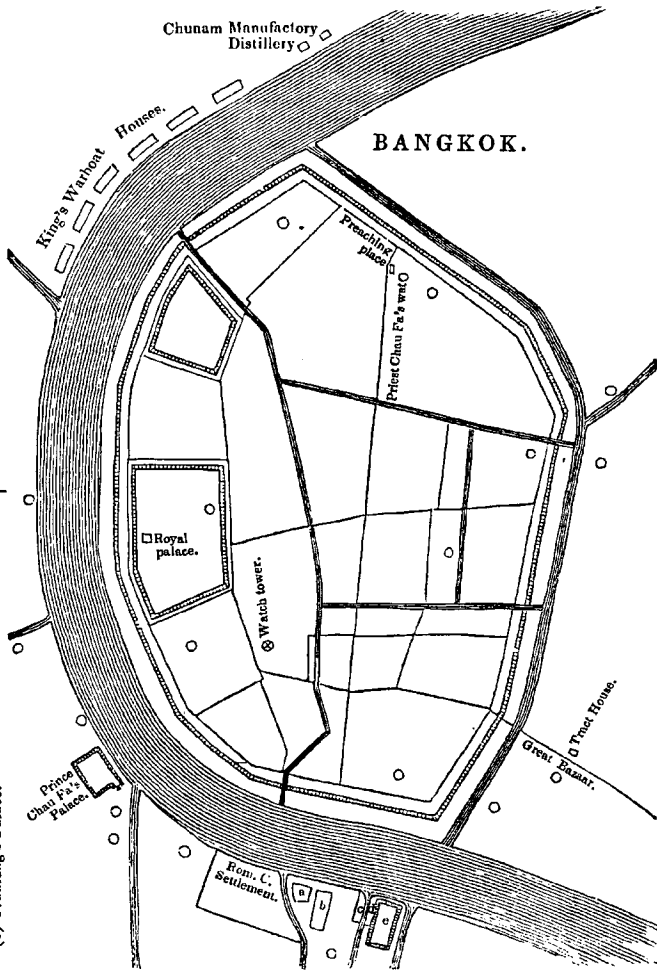
“Several of the Siamese nobles and officers of government called upon me,” says Doct. Bradley, “in the course of the day, to express their sympa-



thy. The Praklang took special pains to show that he, too, was of the number of the afflicted friends of the deceased. He came in his boat of state to the mission landing, and sent for me to go and see him there, which I did. He expressed great respect for Mrs. Bradley, and much sympathy for me. He sent one of his sons, with a retinue of servants, to attend the corpse to the grave. He, being the prime minister of foreign affairs, could not, according to Siamese custom, attend the funeral himself; and, therefore, he sent his representative. Rachamat, another son of the Praklang, attended with his retinue. The chief physician of the kingdom, a brother of the king, sent four of his servants and pupils to represent him, and show his sympathy. Another of the chief ministers of state, whom God enabled me to restore from a state of total blindness to one of comfortable sight, more than a year since, despatched a boat load of his servants to attend the procession to the burial ground.' ”

The single lines are roads made of brick. Double lines are canals. The interrupted double lines are city and palace walls. The round characters designate wats or temples. The scale is about 90 rods to the inch.

- (a) Mission Premises—four dwelling houses and chapel.
- (b) British Mercantile Establishment.
- (c) Rachamat, a son of the Praklang.
- (d) Pra Nai Wai, a son of the Praklang.
- (e) Praklang's Palace.



The Committee have authorized Messrs. Johnson and Peet, of the Chinese department, to remove to China.

The cases of 1,300 different persons were entered in the "case book" of the dispensary and hospital during the year ending May, 1845. The number of persons successfully vaccinated, was 1,183. Native practitioners have also been induced, though at first with reluctance, to make use of quinine in remittent fevers. In these ways much suffering has been prevented; and something must have been done towards conciliating respect and attention to the preaching of the gospel.

The mission premises are without the walls of the city, on the south, and so is the tract house where has been much of the stated preaching. Mr. Caswell has providentially been furnished with an eligible place for preaching within the walls, in the northern part of the city. Chau Fa Yai, a high priest, and the leader of the liberal party in the priesthood, offered him the free occupancy of a most convenient room adjoining his wat to be used for preaching and the distribution of books, on condition of his spending a little time in teaching English, in his wat, to himself and several priests and attendants. Mr. Caswell entered upon this arrangement in July, 1845, and was still in successful prosecution of his plan in February of the present year, which is the extent of the information in the possession of the Committee. A particular report of his labors, though known to be forwarded at that time from Bangkok, has not been received. He goes to the place four days in the week, and thus has the benefit of a walk a mile and a half each way. Writing at the close of the first month, he says,—

"My class in English has increased to about twenty-five. It is not often, however, that more than half of them are present at the same time. Chau Fa Yai himself is much more persevering than I expected him to be. Formerly his brother, the Prince, commenced receiving instruction in English, but gave a specimen of his natural fickleness by not taking the second lesson. Chau Fa Yai never misses a lesson, and plies me with so many questions, that I am commonly obliged to tear myself away from him. I frequently have some of the lay members of my class at my room to listen to my conversation. It is well understood by them, that I do not intend to spend any of my time at my room in any other way than in preaching the gospel. Soon after Chau Fa Yai began his lessons in English, a Roman Catholic priest advised him not to study English, as it would spoil his pronunciation of Latin. He says the priests praise his pronunciation of Latin very much. He studied it many years since, and made, I should think, commendable progress. But he well understands that if he would become acquainted with modern science, he must seek some other medium than that afforded by the Latin language."

At the end of seven or eight months, the prince was still at his study, and, with several young men, had made good proficiency. Three among those who attended on his preaching, appeared to be inquiring seriously the way of salvation.

The Chinese boarding-school of ten scholars was suspended in the summer of last year, on account of a temporary failure in the health of Mrs. Peet, and it has not been resumed. Mr. Peet thought the pupils in two or three small day schools frequently visited by himself, made nearly as great improvement as they would in a boarding school.

Mo, the Siamese member of the church, was suspended, but afterwards restored on giving evidence of repentance. The three Chinese members received in 1844, remain in regular standing. The mission thus speak of these three native brethren in their report for 1844, received since the last annual meeting of the Board.

“They all continue to give evidence that they love the cause which they have espoused. Qua Sien resides near Rach’aburi, a place about two days west of Bangkok, on the Maklong river. He has, for the most of the year, been engaged in teaching a school, and appears to be exerting a good influence in his neighborhood. His school has been small, averaging about eight scholars; but we consider it important, as furnishing a station for preaching the gospel in that region. Yua Sien has been in the habit of bringing together his neighbors and the parents of the scholars on the Sabbath, and reading and expounding the Scriptures to them. His congregation has usually consisted of from twenty to thirty persons, including parents and children. Mr. Johnson has made three visits to that place, and spent some time there and in the vicinity, preaching and distributing tracts. On one of these visits he administered the ordinance of baptism to the infant son of Qua Sien. At another time he was accompanied by Mr. Caswell, and spent the Sabbath with Qua Sien, and preached in his school-room. The brethren were much pleased with the appearance of things in that place. They had previously visited Petcha-buri and other places to the south, and conversed with the people, and distributed tracts. The other two Chinese brethren, having no families, reside here, and afford considerable aid to the brethren of that department in making known the gospel.”

The printing in 1844, amounted to 1,357,300 pages, and in 1845, to 1,105,300 pages; total, 2,462,600. This makes 9,599,868 pages from the beginning. The mission has two presses, three founts of Siamese type, a foundery, and bindery. The publication of the ‘Bangkok Recorder’ has been suspended, in consequence of the absence of so many members of the mission.

The ascendancy of the government over the minds of the people, is uncommonly great.

“Let a word be dropped by one in authority respecting foreigners, or a report circulated, and it spreads like fire. Chinese as well as Siamese are immediately alarmed, and it is with difficulty that we can keep them in our employment, or persuade them to receive our books. But such things have occurred so often, and no harm has come from them, that those who are well acquainted with us, have, in a great measure, ceased to be disturbed in this way.”

Mr. Robinson, writing in the middle of the last year, thus speaks with regard to the policy of the government towards the mission.

“For more than a year it has been reported that the King has forbidden the people to call upon us or receive our religious books. Whether his majesty has thus taken notice of us or not, it is evidently believed by the people. This in effect amounts to almost a prohibition of our labors. None or almost none call upon us for books, and these are more generally boys or persons under the influence of liquor. Formerly a number of interesting young noblemen and priests used frequently to call, but they have for a year past almost entirely discontinued their visits; if we call upon them, they still appear friendly, and if we present them our books, many of them say plainly they do not want religious books, are glad to get works of science, etc.; and if some take our religious books, it is evidently with some reluctance. This is generally the case throughout the country. There are some few exceptions. If we go out to preach at the wats and other public places, it is difficult to collect an audience, unless it be a few noisy persons and boys, who will perhaps clamor for books, and when they have got them, tear them up in our presence. If we call at their houses to converse with them as individuals, they generally treat us with respect, but seldom invite us to call again. Not a single individual has attended the regular preaching at the station for nearly two years, that I recollect, except those in our employ, who are required by agreement to attend. In short, the general sentiment respecting us seems to be this. The missionaries are good men, and have done some good to the country in the way of science and the healing art. They also bring considerable money into the country. They have made no converts as yet, let them alone and all will be well; get all you can from them in the way of science, but avoid their religion. This, I have no doubt, is the policy of those in authority at the present time. They know, or seem to know, that to prohibit us in our labors would appear harsh, and would defeat their own ends, viz., to get all they can from us but religion.”

About the same time, the mission thus describes the vices of the Siamese.

“In a previous semi-annual letter of this mission, some statements were made respecting the excessive use of narcotics in Siam, such as tobacco, guncha, and also of intoxicating drinks, together with the very extensive practice and ruinous effects of gambling in its various forms. In regard to the use of the above articles, there has been no apparent diminution; on the contrary, we fear that the smoking of guncha and the use of intoxicating drinks are rapidly increasing. It would seem also as if gambling among all classes was now more prevalent than ever before. None are too rich, and none apparently too poor, to engage in it; for if they have no money, a few cowries will supply the place of silver, and prove the occasion of seemingly as much noise and strife, as if thousands were at stake. No means suited to entice the multitude to games of chance, seem to be left unemployed by those whose pecuniary interest it is to promote this vice. Gaming is probably not less destructive to morals and to property, nor is it a less serious obstacle in itself to the success of the gospel, than it would be in a Christian land. At home there is but little hope entertained of the conversion of habitual gamblers.

“Theatrical exhibitions are another means of corrupting the minds and morals, and of ruining the souls of men, which the great enemy of all good

abundantly employs in this city, both by day and by night. They are almost constantly maintained in the neighborhood of the principal gambling establishments, to entice the multitude to these places; and they are an abundant accompaniment of the funerals of the wealthy, and of the religious festivities, especially of the Chinese. Thus they think to honor and propitiate the objects of their superstitious worship. From the fact that an attendance on these plays costs nothing but a waste of time, which, of all things, is least valued here, crowds of people flock to them, by day and by night, thereby more fully initiating themselves, if possible, into every form of vice.

"Slavery, in a modified form, exists to a very great extent, embracing probably a vast majority of the native born population. Indeed it is impossible for a people, so enslaved to vice as are the Siamese, to exist in the form of a civil and political community, and yet be free. There is little or no ground to hope that this population can, as to the mass of them, become free in fact, until they shall have come under the enlightening and sanctifying influence of the gospel. An enlightened and Christian people cannot long remain in name, much less in fact, the victims of civil bondage.

"The burdens of the Siamese are heavy and painful. It does seem as if they were rapidly approaching a point of corruption and misery, not long to be survived, even though they should be unmolested by foreign powers. As the native population of the Sandwich Islands, had not the gospel been introduced to save them from temporal and eternal ruin, must soon have become extinct, through the poison of their own vices, so does it appear that ere long such must be the fate of this people, unless they shall embrace the Christian faith, hitherto despised and rejected. Their moral character and condition cannot be better delineated, than it is in the description given by Paul in the first chapter of Romans. The picture drawn by the inspired penman is not too dark for modern days, nor too dark to be strictly applicable to the Siamese. In no other country, probably, unless it be Burmah, has Buddhism so much power over the minds and morals of the people; yet here its devotees are the victims of vice in all its forms, although, to the senses, it be one of the most harmless, most refined, and least revolting forms of idolatry."

The following occurrence, related by the mission in July, 1845, possesses a historical interest.

"The King of Siam despatched one of his ships to Ceylon, about the close of the last year, to carry back some Ceylonese Boodhists whom he had invited to Siam, some two or three years before, and also to send a fresh ecclesiastical embassy to that island—regarded by all Boodhists as very sacred—to make further religious researches in the primitive nursery of their faith. That embassy fulfilled its mission, and returned to Siam on the 18th of June, bringing a letter to his Majesty, through a son of the Praklang, from a high priest of Boodh in Ceylon, written in English, and stating in substance that the religion of Boodh had become almost extinct in Ceylon, chiefly through the influence of the Christian religion, and the schools and seminaries of the missionaries and English residents in that part of the world; that great numbers of young men, after receiving an English education, were promoted by government to places of trust and of power; and that, if some aid from abroad could not be obtained to prop up crumbling Boodhism in that island, it must soon become entirely extinct. The writer expressed much pain at the thought, that the very birth-place of his religion should not have some permanent witnesses of it; and requested that his Majesty, in his pious zeal for Boodhism, would send him some funds, with which he might build a wat, and support priests and

disciples permanently in honor of his god. He suggested that this would be a noble work for a great King, and one that would confer upon him the highest honors of Buddhism."

## CHINA.

### CANTON MISSION.

*CANTON.*—Elijah C. Bridgman, D. D., Dyer Ball, M. D., Peter Parker, M. D., *Missionaries*; James G. Bridgman, *Assistant Missionary*; Mrs. Bridgman, Mrs. Ball, Mrs. Parker.—One native helper.

*Absent.*—Samuel Wells Williams, *Assistant Missionary*.

(1 station; 3 missionaries—two of them physicians, 2 assistant missionaries, 3 female assistant missionaries, and 1 native helper;—total, 9.)

The brethren at Hongkong removed to Canton in the summer of 1845. The station being relinquished, the two houses owned by the mission at that place were sold, and the proceeds reserved for procuring houses at Canton. Houses cannot be hired at Canton, and must be built.

"At Canton we ought to have a permanent station. The population is vast, there being a million resident here, and tens of thousands annually coming and going. Here a hundred missionaries might labor successfully all their lives, and gather large and flourishing churches. They might labor long and die here, and never cross each other's track. What are a hundred pastors in a city like New York? What then in such a metropolis as this ought to be the number of laborers? The London Missionary Society considers this as one of their stations, as does also the American Baptist Board. But were each of these societies to send ten laborers here, and seven others each an equal number, there still would be need of a like number from your Board. Ten is the least number we dare request. The field is so wide, there is no danger of there being too many. Besides, in neighboring towns and villages new and promising fields will ere long be opened. Even now, on the river, and in Honán, on the south of the river, we have the same freedom as in the suburbs of Canton."

"When I first came to Canton," says the oldest member of the mission, "in 1830, all our religious services for the Chinese were performed with closed and not unfrequently with locked doors. Such was the state of things even as late as 1839, when commissioner Lin first shut up, and then broke up, the foreign community in Canton."

Dr. Bridgman was married in June of last year to Miss Eliza Jane Gillett, a member of the American Episcopal mission. Doct. Ball was subsequently married to Miss Robertson, from Scotland.

Mr. James G. Bridgman was appointed an assistant missionary during the past year. He has been several years in China, and is preparing himself to receive ordination. The health of

Mrs. Tracy having at length rendered it certain that Mr. Tracy cannot resume his missionary labors, they have, at their own request, been released from their connection with the Board, and he has devoted himself to such services as the Lord may please to furnish him in this country.

Doct. Parker's labors at the hospital have been much as heretofore. The whole number of patients reported up to the year 1846, is 4,760, of whom 1,347 were received in the latter half of the past year. In this time there was formal preaching every Sabbath, and for the most part the Scriptures were daily read and expounded. Four young men, and sometimes six, have received instruction, religious and medical, from Doct. Parker; and two or three of these perform the less difficult operations in surgery. Religious books are placed in the hands of all new patients. It enters into the plans of the mission to have a missionary connected with this establishment, whose sole object shall be to impart religious knowledge to the patients and their attendants.

It is not the intention of the Committee to commence seminaries in China until their doubts are resolved whether native preachers cannot be better obtained for the present, in some other way. Doct. Ball has a school of eleven boys, from 10 to 14 years of age, supported partly by private donations and partly by the sale of books in the printing office. He is assisted by a native teacher, who regards himself as a Christian.

No report of the printing during the year 1845 has yet been received by the Committee. In the year 1844, the English government presented to the mission their large fount of Chinese type originally made, as the Committee believe, for printing Dr. Morrison's Chinese Dictionary. The gift was with the understanding, that any printing the government may wish to have done shall be executed without delay; the work to be paid for, however, as if they had never owned the type. The value of the type may have been \$5,000. The Committee have united with the General Assembly's Board in procuring a set of Chinese matrices from Beyerhaus, of Berlin, Prussia, from which a large number of combined characters can be made. Beyerhaus is said to imitate admirably the Chinese air and manner in forming their characters. The printing establishment has two presses and three small founts of English type. English types have been needed for printing such helps for acquiring the Chinese language as Medhurst's Dictionary of the Hokien dialect, the Chinese Chrestomathy, by Messrs. Bridgman and Williams; Easy Lessons in Chinese, by Mr. Williams; an English and Chinese Vocabulary, by Mr. Williams; etc.

The prejudice against foreigners is yet peculiarly strong at

Canton. The opposition described in the following extracts of a letter from Dr. Bridgman, was probably more owing to this general prejudice, than to hostility to the preaching of the gospel.

"Mr. Gillespie and Afah both being absent from Canton, I occupied their chapel by their request. On arriving at the place, I found the people in charge of the establishment much excited, on account of an intimation given by the neighbors, in a public notice, that preaching there must cease. At the usual hour, I opened the door of the chapel, and about fifty persons, all of the better class, entered. There being no preacher to address them, many had retired by eleven o'clock, when I fastened the door and went into the pulpit. This precaution of fastening the door was the more necessary, because the neighbors had intimated their intention of entering the chapel and interrupting the services should preaching be commenced.

"The auditors were few, but very attentive, frequently nodding assent to the sentiments that were expressed. After closing the services and dismissing the little assembly, I again took my stand at the door, to distribute books and to preach to those that were collected there. Scarcely had I commenced, when a large tract, half burnt and on fire, was hurled at my face, striking my breast and falling at my feet. I extinguished the fire, and carefully laid the tract away, and went on with my work. This was evidently intended as a signal for a general rush into the house, they supposing that the foreigner would be frightened from the door.

"A little while after this, they set on fire a quantity of books close by the door, and commenced the distribution of native Budhistic tracts at nearly the same time. The scene at this moment was very exciting. The street was densely thronged; the smoke and flames from the burning books rose over their heads in one direction; in another quarter some aged Chinese were distributing their own pagan tracts; while at the door of the chapel I kept my stand, and continued my work, circulating books and preaching, no one daring to touch me. Seeing some of the lads throwing our tracts into the fire, I made each one promise that if these books were to be distributed, they were not to be burnt or torn. This had the desired effect, and they readily promised to keep and to read them, and the demand was only increased.

"Soon after noon I left the place, and returned to assist in conducting the services at the hospital, as on the preceding Sabbath."

This was in July of last year. Again he writes in October:

"As yet we have no chapel, except the hall in the hospital for the Chinese; but we intend to have one or two more, as soon as we can. In the meantime we continue the distribution of books and street preaching. Hearers can be found wherever we go. Yesterday, (the Sabbath,) after having preached to the foreigners at eleven o'clock in the forenoon, and after having taken part in the services at the hospital, as usual, I went on one of these street excursions, taking a hundred or more sheet tracts in my hand. The tracts were given only here and there, to select persons; and during the hour and a half I was out, I addressed, I suppose, not less than twenty audiences, varying from ten to fifty persons, each listening from one to five or eight minutes, according to circumstances. To these services in preaching the word, I desire more and more to give myself, without let or hindrance, praying, and asking an interest in your prayers, that great grace may be on us all, and that many new laborers may soon come into this field, so white for the harvest."



Again, respecting a service in the hospital :

“The building is spacious, three stories high, and the large receiving room is on the second floor. In a few minutes, an audience of about one hundred persons was seated. Doct. Parker opened the services with appropriate remarks, regarding their object, &c., at the same time placing in the hands of all who could read, a copy of a small tract which Afah has prepared, containing the late edict from the Emperor, tolerating Christianity at the five ports. I then read a part of the first chapter of John’s Gospel. I spoke from those words of our Savior, ‘Go ye into all the world and preach the gospel to every creature ; he that believeth and is baptized, shall be saved ; but he that believeth not shall be damned.’

“The audience were very attentive, and scarcely one left the hall before the sermon was closed. Doct. Parker made a few additional remarks, and invited their attendance on the next Lord’s day. The services were closed with prayer, and each of the congregation was supplied with a portion of the New Testament. A distribution of tracts, and portions of the Scriptures at the door of the hospital, to those who passed by, now followed, and closed the services of the occasion.”

Once more, in November :

“The fact that no native church has yet been organized by your mission in China, may, to some persons abroad, be matter of surprise, and to others a cause of discouragement. It is sometimes remarked by one and another in China, that the results of missionary efforts have been small, considering the amount of labor bestowed. They may, indeed, seem to be small ; but that is an imperfect view of the case which allows the above named fact, and the apparent want of success, to operate unfavorably.

“Our first object has been, is, and shall be, to make known revealed truth, to ‘preach the gospel ;’ this has been done to a great extent. Through your mission, hundreds of thousands of Chinese have been brought to a knowledge of some of the truths of God’s word. This knowledge has been communicated orally, and by means of books ; and we are not to suppose that it will be without good results. Every week these efforts are giving wider extension to the truth, and causing it to be more fully comprehended. The audience at the hospital is large and attentive on the Sabbath ; and every day in the week, in some way, hundreds hear the message of life.”

#### AMOY MISSION.

AMOY.—William J. Pohlman, *Missionary*.

*Absent*.—Elihu Doty, *Missionary*.

(1 station, and 2 missionaries.)

The two female members of this mission, Mrs. Doty and Mrs. Pohlman, have been removed by death, the latter, on the 30th of September, the former on the 5th of the following month. Mrs. Doty’s disease was consumption ; Mrs. Pohlman’s probably a fever, and it was of but a few days’ continuance ; but neither of them had any apparent connection with the climate. Both of these deceased missionaries had been faithful in

life, and departed from the world in the hope of a blessed immortality. They were buried each near the remains of a child who had preceded them, and each left two children, who have since been brought by Mr. Doty to this country, and arrived at New York city on the 6th of March.

Mr. Pohlman has been diligently pursuing his work. Though at present without an associate in his mission, he is not without fellow-laborers, with whom he is on the most friendly terms.

“Amoy presents a wide and perfectly accessible field to the missionary. If it be not already white unto the harvest, it certainly affords a great extent of soil for the cultivation of the spiritual husbandman. Twenty places of worship might be opened, and congregations might be gathered in them; and still but a small part of the population would be reached. Taking Amoy as a centre, within a distance of two or three hours, hundreds of pleasant and populous villages might be visited. What an opportunity for itinerant labor! Judging from our present circumstances and relations, any amount of any kind of missionary work might be performed in and around Amoy, there being none disposed to forbid or hinder.”

This was written by Mr. Doty before his departure from China, and his verbal statements since his return, which is temporary, have strengthened the confidence of the Committee in the value of this station as a place for preaching the gospel. Mr. Pohlman says:

“It will be seen that what a short time since would have been deemed incredible, is now a common occurrence. *Within the Chinese empire, missionaries are enabled to preach the gospel to congregations of native heathen.* And—what is perhaps most of all remarkable—the same persons in general come together from week to week. When it is considered that a regular attendance upon divine service by the heathen implies more interest in the exercise than such an attendance does in a Christian community; that they give up so many hours of a working day, (time which might be employed without disgrace or injury to character, in getting money, which is, after all, the god most worshipped in this country,) should we not regard this as a most favorable indication that the Lord is preparing the hearts of the people to receive his gospel?”

Mr. Pohlman thus describes his daily labors, in the early part of last year:

“Every day I go and sit down in the preaching hall, and the people come, some to ask questions, some to be healed, some to see and hear. As soon as they begin to disperse, I go and spend an hour or more with my teacher in study. It is then half past eleven, the hour set apart, daily, for our translation meeting, when Messrs. Stronach, Young, Doty and myself, with our four teachers, meet to revise the Chinese New Testament. This occupies us till one o’clock, and the time is delightfully spent. Then again I spend about an hour in the study, when we dine; and after studying till four o’clock, I have Chinese worship with my teacher and others who may attend, when our exhausted energies require relaxation, and we lay aside in-door labors for exercise on Kolongsoo, or a visit to the outer town or to the crowded streets of Amoy, where there are hundreds always ready to hear the words of eternal life, and we are treated with all due deference

and respect. The evenings, which are now long and pleasant, are spent around our social fireside, reading or writing, except when we meet for prayer, or to practice sacred music. This is the round of daily duties at the beginning of the year, and I would fain hope that we are making the best use of the days as they pass."

The friendly feelings towards the missionaries evinced by all ranks of the people, is certainly remarkable. This was strikingly shown in February last. "On the nineteenth of this month," says Mr. Pohlman, "we were all invited to a feast prepared by the five high mandarins of Amoy for the missionaries. Such an event is unknown in the history of missions in China, and it is an attention which has not been shown to any of the mercantile foreign residents. The utmost friendliness of feeling prevails here among the rulers as well as the ruled, and our message is listened to with attention by all classes. With such a beginning and such prospects, how loud the call for more missionaries to enter at once upon this inviting field."

Two old men, named Hok-kue-peyh and Un-sia-peyh, are regarded as hopeful converts, and Mr. Pohlman was ready to baptize them when he last wrote.

A meeting for females held at the house of Mr. Young, of the London Missionary Society, (the only married missionary on the ground,) was attended by more than forty adult Chinese females; and Mrs. Young finds access to all classes of the female population. Mr. Pohlman thinks that a most promising field is opening at Amoy for female missionaries. He does not regard the murder of female children as prevailing among the better classes, inasmuch as the great cause of infanticide—the want of means of support—does not there exist; but he believes that among the poor people, as many as one half of the female children are destroyed. More than a million of dollars are expended annually at Amoy on opium smuggled into that port; and it is estimated that as many as a thousand opium shops exist in the place, where the drug may be purchased in a state prepared for smoking, and where are facilities for reclining to smoke it. The consequences of this practice are, wasting of strength, loss of appetite, destruction of morals, impoverishment, misery, and premature death. It is to be feared that the case is no better at either of the other free ports, the aggregate annual expenditure for opium on the Chinese coast being estimated at twenty millions of dollars. Indeed, a respectable English missionary, who has resided at each of the five ports, gives to Amoy the preference, in some respects, to all the others. "The extraordinary friendliness of the people," he says, "the favor and marked attention of the mandarins, the moral influence and popularity acquired by the missionaries, and the missionary machinery in actual daily operation, place Amoy con-

siderably in advance of the other stations. Much of this is to be ascribed to the longer period of time during which missionaries have occupied this place, and to the regular oral instruction by daily preaching and conversation with the people, which has been carried on from the commencement, without the distracting care of educational institutions. Things are doubtless progressing towards the same pleasing result at other places along the coast, and may be speedily realized by the same patient and persevering intercourse with the natives generally observable among the missionaries at Amoy."

A letter from Mr. Pohlman, dated May 1st, states the fact that the two aged Chinese mentioned in the preceding report, were admitted to the church in April.

"Hok-kui-peyh is a native of Lam An, about twenty miles from Amoy, and came to this city at the age of seventeen. His first employment was that of a mill-grinder, at twenty-five cents a month and his food. At the age of twenty-two he enlisted as a soldier, and he now bears the scars received in battles fought with the pirates. When nearly fifty, he opened a shop for the manufacture and sale of idol-paper. After the first missionaries, Messrs. Abeel and Boone, had been at Kolongsoo about six months, he was brought to the preaching service by a friend, and was at once impressed with the reasonableness of the truth and the utter folly of idolatry. For three years and a half he has been a steady attendant on the means of grace and a diligent seeker of salvation. The change in him has been gradual, but marked. His employment causing him great uneasiness, he abandoned it.

"Un-sia-peyh is a native of Tang An, ten miles from Amoy, and he came to the city about seven years ago to take the store of his brother who had died. He was brought to our chapel by Hok-kui-peyh more than two years ago, and has ever since continued a diligent and devout bearer of the gospel.

"At the public examination these old men referred to Mr. Abeel as the person from whom they first heard the tidings of great joy. The idols in the house of Hok-kui-peyh all belonged to members of his family; and he has insisted on their removal from the public hall, in which they have been for many years. This, after a long struggle, was done. The only idol in the house of Un-sia-peyh has been formally given to me, and is now in my possession."

Just as the Prudential Committee were about leaving Boston to attend the annual meeting, they received intelligence of the decease of Dr. Abeel, at Albany, N. Y., on the 4th of September. Admired and beloved as a man, a Christian, and a missionary, our brother has gone to receive the reward of the good and faithful servant.

During the past year an imperial degree has been promulgated, at the instance of the French ambassador, intended to tolerate Christianity as made known in China by the missionaries of the Roman Catholic Church. It was thus published by Káying :

“Kiying of the imperial house, vice guardian of the heir apparent, a vice high chancellor, a director of the Board of War, a member of the Censorate, governor general of Kwángtung and Kwángsi, &c. &c., and Hwáng, member of the Board of War, governor of Kwángtung, &c. &c., having respectfully copied out, promulge the following imperial decree, received the 20th of February, 1846, in reply to a memorial laid before the throne for the purpose of securing immunity to those who profess the religion of the Lord of heaven :

“On a former occasion Kiying and others laid before us a memorial, requesting immunity from punishment for those who, doing well, profess the religion of heaven’s Lord, and those who erect churches, assemble together for worship, venerate the cross and pictures and images, read and explain sacred books, be not prohibited from so doing. This was granted. The religion of the Lord of heaven, instructing and guiding men in well-doing, differs widely from the heterodox and illicit sects; and the toleration thereof has already been allowed. That which has been requested on a subsequent occasion, it is right in like manner to grant.

“Let all the ancient houses throughout the provinces, which were built in the reign of Khánghi, and have been preserved to the present time, and which, on personal examination by the proper authorities, are clearly found to be their *bona fide* possessions, be restored to the professors of this religion in their respective places, excepting only those churches which have been converted into temples and dwelling-houses for the people.

“If, after the promulgation of this decree throughout the provinces, the local officers irregularly prosecute and seize any of the professors of the religion of the Lord of heaven, who are not bandits, upon all such the just penalties of the law shall be meted out.

“If any under a profession of this religion do evil, or congregate people from distant towns, seducing and binding them together; or if any other sect or bandits, borrowing the name of the religion of the Lord of heaven, create disturbances, transgress the laws, or excite rebellion, they shall be punished according to their respective crimes, each being dealt with as the existing statutes of the empire direct.

“Also, in order to make apparent the proper distinctions, foreigners of every nation are, in accordance with existing regulations, prohibited from going into the country to propagate religion.

“For these purposes this decree is given. Cause it to be made known. From the emperor.”

“As it behooveth us, we, having copied out, promulgate the decree. Let all the officers, the military, and the people understand and yield the obedience that is due. Oppose not. A special proclamation.”

In China, Christianity has never been prohibited under any other form than that in which it has been taught by the missionaries of the papal church, who call it “the Religion of Heaven’s Lord.” The French minister is deserving of high commendation for negotiating for the freedom of religion, as well as of trade. It is to be regretted, however, that he had not been more explicit, and in addition to the phrase “Religion of Heaven’s Lord,” designated Christianity, as all Protestant Christians in China will do, the “Religion of Jesus.”

The following explanatory communication from Kiying to Mr. Forbes, American consul at Canton, has been supposed to secure general toleration for the professors of the Christian religion, whether Roman Catholic or Protestant. Time will show whether this supposition is correct.

"Kiying of the imperial house, governor-general of Kwángtung and Kwángsi, a director of the Board of War, a vice high chancellor, vice guardian of the heir apparent, minister and commissioner extraordinary of the Tá Tsing Empire, makes this communication.

"A dispatch has been received from the French commissioner Lagrené, in which the following appears: 'Formerly in requesting that a memorial might be laid before the throne for removing the prohibitions against the religion of the Lord of Heaven, it was my original design that all persons, professing this religion and acting well should alike share the imperial favor, and that the great western nations should all as one be held blameless in the practice thereof. The religious customs referred to on a previous occasion, were those of my own nation; yet if persons of other nations did not entirely conform to these, still there was to be no distinction, no obstruction—thus showing great magnanimity.'

'Now I find that, in the first place, when the regulations for free trade were agreed upon, there was an article allowing the erection of churches at the five ports. This same privilege was to extend to all nations; there were to be no distinctions.

"Subsequently the commissioner Lagrené requested that the Chinese, who acting well practiced this religion, should equally be held blameless. Accordingly I made a representation of the case to the throne, by memorial, and received the imperial consent thereto.

"After this, however, local magistrates having made improper seizures, taking and destroying crosses, pictures and images, further deliberations were held, and it was agreed that these [crosses, &c.] might be revered. Originally I did not know that there were, among the nations, these differences in their religious practices.

"Now with regard to the religion of the Lord of heaven—no matter whether the crosses, pictures, and images be revered or be not revered, all, who, acting well, practice it, ought to be held blameless.

"All the great western nations being placed on an equal footing, only let them acting well practice their religion, and China will in no way prohibit or impede their so doing. Whether their customs be alike or unlike, certainly it is right that there should be no distinction and no obstruction.

"As it behooves me, I make this communication. On its reaching the said consul, he will easily comprehend it.

"The foregoing communication is addressed to Mr. Forbes, consul of the United States of America. [Canton,] December 22d, 1845."

## INDIAN ARCHIPELAGO.

### BORNEO MISSION.

KARANGAN.—Frederick B. Thomson and William H. Steele, *Missionaries*.

PONTIANAK.—William Youngblood, *Missionary*; Mrs. Youngblood.

(2 stations; 3 missionaries, and 1 female assistant missionary;—total, 4.)

Mr. Steele's health was improved by a voyage to Singapore, and at the last dates he was pretty well. Owing to the decline of American trade with Singapore and Batavia, the missionaries and the Committee have had less facility of inter-communication than was desirable, and this report must be compiled chiefly from a single letter, dated more than a year ago, and

received in January last. Our dates come down only to the 4th of October. Should the steam-packet to China continue to run regularly, and touch at Singapore, (as it must,) the facilities for correspondence, the expense excepted, will be all we need.

Time has been gradually developing a formidable obstacle to the success of this mission, in the Malay influence. This is believed to be powerful, and it certainly is very extensive.

“ True, so far as we are aware, there is no open hostility. But that the Malays are in heart, as well as in principle, opposed to us, there cannot be a moment's doubt. And it may be that, in consequence of our bringing the truth into collision with their delusions, a sort of zeal is awakened to inculcate their sentiments in self defence, though even of this we have little positive evidence.

“ Independent of any direct collision, however, it is certain that there is a very general prevalence of Mohammedan feelings and notions. Malays are scattered about among them in every direction, many settling down in Dyak districts voluntarily, others stationed by those in authority to watch over their interests, and still more wandering about for purposes of trade. Without supposing any particular design to be entertained by them, they can scarcely avoid spreading their opinions and infusing their spirit and temper. While every thing about their persons and habits proclaims them to be of the same race, and promotes a sort of family feeling, they are evidently a step above the Dyaks in improvement, though not so high as to appear quite out of reach. Hence the possibility of gaining their level, prompts to an aping of their manners; at the same time an undefined impression that it is impossible to rise to an equality with us, represses all emulation, and, in fact, widens the gulf between us.”

Were there a superior power to control the Malays in their civil and social relations to the Dyaks, as the Moslems are controlled by the English in India, and as they are virtually controlled by the same power in Western Asia, the case would be more hopeful. But,

“ The Dyaks are ground down into the very dust by Malay oppression. They are under a system of despotism the most absolute, and yet the most irrational perhaps ever invented. Hence they are unspeakably and, as a matter of course, increasingly wretched, and have no stimulus to rise and exert themselves to improve their condition. There is but one species of property, as they have been heard to say, which they can possess with safety—that is, *swine*; and it would almost seem as if they thought the nearer they could assimilate themselves to this animal, the more secure they must be. Yet, strange as it may seem, better treatment appears only to have the effect of awakening more depraved dispositions. Being incapable of appreciating any better motive for kindness on our part, they are sensitively alive to some ulterior design of enslaving them, or, at least, of adding to their burdens. To this day they are extremely jealous of our intentions.”

Were it not for this, there is no perceivable reason why the Dyaks might not be as accessible to the gospel as the Karens have been, or the inhabitants of islands further south, or even the Polynesians. True, they are degraded, selfish, clannish,

avaricious, jealous, apathetic to all good influences, and spiritually blind and dead ; but what heathen people, and especially what heathen barbarous people, are not? The gospel, if it gain access to the ears of men, will, through the power of the Holy Spirit, in time overcome this formidable array, and elevate and sanctify a chosen people. Perhaps the miserable and repulsive state of human nature when laid waste by utter alienation from the knowledge and fear of God, is no where better illustrated, than in the communication from our brethren in Borneo above referred to. Speaking of their own labors, and the manner of their reception, the brethren say :—

“ In respect to more active ministerial labor, we have maintained a regular Sabbath morning service, and, more recently, a special afternoon exercise for the benefit of those immediately on our premises and in our employ. For the sake of these we have also kept up daily family worship in their language ; at which, in addition to the reading and expounding of Scripture, we have carefully instructed them in that most simple and yet comprehensive system of divine truth contained in Brown’s Catechism ; so that several have not only had the opportunity to learn, but have actually been in a manner necessitated to retain and ponder, to revolve and, we may say in a sense, digest all the great and leading principles of our holy religion. While, both at home and abroad, we endeavor habitually to realize the obligation to be always accessible and always ready to improve occasions of usefulness to transient visitors, we have also,—not as much by any means as we could have wished, but to such an extent as seemed to us to be practicable,—sought them at their own dwellings, and made tours among them for the purpose of observation and instruction.

“ As the result of all, however, we must acknowledge, painful as the fact is to ourselves, and disheartening as it may seem to you, we can see no signs of moral improvement, not to say spiritual life. The valley, like that in Ezekiel’s vision, is filled only with bones, and they are not merely dead, but dry, very, very dry! There is a settled and growing apathy on the subject of religion. With considerable knowledge and some apparent appreciation of the truth, there is, just now especially, the most perfect indifference imaginable. Often when presented and enforced, they appear free to admit it in all its length and breadth ; and seldom indeed do we meet with a word of direct opposition. Positive, open resistance, and, much more, insult we have happily never met. Injury to our persons or property, except in acts of pilfering quite insignificant, we have at no time experienced, or had any ostensible ground to fear. But there is a cool standing aloof, a manifest avoidance of us in connection with our peculiar work, and an appearance of combination which is truly appalling.”

How deeply painful the state and temper, the spiritual blindness and perversity, of a people morally and socially debased like the Dyaks !

“ It will naturally be supposed that the ignorance of the natives is most profound. But while this is true in regard to all the ordinary kinds of information, it is pre-eminently and emphatically true in respect to every thing connected with the moral and spiritual world. So much do they live like the beasts that perish, so low and grovelling are their thoughts and feelings, that it is one of the most difficult things to make them realize, even when you are speaking of the soul and the interests of eternity, that



you are truly referring to another, an unseen and an unchanging, state. When we first came among them, in fact, they utterly disclaimed the belief of a future world. The common if not universal reply to inquiries about a hereafter was, 'When we die, we die, and that is the end of it.'

"Now, however, some of them will at times acknowledge that, since hearing our representations on the subject, they are occasionally startled with the idea of an eternal hell and the fire that never shall be quenched. Still, not unfrequently is our blood chilled with the cold, heartless insensibility with which they advance the same soul-deluding sentiment. No doubt one main cause of their assuming this bold position,—for it is not the offspring of their own superstition,—is the absurd and presumptuous effrontery of the Malays, in advancing and maintaining the doctrine that the Dyaks, simply because they are Dyaks, and without any respect to character, are destined to become firebrands in hell. But having once gained such a stronghold, it is extremely difficult to dislodge them from it; and even after their vain confidence has been shaken, we have reason to suppose they often resort to it, as a refuge from the accusations of a partially awakened conscience. Hence their almost absolute destitution of moral principle. They feel no restraint, except from their own low and sordid views of immediate consequences. A regard for their present interest, and a fear of direct retribution, doubtless exert some influence. These, humanly speaking, are our defence. They know that it is an advantage to cultivate our favor, and hence they strive to keep on good terms with us. They feel the weight of Malay authority, and they consider us under its protection, and hence they abstain from the grosser species of outrage.

"In their principles there appears to be not the slightest barrier against the flood-gates of iniquity. If we look at their present infidelity, its natural result is utter recklessness. If we look at their primitive superstition, there Satan has evidently the complete mastery of them. They almost literally call evil good, and good evil, put darkness for light, and light for darkness. The sins which they dread above all to commit, are mere violations of custom in regard to things in themselves perfectly innocent. The only real crime which they appear, in any way, disposed to visit upon offenders, is unchastity; and the punishment of that is merely an insignificant fine, which, after all, would probably never be exacted, were it not from sordid motives. As it is, if we may believe their own representations, nothing is more common than the commission of this very crime. What are we to think of the conscience of such a people? In one respect it is perverted, and, instead of being the vicegerent of God, it has become the dupe of Satan. In another point of view, it is asleep and consequently insensible; in another it is seared and incapable of being affected; and in another still, it is dead, yea, twice dead, plucked up by the roots!

"Nor are they slow to attribute the most base designs to us, especially in respect to our efforts to obtain their children for instruction. They watch with an eagle's eye whatever they consider, even by the most perverse construction, to be an invasion of their rights; and, while clearly determined that we shall take no advantage of them, it is equally manifest that their constant aim, and the object of their utmost ingenuity, is to impose in every possible way upon us. They seem to consider us as their lawful prey, just as they themselves are to the oppressive exactions of the Malays; and in compassing their object, except where it may serve their purpose, truth is a stranger to their lips."

The Committee take pleasure in quoting the concluding remarks of the brethren in this field, which are addressed to their patrons at home.

"It is, we confess, a dark picture that we have drawn; but truth seemed to require that such should be its character. We feel that we need a sympathy which can appreciate our situation, in order that we may obtain such counsel as shall come directly to the relief of our own minds, and such an interest in the prayers of Christians as shall carry our case intelligently and feelingly to the throne of the Eternal. We trust that we have learned, in some good degree, our own nothingness; and we wish, if our hearts deceive us not, to look constantly and solely at the glory of God, the interests of the Redeemer's kingdom, and the salvation of precious souls. In these we desire to merge every other consideration. What then shall we do? We who are here alone in this land of darkness, few in number and feeble in energies, and but children in the gracious experiences of the gospel, come with our appeal to you, who are surrounded with light, and rich in knowledge, and abounding in resources. We beg you to tell us frankly what you think of our case; how you would have us act; what assistance we may expect at your hands.

"Do not suppose that we are discouraged, or cast down, or desponding. No, we believe that God rules, and that whatever he may order will be well; and we hope to be satisfied with any disposal which he may make of us. But we desire to be faithful to him and faithful to these heathen, and faithful to those whose servants we have become for Jesus' sake. Thus we are compelled to declare to you, that to us there appears to be less and less prospect of immediate and visible success; that if we are left alone in our weakness, it cannot be expected that we shall effect anything important towards a better state of things; that if the mission is to be sustained with a view to ultimate usefulness, we ought immediately to be furnished with adequate assistance; that the church ought to know that, in default of such assistance, the breaking of a single thread may render all who are in this field virtually useless; that an early blessing from on high would alone seem capable of averting such a result in the end; and that such a blessing would render speedy succour to our feeble ranks doubly necessary, by the increasing demand which it would make upon the time and labors of every missionary."

## NORTH PACIFIC OCEAN.

### SANDWICH ISLANDS MISSION.

#### HAWAII.

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

KEALAKEKUA.—Cochran Forbes, *Missionary*; Mrs. Forbes.

KEALIA.—Mark Ives, *Missionary*; Mrs. Ives.

WAIOHINU IN KAU.—John D. Paris, *Missionary*; Mrs. Paris.

WAIWAI.—Lorenzo Lyons, *Missionary*; Mrs. Lyons.

HILO.—David B. Lyman and Titus Coan, *Missionaries*; Mrs. Lyman and Mrs. Coan.

HOHALA.—Elias Bond, *Missionary*; Mrs. Bond.

#### MAUI.

LAHAINA.—Dwight Baldwin, M. D., *Missionary*; Mrs. Baldwin.

LAHAINALUNA.—John S. Emerson and William P. Alexander, *Missionaries and Teachers in the Seminary*; Mrs. Emerson, Mrs. Alexander and Mrs. Dibble.

WAILUKU.—Ephraim W. Clark, *Missionary*; Edward Bailey, *Principal of the Female Seminary*; Mrs. Clark, Mrs. Bailey, and Miss Maria C. Ogden.

HANA.—Daniel T. Conde and Eliphalet Whittlesey, *Missionaries*; Mrs. Conde and Mrs. Whittlesey.

## MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, Peter J. Gulick and C. B. Andrews, *Missionaries*; Mrs. Hitchcock, Mrs. Gulick, and Miss Lydia Brown.

## OAHU.

HONOLULU.—Richard Armstrong and Lowell Smith, *Missionaries*; Samuel N. Castle, *Secular Superintendent*; Edwin O. Hall, *Assistant Secular Agent*; Amos S. Cooke, *Principal of the School for the young Chiefs*; Edmund H. Rogers, *Printer*; Henry Dimond, *Book-binder*; Mrs. Armstrong, Mrs. Smith, Mrs. Chamberlain, Mrs. Castle, Mrs. Cooke, Mrs. Knapp, Mrs. Hall, Mrs. Rogers, Mrs. Dimond, and Miss Maria K. Whitney.

PUNAHOU.—Daniel Dole, *Missionary and Principal of the Seminary for Missionaries' Children*; William H. Rice, *Teacher*; Mrs. Rice, and Miss Maria M. Smith.

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

WAIALUA.—Abner Wilcox, *Teacher*; Mrs. Wilcox.

KANEOME.—Benjamin W. Parker, *Missionary*; Mrs. Parker.

## KAUAI.

WAIMEA.—Mrs. Whitney.

KOLOA.—John F. Pogue, *Missionary*; James W. Smith, M. D., *Physician*; Mrs. Smith.

WAIOLI.—George B. Rowell, *Missionary*; Edward Johnson, *Teacher*; Mrs. Rowell and Mrs. Johnson.

*Station not known.*—T. Dwight Hunt, *Missionary*; Mrs. Hunt.

*Absent.*—Levi Chamberlain, *Secular Superintendent*.

David Malo, *Native Preacher*.

(20 stations; 25 missionaries—one a physician, 2 other physicians, 10 other male and 41 female assistant missionaries, and 1 native preacher;—total, 79.)

STATE OF THE CHURCHES.—It is remarkable that ten years have elapsed since the commencement of the great awakening at the Islands, and yet there has been so little open apostasy and disciplinable offence in the native churches. The Committee have received no general letter, no statistical tables for the past year, (the mission having had no general meeting,) but there are letters from nearly all the stations, and the churches appear to have suffered no diminution on the whole; they must have increased the number of members, which, as reported a year ago, was 22,652.

The whole number admitted by profession to the church under the care of the station at Hilo, is 8,744, and 223 have been received by certificate from other churches. Of these 1,722 have died, 344 have been dismissed to other churches, 55 have been excommunicated, and 497 are suspended. The present number in regular standing is, therefore, 6,379. These assemble on the Sabbath in about 30 congregations, embracing an

aggregate of eight or nine thousand worshippers.—Mr. Lyons of Waimea, making a tour of inspection among the “sixteen churches” under his care numbering 2,000 members, found them in a good condition. “The elders generally,” he says, “were actively and energetically employed in the discharge of their duties, and the church members, with few exceptions, were apparently free from any conduct that called for the exercise of discipline. All the schools and churches were living in strict accordance with temperance principles. Our temperance pledge excludes not only intoxicating liquids, but intoxicating solids, such as awa and tobacco. I was rather astonished to find in how few instances the pledge had been violated. Only one church-member had been guilty of drinking distilled spirits, and very few had been guilty of smoking. Of the children there were eight hundred anti-smokers. Some who had returned to smoking, renewed their pledge to abstain in future. A child now feels rather ashamed to be called a smoker.”—Mr. Paris, writing from Kau, where are more than a thousand members, bears witness that “a large majority of the church hold fast to their profession, grow in grace and in the knowledge of Christ, and give the most decided evidence of piety.”—Speaking of the church at Lahaina, Mr. Baldwin says, that “the church connected with this station has about eight hundred members. About six hundred of this number belong to the village of Lahaina, and two hundred are connected with the out-stations. There have been very few cases of discipline. A few, under long censure, have been excommunicated, and so far as I know, none of these absent themselves from public worship; some, in fact, are more regular than they were before their excommunication. A goodly number of our communicants appear to have been always engaged in religion.”—In the church at Wailuku, under Mr. Clark’s care, whose numbers are about a thousand, 32 were suspended during the year, and 55 were admitted by profession, 12 restored to Christian fellowship, and 18 propounded for admission.—Mr. Conde thus speaks concerning his flock at Hana, of about five hundred members; “There have been but a few cases of apostacy among the church members, since my last report. It is seldom that we have been called to the painful duty of excising any of our number from the privileges of the church. Professors of religion have not only stood firm, as a general thing, in the midst of many adverse circumstances, but they have, on all occasions, borne testimony against prevailing vices and sins. Still they have not exhibited that spirit of prayer, that deadness to the world, and that ardent desire for the conversion of the impenitent, which are required in the gospel, and which are essential to the steady advancement of Christ’s cause, among

themselves and the people." This was written in February of last year; near the close of the year, he says, "More encouraging things may be said of our professors of religion. They all, with a few exceptions, have remained firm in the belief and practice of the gospel since my last letter. All are regular attendants in the house of worship on the Sabbath, if not providentially prevented."—Mr. Hitchcock also bears favorable testimony concerning the church at Kaluaaha, on Molokai. "One hundred have been admitted to the communion of God's people since the commencement of the present year. The church now consists of between seven and eight hundred members in regular standing. It may be said of them, in general, that they yield a willing obedience to the requisitions of the gospel, so far as they are enlightened in regard to them; but their ignorance, and what remains of the effect of a heathen education, are sources of many evils, which are not to be found in more favored churches."—Mr. Armstrong has to speak of a church of some fifteen hundred members exposed to the trials and temptations of the metropolis. "Some of my flock, I trust, are fighting successfully the good fight of faith, laying hold on eternal life. They are diligent in the use of the means of grace, regular in attending religious meetings; they seem to love the bread of life as they do their daily food, and their walk is such as becometh godliness. These are my joy and crown; they are the reward of my toil and care, and of all which the American churches have done here. I trust they will be seen hereafter, shining as the sun in the kingdom of their Father. Others, (and I am sorry to say that they are not few in number,) seem only to have a name to live. With this they are content."—Mr. Parker writes concerning the neighboring church of Kaneohe, containing about two hundred and fifty members; "There have been but few additions to the church during the last two years; though there are many, not communicants, who profess to be on the Lord's side, and give some evidence that they are so. We have but few cases of discipline in the church, and most of its members maintain, so far as we can judge, a consistent Christian walk."—Mr. Rowell writes from Waioli, where are 182 members, that though some do apostatize, and gross sin is frequently detected within the church, he cannot but indulge a trembling hope that many true sons of Abraham will come forth from this mass of imperfection and ignorance in the final day.—Mr. Hunt, one of the last reinforcement, after having visited several of the stations, makes the following reflections, which doubtless admit of a general application to the churches in the Islands.

"Like most Christians at home, we had expected too much from a people just emerged from the lowest depths of heathenism. The fault was

my own. Reflection should have taught me how imperfect their characters must necessarily be; what ignorance, grossness, weakness, fickleness, hypocrisy, and many of the sins of Paul's dark catalogue must necessarily, in their influence at least, cling to and degrade them, and, for years to come, call for the patience, charity, prayer, and unremitting toil of the missionary. One year's residence in this field has convinced me of two things. One is, that a great work has been accomplished; the other, that as great a work remains to be done. To those who imagine that the objects of the Board are accomplished here, the work nearly complete, I would simply say, that if these churches owe their existence, under God, to the prayers and efforts of Christians in America, their existence and prosperity in future must, for years to come, depend upon the same."

These witnesses are entitled to the same credit which is given to pastors of churches at home, when describing the religious state of their people. No counter testimony ever yet given can for a moment stand against theirs; and the reflecting Christian, who calls to mind the condition of the Islands only a quarter of a century since, and the obstacles, of almost every conceivable nature, which every where have opposed the development and growth of native piety, will regard these native churches at the Sandwich Islands as among the great moral wonders of the age. They surely are. The very imperfection of piety in most of the church members, the very doubts which their spiritual guides are compelled to feel as to the piety of large numbers, make the holding together, for so long a time, of these large churches—some of them the largest in the world—only the more surprising. It is the Lord's doing, and it is marvellous in our eyes.

REVIVALS.—There has been no year, for nearly the last ten, in which there has not been more or less outpouring of the Holy Spirit. There were some gracious visitations in the year now under review. On the island of Hawaii, at Waimea, there were cases of awakening and conversion; and at Hilo, 248 were gathered into the church in ten months. "Some of these were greatly hardened in sin, having resisted all the light and love and power which had been heretofore poured upon them. Some had been bigoted papists, incased with prejudice, and apparently invulnerable to the truth. Some were aged and infirm people, just toppling on the verge of time; and others were children, whose young hearts have just learned to beat responsive to a Savior's love, and whose young voices are just tuned to the songs of Zion." On the island of Maui, at Lahaina, there were undoubted indications of the divine agency. Many of the vilest people in the place became religious inquirers, and some were hopefully converted. Last autumn Mr. Baldwin admitted 112 to his church. He says, "Some of these, I trust, have been pious for three, four, or more years. But I have waited until their characters have become developed and known. I

have little fear of their relapsing again into wicked courses. I have lately visited all our out-stations. At Lahaina and the out-stations there still remain about a hundred and fifty candidates for the church, whom I expect to admit the present year." At Wailuku, the female seminary was blest with a very pleasing work of grace. Mr. Bailey thus describes it :

"The seriousness continued to increase for a number of weeks, till nearly every member of the school professed to be seeking the good and right way ; and, so far as we know, all met to pray in little circles, every morning or evening, or both. They often arose long before the light of day to engage in this blessed work. The taste for play seemed to vanish ; and all appeared, in a greater or less degree, to feel that the salvation of their souls was the great thing to be attended to. There was literally almost no excitement, or what is commonly called by that name in seasons of revival. Every thing went on in a still and quiet way. The plain and simple exhibition of truth was the only method adopted to lead them to God. Indeed it was apparent that the seed which had been sown every day for years, was now springing up under the genial rays of the Sun of Righteousness, and the refreshing dews of the Spirit. The mind was open to receive the truth, and the heart was affected.

"This state of things has not passed suddenly away, as is often the case among young persons. On the contrary, it has, as we trust, yielded permanent fruits, and some traces still remain of the seriousness which was apparent at first.

"Should it be asked what number give evidence of having experienced the new birth, I could not give any definite answer. One strange characteristic of the work is, that some are convinced that they have not passed from death unto life ; an anomaly, perhaps, among this people. Six have already been propounded for admission to the church. For six others we are waiting till their Christian character shall have become more fully developed. Most of these appear well ; as also many more who have not yet been brought forward with a view to their being admitted to the fellowship of the church."

On the island of Oahu, there were, at one time, many inquirers at Honolulu, some of whom were very promising ; though "generally lacking in depth of feeling and a clear understanding of their ill desert," which is a characteristic of the religious experience of most Hawaiians. At Ewa, the number of inquirers, at the close of the last year, exceeded two hundred, and the state of religion was more promising throughout the district, than it had been for several years.

HOUSES OF WORSHIP are gradually increasing in number, and improving as to taste and convenience. Several of the churches in the district of Waimea, have been particularly active in repairing, rebuilding and furnishing their meeting-houses. Within the bounds of Hilo, "two new meeting-houses of rough stone have been built by the spontaneous efforts of the church during the year, and two others have been covered anew in the native style. Plain and simple pulpits have also been constructed by the natives in most of the meeting-houses at the

out-stations. Hundreds of seats have also been made by the people for their own accommodation in these houses of worship. It is pleasing to see how things move on. When a man gets him a pair of Sabbath pants, and a female obtains a clean calico or white dress, the next thing is to get a seat in the meeting-house; for they then see and feel a motive for getting up out of the dirt. Thus cause produces its effect, and the effect again becomes a cause." A small native meeting-house was also erected at Punaluu in Kau. The church in Molokai, after three years of effort, has completed its place of worship, one of the first on the islands, worth more than four thousand five hundred dollars, and has purchased a bell worth nearly two hundred. A meeting-house, eighty feet by forty, has been completed in the native manner at Waianae, in the neighborhood of Mr. Bishop, and the church worshipping there have made out a call to David Malo to be their pastor.

A NATIVE MINISTRY.—The Committee feel, with their brethren of the mission, that it is of the utmost importance that the large native churches should be divided and placed under the particular care of native pastors, and that too at the earliest possible day. The civil government of the islands has passed, more than is desirable, into the hands of foreigners. This has resulted from the fact, that the independence of the islands was sought by the native rulers and acknowledged by the great powers of the world before the people and government were really prepared for it. It was sought thus early by the native government, as the only way they could perceive of escaping from the violent and dangerous inbreakings of the public servants of those great powers. But the recognition of independence has brought the youthful nation into a position and into relations demanding more political and financial skill, more knowledge, address and self-confidence, than the native rulers possess. When the evil will be remedied, is more than can be known. It must probably be effected indirectly, by giving a native ministry to some hundreds of native churches, and teaching the ministers and people to manage their own ecclesiastical and spiritual affairs. Here is the only substantial and sure basis of civil independence and liberty. A people that can stand alone as Christians, can do so as citizens. The members of the mission have necessarily, in the first instance, become the acting pastors of the churches they gathered, because native converts were not competent to be made such; and they must for a good while have the apostolical oversight of the churches. The Committee have no positive evidence that the mission has erred in this respect on the side of caution. They are evidently preparing for the result so much desired. The documents of



the past year show, that thirty congregations exist within the bounds of Hilo, for each of which there is one or more native helpers acting under the superintending missionary. The missionary at Waimea speaks of sixteen churches within the district under his care; and Mr. Bishop speaks of one native church in the district under his care as having called the native preacher named at the outset of this report, to become its pastor. Referring to this important event, Mr. Bishop says, "I am in negotiation with the governor for a piece of land as a parsonage, to which I propose to give in my house. Although the people are poor and unaccustomed to giving for any public purpose, it is hoped that in a few years, with the aid of a glebe, they may be able to maintain a native pastor. I feel that it is desirable to make a beginning; and for this purpose I intend to ask of the mission one hundred dollars annually to help forward the object of David Malo's support. I am satisfied that the interests of religion will continue to languish at Waimea until the people obtain a pastor of their own." This process of supplying the native population with native pastors will require much wisdom, but it will need to be carried out, though at the risk of frequent disappointments and some temporary evils. Paul the missionary appears to have been much tried at times by the native ministry, which he and his associates had ordained, and which acted in some acknowledged subordination to his apostolical authority. The risk, whatever it is, should be incurred, and the first generation of native pastors must be to a great extent unlearned men. At any rate their learning will be in the Scriptures. The results of the seminaries will be more felt and more needed in the second and subsequent generations. And yet, among a people so degraded as the Sandwich Islanders, almost our only hope for a native ministry, even for the first generation of converts, is in the higher schools. Mr. Clark thus writes on this subject from Wailuku:

"In regard to our native helpers, I may say that we greatly value even such as can now be obtained. My whole field is divided among some ten or fifteen of our best church members, several of them having been instructed in the mission seminary. They act as under-shepherds in their own small field, and render invaluable help to their pastor, with little or no compensation. The important outpost formerly occupied by Bartimeus, is now assigned to a younger man trained in the seminary. He has not been formally inducted into the ministry, but he acts as a licensed preacher in the particular field allotted to him. He has not the depth of piety and holy fervor of Bartimeus, but he has more knowledge, and a better disciplined mind, and perhaps equal facility in expressing his thoughts. I greatly value his labors.

"We have many native helpers who spend more or less of their time as evangelists; but we have not appropriated anything from the funds of the Board for their support. They are sustained, so far as is necessary at present, by the people; and when more is needed for this object, I have no

doubt it can be obtained from the same source. It is well to allow them to aid our cause in the way which is most agreeable to themselves. They value the labors of their foreign teachers, and take an interest in contributing for their support. I think it best, therefore, to allow them to regard what they raise as doing so much towards the maintenance of their pastor. They are led, in this way, to see and feel their obligations to sustain the teachers of religion, whether foreign or native. They have heard the general truth on this subject, but the obligation has not come home to themselves; for their teachers have, in some way, been supported without any effort on their part. They have not been called to put in practice this requirement of the gospel; and this is one reason why they have been so slow to sustain their own native teachers. They are already beginning to feel a self-respect and independence which promises much good."

Mr. Coan also writes as follows:

"During the last year I have employed such native agency as I could command in carrying forward my various plans of labor. Three or four pious and intelligent natives have been employed as evangelists in Hilo and Puna during much of the year. These I remunerate to the extent of my ability. Had I an annual fund or donation of one hundred or one hundred and fifty dollars in my hands, I might employ four or five active native helpers constantly, and their assistance would be invaluable to me. They can do what I cannot do; they could visit every house in my extended field two or three times a year, conversing and praying with all, and reporting the state of all to me. Some of these helpers have been of great service to me during the past year. They have been active, energetic and faithful; and much spiritual good has evidently resulted from their agency."

On the death of Mr. Dibble, Mr. Alexander took charge of a theological class that had been under his care. It contained fifteen pupils, and looked to Mr. Emerson for instruction in sacred geography and history.

**BENEVOLENCE.**—This grace continues to be developed, quite as much perhaps as any other; and even more, as it is every where more naturally allied to poverty, than to wealth, and the people are very poor. Among other instances, might be mentioned a hundred dollars remitted to the Treasurer of the Board by the church at Molokai, for the education of a girl in the female seminary in Ceylon—collected during one year at the monthly concert meeting for prayer.

**PROGRESS OF CIVILIZATION.**—Hana, on the island of Maui, is rather excluded from the world by its position. Yet Mr. Conde says:

"The physical appearance of this place has considerably changed since we commenced the station. Indications of increasing civilization are every where apparent. The spirit of enterprise among the people is evidently on the advance. The land,—of which there is a great abundance,—is becoming rapidly fenced with stone walls, into lots of various dimensions, for pasturage or cultivation. Some are raising cattle or horses, and

some goats ; others are cultivating different kinds of grains and vegetables. All are seeking, in these various ways, to increase the comforts of life. As a people they are improving fast in their temporal condition. Their habitations, although thatched as formerly, are generally neat and comfortable ; and their clothing, which consisted, some six years ago, of native *kapa* exclusively, is now principally cloth. To our minds, I can assure you, the contrast between the present aspect of things here, and that which presented itself on our first arrival, is great, and not a little encouraging.

“ Still the picture, as viewed by a sober and candid observer, exhibits many dark shades, with only here and there a bright spot to indicate that a beginning has been made. Should the important changes in the government which are anticipated on the return of the Hawaiian embassy, ever be realized, the people may advance more rapidly in the improvements which they have commenced. In their present circumstances their energies, in a high degree, are necessarily crippled.”

Lahaina, on the same island, is, on the other hand, next to Honolulu, the most open to influences from without, and Mr. Baldwin thus speaks of the progress of that place in civilization.

“ Among our three thousand people, there is already a considerable number of comfortable stone houses ; there are also one hundred or more built of adobies (dirt bricks dried in the sun.) About one hundred and fifty families eat at the table in our style ; this is a great change from the native mode of eating on mats. Many sleep on foreign bedsteads, or rather bedsteads made in foreign style ; and many have a pretty good supply of chairs, of cooking utensils, and table furniture. Some of them have also clocks in their houses or other time-pieces. Last spring, at the dedication of a sectional meeting-house in this place, myself and family attended a feast, at which two hundred common natives sat down and ate at the table. Lately they renewed the feast, and there were, I judged, about three hundred and fifty natives who all ate in the same style. This is an unheard of thing among common natives at the Sandwich Islands. We hope it is a token for improvement in many things.”

So at Hilo, on Hawaii :

“ Greater advances have been made by the natives in houses, fences, clothing and domestic comforts during the past year, than during any previous year of our residence here. Several village streets have also been laid out and wrought, and bridges are building, so as to form a pleasant drive for a phaeton. A broad road has also been, in a good measure, made for fifteen miles from Hilo towards Kau. This is to be continued to Kau ; and it is hoped that it will be completed before the close of another year. Other roads and other public improvements are also in contemplation.”

The following incident related by Mr. Lyons, shows that the people are making some progress towards the ability for self-government. Waipio is a beautiful valley westward of Hilo.

“ While in the valley of Waipio, which contains a thousand inhabitants, I was not a little gratified in witnessing quite a display of intelligent independence. A new *konohike* (head man of the land) had just arrived from the royal residence. The whole population of the valley was assembled. The *konohike* inquired how many schools there were, how many teachers, how many school trustees. The number was given. “ What ! Four schools ! Eight teachers ! Eight trustees ! That will never do. I shall

have no men to do my work. The schools must be reduced by amalgamation; a part of the teachers and trustees must return to the *poaha* and *poalima*, (the *konohike's* working days;) I myself will be the principal trustee. The women also, they must work for me; make *kapa*, &c., as in days of old." But the poor man soon found that the people had too much light, too much knowledge of the laws, for the accomplishment of his purposes. No revolution could be effected; and he was obliged to confess himself in the wrong for making such an attempt, and to allow things to move on in their accustomed channels."

Mr. Lyon's description of two thanksgiving festivals may seem rather long to be here quoted, but it affords so pleasing an illustration of the civilizing influence of the gospel, that it must not be omitted. The first was at Waimea.

"As the hour for assembling arrived, adults and children came together and formed a procession according to the previous arrangement. All things being ready, the march commenced. In most cases, for the want of one more skilful, I was obliged to act as marshal myself. It was not to please myself that this movement was set on foot; by no means. But my object was to try some measures that would tend to the civilization, as well as the christianization, of the people. I wished also to excite a greater interest in the examination of schools.

"I saw that I was not mistaken as to the nature and results of the expedient I had adopted. The procession moved on. I occasionally halted to take a view of its appearance. My expectations were more than realized. As I beheld banners flying, tall feather-brushes waving, men, women and children, all decently and some richly clothed, I was forcibly reminded of a military review in my native land. I was also convinced, to my entire satisfaction, that something can be done for the cause of civilization among this once, and to some extent still, degraded people. Almost all the clothing which they wore was English. Hardly an article of *kapa* was seen, except such as was used for ornament. Most of the men wore shirts and pantaloons, and many appeared in a whole suit of English clothes. The teachers were mostly furnished with white frock coats. The women appeared in white and calico dresses, with shawls and handkerchiefs of various descriptions. As to the children, I took the number of boys clothed in shirts and pantaloons, and the number of girls clad in English dresses. Of the former there were three hundred and seven, of the latter three hundred and thirty-three; this was the sum total from all the parishes. Several of the boys, besides shirts and pantaloons, had jackets and frock coats. Most of the boys and men were furnished with hats. Among the women and girls, handkerchiefs, tied tastefully about the head, answered, in most cases, for bonnets. In one parish, however, the ladies, many of them at least, made quite a display of bonnets and veils, shoes and stockings. So much for dress.

"During the march there were haltings at convenient places, to give the children an opportunity for chanting their temperance songs, &c. In one instance the one hundred and thirty-sixth Psalm was chanted admirably, one part of the verse by the girls, and the other part by the boys. This was the teacher's own device, and he had received no previous instruction. In another instance the hymn,

'Oh how pleasant 'tis to see,  
Little children all agree,'

was repeated in concert, and all the gestures and movements required were done to admiration.

“But the most splendid performance was in the valley of Waipio. The whole valley was all life and enthusiasm. The four large schools united with nearly all the adults of the valley, and formed a long and magnificent procession, over which waved eight large and variously colored flags and numerous *kahilis*. One of the flags was of the Hawaiian, and another of the American, stamp, all made by native ingenuity. The whole of the exercises were conducted admirably by native officers. At the close of the marches a circle was formed, and sometimes a circle within a circle, when prayer was offered to Hin whose goodness the day, with all its exercises, was designed to celebrate. In one instance the prayer was preceded by music from a circle of singers conducted by a native chorister.

“After this the whole company repaired to the festival bowers, &c., and there sat down to the thanksgiving entertainment. In some places there was quite a display of tables, splendid table cloths, soup dishes, plates, &c.

“Examination followed, and then the public meeting and native speeches. In most of the speeches allusion was made to the performances of the day. It was ‘a new and wonderful thing!’ The people appeared perfectly astonished at the display of civilization which they found themselves capable of making. New life flowed in almost every vein; joy sparkled in almost every countenance. Convinced that they could do something, many seemed resolved to do still more for the elevation both of the body and the soul.

“The meeting closed with an address from the missionary, and a call for the previously proposed contribution for the aid of foreign missions. And more liberal contributions I had not seen for many years.”

**EDUCATION.**—No report has been received concerning the seminary at Lahainaluna. Its state and progress is presumed to be similar to that reported at the last annual meeting. Neither has a report been received with regard to the female seminary at Wailuku, except of the revival in that institution already noticed. Mr. Cooke’s report of the school for chiefs’ children, is highly satisfactory. The expenses, including repairs, salary of teachers, etc., amounting to \$3,500, have been cheerfully paid by the government. Miss Whitney assists in the school. The students pursue their studies with commendable ardor, and some of their compositions exhibit thought, and considerable facility in expression.

“Morning and evening worship, for the past two years, has been conducted entirely in the English language. The entire Bible has been read through by the scholars nearly twice. A verse is committed daily by fifteen scholars, and recited again at a Bible class on Saturday evening. The reason for having this exercise Saturday evening, is on account of there being so many services on the Sabbath. On Lord’s day the scholars attend two native services, and one in English, sometimes two. The habit of going to church has become so fixed, that they do not imagine they can stay at home.

“Though none of them have yet become ‘new creatures in Christ Jesus,’ it is pleasant to observe an increase of moral sensibility among them. This is very apparent in the discipline of the school; we can now reason with them, and a word goes farther than many did formerly. Indeed, if I may be allowed the expression, a hair will keep them in check now, more than a rope once would have done. They occasionally trespass, but not so often as children of their age used to do when I was young; and when they do

trespass, they are unhappy, and frequently come to confess their faults of their own accord."

The boarding school for boys at Hilo, under the care of Mr. Lyman, continues to flourish. Seventeen of its pupils entered the seminary at Lahainaluna during the year, after having been from two to four years in the school. Twenty-three others were prepared to enter that institution, but no more could be received. The whole number dismissed from the school was 30, and 34 new scholars were received. The number in school is 59, of whom 35 are church members. Mrs. Coan's boarding school has also prospered. The eldest class of pupils are mostly married and are doing well, and a new class has taken their places. The school is sustained by the contributions of the people and the donations of friends, the annual expense being between four and five hundred dollars.

Speaking of the common schools, Mr. Lyman says:—

"My connection with this school places me in a central post of observation, in reference to the progress of education on Hawaii. The advance made within the last five years is very considerable. The efforts of the government to promote education have been a great benefit to the cause. Though the schools may not have been so well managed in some respects, as they were when under missionary direction, they have been kept in existence, and knowledge, among both teachers and pupils, has increased. It should be remembered too that the government took them under its patronage and direction just at the time when it had become impossible to sustain them as had been done previously, or by any means which the mission could command. It is nevertheless true that, as a general fact, the schools have made little or no progress during the last year. Should the present session of the Legislature close without adopting some new measure to revive them, a large number will at once become extinct. At the same time the present school law, if promptly executed, would resuscitate and place them in vigorous operation. The great obstacle to the execution of the law here, is the course pursued by the tax gatherers. By a note from Mr. Wylie to General Miller, it appears that Mr. Richards has been appointed Minister of Public Instruction. If the schools come under his direction, and the government furnish all the facilities allowed by the present law for sustaining them, I see nothing to prevent their slow, but steady and certain progress."

The common schools in connection with the Hilo station are more than 50, embracing about 2,000 children.

**PRINTING.**—The mission has made no report of the operations in this department.

**ROMANISM.**—The general opinion in the mission appears to be, that the papists are apparently rather losing ground. One missionary writes as follows in respect to them.

"Strenuous efforts have been made to keep the waning cause alive. Four French priests met together in Hilo, a few weeks since, and, passing

through the whole extent of my field, made a vigorous effort to rally their scattered forces, but to no effect. In some places where they had formerly collected considerable numbers to witness their mummery, they now, as I was informed, found only three, four or five assembled. The truth is, the novelty of the thing is over, the curiosity of the people is sated, their good sense disgusted. I endeavor to treat this error, as I would any other heresy and its subjects, with pity and patience."

Another found the schools of the Romanists, with one exception, "in a desolate and almost extinct state." Several adherents of popery had returned to Protestantism, and among them was the champion of the system on Hawaii. Another has the following sound and judicious remarks concerning them.

"They still exist, however, as an organized community; but their principles of high exclusiveness have often brought them into collision with the government; and their adherents, being wholly confined to the lowest order and most ignorant class of inhabitants, they have gained no political influence in the nation. The most entire toleration is extended to them by the government; which excellent policy has doubtless contributed more than thing else to allay all excitement in their favor. It was opposition from the rulers, in the first instance, that gave to the French an advantage which a Frenchman knows so well how to use. Give to the Roman Catholic full toleration, but take from him the power of the sword, and he is then thrown upon the merits of his system, by which he must stand or fall. Give the Protestant the same privilege and restrictions, and if he is faithful to his Master, with the Scriptures in one hand and the sword of the Spirit in the other, he need not fear the result. Such, I think, is the position of papists and Protestants in the Pacific; and what will be the issue, if faithful to our trust, I have long since ceased to doubt. Romanism cannot compete with Protestantism on an equal footing; and it is this inferiority which always leads it to appeal to the sword for its triumphs."

The Committee thankfully acknowledge the polite and kind attentions of Commodore Sloat, Commodore Parker, and Captain Armstrong, of the United States navy, and of Admiral Seymour and Sir Thomas Thompson, of the British navy; who, with other officers of less rank but equal kindness, have visited the islands during the year under review.

The mission has experienced a severe bereavement and loss in the death of the Rev. Samuel Whitney, one of the first missionaries to the islands, and a man uniformly and eminently devoted to the cause of Christ. Mr. Whitney had spent nearly twenty-six years of his life at the islands, and died in the fifty-third year of his age. As he gradually failed under the influence of his disorder, he at length thought he was dying, and requested that he might be raised up. He then said with great emphasis, "And is the victory won? Glory, glory, glory! Hail, glorious immortality! Can it be that this is death? That I, a poor wretch, who all my life have been afraid of death, have come to this? Here all is peace and light and joy."

The Savior has me by the hand, leading me along. I soon shall be in heaven." His attendant remarked, "There is a blessed assembly of friends there." "Yes," he said, "and more than all that, Jesus is there. He has never forsaken me, he is near, he is with me now." A native of high rank has been called from the world the past year, Kekauloohi, the Premier. She was a member of the church, but for a time was suspended from her privileges for immoral conduct. During the last six months of her life, she professed deep repentance, and died affirming her faith in her Redeemer. She bequeathed two thousand dollars to the service of the Lord, which was used in putting galleries into the church at Honolulu where she had attended worship, and in otherwise improving the building.

The health of Mrs. Bingham having put her return to the islands out of the question, in the opinion of her physicians, Mr. Bingham submitted to the obvious duty of asking for himself and wife a release from their connection with the Board, and they have accordingly been released. A long series of faithful missionary labors, in circumstances of great self-denial and frequent persecution, and missionary zeal still unabated, entitle our brother and sister to the continued confidence and sympathy of the churches. The Rev. Asa B. Smith and wife, formerly of the Oregon mission and then of the mission at the Sandwich Islands, have returned home, with the concurrence of the mission, and, at their own request, have been released from their connection with the Board. The three orphan children of Mr. Locke returned with Mr. and Mrs. Smith, and are expected to remain permanently with them. Mr. Levi Chamberlain, who, for three and twenty years has had the principal charge of the secular concerns of the Sandwich Islands mission, is now on a short visit to this country with the full approval of the Committee, to see if a voyage will be the means of prolonging his valuable life. The Committee are happy to say that he has derived benefit from his homeward voyage. His arrival was on the 14th of the past month.

The Committee close their account of this still highly favored mission with the following remarks by a member of it, written at the close of the year 1845.

"For several years past the interest in religion has been diminishing among this people. There have been extensive revivals in different places; but the fact that the religious feeling in the nation, as a whole, has been decreasing, should not be concealed. And the separation between the religious and irreligious part of the people is widening. Our influence with, and access to the latter has, for some time, been lessening; until but a small portion of them are in the habit of attending our religious meetings. Our congregations are almost wholly made up of the members of the church, or of such as profess to be inquirers. The others keep mostly aloof from



our influence. This is more especially the case in those congregations where religion is in a cold state.

“But with all these abatements the gospel has not lost its power. Perhaps there is no part of the world where that power is, in numerous instances, more visibly manifested than in these islands. Though subject to the same flows and depressions of feeling as are observed in other parts of the Christian church, there is this difference with a once heathen people; in times of religious depression the backsliders have not that cold and dead morality around them to fall back upon, and that external decency, derived from early education, which characterizes the older Christian communities. On the contrary they are prone to return to their former heathenish habits, or to adopt the more civilized vices imported by foreigners, to which they were previously addicted. It is this contrast which renders a time of religious declension with us more marked than it is in America.”

## NORTH AMERICAN INDIANS.

### MISSION TO THE OREGON INDIANS.

WAILLATPU.—Marcus Whitman, *Physician and Catechist*; and Mrs. Whitman.

CLEAR WATER.—Henry H. Spalding, *Missionary*; and Mrs. Spalding.

TSHIMAEAIN.—Cushing Eells, and Elkanah Walker, *Missionaries*; Mrs. Eells and Mrs. Walker.

(3 stations; 3 missionaries—1 physician, 4 female assistant missionaries;—total, 8.)

At Waillatpu a regular school has been taught during the last two winters, by hired young men who had recently entered the country. The schools were taught principally in the English language, and were attended by some of the Indians, by children connected with the mission family, and those of some emigrant families, who, after the journey across the mountains, were spending the winter near the station, before completing their pilgrimage to the Willamet. Efforts have been made to some extent to teach the Indians to read their own language; but Doct. and Mrs. Whitman are too fully occupied with other labors to admit of their spending much time in this manner, and no other competent teachers have been found. The Indians are manifesting a strong and growing desire to have their children taught to read both their own and the English language. A large boarding school might be opened and immediately filled with Indian pupils.

This desire of the Indians to rise from their present degraded condition also manifests itself in the increasing interest they take in erecting comfortable houses for themselves, in tilling the soil and raising cattle and sheep. These afford them the means of subsistence, and also a surplus for sale to the immigrant white men who are annually passing the station in great numbers and often destitute of provisions. For nothing else is

there so great a demand among these Indians as for the plough, and other implements of husbandry.

The station is furnished with a saw-mill and flour-mill, which are of great value to the mission family, as well as to the Indians and the immigrant white people.

Although Doct. Whitman does not report any instances of conversion among the Indians, nor furnish particulars respecting his religious meetings with them; he still informs us that the influences of the Holy Spirit have to some extent been enjoyed at the station. Two young white men temporarily residing in his family have been hopefully converted and brought into the church, and of three others he expresses the hope that they have been born again. Reviewing the nine or ten years spent at the station, though laboring alone, and greatly interrupted by company and various adverse influences, he says,—

“I look upon our location and labors here as having done enough for the cause of Christianity and civilization to compensate for all the toil and expense incurred, even without taking the good actually done to the Indians into account. A vast change has also been wrought among them. Few of them now have not cattle; a number of them have sheep; and nearly all have plantations larger or smaller. These things will deter them from acts of violence towards the whites, lest they become themselves the greatest sufferers in case hostilities should break out between them.”

Again he writes in April last,—

“We from time to time have found trials with the Indians; but all have tended to make me feel the more satisfied of the general good intentions of this people. I am sure that none of them wish to disturb or harm us; and more, that we are held in high estimation by them. Last fall I gave them until spring to decide whether I should leave them, as they had expressed some dissatisfaction. I was not long left in doubt, for they came forward at once and said they had no sympathy with the adherents of popery, whose ill treatment had caused me thus to appeal to them.”

From Tshimakain no communications have been received of a date later than October, 1845. During the year previous to that time the Indians had manifested more interest in the work of the missionaries. Of more than seventy Indians who spent the winter near the station, nearly one half were regularly found at public worship on the Sabbath; and at their villages within a few hours' ride of the station, congregations varying from 50 to 150 could generally be collected on the Sabbath. The chief exerted himself to induce his people to send their children to school, and earnestly addressed them on the subject, and appeared much chagrined when he found that only half a dozen attended. In obtaining labor from the men a marked change has taken place, and it is now easy to obtain from them valuable labor to any amount desired. More extended preparations were made, more industry was witnessed, far more

ground was planted, and far larger crops were raised by the Indians the previous summer, than ever before. Though the missionaries could not be confident that any had been born of the Spirit, there was in some an obvious advance in religious knowledge, and more disposition to yield to the requirements of the gospel.

In the removal of Mr. McDonald, one of the chief traders of the Hudson Bay Company, from Fort Colville, the missionaries at this station have suffered a great loss. In a solitude so deep the comfort and advantage to be derived from such a family, though scores of miles distant, are not easily appreciated. "The kindness of that estimable family," says Mr. Eells, "was unabated to the last. The politeness and cordiality with which we have ever been welcomed to their generous hospitality, the prompt and cheerful manner in which they have attended to frequent calls from us for assistance, and the numerous unsolicited, gratuitous favors they have conferred upon us, deserve grateful acknowledgement."

At Clear Water a disorderly and destructive spirit appears to have been increasing among the Indians for the last two years, which has at length become exceedingly annoying to the mission family, and occasioned much loss of property. Arrogant, threatening, and abusive language has often been resorted to against Mr. and Mrs. Spalding, and sometimes personal violence. This lawless and riotous conduct has been principally confined to the young men and the more degraded portion of the Indians; while the older and more sober portion disapprove this conduct, but put forth no efforts to prevent it. There seems to be no law and no power to restrain or punish offenders. Gambling, in one form or another, has also been rapidly on the increase, till the great body of the Indians in that neighborhood pursue it with a terrible infatuation. These evils and the unhappy state of things there, are ascribed by Mr. Spalding mainly to the combined influence of a mischief-making white man and a Delaware Indian from east of the Rocky Mountains, and to Romish priests, who are laboring in that quarter. Their aim seems to be to counteract the influence of the missionaries, and if practicable, cause them to be driven from the country.

"Still," says Mr. Spalding, in January last, "there is a bright side to the picture. These Indians are inclined to be industrious, and are making commendable efforts to supply themselves with ploughs, cattle, &c., and are annually raising hundreds of bushels of grain. I think also they must be regarded as a naturally inoffensive people, or they would have been roused to greater acts of violence and depredation by the long-continued and strenuous efforts that have been made to inflame them against the mission. They are honest also; for while there is not the least shadow of law to protect property or collect dues, yet property is seldom stolen, and of the hundred persons who become indebted to me for something every year, it is seldom that one fails to fulfil his promise.

"The congregations on the Sabbath have been, the last winter, small compared with what they were three years ago, seldom exceeding two hundred. Of late the interruptions have been fewer and the attention better than before. The Sabbath school is well attended, as also the prayer meeting on Tuesday and Saturday. I have lately examined eight or ten with a view to receive them into the church. Twenty-one are now connected with it. Amidst many temptations the church members generally have appeared well. The school has been rendered more interesting by the addition of a class of twenty little boys and girls. I am making some progress in translating the Acts of the Apostles into the Nez Percés language; and above twenty Indians, mostly adults, are daily, with their pens, printing and reading the translation, in connection with the gospel of Matthew, printed at our press last winter."

A young man from among the immigrants was employed the last winter to teach a school at Kamiah, formerly occupied as a missionary station, some hundred miles east of Clear Water. He had twenty or twenty-five pupils. The band of Indians there embraces about eighteen hundred; and on Mr. Spalding visiting the place, about two hundred attended public worship.

For the use of the numerous white settlers who are pressing into the Oregon country from the United States, the American Bible Society, the American Tract Society, and the Massachusetts Sabbath School Society have made liberal grants of their respective publications, committing them in part to our missionaries for distribution; and it is understood that the American Home Missionary Society have resolved to send at least two preachers into those new settlements as soon as suitable persons can be found for the service.

#### MISSION TO THE PAWNEES.

John Dunbar and Timothy E. Ranney, *Missionaries*; Mrs. Dunbar and Mrs. Ranney.

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

At this mission the state of things up to the opening of the summer, remained nearly the same that it was a year ago. When the Indians were not absent on their hunting excursions, the missionaries have held meetings for them on the Sabbath, and had much intercourse with them on religious subjects at other times. Seldom more than ten or twelve were seen at meeting at one time. These have listened respectfully and attentively; and, with characteristic Indian communicativeness, they freely impart to others of their village the knowledge they obtain on religious subjects. When the Indians have been beyond the reach of the missionaries, as they are accustomed to be nearly half the year, Bible-class exercises have been held for the six or eight Pawnee children who have resided in the mission families; and regular school lessons have been given them

through the week. By these means it is hoped that knowledge on religious subjects has been slowly advancing, especially among these young persons.

Never before have the Pawnees manifested so strong a desire to have their children reside with the missionaries and be instructed by them. Enough have been offered to constitute a large boarding school, and the missionaries think that in no other manner, perhaps, could the Pawnees be so much benefited as by the establishment of such a school, with a good male and female teacher. The school sustained by the United States embraces only ten or twelve pupils, but might have as many boarders as the teacher would receive.

The missionaries have translated the gospel of Mark into the Pawnee language,—a work of much labor and difficulty, but well adapted to increase their ability to address the Indians in their own tongue.

These Indians, in times of great destitution of food during the year, have committed some depredations on the cattle belonging to the mission; but they have suffered far more themselves, by the repeated incursions of the Ottoes, Poncahs, Omahas, and Sioux, who have murdered some of their number, stolen their corn, burned their huts, and driven away their horses. Until the Pawnees can be freed from the daily apprehensions of such calamities, it will be vain to hope to see in them much tendency towards a settled agricultural life, or much quiet, persevering industry, or much disposition to avail themselves of any means designed for their religious or intellectual improvement.

Nearly a year since, in an unhappy collision which arose between the Indians and two of the United States' farmers, one of the latter and one of the former, who was also the principal chief at the village, received each a fatal wound, of which they both subsequently died. Great excitement was occasioned, and further violence was feared; but some changes having been effected, the excitement was allayed.

In the midst of many agitating scenes and some peril, our missionary brethren and sisters appear to have prosecuted their work with much patience and cheerful hope. Still they have not seen conversions among the Indians. May the Lord hear their prayers, remove all these obstacles out of the way, and by the power of his Spirit gather many of those Indian wanderers into the fold of Christ.

The Superintendent of Indian Affairs at St. Louis, Major Harvey, manifests a lively interest in the Pawnees and in the success of the mission.

Since the foregoing report was written letters have been received stating that early last summer the Pawnee village was again assaulted by some of the hostile bands of Sioux, and such was the savage character of the attack and such the results, that the missionaries felt constrained to withdraw to Council Bluffs, on the Missouri river, where they were in July waiting for the indications of divine Providence as to their future course. They are very reluctant to abandon the Pawnees; and yet, if the frequent interruptions which have been experienced for some years past, are to be continued, there can be little encouragement to labor among them.

#### MISSION TO THE CHOCTAWS.

**WHEELOCK.**—Alfred Wright, *Missionary*; Henry K. Copeland, *Steward of Boarding School*; Mrs. Wright, Mrs. Copeland, Misses Sarah Ker and Cornelia F. C. Dolbear;—Pliny Fisk, *Native Preacher*; Israel Folsom, *Native Catechist*.

**STOCKBRIDGE.**—Cyrus Byington, *Missionary*; David H. Winship, *Steward of Boarding School*; Mrs. Byington, Mrs. Winship, and Misses Lydia S. Hall and Harriet N. Keyes.

**PINE RIDGE.**—Cyrus Kingsbury, *Missionary*; Mrs. Kingsbury, and Misses Mary Dickinson and Harriet Goulding.

**NORWALK.**—Charles C. Copeland, *Licensed Preacher*; Horace Pitkin, *Teacher*, and Miss Marcia Cotton.

**GOOD WATER.**—Ebenezer Hotchkin, *Missionary*; Mrs. Hotchkin, and Misses Lucinda Downer and Catharine Belden.

**MOUNT PLEASANT.**—Joshua Potter, *Licensed Preacher*; Mrs. Potter, and Misses Hannah Moore and Catharine Fay.

(6 stations; 4 missionaries, 2 licensed preachers, 3 male and 18 female assistant missionaries, 1 native preacher, 1 native catechist;—total, 29.)

Aside from their respective stations, Messrs. Byington and Wright have each under his care four or five out-stations, which they steadily visit as often as practicable, and where stated religious services are maintained by themselves or assistants in the mission, or by native church members. Mr. Kingsbury has the pastoral charge of five churches, aided by one licensed preacher and one native catechist, embracing two hundred members, and requiring a tour of two hundred miles to visit them.

In November last, Mr. and Mrs. Bissell, who had up to that time been laboring in connection with the boarding school at Pine Ridge, were designated by the mission to commence a new station in the western part of the Choctaw country. They proceeded on their way as far as Mount Pleasant, where Mrs. Bissell was left, while Mr. B. went forward to make the necessary preparations for their residence at the site selected. On the

6th of December he was suddenly called to return to witness the dying scenes of his wife, who was hurried away after a painful illness of about twenty hours. Mr. Bissell subsequently withdrew from the mission and connected himself with the Spencer Academy for boys, under the care of the Presbyterian Board of Foreign Missions. Mr. Edwin Lathrop and Miss Laura E. Tilton, the former from Wheelock and the latter from the Good Water station, have also connected themselves with the same seminary. The impaired health of Miss Susan Tracy has compelled her, with the approbation of the mission, to return to her friends in New England. The ill health of Miss Ker has required her to be absent from her station a number of months.

Miss Harriet Goulding and Miss Marcia Colton joined the mission on the 23d of December. Miss Hannah Moore, of the Cherokee mission, was transferred to this mission in January last. Mr. Horace Pitkin, though not formally connected with the Board, arrived in the Choctaw country at the same time. At the invitation of the mission he consented to teach the school at Norwalk, where he still remains very usefully and acceptably employed. Messrs. Charles C. Copeland, Joshua Potter, Jonathan Edwards Dwight and Pliny Fisk, have been licensed to preach the gospel. The two latter are Choctaws, and all of them have for some years been prosecuting a course of study with reference to this result. Mr. Dwight is now connected with the Spencer Academy as a teacher.

Rev. Anson Gleason, formerly a teacher and catechist in this mission, but compelled by the health of his family to retire from it, and who has spent the last fifteen years among the Mohegans in Connecticut, proceeded last autumn, in compliance with an urgent invitation from the Choctaws, to visit them and revive his acquaintance with them. He spent about four months almost incessantly employed in meetings for preaching, exhortation and prayer. His visit was grateful and refreshing to the mission families and to the Christian Choctaws, and his labors were eminently blessed of God to the increase of spiritual life in the churches and to the conversion of many sinners.

On all the mission families the divine favor in respect to health has rested in an unusual degree, during the past year; almost none of their number, except those who were previously invalids, having been interrupted in their labors by sickness. Health has generally prevailed also among these Indians.

The means of education among the Choctaws, now sustained principally at the expense of their national treasury and under their own direction and control, are every year becoming more systematized and efficient. The good results also are beginning to appear. So far as these schools are under the instruction of the missionaries of this Board, the following table, though im-

perfect for want of more particular reports, presents a general view :

|                     | Boarded. | Day<br>scholars. | Boys. | Girls. | Total. |
|---------------------|----------|------------------|-------|--------|--------|
| Wheelock . . . .    | 37       | 13               |       | 50     | 50     |
| Stockbridge . . . . | 24       |                  | 17    | 44     | 64     |
| Pine Ridge . . . .  | 32       |                  |       | 32     | 35     |
| Norwalk . . . .     | 21       |                  | 14    |        | 32     |
| Good Water . . . .  | 44       | 7                |       | 51     | 51     |
| Mount Pleasant . .  | 5        |                  |       |        | 35     |
|                     | <hr/>    |                  |       |        | <hr/>  |
|                     | 163      |                  |       |        | 267    |

Of the boarding scholars, 130 (116 girls and 14 boys) were supported by the Choctaw government ; the expenses of a few others were borne by individual parents and friends ; and the remainder were boarded gratuitously by the mission. At all these schools the conduct and proficiency of the pupils have given much gratification and encouragement to their teachers, and drew forth from the Choctaw school commissioners, when they had gone through a careful examination at the close of the year, expressions of high commendation.

The school at Norwalk has been made a boarding school for boys, the Choctaws appropriating \$1,133 annually to defray the expenses.

Besides these schools, the Choctaw government support the Spencer Academy for boys, under the instruction of the Presbyterian Board of Foreign Missions, with one hundred boarding scholars ; also one school for boys and one for girls under the instruction of the Methodist Society, embracing about eighty boarding scholars ; and one for boys under the instruction of the Baptist mission there, having thirty boarders ; making in all about three hundred boarding pupils supported and taught mainly at the expense of their national treasury. More than another hundred, boarded at the expense of their parents, or as day scholars, are attending these national schools. Hundreds more are attending the Saturday and Sabbath schools, taught only in the Choctaw language and by voluntary Choctaw teachers.

The Choctaws have also set apart a fund for the collegiate education of a portion of their sons, the interest of which they propose, after it shall have accumulated for a few years more, to apply annually to this purpose. The young men are expected to pursue their preparatory studies at their own schools, for which provisions are made, and to be subsequently sent to colleges in the United States.

In respect to education the Choctaws have done nobly, and have set an example of enlarged and elevated views and of lib-



eral provisions for that object, which can probably no where else be found among a people who less than thirty years ago were reckoned as savages, having no schools, and incapable of appreciating their value.

Interesting Sabbath schools have been taught at all the stations, and at many of the other preaching places, more or less under the care of the missionaries. Some of those at the preaching places are taught on both Saturday and the Sabbath, generally by Choctaw teachers, and only in the Choctaw language; attention being paid on Saturday to the common elementary branches, and to religious instruction exclusively on the Sabbath. In these schools at the stations and elsewhere, some hundreds are brought under instruction every week, and many of them persons who have access to no other schools.

In its religious aspect this mission has been most deeply interesting during the past year. Of the displays of divine grace, one missionary writes :

“The past year has been one of spiritual mercies. God has been accomplishing his eternal purposes of love in giving efficacy to his word, in quickening his own people, in reclaiming some who had gone astray, and in effectually calling many who before were far from righteousness. It has seldom been our lot to witness more striking manifestations of the presence and power of God, than in some of our meetings during the last winter. A spirit of grace and supplications was poured out upon many in the church, and they appeared to feel that they could give the Lord no rest till he should establish and make Jerusalem a praise in the earth. There was an ear to hear, and the congregations were large and attentive. The preaching of Mr. Gleason was much blessed. The Lord appears to have prepared the way before him and brought him to us when the harvest was ready for the sickle.”

Another writes :

“During the year we have continually had cheering evidence that the Spirit of the Lord was awakening an interest in the minds of some of our neighbors on the subject of the great salvation. Some few of the leading persons in our society have been added to the church. Most of our usual congregation of sixty or more have expressed the determination, in humble dependence on the divine aid, to seek God with all the heart, and the greater portion of them are known to pray daily. At least twenty desire now to join the church.”

A subsequent letter states that eight of them have been received. Another missionary writes :

“The revival commenced here in December, and appeared first in our school. Many of the scholars commenced prayer, and that without any particular suggestion from us. At our communion season, 25th and 26th of January, the Holy Spirit seemed to fill the house where we were sitting. Thirty or more came forward, bathed in tears, and asked what they must do to be saved. Some were pupils in our school, and some were fathers and mothers whose heads had grown gray in sin. At a meeting in a neighborhood of full-blood Choctaws, fourteen miles from our station, the Spirit

of the Lord was present in a remarkable manner. A number of those convicted and brought to cry for mercy were among those most addicted to wickedness, and, to human appearance, the most hopeless of any in our community. At another meeting in April, when twenty-one were received to our church, twelve of them pupils in our school, at the close of the communion service, while we were congratulating those who had for the first time commemorated a Savior's love with us, the cloud of mercy seemed to break over us, and we all, parents and children, teachers and pupils, missionaries and people, wept over each other with joy. The Lord was here, and his Spirit filled us with joy and gladness."

At other stations, and among the churches and congregations in the western part of the nation, where there are no resident missionary laborers, the Spirit of God seemed to accompany the missionaries when they visited them, preparing the minds of the people to receive the truth, and giving effect to it, and bringing numbers to submit to God.

As the fruit of this visitation of the Holy Spirit, there has been the last year a larger gathering to the mission churches than during any former year since the mission was established, twenty-eight years ago. The number of churches now under the care of the mission is eight, the church at Pine Ridge having been divided, and the larger part of its members having been organized into a separate church at Good Water.

|                          | Added.    | Present number. |
|--------------------------|-----------|-----------------|
| Wheelock . . . . .       | 61        | 215             |
| Stockbridge . . . . .    | 46        | 105             |
| Pine Ridge . . . . .     | 29        | 95              |
| Good Water . . . . .     | 57        | 151             |
| Mount Pleasant . . . . . | 12        | 28              |
| Chickasaw . . . . .      | 5         | 91              |
| Six Towns . . . . .      | 2         | 42              |
| Mayhew . . . . .         | 6         | 42              |
|                          | <hr/> 218 | <hr/> 769       |

One most interesting feature in this revival is the fact that so many of the youths in the schools have been brought in. In the Wheelock school seven of the pupils have been admitted to the church the past year. In the Good Water school twenty-four of the pupils are church members, and six others were candidates. Numbers have been received to the church from the other schools, but the particulars are not given. At the Spencer Academy the Spirit of the Lord has wrought powerfully on the minds of many of the pupils; others at most of the stations are now reckoned as candidates for church fellowship.

A glance back on the history of these churches during the last six years will show how signally the blessing of God has rested upon them. Each of these years divine influences have

been granted in greater or less measure, and the number of church members has been steadily increasing. In 1840 the missionaries reported about two hundred in their churches. Since that time the additions and the whole number in church fellowship in each year have been as represented below.

|                 | Additions.                                     | Whole number. |
|-----------------|------------------------------------------------|---------------|
| 1841, . . . . . | 128                                            | 314           |
| 1842, . . . . . | 51                                             | 350           |
| 1843, . . . . . | 120                                            | 459           |
| 1844, . . . . . | 100                                            | 549           |
| 1845, . . . . . | 85                                             | 603           |
| 1846, . . . . . | 218                                            | 769           |
|                 | <hr style="width: 50px; margin: 0 auto;"/> 702 |               |

The whole number added during these six years is thus seen to be 702; while the aggregate of all in the churches, after deducting those who have died, or been excommunicated, or otherwise dismissed, has been increased from 200 to 769. Nor has there been an increase of numbers merely in the churches. In various respects there has been a corresponding development of Christian character and enterprise, which affords most cheering evidence that a genuine work of grace has been going forward in the Choctaw community. Not that all, or half the Choctaws are brought, to any considerable extent, under Christian influences. Not but that there is ignorance and spiritual death, indifference to religion and education and the arts and usages of civilized life, and much poverty and wretchedness still prevailing among large portions of the people. For the gospel to reach and elevate and control the whole mass will require time, and a greater amount of missionary labor, and larger measures of divine influence, than that people have hitherto been favored with. There has still been, as the result of these Christian influences, a great change in the aspect of the Choctaw community. One missionary writes,—

“The revival which we have enjoyed has greatly changed the aspect of things in this neighborhood. Temperance has gone forward. Vice of all kinds has been driven backward. Benevolence has increased. Industry and economy are rising. Our church has contributed more than one dollar to each member directly for the spread of the gospel. Oh that all churches would do the same! We have raised \$400 or more towards building a meeting-house, which we very much needed. I have seen this summer a whole congregation standing in the rain till they were literally drenched, listening to the gospel. Calls for preaching are louder and more urgent, and more often repeated now, than we have ever before heard them. The blessing of God has been given to the preacher, the teacher, the farmer, and to all who have asked for it. Whom the Lord blesses is blessed. We have never since this mission was established, seen more direct evidence of the presence and effectual operation of the Holy Spirit than we have had this year.”

Similar seems to be the state of things at other stations. At two of them and at some of the out-stations similar or even greater efforts have been made by the Choctaws themselves for the erection of decent and commodious houses of worship; in which they are likely to succeed with some help from friends abroad. The amount collected from all the churches for various objects, during the year ending in April last, was \$1,332. An increasing interest in education, and an advance in industry, temperance, good morals, and good order generally, in social improvement, and in the arts and comforts of civilized life, seem to be widely prevailing.

Nor are the Choctaws themselves unmindful of the great work, which through God's blessing, has been accomplished among them, and the great change which has been effected in their religious and social condition. One of their own number, himself but a few years ago brought into the Christian church, writing to the Secretaries of the Board, and adverting to the time previous to the establishment of the mission, says,—

“Surely, at that time, we did sit in the region and shadow of death, and saw no light. With truth it could have been said of us, they all ‘walked according to the course of this world, according to the prince of the power of the air,’ living without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But, thanks be to God, we now have hope in Christ through your prayers. But let me tell you here how the word of God was treated at first. Choctaw white men knew the school was a good thing and were in great favor of it, but when they found out the word of God was taught in schools, they stood aloof, with some of the proud and still blind Indians on their side; and they all kicked hard against it. And as some listened to the word of God and embraced it, others became enraged at the preaching and wanted to stop it, and tried to send these men of God back to their own country, and even some of them went so far as to raise a war whoop against the word of God and against Christians, and a few formed war-dances to put them down and blot out the word of God from the nation! How Satan raged for a while. But to be brief, I would say we are now convinced that the Holy Bible is a great, good book. It will hurt nobody. We thank you for sending it to us. It is the very book we most needed. You could not have sent us any thing better. We stood in need of nothing more than this to make us wise and to be happy forever. What a blessed thing for us! You have saved us from ignorance, superstition, and degradation, and through the preaching of the word of God by our tried and beloved missionaries, we have been brought to hope in Christ, and have sat together in heavenly places in Christ Jesus. Besides churches and temperance societies are forming in different parts of the nation. We see with great pleasure the advancement which civilization and refinement are making among our people. Your Board have done much for us. We will never forget the help and kindness which we have received from the Christians in your country. We can never repay them. We are poor and unable; and if they were not to be [hereafter] requited fully for their labors of love to us, it would have made us unhappy; but now we rejoice to tell you that Jesus has promised to pay all our debts with full interest; so we hope our beloved Christian friends will be satisfied, take courage, and go on, for their reward is great in heaven.”

The edition of the four gospels, mentioned in the last Report as being in the press, has been completed. The books were received with great joy by the pious Choctaws. One of them, on obtaining a copy, pressed the book to his bosom, and, raising his eyes to heaven, he immediately retired and was soon heard pouring out his heart in thanksgiving and praise that his eyes beheld that blessed sight. Of the Gospels 3,000 copies were printed, amounting in the aggregate to 1,239,000 pages. Besides these a number of tracts have been printed at the Cherokee mission press. Other portions of the New Testament and other tracts are wholly or partly prepared for the press.

The portion of the Choctaws who remained in Mississippi, when the main body of the tribe removed to the country they now occupy, in 1832, have the last two years been emigrating westward and joining their brethren. The remnant is said to embrace 3,000 or 4,000.

#### MISSION TO THE CHEROKEES.

**DWIGHT.**—Worcester Willey, *Missionary*; Jacob Hitchcock, *Steward and Secular Superintendent*; James Orr, *Farmer*; Mrs. Willey, Mrs. Hitchcock, Mrs. Orr; Miss Ellen Stetson and Miss Eliza Giddings, *Teachers*.

**FAIRFIELD.**—Elizur Butler, *Missionary and Physician*; Mrs Butler and Miss Esther Smith.

**PARK HILL.**—Samuel A. Worcester, *Missionary*; Mrs. Worcester and Miss Nancy Thompson; Stephen Foreman, *Native Preacher and Assistant Translator*.

**MOUNT ZION.**—Daniel S. Butrick, *Missionary*; Kellogg Day, *Teacher and Catechist*; Mrs. Butrick and Mrs. Day.

**HONEY CREEK.**—John Huss, *Native Preacher*; Epenetus and Jesse, *Native Catechists*.

(5 stations; 4 missionaries—one of them a physician; 3 male and 11 female assistant missionaries; 2 native preachers, and 2 native catechists;—total, 22.)

Miss Eliza Giddings, appointed teacher of the female boarding school at Dwight, arrived at that station late last autumn. Mr. Butrick, owing to the impaired state of his health, continues to be unable to bear responsibility or labor in the missionary work. He has resided most of the time at Dwight, occasionally visiting other stations. Mr. and Mrs. Day were appointed last spring to remove from Dwight to Mount Zion and take charge of the school and aid in conducting meetings at that station. Mr. James Orr and wife, who labored at Dwight twenty years from the commencement of the Arkansas Cherokee Mission in 1820, and six years ago were compelled by declining health to leave the mission, returned to Dwight more than a year since, and though not formally connected with the Board, are rendering valuable service in the farming and domestic departments. Miss Moore, the former teacher, on the arrival of Miss Giddings to take the school, removed to the Choctaw mission.

They who are acquainted with the party strifes, the propensity to outrage, and the regardlessness of law which have prevailed extensively among the Cherokees, the assaults and murders which have been perpetrated almost weekly, and the peril in which large portions of that community have felt life and property to be during the past year, will not anticipate that much progress is to be reported in any department of missionary labor. Other thoughts and feelings, than those awakened by their own spiritual interests and relations, have occupied the minds of these Indians. The jealousies and animosities which had their origin as far back as the first attempt to induce the Cherokees to cede their country east of the Mississippi, in 1830, and were greatly exasperated by the treaty of cession actually negotiated with a portion of the tribe in 1835; and which various efforts, partially successful, have been made to allay since the whole tribe were brought together in their new country in 1838, seem to have broken out with increased virulence during the last eighteen months. The old settlers or Western Cherokees, embracing those who removed to the Arkansas country at various periods previous to 1833, complain that their right of soil in that country and of independent self-government have been wrongfully encroached upon by the introduction of the whole body of the Cherokees into the territory which, as they allege, rightfully belongs to them alone. They therefore claim a restoration of these rights, or indemnity for what they allege has been unjustly wrested from them. The treaty party, by whom was negotiated the treaty of 1835, allege that the provision made for their removal was not as liberal as that made for the dominant party; and that since they have been in the new country, outrages have been perpetrated on their property and life; and both these parties allege that in respect to offices and immunities the dominant or Ross party, regarded as their common opponents, have not admitted them to an equal footing with themselves.

It is understood, however, that these rancorous feelings are indulged and these allegations made by comparatively a few persons; while far the larger portion of both the Old-settler and treaty parties are not greatly dissatisfied with the arrangement and administration of public affairs which have prevailed in their country for the last five years.

To assert and maintain its claims, each of these parties had its delegation at the seat of the United States government during the last session of Congress. After a great deal of strife, which at times threatened, as almost inevitable, the dismemberment of the tribe and the division of their country, the several parties agreed to refer the whole case to three commissioners, and to abide by their decision, it being understood that

the Executive of the United States would enter into a new treaty with them on the basis of that decision, and would carry the provisions of it into effect. The commissioners having heard the case, decided on the principles to which the new treaty should be conformed, which are said to be almost unanimously approved by the delegations of the several parties. A treaty was negotiated and signed by the parties, and a bill making provisions for carrying it into effect passed both houses of Congress; but owing to an informality, at the close of the session, it did not become a law. It may be hoped that contention and outrage will now cease in this distracted community, mutual confidence and kind feeling be restored, and that the whole people will once more conspire to promote their own advancement in the arts of life and in moral and intellectual culture, to which the state of their affairs for the last sixteen years has been so fatally adverse.

The communications received from the several stations furnish materials for only a partial report on the several departments of missionary labor.

Schools have been sustained by the mission at Fairfield, Park Hill, and Mount Zion; but in relation to only the girls' boarding school at Dwight have any particular statements been received. This was much interrupted by sickness among the pupils from September till March, during which time three of them died, one or two leaving some evidence that they were prepared for heaven. The whole number of pupils connected with the school has been fifty-six, and the average attendance about forty. Two thirds of them read, write, and recite in geography and arithmetic; and one fourth study English grammar, history, and Watts on the Mind. The pupils at all the stations may amount to about 160.

But little that is favorable can be said relative to religion in the several churches. At Mount Zion there has been no resident missionary during most of the year. Mr. Huss at Honey Creek was the early part of the year interrupted in his labors by sickness, and subsequently he has been at Washington as a member of one of the delegations. At Park Hill there have been no additions. At Fairfield six have joined the church on profession of their faith, and two backsliders who were members before removing from Georgia, have also been brought in. Others are giving evidence of having been born again. One person has been received to the church at Dwight, and three or four others have been hopefully converted to God. Deducting those who have been removed by death and some who have been cut off for unchristian conduct, the number of members in the churches is about 235, somewhat less than it was last year. At Dwight and Fairfield the attendance on public

worship has been better and more interest has been manifested in spiritual things, than for some years past.

The native Cherokee catechists, Epenetus and Jesse, are still employed much of the time in holding meetings for prayer and exhortation among their people, and are awakening interest and exerting a salutary religious influence. They each receive a small sum from the mission to aid in meeting their expenses.

In the temperance reformation there seems to have been a decided advance during the year. Doct. Butler has attended ten large temperance meetings, in different parts of the nation, and eight times publicly lectured on the subject.

The work executed at the mission press at Park Hill has not been fully reported, nor has the amount of it been great. The usual edition of the Cherokee Almanac of thirty-six pages was printed last fall and circulated. Of a book containing elementary instruction in music, in the Cherokee language, with a collection of psalm and hymn tunes, extending to eighty-eight pages, ten hundred and thirty copies have been printed in Boston for the use of the Cherokees. Mr. Foreman who has been heretofore employed to assist Mr. Worcester in translating and preparing matter for the press, and Mr. Candy the Cherokee printer, have been absent from the station most of the year.

The mission families, and the churches among the Cherokees, and indeed the whole Cherokee people have never before been in circumstances where they were more entitled to the prayers and Christian sympathies of all those who know how to appreciate their great spiritual and social interests, than during the dark and perilous times of the year just past. Such a state of things, if continued, must ere long result in utter anarchy and ruin.

#### MISSION TO THE SIOUX.

LAC QUI PARLE.—Thomas S. Williamson, *Missionary and Physician*; Alexander G. Huggins, *Farmer and Teacher*; Mrs. Williamson, Mrs. Huggins, Mrs. Petijohn, and Miss Jane S. Williamson, *Assistants and Teachers*.

TRAVERSE DES SIOUX.—Stephen R. Riggs, *Missionary*; Robert Hopkins, *Farmer and Catechist*; Mrs. Riggs and Mrs. Hopkins.

OAK GROVE.—Samuel W. Pond, *Missionary*; Gideon H. Pond, *Farmer*; Mrs. S. W. Pond, and Mrs. G. H. Pond.

(3 stations; 3 missionaries, 3 farmers and teachers, 8 females;—total 14.)

Nearly four years ago, in consequence of the failure of their crops, and their destitution of other means of subsistence, the Indians who had previously resided a large part of the year in their villages near the missionaries, and with some regularity were brought under the meliorating influence of Christian instruction, were dispersed; and during more than a year, they



were mostly beyond the reach of the missionaries. This was the beginning of a decline in the church which has resulted,—as such want of instruction and such exposure to temptation might be expected to do, in the case of such partially enlightened and reclaimed heathens,—in numerous instances of gross defection among the converts, and in painful disappointment of missionary hopes. Other Indians who had become somewhat interested in hearing the gospel and in the schools, lost that interest, and at times since have manifested not a little aversion to the mission and its labors, and once, for weeks took effectual measures to deter their people from attending meetings and the schools. Under excitement they have destroyed some of the mission property, and threatened to drive the missionaries from their territory.

The congregations on the Sabbath and at other times have generally been small the past year, varying at Lac qui Parle from ten to forty or more; at Traverse des Sioux, from three to fifteen or twenty; and at Oak Grove, from six to twelve. At the two stations last named the hearers, especially of late, have listened with interest, and some of them seem to be more deeply convinced of the truth preached, and to confide more in the character and good intentions of the missionary than ever before.

At Lac qui Parle, there have been two schools, one for teaching in the English and the other in the Dakota language. They have been kept open about half the year, the Indians being absent or indisposed to attend the rest of the time. The whole number of pupils was 104; but so inconstant was the attendance that the average number present daily was but fifteen. Of the whole number 54 could read. All but thirteen were full blood Dakotas. Thirty-six of them had been baptized. A few have some knowledge of the elements of arithmetic.

At Traverse des Sioux and Oak Grove small schools are taught whenever the Indians are near and pupils can be had. The number of pupils in the former was thirty-four, though the average has been but about ten. No particulars are given respecting the latter.

The last spring more disposition was manifested by the Indians to obtain the means of subsistence by tilling the ground, than at any former period. All those in the village near the stations, who desired it, were aided by the missionaries in ploughing their fields. Some sagely supposed that ploughing would spoil the ground, and refused to have it done. From the band residing on Swan Lake, twenty miles distant, a request was sent to the missionaries to assist them in ploughing,

which was complied with, and sixteen small fields were ploughed, and even more was desired.

The missionaries, though somewhat saddened by the aspect of things around them, appear not disposed to relax their efforts. On the other hand, they seem to have been uncommonly earnest and laborious in their work, and very assiduous in devising plans and employing means to awaken interest among the Indians and draw them under Christian influences. The prospect of speedy improvement in the character and condition of the Dakotas would be much fairer, if a number of laborers could be sent into their country sufficient to carry Christian instruction and the means of social improvement simultaneously to all their principal villages. Those who are now destitute, by ridicule, threatening, and other means, deter the more favored from availing themselves of their advantages, or hinder them in their progress; and are always ready with arguments and temptations to induce them to abandon the new religion and new mode of life.

Intoxicating drinks, notwithstanding the efforts of the United States agents and officers in the vicinity, are introduced into the Sioux country in greater quantities, and are exerting a more baleful influence than ever before. How this ruinous work can be arrested none seem to know.

Relative to the prospects of the mission Doct. Williamson wrote in June,—

“The Indians about us all appear to be friendly and visit us even more than we could wish, affording us many opportunities for pressing on their attention the concerns of their souls, though they would rather hear about almost any thing else. Amid many unfavorable circumstances, it is worthy of remark that most of the traders among the Sioux treat religion and religious people with much more respect than formerly; and a considerable part of them have been formally married to their Indian wives within a few years. When I entered the country, there were not more than one or two married men among them, and the licentious manner in which many of them lived had a very bad influence on the Indians.”

Mr. Renville, the trader near Lac qui Parle, of French and Sioux extract, and who from the beginning of the mission was its firm friend, and rendered most valuable assistance in its labors; and who was one of the earliest and the most intelligent and influential members of the mission church, was removed by death early in the year. His society and the loss of his influence and aid are deeply felt by the mission family.

## MISSION TO THE OJIBWAS.

LA POINTE.—Sherman Hall, *Missionary*; Edmund F. Ely, *Teacher and Catechist*; Mrs. Hall, Mrs. Ely, and Miss Abigail Spooner.

BAD RIVER.—Leonard H. Wheeler, *Missionary*; and Mrs. Wheeler.

RED LAKE.—Frederick Ayer, *Missionary*; and Mrs. Ayer.

(3 stations; 3 missionaries; 1 teacher, and 5 female assistant missionaries;—total, 9.)

Important changes have occurred in this mission during the year just closed. Five years ago the prospect of raising a portion of the Ojibwas to the intelligence, comforts, and improved habits of civilized life, and bringing them under the steady influence of schools and Christian institutions, seemed fairer at Pokeguma than at any other station within the territory of that tribe. About a dozen families had already erected comfortable houses, mostly by their own efforts, adjacent to the mission premises, and had opened and fenced their small fields; and as the result of their industry, these fields were yielding a large part of the food required for themselves and their families. Other Indians were seeing that such a mode of life was practicable. An impression seemed to have been made on almost the whole band, and a general desire was manifested to improve their condition. Laborious industry, instead of being a reproach, was becoming honorable, and many seemed disposed to avail themselves of the encouragements and advantages which this new state of things offered. All the children were brought into the mission school. The gospel was steadily preached to listening assemblies. The Holy Spirit was poured out, the voice of prayer was heard, and numbers, hopefully renewed, were gathered into a Christian church. High hopes were entertained that Christianity was about to triumph over heathenism, and industry and the arts of life take the place of wandering and savage habits.

But in the spring of 1841, a war party of the Sioux fell upon this peaceful and promising village which the missionary had gathered around him. Two or three were slain, others wounded, and the rest compelled to seek safety in flight. From this shock the station never recovered. For three years the Ojibwas dared not return, lest their enemies should make them a prey; while their houses were becoming dilapidated and their fields growing over with bushes. In the mean time men in search of lumber and minerals were entering their country followed by the tempter with his intoxicating drinks; and then came solicitations to cede that portion of their territory to the United States, which was effected. Still the missionary hoped, as peace with the Sioux was restored, that the Indians might return and remain unmolested for years in the settlement in

which they had formerly manifested so much interest. But some had joined other bands; some were discouraged; and others had become corrupted by the white man's whiskey. The wave of frontier white population with all its sad influences was drawing nearer. The missionaries became convinced that it was not advisable to continue the station. The Committee were obliged to take the same view of the subject; and in June last, they authorized them to dispose of the mission property there and abandon the place. The Rev. William T. Boutwell, who had spent about fourteen years in the missionary work among the Ojibwas, thinking the interests of his family required it, requested to be released from further connection with the Board; which was granted, and he is expecting to enter the Home Missionary service in some of the white settlements on the St. Croix river, near Pokeguma. Mr. Edmund F. Ely, who had taught the school at Pokeguma, removes with his family to La Pointe, to take charge of the boys' school there, circumstances requiring Mr. G. T. Sproat, and his wife, who had formerly had this school, to retire from the mission. Miss Sabrina Stevens, having past the vigor of life, and with impaired health, has at her own request been released from further obligation to the Board.

Mr. and Mrs. Wheeler were a year ago expecting soon to remove from La Pointe to a new station on Bad River; but owing to various causes of delay they did not take up their permanent residence there till the last spring. At this new station the La Pointe Indians have heretofore had their small fields. The United States farmer also now resides there, and an effort is to be made to induce the Indians to erect substantial houses, till the ground more extensively, and become settled there. Mr. Wheeler also has worthy and efficient helpers in his secular labors in a Mr. and Mrs. Johnson from Ohio, who have recently joined him. Two Indians have already erected houses for themselves, and others are in progress. A desire to till the ground and lead a settled life seems extensively to prevail, and it is hoped that by encouraging it by affording timely aid, many may be induced to change their manner of life. A similar disposition appears to prevail among the Indian families at La Pointe. Mr. Hall writes, "When we compare the condition of the people now with what it was ten years ago, we can see that a considerable change has taken place, and in many respects for the better. Many are very materially improved and are much more inclined to be industrious, especially among the younger members of the community. I think there is now a greater tendency towards civilization than I have ever before seen. Many are beginning to learn that a house, though made

of rough logs, is a more comfortable habitation than an Indian wigwam."

A similar desire to improve their condition is manifested by the Indians at Red Lake.

Relative to the church at La Pointe, Mr. Hall says,—

"It now numbers twenty-five members including the mission family. Forty-four different individuals have been connected with it since its organization. Fifteen have been received on profession of their faith in Christ. Of the present members thirteen are full Indians or of mixed blood. As both the Ojibwa and the English languages are spoken here, we are required to hold our religious services in them both; and for some months we have had four public religious services each Sabbath, the preaching at two of them being in the Ojibwa, and at the other two in the English. Our congregations, though generally small, are usually serious and attentive. Some tenderness of feeling on religious subjects has been manifested by a few."

At Bad River there were, before Mr. Wheeler removed his family there, religious services and a Sabbath school, during those parts of the year which the Indians spent there. A few of the Indians formerly connected with the Pokeguma church, may, it is hoped, be induced to reside at Bad River and come under the religious influences of that station.

At Red Lake early in January last the Spirit of the Lord was shed down upon the small band of Indians among whom Mr. Ayer is laboring, especially on one large family circle, from which eight persons, including some of three generations, and from the age of eighty down to ten years, were hopefully brought out of their deep darkness into the kingdom of Christ. Two of Mr. Ayer's sons, to the joy of their parents, appear to have been renewed by the Spirit, and with ten of the Indians were received to that mission church, near the centre of the North American continent, in March. Others give some evidence of piety. Though strongly tempted to indulge in their old sinful practices, they have promptly resisted these corrupting influences.

The number connected with the churches under the care of this mission, exclusive of the mission families, is thirty-four.

With the two schools at La Pointe eighty or ninety pupils have been connected during the year. The attendance and the progress have been as good as during any former year. Between those who have been in the schools and those who have not, the contrast is very marked in almost every respect; and the former seem much more inclined than the others, to change their habits and manner of life.

Small schools have been taught at Bad River, Pokeguma, and Red Lake, whenever there were Indian children to attend;

making the whole number of children brought under instruction about 125.

The only book printed in the Ojibwa language during the year is a new Spelling book in two parts, of the first of which, embracing sixty-four pages, 2,000 copies were printed; and of the second, of ninety-six pages, 1,000, amounting to 3,000 books and 224,000 pages.

#### MISSION TO THE STOCKBRIDGE INDIANS.

Cutting Marsh, *Missionary*; and Mrs. Marsh. Jeremiah Slingerland, *Native Preacher*.

(1 station; 1 missionary, 1 female assistant missionary, and 1 native preacher;—total, 3.)

Jeremiah Slingerland is by descent a member of the Stockbridge band, and spent his childhood and early youth among them, and there was hopefully born into the kingdom of Christ and professed to be his disciple. He is a child of that mission church. After passing through a preparatory course of study, he entered the Bangor Theological Seminary; and having finished the regular course of instruction there last autumn, he returned immediately to his people, among whom he has since been laboring diligently, with much acceptance to them, and with good promise of usefulness. He has preached more or less nearly every week, and for three months he taught the public school for his tribe, which was unusually large, embracing sometimes sixty pupils. Two schools have been taught by females the last summer, and were well attended.

Mr. Marsh, as his ordinary labors in this field were performed, in part, by Mr. Slingerland, intended to spend much of his time the last winter and spring, preaching in the white settlements adjacent to the Indians; but severe and protracted illness in his family has prevented his directing his labors into this channel so much as he intended. As soon as the result of the long continued struggle between that portion of the tribe who have become citizens of the United States and those who desire to retain their Indian laws and usages, shall be known, it will be advisable that either Mr. Marsh or Mr. Slingerland should enter some other sphere of labor. Perhaps other changes will be requisite.

During the winter and spring, meetings on the Sabbath were full, and earnest attention was given to the word preached; and the influences of the Holy Spirit seemed to be all that was needed to secure a precious harvest of souls. Only two persons, however, have been reported as having been added to the church. The number in the church is fifty-one. Two have died, three are under censure, and six children have been baptized.

Much sickness and many deaths have occurred among the Indians during the year. When sickness was prevailing in the family of the missionary, the lively sympathy which the Indians manifested and the many kind offices which they performed, furnished striking evidence to how great an extent the softening, humanizing influences of Christianity had subdued the hardness and indifference of the savage character.

#### MISSION TO THE NEW YORK INDIANS.

TUSCARORA.—Gilbert Rockwood, *Missionary*; and Mrs. Rockwood  
 CATTARAUGUS — *Upper Station*.—Asher Wright, *Missionary*; and Mrs. Wright.  
                                   *Lower Station*.—Asher Bliss, *Missionary*; and Mrs. Bliss.  
 ALLEGHANY.—*Upper Station*.—William Hall, *Missionary*; Mrs. Hall.  
                                   *Lower Station*.—Miss Sophia Mudgett, *Teacher*.

(5 stations; 4 missionaries, and 5 female assistant missionaries;—total, 9.)

[In addition to the missionaries and assistant missionaries named above, one female teacher has been hired at Tuscarora, four at Cattaraugus, and one or two at Alleghany.]

Last autumn the Indians formerly residing on the reservation near Buffalo, completed their removal, and most of them joined their brethren on the Cattaraugus Creek, with whom they seem to be coalescing very harmoniously. They have been erecting houses and opening farms for themselves, and with their brethren previously occupying that reservation, are manifesting more of industry, enterprise, improvement in their houses, farms, and dress, and of upward tendency generally, than have been before seen among them. A few, instead of going to Cattaraugus, withdrew to the Tonawanda reservation, and have cast in their lot with the band there, who have hitherto successfully resisted all efforts of the preëmption company to induce them to relinquish their lands, and seem determined not to leave them till actually driven away by an armed force. The preëmption company and the Tuscaroras not having been able to agree on a price at which the latter would relinquish their reservation and improvements, they continue still to occupy them unmolested, contrary to what was anticipated a year ago. What may be the result relative to the Tuscarora and Tonawanda reservations cannot be foreseen. It is said that the public sentiment in that part of the State of New York, is strongly opposed to the use of any forcible measures.

During the winter and spring a small emigrant party was organized, embracing from 130 to 140 Indians, mostly Tuscaroras and Senecas; and in May they started to join a band of their brethren, who, at different times, and some of them thirty years ago, settled upon a tract of land west of the State of Missouri. Among the Tuscaroras who joined the recent emigrant

party, amounting to about forty, were most of the members of the Baptist church, including their Indian preacher. The number of Indians remaining at Tuscarora is about 260.

Owing to the consolidation and strengthening of the Christian party by the removal of the Buffalo Indians to Cattaraugus, and to a misapprehension relative to certain laws enacted by the New York legislature, designed to protect the Indians against disorderly and contaminating influences, the heathen party on this reservation have manifested unusual hostility towards the Christian party. The strife will probably be of but short continuance. Aside from this, more unanimity, kind feeling, and good order have prevailed on the several reservations, than for six or eight years past.

Early last autumn the health of Miss Whitcomb, which had long been impaired, compelled her to relinquish the school at Tuscarora. In May last she was united in marriage with Mr. William Chew, an intelligent and exemplary member of the church, and the principal Chief of the band.

Mr. and Mrs. Wright entered the new mission house at the upper station at Cattaraugus, early in December. In February the Indians had so far completed a large school house as to open it for a school and for public religious worship. As soon as the labor of preparing new dwellings and farms for themselves shall permit, they contemplate erecting a commodious meeting house.

At Tuscarora the missionary was cheered, during the winter and spring, by the unusually large numbers attending public worship, and the deep interest manifested in the concerns of the soul. Some of the church members were much revived, some disorderly members were reclaimed, and some, it is believed, were born again. Ten have been received to the church, eight of them on profession, and most of them young persons who were dedicated to God in their infancy. The church now embraces 66 members. At the stations on the Cattaraugus reservation the congregations are nearly equal, varying from 60 to 100 or more. Stated meetings are held on Sabbath evenings and other times at six or eight other places towards the extremities of the reservation, when other Indians are brought under Christian influences. From the church at the lower station, twenty members have been dismissed to join that at the upper station, which, allowing for five removed by death, and five who have been admitted, leaves the present number 46. Eleven children have been dedicated to God in baptism. The number of members in the church at the upper station is 49, one having been added on profession, and four excommunicated persons restored. Four children have been baptized.



On the Alleghany reservation, Mr. Hall has seen some members of his church depart in the triumphs of faith, to join the church above; while he has seen other Indians who were familiar with the truths of the gospel, die with terrible foreboding of what awaited them in the future world. Some instances there have been also of strong and malignant opposition to those who bore the Christian name. On the whole the state of religion has been low, and the church has been compelled to resort to discipline and excision. The number of members is now about 112; making the aggregate in all the churches about 273; of whom eleven are reported as added on profession of their faith.

At Tuscarora there has been one school with twenty-two pupils, at Cattaraugus five schools with one hundred and thirty-three pupils, and at Alleghany two schools with about forty-five pupils; making the whole number of pupils about 200. The average attendance was less. At the station last named, as all the benefit hoped for from the district school system had not been realized, especially in the improvement of character and manners, and in acquiring a knowledge of the English language, Mr. Hall, with the aid of the Indians, has commenced a small boarding school of 15 or 20 children. A deacon of the upper church at Cattaraugus has three schools a week, of two hours each, for teaching his people to read the Seneca language.

On the whole, although the aggregate of children and youth under instruction, or of church members is not increased, yet there seems to be an advance in the work of intellectual and moral cultivation among these Indians. There is an advance in character and capacity for transacting the ordinary business of life; and as the causes of strife and division seem to be in a good measure removed, it may be hoped, if the influences of the Holy Spirit shall be granted, that there will be more rapid progress in future.

At the Seneca mission press, under the care of Mr. Wright, five small tracts, mostly of a religious character, have been printed in the Seneca language, amounting to 2,584 copies, and 16,976 pages. Also in the English language 1,000 copies and 32,000 pages; amounting in all, including some portions of a small paper issued occasionally, to 3,584 copies, and 52,176 pages.

The State of New York have appropriated \$300 for the erection of school houses on the Cattaraugus reservation, and the same sum for Alleghany; and for supporting teachers \$350 annually for five years on the former, and \$300 a year on the latter for the same period. The Indian children are also admitted to a participation with the whites in the avails of the State school fund.

## MISSION TO THE ABENAQUIS IN CANADA.

Peter P. Osunkhirhine, *Native Preacher.*

The number of Indians embodied in this tribe is about 300; of whom about two thirds are Roman Catholics, and the other third Protestants, having become such since Mr. Osunkhirhine began his labors among them as schoolmaster, sustained by the Canadian government, sixteen years ago. Fifty-nine, or more than half of all those who have renounced the Romish superstition, and about one sixth of the whole band, are members of the mission church. About one half the whole, adults and children, are able to read, most of them having been taught by him, or in the school under his care. During the past year, though no new members are reported as having been received to the church, yet Mr. Osunkhirhine mentions that six persons who had backslidden and were a year ago under censure, have been restored with evidence of repentance; and that two young women of very decided piety have been removed to join, as he believes, the church triumphant in heaven. On the bed of death their lively faith in Christ and assurance of future blessedness, and their peace and joy in view of their departure, made a most happy impression on some of their papal friends who witnessed the dying scenes.

The day school taught by Simon Annance, also a member of the tribe, is attended by sixteen pupils, who are reported as having made good progress. The Sabbath school also is continued and is awakening interest and doing good among the young people.

The Gospel of Mark, of which Mr. Osunkhirhine reported the translation and printing a year ago, is received and read by his people with much interest and benefit.

## SUMMARY.

In taking a summary view of the operations of the Board and the missions under its care for the year now closing, praise should be rendered to God for the blessings of his Providence and Spirit which have been bestowed. There has been no deficiency of pecuniary resources for conducting the missions on their present scale, and with the number of laborers disposed to enter into the work. The amount received into the treasury of the Board for the year ending July 31st, was \$262,073 55, exceeding that of any former year, except one; and the expenditures for the same period were \$257,605 23. The balance

in the treasury has been increased during the year from \$17,295 89, to \$21,764 21. More than a common measure of health has been enjoyed by the missionary laborers abroad, and only six out of about 350 have been removed by death. No obstacles, except such as are to be expected, have impeded the missionary work. On the other hand, the fields have been opening and increased facilities have been enjoyed for widely and efficiently propagating the truth, and during no previous year have the influences of the Holy Spirit been granted to a greater number of the missions, or clearer evidence been given of progress in this work of salvation.

The number of the missions is twenty-six, the same as last year, embracing ninety-three stations, at which are 134 missionaries, ten of whom are physicians, five physicians not ordained, seven schoolmasters, seven printers and bookbinders, and fourteen other male and 175 female assistant missionaries,—in all, 342 laborers sent forth from this country; associated with whom, or at out-stations under their care, are twenty native preachers, and 132 other native helpers, (exclusive of the native teachers of the free schools sustained by the several missions,) raising the whole number of laborers at the missions, and dependent principally on the Board for support, to 494. The number of preachers is three more, and the whole number of laborers five less, than last year.

Gathered by these missionaries and under their pastoral care are seventy-three churches, to which have been added during the year now reported more than 1,500 members, and in which are now embraced, not including some hundreds of hopeful converts in Western Asia, 24,824 members.

In the department of education there are under the care of these missions seven seminaries for educating native preachers and teachers, furnished with libraries and various kinds of apparatus adapted to their object, and embracing 487 pupils; also thirty-four boarding schools, in which are 854 male and 533 female pupils; making 1,874 boarding pupils, brought under constant Christian instruction and influence in the mission families, with reference to their being qualified to exert a greater and more decidedly Christian influence among their own people; also 602 free day schools, in which are 29,171 pupils, including those at the Sandwich Islands, which owe their existence and efficiency to the mission, and are still sustained and guided in part by it; making the whole number of pupils more or less under the care of the missions 31,045.

Connected with the missions are fifteen printing establishments, having thirty-two presses and forty founts of type, and furnished for printing in twenty-seven languages. Five of the missions are also provided with type and stereotype founderies.

For eleven of the other missions printing is executed from year to year, as their wants require, at presses not owned by the Board; making the whole number of languages, exclusive of the English, in which printing is done for the missions, thirty-seven. The number of copies of works printed during the year, including tracts, exceeds 460,000, and the whole number of pages printed during the year is not less than 40,000,000. The whole number of pages printed since the commencement of the missions exceeds 535,000,000.

---

### CONCLUDING REMARKS.

Thirty-three years ago at this time the first missionaries of this Board, Messrs. Hall, Nott, and Newell, were bringing to a successful termination that struggle with the British East Indian government, which they so nobly sustained, and which resulted in their being permitted to preach the gospel to the Hindoos. A third of a century has, therefore, elapsed since the missionary work of this Board was actually begun. It may be proper to look back to that time and abroad over the field, and see what has been accomplished by the labors of the generation who then bore the responsibility of this enterprise, and the last of whom are now passing from the stage of life. Have the reasonable anticipations then entertained been realized? Have the missionary laborers sent forth, accomplished all that could justly be expected of them? Some, looking too much at the greatness and apparently insurmountable difficulties of the work, and too little at the power and grace and promises of God, doubtless formed too low and desponding estimates of the progress to be made. Others probably supposed that Christian truth would be disseminated more widely and embraced more readily, that conversions would be more numerous and the advance of Christian holiness more rapid, and that greater changes would be effected in the social character and condition and institutions of unenlightened communities, than they now see realized in the result. So unreasonable and wicked do all heathen systems seem to be, and so disastrous are their bearings on all which relates to the social and civil interests of men, contrasted with the religious system unfolded in the holy Scriptures and the benign influences which that exerts in social life, that it hardly seems possible, if a missionary faithfully holds up before the heathen the errors and evils of their own religion and the excellences of the Christian, that they should not see the contrast and at once renounce the former and em-

brace the latter. It would almost seem as if a single missionary in a city, or a dozen in a kingdom, might speedily transform an ignorant, sensual, idolatrous, and selfish community into a nation of intelligent, moral, Christian freemen; or as if a hundred or two such laborers might, in a few years, put a British or American face on the whole Chinese empire. Surely all that we would have the missionary teach the heathen is simple, and right, and conducive to their welfare; and why should they not understand and conform to it? Why are they not willing to be thus intellectually, and morally, and socially transformed, since the renovation will be all for their good? To meet such a view of the subject it can hardly be necessary to say, that, in this fallen world, all men do not adopt every thing that is right and good; and that they who do it professedly, do it but very imperfectly. While we should cherish exalted views of what the power and grace of God can do, and encourage ourselves with enlarged expectations of the triumphs of his gospel, when He arises to fulfil his promises; it may be well to inquire whether anticipations of changes to be wrought by missionaries in the character and condition of heathen communities, have not sometimes been entertained, which the past history of God's dispensations do not warrant, and which will probably never be realized; and whether to think of missionaries as being unfaithful because their labors have not resulted in all that was looked for, is not uncharitable and cruel.

To obtain intelligent and candid views on this point it is necessary to consider how great and varied are the labors undertaken by the missionary. His object is to transform ignorant heathens into an enlightened, exemplary Christian community. His great instrument is the truth. But in prosecuting this work every thing is devolved upon himself—or, at least, he must give plan, direction, and efficiency to all. He must be the preacher. He must translate, print, and distribute the Scriptures, and if other religious books and tracts are to be given to the people, they must all come from him. If any thing is to be done in the way of education, from the primary school and upward, he must make the books, and all the responsibility of establishing and carrying forward the system must be on him. Whatever is to be done for the social welfare of the people, or to improve their character and habits, must be devised and sustained by him. He, in short, stands alone on an elevated platform, and his work is, God strengthening and blessing him, to raise the depressed community around him up to his level. While it is a great and varied, it is also a noble work. Systematic efforts to instruct and improve great communities have been rare phenomena in the history of this world.

Consider again how destitute of helpers the missionary to the heathen is, compared with ministers or any other men devoted to doing good in our own land. Go into one of the States of our Union and cut down every church officer and member, every teacher, every intelligent adviser and exemplary man, or auxiliary of any kind. Destroy every school and seminary of learning and every good institution of every kind and all knowledge of them. Burn up every book, take from the people the ability to read and nearly all the useful knowledge they possess, and in place of the arts of life, and the mental activity, and the all pervading enterprise now seen everywhere, substitute the inaction of mind and the moral and social degradation of India or China. In short, transform the people into a heathen community, and leave the ministers, or rather a hundredth part of them, standing alone to reconstruct the fair fabric just demolished; and then some notion may be had of the unaided condition of missionaries in heathen lands.

Consider again in how unfavorable a condition heathen communities are to be operated upon. Generally they are thoroughly sensual, earthly, and selfish; unaccustomed to be influenced by, or to think upon intellectual and moral subjects; unused to change; without enterprise; with no models of excellence before them, and little inclined and little able to appreciate them when presented; full of prejudice and love of sin. It is difficult to conceive how unlike they are to an active minded, enterprising, progressive community in such a Christian land as this. Public sentiment there, instead of being a great motive power in favor of religion and morality and social improvement, has become inveterate and consolidated, as an almost insurmountable barrier to any reformatory effort.

Consider again how slowly religious truth can be communicated to heathen communities. In addition to their want of being trained to think on moral and religious subjects generally, and their disinclination to take into their minds truths or considerations which interfere with their cherished habits, their superstitions and their love of sin, there is a difficulty in the very novelty and strangeness of the truths to be taught, and in presenting them so that they shall be clearly apprehended, in a language not made nor used to convey such ideas. An intelligent missionary states that a gospel sermon might be preached in the Tamil language, explicit and pointed on every doctrine, and as correct and plain as idiom and style could make it, and yet the uninstructed Hindoo would not get one Christian idea from it; but would construe it all in favor of brahminism. Our theological terms, so brief and expressive to a well instructed hearer, are of no use there. The same missionary says that with a well instructed Christian congregation in the United

States more can be done by a single sermon to communicate new truths, and carry the hearer forward in Christian knowledge, than can be done in a newly gathered Hindoo congregation in three months. It is doubtless substantially so in every heathen community. It must be borne in mind also that nine tenths, and often a much larger portion of the adult population in a heathen land, have no other means of obtaining instruction on these subjects than the voice of the missionary. To them there is no ability to read, no family library, no intelligent community, no atmosphere to breathe, impregnated, so to speak, with these things, as there is with us.

What time then will be required for the missionary to eradicate the heathenish errors, detect the heathenish sophistries, and rectify the heathenish ways of thinking, which he meets with in his untaught hearers; and which they love and cling to because they countenance their corrupt passions and habits. He will begin in earnest to pull down the old heathenish fabric. Day after day he may see the pillars crumbling, and the old materials disappearing piece by piece. He may clearly see progress made in erecting the new Christian edifice. Still, every now and then, as he has opportunity for careful inspection, he finds not a little of the old frame work remaining, and so wrought in with the new that it seems almost impossible to dislodge it. Sometimes, on digging deep, he will find some even of the old foundation stones, which he never before discovered. This work of demolishing and reconstructing men, intellectually and religiously, without larger measures of divine influence than are generally given, must be a difficult and protracted work. How soon then shall we require a missionary to impart to his hearers a full and harmonious view of the doctrines and duties unfolded in the Bible, and induce them to look at them, and reason about them, and feel towards them, in a Christian manner? Is this the work of a year, or of any short period of years? In the case of the Christian child whom the mother begins at the age of two or three years to teach the same truths, the object is likely to be much more speedily and perfectly accomplished.

Congregations, gathered from heathen communities, we must then conclude, after the missionary has done his utmost, have much less religious knowledge than may have been supposed; and Christian character, wherever it exists among them, is built on much fewer ideas and principles, than are deemed essential to a well-proportioned and stable religious character among us. Here and there, among the heathen, one of the more active and candid minded, or one who is favored with larger measures of divine illumination, will make comparatively rapid and great attainments; but in respect to the mass of those who have

grown up under the blinding and perverting influences of heathenism, it is hardly to be expected that they will, for years, if ever, attain to distinct and heart-controlling views of the doctrines and precepts of the Christian system. Some of its leading truths they will take in, and by them aim, in a good measure, to govern the heart and life. But they have not learned the whole; and even some things which lie among the rudiments, they may be ignorant of; and yet the missionary, in the varied cares and labors which come upon him, may have done all which his strength and opportunity of access to the people would admit. Some things which the missionary has often inculcated, heathen converts may not understand and remember; or, if they do, old prejudices and modes of reasoning may break their power over the mind. Is it not so even in enlightened Christian communities? Surely line upon line, precept upon precept, here a little and there a little, are not less necessary in a heathen, than in a Christian congregation. Probably children six or eight years old in well trained Christian families, have had better opportunities and are more able to take correct and impressive views of Scripture truth, than are the average church members of ten years standing at the Sandwich Islands. Yet it is of such persons—babes in knowledge and character—that mission churches, if any are gathered from converted heathens, must be composed.

Again we must consider under how many disadvantages, and of course how slowly, a well-proportioned and elevated Christian character and life must be formed among converts from heathenism. With this necessarily imperfect knowledge, and the remains of these heathenish affections and habits and modes of thinking still cleaving to them, great stability and consistency of Christian character and conduct must not be expected in converts from heathenism generally. Having some tolerably correct notions of God and their accountableness to him, of their guilty condition under his law, and the way of justification by Christ, these simple truths the Holy Spirit may make the means of their regeneration, and they may be born into the kingdom of God. Their love to him, their faith in Christ, their struggle against sin, and their docility and obedience, may begin, yet to be weak at first and often to be interrupted. Their moral character and conduct may begin decidedly to improve, and the improvement may be clearly perceptible, and yet be checked by frequent falls. Their growth to the stature of a perfect man in Christ, beginning at a point below any thing we know of, may generally be slow, first the blade, then the ear, and after that the full corn in the ear. The kingdom of heaven in its beginnings in an individual, as well as in a community, is like a grain of mustard seed, or like leaven.



But we must not decide on the reality or the amount of an individual's piety wholly by what is developed in his usual conduct, without regard to other circumstances. There may be in one of those nascent churches, at the Sandwich Islands or in Hindoostan, or among the Sioux, as much, perhaps even more real docility, more active Christian principle, more deference to the authority of the moral law and of Christ, than is to be found in a far better instructed, and, so far as external conduct merely is concerned, a far more moral church at home. In the former, the individual members are struggling with their depraved appetites, long cherished and gratified and now grown imperious with old and firmly established habits of gross sinning, with the strong and broad current of a sensual and heathenish public sentiment on which they have hitherto floated unresisting, with the hatred and ridicule and perhaps a more fearful opposition still of the whole community around them, and by stemming which they suffer the loss of all things. This is the literal crucifying of the old man with the affections and lusts,—a fighting with principalities and powers. But in the church at home, how different is the state of things. Here the members are taught from infancy the Scripture principles by which the moral conduct should be governed; their consciences are trained to discern and to acknowledge what is right; they become accustomed to moral restraints and conform to the average standard of morals in the community around them. To this conformity public sentiment and a regard for their own character and success in life bind them. The one is called to contend with bad passions and habits which have been fostered and indulged all his life; the other with passions and habits curbed and rectified by right instruction, by conscience, and by example. It is ruin to the worldly prospects and enjoyments of the one to adopt the standard of morals and manner of life, to which public sentiment alone forces up the other. The one seems to have no foundation whatever for moral principle or moral conduct but living piety; while the other may be irreproachably moral in every relation of life, and yet all of it have its origin in something else besides piety. The one may fall repeatedly into gross sin, and yet give more evidence of having been renewed by the Spirit, and of habitually struggling against sin, than the other who never fell in a similar way at all. Take away from our church members all the supporting and sustaining influence exerted upon them by good principles early instilled, good habits early formed, and a highly moral public sentiment ever acting upon them, and then will it be more fair to bring heathen converts into comparison with them. As the two parties now are, the comparison is unjust, and in its bearings on the missionary and the converts he gathers from heath-

enism, and on the missionary spirit at home, may be highly disastrous. It is indeed true that there is but one standard by which to try the convert in a Christian and the convert in a heathen land. Both must be brought to the rule of the Bible. But in judging individuals by that rule the circumstances of each demand care and discrimination. Perhaps He who looketh on the heart sees in the heathen convert, with the less favorable moral exterior, as honest a desire and effort to conform to the Bible, as far as he understands it, as there is in the convert at home, with a more irreproachable life; and that omniscient eye may even see that genuine Christian principle, in the former, achieves more victories over inward and outward spiritual foes, than in the latter. The fact is that the fair moral face of our community, in the church and out of it, is not wholly attributable to existing piety in the hearts of individuals; but is the result of that cultivation, intellectual, moral, and social, which has been gradually effected by the long-continued inculcation of Christian truth, the prevalence of general knowledge, progress in the arts and refinements of life, and the enlightening and sustaining influences of God's Spirit. It is on this ground, probably, that our churches are not deformed by the gross immoralities of the churches of Corinth, Galatia, the seven named in the Apocalypse, and even the protesting churches of Britain and Germany two or three centuries ago, rather than because those churches had less piety than ours. The practices of men in all these periods, eminently good and exemplary in many respects, men owned of God, would not now be tolerated, in our community. The Christian knowledge and piety of a convert from heathenism may raise him very far above his former character and life, far enough to furnish decisive evidence of their existence and efficiency, and of his being under the influence of some new principle, and yet leave him a very imperfect man; while the convert in Christian lands, though as to outward character and conduct, scarcely changed from what he was before, may be irreproachably moral. As the change wrought in the former is much greater than that manifest in the latter, why is not the evidence of his piety as conclusive, even if he does remain much more imperfect as to Christian exterior. To judge charitably and correctly of the genuineness of a professed convert's change, or of his progress and attainments, there must be a knowledge of what he was before and what he has had to contend with.

It may be remarked again, that in the condition of a heathen people, as members of society, and in all their social and civil relations, the introduction of the gospel is expected to effect great and salutary changes. This undoubtedly it will do sooner or later, and by a more or less direct agency.

The difference, in these respects, between the community by whom the missionary is sent forth, and that to whom he is sent, is immeasurably great; and it is to the gospel and the influences which accompany it, mainly, that the philanthropist must look to raise the latter up to the vantage ground occupied by the former. But what is to be required of the missionary with regard to these things? Obviously to effect such changes is not his first, nor his principal work. That is of a more strictly spiritual character. And, taking into view how few are the missionary laborers, how wide is the field, and how great is the work of preaching the gospel, of translating and publishing and teaching the heathen to read the Scriptures, of gathering and watching over churches, and of training up a native ministry,—labors which bear directly upon and are indispensable to the spiritual well-being of the heathen, and which all intelligent friends of missions will concede must have the earliest and principal attention of the missionary,—how much time and strength will he have to spare for other things? Increase the number of missionaries tenfold or a hundred fold, and furnish them with corresponding pecuniary and other resources for facilitating their work, and then may greater and more rapid changes be looked for in heathen character and the aspects of heathen society. But, few as missionaries now are, and limited as are the means and facilities now furnished them, and overtasked as they are with work relating immediately to the soul's salvation, and what changes will their supporters at home demand they shall work out in domestic manners and in the social and civil relations of life?—Is the missionary to be held responsible for making all his converts industrious? As industry is a Christian virtue, he should, in due measure, inculcate it. But he must also inculcate many other things no less important; while he finds, on their part, inveterate habit, universal example, the absence of ordinary inducement, and ignorance how to turn labor to good account, against him.—Is he to be held responsible for having his converts wear good clothes and dwell in good houses, and should he keep them out of the church till they can come in well clad and well housed? and till they shall, in general, have adopted the arts and usages of civilized life? Their poverty, their ignorance, and their want of skill,—each separately, and much more, all combined, present insurmountable obstacles to speedy changes in these respects. If the missionary could have a small number of heathen under his constant care, as a man has his family or apprentices, then might more improvement be expected.—Is the missionary to be held responsible for the wrong views which his converts entertain respecting government and the various relations and institutions of social life? To expect

that men trained to such habits and ways of viewing and reasoning about things as most heathen communities have been, should, all at once, or very soon, come to entertain the enlightened views which the missionary does, and to think that all which he teaches on these subjects is best, and conform to it, is, surely, to overlook some of the characteristics of human nature and some of the lessons of history. In what community, in what age of the world, under what course of reformatory instruction and discipline, does history teach us that to break up inveterate habits, to liberalize perverted and prejudiced minds, to rectify erroneous views respecting the relations of social life, into which men have been led by self-interest and passion and love of power, is a task so easily and quickly accomplished? Through nearly the whole period since the Christian era, has the race to which we belong been working its way up to the views on these subjects now entertained in our community. Would it be right to say that there was no piety among our ancestors of the 16th century, and denounce them as unfit for a place in the church, because they were not as advanced as we in Christian morals and in their views of the social relations and institutions? Is it reasonable to demand that the Hawaiians shall, in one generation, make attainments which cost us fifty? And is the missionary to be deemed delinquent, because, by the merely incidental efforts he could devote to such things, he has not accomplished all this in one short life? Are uncultivated tribes of this age alone to be allowed no time for progress, but must they rise at once, in less than a single generation, from the lowest to the highest point of moral and social cultivation?

It may be remarked also that it hardly seems liberal or wise to bring every opinion and practice and institution of other communities to the standard of our own, and severely condemn whatever does not accord with it. There is not a monarchical government nor an established religion, even in Europe, which does not involve things, in our opinion, wholly inconsistent with Christian equity and with the just rights of men. Are the Neckars and Galitzins and Wilberforces therefore to be denounced as unworthy of the Christian name, because they did not see things in the same light as our republican population? It surely is possible that what seems to us so wrong, others, in a different state of society, and with a different training, and with other facts before them, may honestly think to be the best arrangement practicable; or that, if changes are desirable, they should be brought about in such time and manner, that while one important interest is promoted, other interests not less important may not be sacrificed.

In view of such considerations as these, the friends of Christ are exhorted, while they prosecute the missionary work with

zeal and earnest prayer for speedy and great results, to persevere in it also with patience, even if there should be delays and retrogressions ;—while they entertain enlarged and animating expectations of what God has promised by his power and grace to achieve, let them estimate candidly the difficulties with which human agency, in performing its part, has to contend ;—and while they earnestly desire to have the doctrines and precepts of the gospel clearly unfolded and urgently enforced by the missionaries, let them believe that their missionary brethren are not less zealous than themselves for the truth, nor less solicitous to see the fruits of it in the lives of their converts. Let them bear in mind that truth must be allowed time to dispel error and work out its appropriate results. Darkened and prejudiced minds do not see clearly and act vigorously in the right direction all at once. The whole catalogue of Christian principles and rules of life which are to govern the convert, with all the considerations which explain and enforce them, are new to him ; and it is hardly more to be expected that he will take them all in at once, even with the teaching of God's Spirit, and come under their control, than that the child will take in at one grasp all knowledge, from the alphabet to the sublimest of the sciences. The patrons of missions must not think that their brethren abroad have any power to produce such results. Let the friends of Christ also be exhorted to presume, when the missionary comes to a decision or adopts a course of measures different from what to them seems to be right, that he has done it honestly and prayerfully, and in view of what seem to him to be good reasons ; and let them consider whether it is strange that the opinions of a missionary, formed in the field, with all the facts and relations of the case before him, should sometimes differ from theirs, unacquainted as they must be with the facts which influenced him, and separated, as they are, from those states of society and those scenes, by half the circumference of the globe ; and let them also consider whether opinions formed by wise and good men at home relative to the internal affairs of the several missions, are, on the whole, more likely to be right, than those formed on the ground, by men equally pious, learned and discreet, having the same New Testament to guide them.

Missionaries, like other men, are liable to err ; and in their peculiar circumstances, pressed with multifarious labors, and called to decide new and perplexing questions, they may sometimes greatly misjudge. That is the time when they most need our sympathy and prayers. Conscious of their weakness, separated from country and friends, and worn down by care and labor, they can ill bear coldness and distrust from home. Their hearts must not thus be made faint nor their hands weak.

Whatever may be their mistakes or deficiencies, who in the gospel ministry at home, for their laboriousness and fidelity, are more worthy of continued confidence and fellowship? Surveying all the departments of their work and the results attained, as sketched in these Annual Reports, who, it may not be presumption to ask, have served their Master with more singleness of heart? Who have done more to publish his Word, extend his kingdom, and carry salvation to perishing men? And on whose labors has the blessing of God been more signally resting? So far also, as improvement in the manners and institutions of social life is concerned, if we look at the smaller communities where our missionaries have labored, as the Sandwich Islands and some of the Indian tribes, where their influence could reach the body of the people, where does history inform us of so great changes, wrought by any other agency, in so short a period?

## PECUNIARY ACCOUNTS.



Expenditures of the Board during the year ending July 31, 1846.

### *Mission to South Africa.*

|                                                                     |          |          |
|---------------------------------------------------------------------|----------|----------|
| Remittances and purchases, . . . . .                                | \$635 05 |          |
| Outfit and expenses of Mr. and Mrs. Bryant, . . . . .               | 515 55   |          |
| Passage of Mr. and Mrs. Bryant from Boston to Port Natal, . . . . . | 350 00   |          |
| Outfit of Mr. Groul, . . . . .                                      | 102 00   |          |
| Do. Mr. Atkinson, . . . . .                                         | 50 00    |          |
| Travelling expenses of Mr. McKinney, . . . . .                      | 22 31    | 1,674 91 |

### *Mission to West Africa.*

|                                                                                            |          |          |
|--------------------------------------------------------------------------------------------|----------|----------|
| Drafts, purchases, &c., . . . . .                                                          | 2,113 48 |          |
| Outfit and expenses of Mr. and Mrs. Walker, including purchases for the mission, . . . . . | 619 37   |          |
| Expenses of Mr. and Mrs. James, . . . . .                                                  | 221 61   |          |
| Do. Mrs. Griswold, . . . . .                                                               | 38 48    |          |
| Passage of Mr. and Mrs. Bushnell from Africa to New York, . . . . .                        | 204 00   |          |
| Expenses of do. . . . .                                                                    | 168 23   | 3,365 17 |

### *Mission to Greece.*

|                                     |          |
|-------------------------------------|----------|
| Remittances, purchases, &c. . . . . | 1,626 17 |
|-------------------------------------|----------|

### *Mission to Turkey.*

|                                                                            |           |           |
|----------------------------------------------------------------------------|-----------|-----------|
| Remittances, drafts and purchases, . . . . .                               | 42,772 02 |           |
| Passage of Mr. Jackson and family from Constantinople to Boston, . . . . . | 450 00    |           |
| Expenses of do. since their return to this country, . . . . .              | 630 00    |           |
| Do. Mr. Benjamin and family, . . . . .                                     | 308 50    |           |
| Do. Mr. and Mrs. Temple, including his travelling expenses, . . . . .      | 132 63    | 44,293 15 |

### *Mission to Syria.*

|                                              |           |           |
|----------------------------------------------|-----------|-----------|
| Remittances, drafts and purchases, . . . . . | 18,297 76 |           |
| Expenses of Mr. Smith, . . . . .             | 300 00    |           |
| Do. Mr. and Mrs. Lanneau, . . . . .          | 288 00    | 18,885 76 |

Carried forward, \$69,845 16

Brought forward, \$69,845 16

*Mission to the Nestorians of Persia.*

|                                                                     |                  |
|---------------------------------------------------------------------|------------------|
| Remittances, purchases, &c., . . . . .                              | 9,691 11         |
| Passage of Mr. Holladay and family from Smyrna to Boston, . . . . . | 300 00           |
| Expenses of do. . . . .                                             | 134 81           |
| Grant to Mr. Merrick, . . . . .                                     | 500 00—10,625 92 |

*Bombay Mission.*

The expenses of this mission have been defrayed by previous remittances and avails of the press.

*Ahmednuggur Mission.*

|                                                                                           |                  |
|-------------------------------------------------------------------------------------------|------------------|
| Remittances and purchases, . . . . .                                                      | 11,083 74        |
| Outfit and expenses of Mr. and Mrs. Fairbank, . . . . .                                   | 782 94           |
| Do. do. Mr. and Mrs. Wilder, . . . . .                                                    | 699 18           |
| Passage of Mr. and Mrs. Wilder and Mr. and Mrs. Fairbank from Boston to Bombay, . . . . . | 1,000 00         |
| Expenses of Mr. and Mrs. Munger, . . . . .                                                | 149 77           |
| Passage of do. from Boston to Bombay, . . . . .                                           | 500 00           |
| Expenses of Mr. Burgess, . . . . .                                                        | 435 82           |
| Outfit and expenses of Mr. Hazen, . . . . .                                               | 499 00—15,150 45 |

*Madras Mission.*

|                                                      |                 |
|------------------------------------------------------|-----------------|
| Remittances, drafts and purchases, . . . . .         | 6,965 01        |
| Family expenses of Dr. Scudder, . . . . .            | 500 00          |
| Travelling do. do. in behalf of the Board, . . . . . | 490 00—7,955 01 |

*Madura Mission.*

|                                                                                                     |                 |
|-----------------------------------------------------------------------------------------------------|-----------------|
| Remittances and purchases, . . . . .                                                                | 34,945 00       |
| Outfit and expenses of Mr. and Mrs. Herrick, . . . . .                                              | 500 00          |
| Do. do. Mr. and Mrs. Webb, . . . . .                                                                | 750 28          |
| Do. do. Mr. and Mrs. Rendall, . . . . .                                                             | 580 00          |
| Passage of Mr. Herrick, Mr. Webb, and Mr. Rendall, and their wives from Boston to Madras, . . . . . | 1,350 00        |
| Outfit and expenses of Mr. and Mrs. McMillan, . . . . .                                             | 1,016 22        |
| Passage of do. from Boston to Madras, . . . . .                                                     | 450 00          |
| Outfit of Mr. Ford, . . . . .                                                                       | 273 12          |
| Expenses of Mr. Crane and family, . . . . .                                                         | 625 00          |
| Travelling expenses of Mr. Chandler, . . . . .                                                      | 55 00—40,544 62 |

*Ceylon Mission.*

|                                                                                                            |                  |
|------------------------------------------------------------------------------------------------------------|------------------|
| Remittances, drafts and purchases, . . . . .                                                               | 20,792 07        |
| Outfit and expenses of Mr. and Mrs. Howland, . . . . .                                                     | 638 00           |
| Do. do. Mr. and Mrs. Fletcher, . . . . .                                                                   | 741 00           |
| Do. do. Miss Capell, . . . . .                                                                             | 242 00           |
| Passage of Mr. Howland and Mr. Fletcher and their wives, and Miss Capell, from Boston to Madras, . . . . . | 1,125 00         |
| Outfit and expenses of W. W. Scudder, . . . . .                                                            | 311 66           |
| Expenses of Mr. Spaulding and family, including his travelling expenses, . . . . .                         | 1,132 50         |
| Do. of Mr. Hutchings and family, . . . . .                                                                 | 1,005 00         |
| Do. of Mrs. Wyman, . . . . .                                                                               | 180 00—26,167 23 |

*Siam Mission.*

|                                      |                |
|--------------------------------------|----------------|
| Remittances and purchases, . . . . . | 2,023 53       |
| Grant to Mrs. French, . . . . .      | 30 00—2,053 53 |

*Canton Mission.*

|                                                      |                |
|------------------------------------------------------|----------------|
| Remittances, &c., . . . . .                          | 1,932 26       |
| Expenses of Mr. Williams, . . . . .                  | 135 00         |
| Do. Mr. Tracy, . . . . .                             | 300 00         |
| Travelling expenses of C. C. Baldwin, Jr., . . . . . | 12 25—2,379 51 |

Carried forward, \$174,721 43



Brought forward, \$174,721 43

*Amoy Mission.*

|                                                |               |
|------------------------------------------------|---------------|
| Remittances, &c., . . . . .                    | 3,599 00      |
| Expenses of Mr. Doty, . . . . .                | 80 00         |
| Travelling expenses of Mr. Talmadge, . . . . . | 8 00—3,687 00 |

*Mission to Borneo.*

The expenses of this mission have been defrayed by previous remittances.

*Mission to the Sandwich Islands.*

|                                                |                  |
|------------------------------------------------|------------------|
| Remittances, drafts, purchases, &c., . . . . . | 34,028 29        |
| Expenses of Rev. A. B. Smith, . . . . .        | 218 50           |
| Grant to Mrs. Spaulding, . . . . .             | 100 00           |
| Do. Mrs. Shepard, . . . . .                    | 100 00           |
| Do. Mrs. Loomis, . . . . .                     | 120 00           |
| Do. Mr. Ruggles, . . . . .                     | 150 00—34,716 79 |

*Oregon Mission.*

|                                   |          |
|-----------------------------------|----------|
| Drafts, purchases, &c., . . . . . | 2,285 20 |
|-----------------------------------|----------|

*Pawnee Mission.*

|                                 |        |
|---------------------------------|--------|
| Drafts and purchases, . . . . . | 262 28 |
|---------------------------------|--------|

*Mission to the Choctaws.*

|                                   |          |
|-----------------------------------|----------|
| Drafts, purchases, &c., . . . . . | 6,160 39 |
|-----------------------------------|----------|

*Mission to the Cherokees.*

|                                   |          |
|-----------------------------------|----------|
| Drafts, purchases, &c., . . . . . | 4,091 92 |
|-----------------------------------|----------|

*Mission to the Sioux.*

|                                   |        |
|-----------------------------------|--------|
| Drafts, purchases, &c., . . . . . | 605 81 |
|-----------------------------------|--------|

*Mission to the Ojibwas.*

|                                   |          |
|-----------------------------------|----------|
| Drafts, purchases, &c., . . . . . | 2,446 81 |
|-----------------------------------|----------|

*Stockbridge Mission.*

|                                   |        |
|-----------------------------------|--------|
| Drafts, purchases, &c., . . . . . | 172 79 |
|-----------------------------------|--------|

*Mission among the Indians in New York.*

|                              |                 |
|------------------------------|-----------------|
| Tuscarora station, . . . . . | 409 12          |
| Seneca do. . . . .           | 2,302 34        |
| Cattaraugus do. . . . .      | 785 57          |
| Alleghany do. . . . .        | 972 60—4,469 53 |

*Mission to the Abenakis.*

|                                                   |        |
|---------------------------------------------------|--------|
| Expenses of the station at St. Francis, . . . . . | 502 00 |
|---------------------------------------------------|--------|

*Indian Missions generally.*

|                                                                     |        |
|---------------------------------------------------------------------|--------|
| Transportation, cartage, labor, &c. for various stations, . . . . . | 306 24 |
|---------------------------------------------------------------------|--------|

Carried forward, \$234,428 29

Brought forward, \$234,428 29

*Agencies.*

|                                                                           |          |          |
|---------------------------------------------------------------------------|----------|----------|
| Services and travelling expenses of Rev. S. B. Munger, . . . . .          | 259 00   |          |
| Do. do. Rev. D. Temple, . . . . .                                         | 250 00   |          |
| Do. do. Rev. A. Hazen, . . . . .                                          | 158 82   |          |
| Do. do. Rev. G. Ford, . . . . .                                           | 150 50   |          |
| Do. do. Rev. J. W. Wood, . . . . .                                        | 60 00    |          |
| Salary of Rev. H. Coe, one year, . . . . .                                | 600 00   |          |
| Travelling expenses, &c. of do. . . . .                                   | 42 85    |          |
| Salary of Rev. O. Cowles, one year, . . . . .                             | 750 00   |          |
| Travelling expenses, &c. of do. . . . .                                   | 291 36   |          |
| Salary of Rev. W. Clark, one year, . . . . .                              | 700 00   |          |
| Travelling expenses, &c. of do. . . . .                                   | 267 66   |          |
| Salary of Rev. F. E. Cannon, one year, . . . . .                          | 900 00   |          |
| Travelling expenses, &c. of do. . . . .                                   | 200 87   |          |
| Salary of Rev. D. Malin, one year, . . . . .                              | 1,312 50 |          |
| Travelling expenses, &c. of do. . . . .                                   | 205 50   |          |
| Salary of Rev. C. Mills, one year, . . . . .                              | 750 00   |          |
| Travelling expenses, &c. of do. . . . .                                   | 264 33   |          |
| Salary of Rev. A. S. Wells, 16½ months, . . . . .                         | 825 00   |          |
| Travelling expenses, &c. of do. . . . .                                   | 223 82   |          |
| Services and travelling expenses of temporary agents, 23 weeks, . . . . . | 168 01   |          |
| Travelling expenses of Dr. Armstrong, . . . . .                           | 285 12   |          |
| Deputations to attend anniversaries, &c., . . . . .                       | 263 27   | 8,928 61 |

*Agency in New York.*

|                                                                        |          |          |
|------------------------------------------------------------------------|----------|----------|
| Salary of agent and clerk for the year ending July 31, 1846, . . . . . | 1,275 00 |          |
| Office rent, . . . . .                                                 | 550 00   |          |
| Fuel, stationery, &c., . . . . .                                       | 53 22    | 1,878 22 |

*Publications.*

|                                                                                                                                                       |            |          |
|-------------------------------------------------------------------------------------------------------------------------------------------------------|------------|----------|
| Cost of the Missionary Herald, including the salaries of the editor and agent, from August, 1845, to July, 1846, inclusive, 16,000 copies, . . . . .  | \$7,442 16 |          |
| Deduct amount received of subscribers, . . . . .                                                                                                      | 5,629 57   | 1,812 59 |
| (There having been distributed to individuals, auxiliary societies, &c., entitled to it by the rules of the Board, 9,133 copies, which cost \$4,226.) |            |          |
| Cost of Dayspring, from August, 1845, to July, 1846, inclusive, 43,600 copies, . . . . .                                                              | \$4,396 97 |          |
| Deduct amount received of subscribers, . . . . .                                                                                                      | 3,320 43   | 1,076 54 |
| Thirty-sixth Annual Report, 5,000 copies, . . . . .                                                                                                   |            | 866 69   |
| Abstract of do. 275 do. . . . .                                                                                                                       |            | 20 42    |
| Report on Anti-Slavery Memorials, 9,000 copies, . . . . .                                                                                             |            | 257 30   |
| Missions of Reformed Dutch Church, 3,000 do. . . . .                                                                                                  |            | 97 00    |
| Letters to Pious Young Men, 1,500 do. . . . .                                                                                                         |            | 27 95    |
| Maps, &c. of Missionary stations, 2,000 do. . . . .                                                                                                   |            | 66 00    |
| Dr. Hopkins's Sermon, 3,000 do. . . . .                                                                                                               |            | 117 97   |
| Dr. Anderson's do. 5,000 do. . . . .                                                                                                                  |            | 121 21   |
| Prof. Stuart's do. 1,500 do. . . . .                                                                                                                  |            | 73 07    |
| Missionary Tracts, &c., . . . . .                                                                                                                     |            | 21 25    |
|                                                                                                                                                       |            | 4,558 05 |

*Secretaries' Department.*

|                                                                                                                                           |          |          |
|-------------------------------------------------------------------------------------------------------------------------------------------|----------|----------|
| Salary of Dr. Anderson, for the year ending July 31, 1846, \$1,700; less \$700 received from the fund created for this purpose, . . . . . | 1,000 00 |          |
| Do. of Mr. Greene, \$1,700; less \$700, as above, . . . . .                                                                               | 1,000 00 |          |
| Do. of Dr. Armstrong, \$1,600; less \$700, as above, . . . . .                                                                            | 900 00   |          |
| Clerk hire, . . . . .                                                                                                                     | 388 77   | 3,288 77 |

*Treasurer's Department.*

|                                                                                                                                           |          |          |
|-------------------------------------------------------------------------------------------------------------------------------------------|----------|----------|
| Salary of the Treasurer for the year ending July 31, 1846, \$1,700; less \$700 received from the fund created for this purpose, . . . . . | 1,000 00 |          |
| Clerk hire, . . . . .                                                                                                                     | 987 00   | 1,987 00 |

Carried forward, \$255,068 94

Brought forward, \$255,068 94

*Miscellaneous Charges.*

|                                                                                                        |                     |
|--------------------------------------------------------------------------------------------------------|---------------------|
| Postage of letters and pamphlets, . . . . .                                                            | 606 51              |
| Fuel and oil, . . . . .                                                                                | 127 18              |
| Blank books, receipts, certificates, stationery, missionary maps,<br>&c., . . . . .                    | 271 64              |
| Periodicals and binding of books, . . . . .                                                            | 141 41              |
| Books for the library, . . . . .                                                                       | 214 22              |
| Care of the Missionary House, making fires, lighting, attendance<br>and labor, . . . . .               | 300 00              |
| Freight, cartage, wharfage, nails, &c., . . . . .                                                      | 27 99               |
| Carpenter work, furnace, fixtures, &c., at the Missionary House, .                                     | 202 12              |
| Insurance on property in do., . . . . .                                                                | 31 25               |
| Insurance of the Missionary House for seven years, . . . . .                                           | 17 26               |
| Copying of letters and documents, . . . . .                                                            | 197 61              |
| Expenses of meetings in behalf of the Board in Boston and New<br>York, held in May and June, . . . . . | 114 00              |
| Discount on bank notes and drafts, and counterfeit notes, . . .                                        | 178 10              |
| Travelling expenses of missionary candidates, and of members<br>of a special committee, . . . . .      | 107 00              |
|                                                                                                        | — 2,536 29          |
| Total expenditures of the Board, . . . . .                                                             | 257,605 23          |
| Balance on hand August 1, 1846, . . . . .                                                              | 21,764 21           |
|                                                                                                        | <u>\$279,369 44</u> |

## RECEIPTS OF THE BOARD DURING THE YEAR ENDING JULY 31, 1846.

|                                                                                                        |                     |
|--------------------------------------------------------------------------------------------------------|---------------------|
| Donations, as acknowledged in the Missionary Herald, . . . . .                                         | 195,208 37          |
| Legacies do. do. do. . . . .                                                                           | 63,436 90           |
| Interest on General Permanent Fund, (\$22,613 61 being invested in the<br>Missionary House,) . . . . . | 1,572 00            |
| Interest on the Ashley fund, . . . . .                                                                 | 152 28              |
| Interest on temporary loans, . . . . .                                                                 | 1,704 00            |
|                                                                                                        | <u>262,073 55</u>   |
| Balance on hand, August 1, 1845, . . . . .                                                             | 17,295 89           |
|                                                                                                        | <u>\$279,369 44</u> |

## GENERAL PERMANENT FUND.

|                                                                       |                    |
|-----------------------------------------------------------------------|--------------------|
| This fund amounted last year to . . . . .                             | 54,375 10          |
| Received since, a legacy, as acknowledged in the Missionary Herald, . | 1,501 04           |
|                                                                       | <u>\$55,876 14</u> |

## PERMANENT FUND FOR OFFICERS.

|                                               |             |
|-----------------------------------------------|-------------|
| This fund amounts, as last year, to . . . . . | \$39,835 87 |
|-----------------------------------------------|-------------|

## FUND FOR OFFICERS.

|                                                                             |                 |
|-----------------------------------------------------------------------------|-----------------|
| Balance on hand last year, . . . . .                                        | 536 25          |
| Received within the year for interest on the Permanent Fund for Officers, . | 2,734 38        |
|                                                                             | <u>3,270 63</u> |
| Paid balance of salaries to the Secretaries and Treasurer, \$700 to each, . | 2,800 00        |
| Balance on hand, . . . . .                                                  | <u>\$470 63</u> |

## AUXILIARY AND CO-OPERATING SOCIETIES.

|                                                          |             |
|----------------------------------------------------------|-------------|
| BOARD OF FOREIGN MISSIONS OF THE REFORMED DUTCH CHURCH,  |             |
| William R. Thompson, Treasurer, New York City, . . . . . | \$10,703 58 |
| BOARD OF FOREIGN MISSIONS IN GERMAN REFORMED CHURCH,     |             |
| Rev. Elias Heiner, Treasurer, Baltimore, . . . . .       | 1,000 00    |

### MAINE.

|                        |                           |               |                 |
|------------------------|---------------------------|---------------|-----------------|
| Cumberland County,     | Daniel Evans, Tr.         | Portland,     | 2,013 74        |
| Franklin County,       | Rev. I. Rogers, Tr.       | Farmington,   | 143 13          |
| Kennebec Conf. of chs, | B. Nason, Tr.             | Hallowell,    | 381 11          |
| Lincoln County,        | Rev. E. Seabury, Tr.      | New Castle,   | 1,285 58        |
| Oxford County,         |                           |               | 16 77           |
| Penobscot County,      | J. S. Wheelwright, Agent, | Bangor,       | 785 17          |
| Somerset County,       | Calvin Selden, Tr.        | Norridgewock, | 65 83           |
| York Conf. of chs,     | Rev. G. W. Cressey, Tr.   | Kennebunk,    | 680 34—5,371 67 |

### NEW HAMPSHIRE.

|                          |                   |             |                 |
|--------------------------|-------------------|-------------|-----------------|
| Cheshire County,         | L. H. Briggs, Tr. | Keene,      | 986 27          |
| Grafton County,          |                   |             | 558 40          |
| Hillsboro' County,       | J. A. Wheat, Tr.  | Nashua,     | 2,144 32        |
| Merrimack County,        | G. Hutchins, Tr.  | Concord,    | 931 56          |
| Rockingham Conf. of chs, | E. H. Piper, Tr.  | Exeter,     | 1,394 27        |
| Strafford Conf. of chs,  | E. J. Lane, Tr.   | Dover,      | 449 24          |
| Sullivan County,         | D. S. Dutton, Tr. | Charlemont, | 548 97—7,013 03 |

### VERMONT.

|                    |                    |                |                 |
|--------------------|--------------------|----------------|-----------------|
| Addison County,    | Amon Wilcox, Tr.   | Middlebury,    | 578 76          |
| Caledonia County,  | E. Jewett, Tr.     | St. Johnsbury, | 1,413 05        |
| Chittenden County, | M. A. Seymour, Tr. | Burlington,    | 518 09          |
| Franklin County,   | C. F. Safford, Tr. | St. Albans,    | 393 79          |
| Lamoile County,    | S. Merriam, Tr.    |                | 42 02           |
| Orange County,     | Jason Steele, Tr.  | Chelsea,       | 517 26          |
| Orleans County,    | T. Jameson, Tr.    | Irasburg,      | 234 89          |
| Rutland County,    | William Page, Tr.  | Rutland,       | 1,501 68        |
| Washington County, | J. W. Howes, Tr.   | Montpelier,    | 243 88          |
| Windham County,    | A. E. Dwinell, Tr. | Brattleboro',  | 555 79          |
| Windsor County,    | E. P. Nevens, Tr.  | Royalton,      | 458 29—6,457 50 |

### MASSACHUSETTS.

|                               |                        |                  |                    |
|-------------------------------|------------------------|------------------|--------------------|
| Barnstable County,            | Walter Crocker, Tr.    | West Barnstable, | 657 90             |
| Berkshire County,             | Thomas Green, Tr.      | Lee,             | 2,072 54           |
| Boston,                       | S. A. Danforth, Agent, | Boston,          | 14,105 77          |
| Brookfield Association,       | W. Hyde, Tr.           | Ware,            | 3,164 74           |
| Essex County, North,          | James Caldwell, Tr.    | Newburyport,     | 2,171 14           |
| Essex County, South,          | C. M. Richardson, Tr.  | Salem,           | 3,430 54           |
| Franklin County,              | Lewis Merriam, Tr.     | Greenfield,      | 1,480 66           |
| Hampden County,               | Charles Merriam, Tr.   | Springfield,     | 2,857 91           |
| Hampshire County,             | J. D. Whitney, Tr.     | Northampton,     | 6,241 27           |
| Harmony Conf. of chs,         | W. C. Capron, Tr.      | Uxbridge,        | 1,201 96           |
| Lowell and vicinity,          | W. Davidson, Tr.       | Lowell,          | 780 67             |
| Middlesex North and vic.,     | J. S. Adams, Tr.       | Groton,          | 937 99             |
| Middlesex South Conf. of chs, | Rev. G. E. Day, Tr.    | Marlboro',       | 949 59             |
| Norfolk County,               | Rev. S. Harding, Tr.   | East Medway,     | 3,837 96           |
| Old Colony,                   | H. Coggeshall, Tr.     | New Bedford,     | 540 93             |
| Palestine Missionary Society, | Ebenezer Alden, Tr.    | Randolph,        | 1,160 91           |
| Pilgrim Association,          | J. Robbins, Tr.        | Plymouth,        | 379 26             |
| Taunton and vicinity,         |                        |                  | 1,564 28           |
| Worcester County, North,      | Benjamin Hawkes, Tr.   | Templeton,       | 848 00             |
| Worcester County, Central,    | A. D. Foster, Tr.      | Worcester,       | 4,155 41—52,548 43 |

Carried forward, \$83,094 21

Brought forward, \$83,094 21

## RHODE ISLAND.

Rhode Island Auxiliary Society,

2,044 81

## CONNECTICUT.

|                           |                        |             |                  |
|---------------------------|------------------------|-------------|------------------|
| Fairfield County, East,   | Silvanus Sterling, Tr. | Bridgeport, | 806 46           |
| Fairfield County, West,   | Charles Marvin, Tr.    | Wilton,     | 2,104 33         |
| Hartford County,          | H. A. Perkins, Tr.     | Hartford,   | 6,727 82         |
| Hartford County, South,   | H. S. Ward, Tr.        | Middletown, | 1,699 94         |
| Litchfield County,        | C. L. Webb, Tr.        | Litchfield, | 3,630 38         |
| Middlesex Association,    | H. C. Sanford, Tr.     | Essex,      | 921 33           |
| New Haven County, East,   | A. H. Malthy, Agent,   | New Haven,  | 1,899 86         |
| New Haven Co., W. Conso., | A. Townsend, Jr., Tr., | do.         | 1,530 95         |
| New Haven City,           | A. H. Malthy, Agent,   | do.         | 2,892 88         |
| New London and vicinity,  | C. Chew, Tr.           | New London, | 1,024 79         |
| Norwich and vicinity,     | D. L. Trumbull, Tr.    | Norwich,    | 1,712 68         |
| Tolland County,           | Jonathan R. Flynt, Tr. | Tolland,    | 2,163 78         |
| Windham County, North,    | J. B. Guy, Tr.         | Thompson,   | 1,550 60         |
| Windham County, South,    | Zalmon Storrs, Tr.     | Mansfield,  | 714 24—29,379 44 |

## NEW YORK.

|                             |                          |                |                  |
|-----------------------------|--------------------------|----------------|------------------|
| Auburn and vicinity,        | T. M. Hunt, Agent,       | Auburn,        | 1,054 53         |
| Buffalo and vicinity,       | James Crocker, Agent,    | Buffalo,       | 1,063 88         |
| Chataugue County,           | J. H. Taylor, Tr.        | Jamestown,     | 207 83           |
| Geneva and vicinity,        | C. A. Cook, Agent,       | Geneva,        | 4,977 57         |
| Greene County,              | John Doane, Tr.          | Catskill,      | 860 56           |
| Monroe County and vicinity, | Ebenezer Ely, Agent,     | Rochester,     | 1,960 30         |
| New York City and Brooklyn, | J. W. Tracy, Tr.         | New York City, | 7,974 42         |
| Oneida County,              | James Dana, Tr.          | Utica,         | 1,776 53         |
| Otsego County,              | Rev. A. E. Campbell, Tr. | Cooperstown,   | 440 78           |
| Plattsburg and vicinity,    |                          |                | 440 00           |
| St. Lawrence County,        | H. D. Smith, Tr.         | Gouverneur,    | 310 60           |
| Syracuse and vicinity,      | J. Hall, Agent,          | Syracuse,      | 424 38           |
| Washington County,          | M. Freeman, Tr.          | Salem,         | 451 35           |
| Watertown and vicinity,     | Adriel Ely, Tr.          | Watertown,     | 550 47—22,493 20 |

## VIRGINIA.

|                        |                   |           |          |
|------------------------|-------------------|-----------|----------|
| Richmond and vicinity, | Samuel Reeve, Tr. | Richmond, | 1,703 65 |
|------------------------|-------------------|-----------|----------|

## SOUTH CAROLINA.

|                              |                        |                      |          |
|------------------------------|------------------------|----------------------|----------|
| Charleston and vicinity,     | Robert L. Stewart, Tr. | Charleston,          | 746 44   |
| Southwestern For. Mis. Soc., | Rev. W. Potter, Agent, | Columbia, Ten., Agt. | 1,259 70 |

## VALLEY OF THE MISSISSIPPI.

|                             |                         |                 |                   |
|-----------------------------|-------------------------|-----------------|-------------------|
| Auxiliary Society,          | George L. Weed, Tr.     | Cincinnati, O., | 4,789 56          |
| Michigan Auxiliary Society, | Edward Bingham, Tr.     | Detroit, Mich., | 1,887 46          |
| Western Reserve,            | Rev. Harvey Coe, Agent, | Hudson, O.,     | 3,147 02—9,824 04 |

---

 §150,545 49
 

---

# A P P E N D I X .

---

## PLAN OF CHURCH ORGANIZATION FOR THE EVANGELICAL ARMENIANS.

(See Report, page 99.)

At the annual meeting of the Armenian mission in June, 1846, the brethren who were present, assisted by the Rev. Swan L. Pomroy, of Bangor, Maine, and the Rev. Messrs. Allan and Königh, missionaries of the Free Church of Scotland, prepared a plan for the organization of churches by the Evangelical Armenians. This was done in compliance with the request of the native brethren. The harmony which prevailed in the views of the mission was unexpected and very gratifying. Three different forms of church government were represented; but all felt that they must go to the New Testament and abide by its principles. "I never felt so sensibly," says Mr. Dwight, "the presence of the Lord in any of our business meetings, as while we were engaged in these most interesting discussions. I have no doubt that the step we are taking is pleasing to the great Head of the church, and I anticipate his special blessing on the organized body."

### PLAN OF ORGANIZATION.

The following plan of organization for the Evangelical Armenian Church, is presented at the particular request of the Armenian brethren, and with the special understanding on our part, that we merely *suggest* and *advise*, and would by no means *dictate*, in such a matter, or claim the least authority over them.

1. The officers of the Evangelical Armenian Church, shall consist of *elders* or *bishops*, (called also pastors, &c.,) and *deacons*, to be chosen by the male members of the church, and set apart by prayer and the imposition of hands.

2. In the first Evangelical Armenian church in Constantinople, there shall be, for the present, one elder or bishop, and two deacons; it being understood that the number of either may hereafter be increased, as circumstances demand.

3. Inasmuch as discipline, according to the Scriptures, (1 Cor. v. 4 and 2 Cor. ii. 6,) belongs not to the clergy alone, but, with them, to the people;

and inasmuch as it is not always convenient nor expedient for the whole church to come together for this purpose, they shall choose three or more brethren as "*helps*," "*governments*," (1 Cor. xii. 28,) to form, with the pastor and deacons, a *church session* or *standing committee*, for the examination of candidates for admission into the church and the administration of discipline.

4. Of the church members thus chosen to form the committee, two shall be elected, in the first instance, for the term of one year, and the remaining one or more for the term of two years; and when these terms respectively expire, a new election shall take place, either of the same or other individuals, who are thereafter to serve equally for two years, it being the object of this rule to secure a new election of one half the number, or as near one half as may be, once every year.

5. The first bishops, or pastors, and deacons, chosen by the church, shall be set apart to their office by prayer and the imposition of hands, in the presence of the church, by missionaries of the American Board, and such other ministers of Christ as may be invited to assist; it being understood that this is merely a rule of present expediency and convenience, and also that it belongs to the Evangelical Armenian Church to provide, thereafter, for the ordination of its own officers, according to the apostolic example.

6. Each bishop, or pastor, is to give himself wholly to the preaching of the word and to prayer; to administer the sacraments; to visit the sick; to give particular attention to the religious instruction of the congregation, and, by visiting families and individuals and adapting his counsels to the peculiarities of each, to promote in every possible way the highest spiritual welfare of his people. He is also entitled to the sympathy and prayers of his flock, and to receive from them a competent support.

The deacons are to have a care over the poor of the church, and to distribute among them the alms collected for their relief, and to assist the pastor, in all suitable ways, in spiritual duties.

The pastor shall preside at all meetings of the church, and of the standing committee or church session; and, in his absence, this duty shall devolve upon one of the deacons.

7. Baptism is to be administered only to those who give credible evidence of true faith in Jesus Christ, and to their households.

8. Candidates for admission to the communion shall be carefully examined as to their knowledge of the doctrines of the gospel and their personal piety by the standing committee or church session; and if the result of the examination, and of a sufficient observation of the lives of the individuals, be such as to afford satisfactory evidence of *repentance toward God, and faith in our Lord Jesus Christ*, implying a new heart, they shall be proposed by the pastor, at a regular meeting of the church, at least two weeks previous to the communion, and the male members shall be called upon to vote on the question of their admission.

9. This examination may be dispensed with in cases where individuals offer themselves for communion, who, either by letter, or otherwise, are known to be regular and consistent members of sister churches of Christ.

10. If no objections have been made, the candidates proposed shall, on the day of the communion, be admitted to the full privileges of membership, on assenting, in the presence of the whole church, to the following confession of faith and covenant; and their names shall thereafter be enrolled as communicants in the records of the church.

#### CONFESSION OF FAITH.

1. You believe in the existence of one only living and true God, the Creator, Preserver and Governor of the universe; omnipotent, omniscient, omnipresent; self-existent, independent, immutable; possessed of infinite

benevolence, wisdom, holiness, justice, mercy and truth, and who is the only proper object of worship.

2. You believe that God exists in three persons, the Father, the Son and the Holy Ghost ; and that these three are one God.

3. You believe that the Scriptures of the Old and New Testament were given by inspiration of God, and are a revelation of his will to man, and the sufficient and only rule of faith and practice.

4. You believe that mankind, in their natural state, are destitute of holiness, and entirely depraved, and justly exposed to the divine wrath.

5. You believe that the Lord Jesus Christ, perfect God and perfect man, is the only Savior of sinners, and the only mediator and intercessor between God and man ; and that, by his perfect obedience, sufferings and death, he made full atonement for sin, so that all who believe in him will assuredly be saved, and that there is no other sacrifice for sin.

6. You believe that in consequence of the utter wickedness of man, it is necessary that all should be regenerated by the power of the Holy Ghost, in order to be saved.

7. You believe that we are justified by the righteousness of Christ alone, through faith, and not by any fastings, alms, penances, or other deeds of our own ; and that while good works are inseparable from true faith, they can never be the meritorious ground of salvation before God.

8. You believe that holiness of life, and a conscientious discharge of the various duties we owe to God, to our fellow men, and to ourselves, are not only constantly binding upon all believers, but essential to the Christian character.

9. You believe that, besides God, no other being is to be worshipped and adored, and that each person in the sacred Trinity is worthy of our worship, which, to be acceptable, must be offered through no other mediation than that of Jesus Christ alone ; and that the use of relics, pictures, crosses, and images of any sort, in any act of worship, and of the intercession of the saints, is directly contrary to the Scriptures, and highly displeasing to God ; and that prayer for the dead is not authorized in the word of God.

10. You believe that there will be a resurrection of the dead, both of the just and of the unjust, and a day of judgment ; and that the happiness of the righteous, and the punishment of the wicked, commence at death, and continue without end.

11. You believe that any number of believers, duly organized, constitute a church of Christ, of which Christ is the only Head ; and that the only sacraments of Christ's church are *Baptism* and the *Lord's Supper* ; the former being the seal of the covenant, and a sign of the purifying operation of the Holy Spirit, and the token of admission into the visible church ; and the latter, in showing forth by visible symbols the death of Christ, being a perpetual memento of his atoning love, and a pledge of union and communion with him and with all true believers.

12. You believe that the gospel is the chief instrument appointed by Christ for the conversion of men and for the edification of his people, and that it is the duty of his church to carry into effect the Savior's command, "Go ye into all the world, and preach the gospel to every creature."

#### COVENANT.

Humbly hoping that you are united to Christ by a living faith, and feeling yourself [or yourselves] under indispensable obligations to acknowledge him before men and unite with his visible church ; you solemnly declare, in the presence of this assembly, and before God, that you have chosen the Lord,—Father, Son and Holy Spirit,—to be your God, Savior and Sanctifier, and the Holy Scriptures to be your only rule of faith and



practice. You make an unreserved surrender of yourself [or yourselves] and whatever belongs to you to the service of God, promising, by divine help, to lead a life of holy obedience to the will of God; keeping sacredly his Sabbaths, and observing conscientiously the rules of truth, honesty and sobriety laid down in his word; endeavoring to promote, with all your powers, the religion of Christ in the world; and ever to set an example of justice, temperance, charity and godliness.

You further engage to walk together with the members of this church, as becomes those of the same redeemed household, in the exercise of Christian affection, in the discharge of Christian duty, and in cheerful submission to its watch and discipline.

Relying for assistance on the Holy Spirit, you make these solemn declarations and promises, in the presence of this assembly, and before God himself, the Searcher of all hearts, and the Judge of all the world?

[To which the candidate is to give a token of assent. The members of the church then rise, and the minister says:]

We then affectionately receive you to the fellowship of this church, promising to watch over you with Christian tenderness and fidelity, and, in all respects, to conduct towards you with that friendship and brotherly kindness which your sacred relation to us demands; always praying that you and we may at last be presented faultless before our Lord, with exceeding joy. Amen.

[Then follows a short prayer.]

#### DISCIPLINE.

Discipline is the application of such laws as the Lord Jesus Christ has appointed to his church for the removal of offences, the preservation of the purity and edification of the church, and also the benefit of the offender.

*Rule 1.* All Christian discipline is spiritual; and nothing shall be admitted as matter of accusation, or considered an offence, which cannot be proved to be such from the Scriptures.

2. Private and personal offences are not to be laid immediately before the church, but are to be dealt with in the manner pointed out by our Savior, in Matthew xviii.

3. Notorious and scandalous offences, and especially those against any of the commands of the decalogue, shall be considered as requiring the immediate attention of the standing committee.

4. Offenders are to be admonished, suspended or excommunicated, according to the nature of their offence, and the dispositions they manifest in regard to it; it being understood that all discipline is intended for the good of the offender, and that neither anathemas nor temporal penalties can be inflicted by the church of Christ.

5. The trial of persons for offences shall be conducted by the standing committee, or church session, who, after a thorough and impartial investigation of the case, shall report their decision to the male members of the church, with the written evidence for and against the accused, the final sentence being passed by vote of the church.

6. If in any case the church disapproves the decision of the standing committee, and the matter cannot be arranged between them, it shall be referred to a meeting of the pastors and delegates of the associated churches. And if any member feels aggrieved by the decision of the standing committee and church, he may, in like manner, appeal to the same body, whose decision shall, in all cases, be final.

7. If a minister shall be charged with an offence, the standing committee of the church, over which he is pastor, or within whose bounds he resides,

shall, in a tender and respectful manner, ask him for an explanation or justification of his conduct. If they are not satisfied, they shall lay the case before the pastors and delegates of the associated churches, whose duty it shall be to try the accused minister, and, if they see cause, they shall have power to suspend or depose him from the ministry.

8. When a minister shall have been deposed, he shall be subject to the discipline of the church to which he belongs, in the same way as other private members.

#### ORGANIZATION OF CHURCHES.

The following account of the organization of the first church in Constantinople, is from a letter of Mr. Dwight, dated July 4th, 1846.

“That our Armenian brethren, in their present circumstances, had a perfect right to organize themselves into a distinct church, I am sure every true friend of the Reformation must allow. No reasonable man could ask them to exercise more patience than they have shown, or to defer any longer the step they have now taken. You are well aware of the fact that, while for years past they have separated themselves from every idolatrous ceremony of the church, and have declined conforming to those practices which an enlightened conscience forbids, they have not wished to make a breach in their nation; but, on the contrary, have earnestly desired that the body might be preserved entire, and altogether be restored to the enlightened faith of the gospel. The present Patriarch, however, has shown the most resolute determination that this should not be the case. In January last he uttered against all the evangelical Christians in his community a threatening bull of excommunication, heaping upon them the most woful curses that ever one mortal cast upon another. For six months past these curses have been regularly repeated, from Sabbath to Sabbath, so that the house of God has become emphatically a house of cursing. During this long interval, also, the Patriarch has done all that the foreign ambassadors and the Turkish government would allow him to do, to vex these innocent victims of his wrath, by bodily inflictions; and up to this day, through his influence, bread and water are withheld from several of them, by the regular dealers in those articles.

“To crown all, and as if to show that there is absolutely no quarter to be given to these men, except on the impossible condition that they subscribe to the new and idolatrous creed of the Patriarch, but that they are to lie perpetually under the ban of excommunication and anathema, he issued a general order which was read in all the churches, June 21, being the regular feast day for the Armenian Church, appointing that, on that same day of each year, a standing curse shall be pronounced against all the ‘new sectaries,’ as he calls the Protestant Armenians.

“Nothing, therefore, remained but for them to seek direction from God, in organizing themselves into a separate church, in which they might secure to themselves and to their children the pure preaching of the Word, and all the other privileges and ordinances which Christ has vouchsafed unto his people. This they have accordingly done; and it is our earnest prayer that the great Head of the church may ever grant them his rich grace, and give them strength and enlargement, and manifest unto them his gracious presence in all the means of grace with which he has now furnished them.

“But I must give you a more particular account of the method by which this church has been organized. On Tuesday last, July 1, all who were invited, assembled in the chapel in my house. Besides our own missionaries, the Rev. Messrs. Allan and König, of the Free Church of Scotland,

were present. After the reading of the Scriptures and prayer, the plan of organization, confession of faith, covenant, and rules of discipline, were read, with particular explanations of each part, as the subject required. Those present were then called upon to rise and give their assent to the confession of faith and covenant, if approved. All rose, and the articles were again read, at the end of which all audibly and solemnly responded, 'We do thus believe.' In like manner they also audibly assented to the covenant; when we all rose, and, in our own behalf, and in behalf of all evangelical Protestant churches, expressed our public acknowledgement of them as a *true church of Jesus Christ*. Their names were then recorded, amounting to forty in all, three of whom were females. This number will probably be doubled within a short space of time. By a singularly happy arrangement of Providence, one of the leading brethren of Nicomedia, and another from Ada Bazar, were present; and thus they will be able the better to facilitate similar organizations in their own places, when the proper time shall come.

"The officers were then chosen by ballot, with singular unanimity, there having been no previous understanding as to who should be the pastor or deacons; and better persons could not have been selected. Next Monday was appointed for the examination of the candidate for ordination, and Tuesday for the ordination itself. After singing and prayer the meeting was concluded. It had lasted for four or five hours, and the interest was well sustained throughout. Much tenderness of feeling was manifested, and there were few eyes that did not fill during some part of the services.

"Yesterday I was called upon to baptize the first child in the newly formed church. It was an infant boy of our brother Apisoghom, whose wife is one of the most interesting of our Armenian females, and, I doubt not, truly pious. It was on the occasion of our weekly (Friday) Armenian service; and I suppose that a hundred people were present. All conducted with perfect decorum, and listened with deep interest to all that was said on the occasion.

"What the Turkish government will say to this new organization, is not a question with us. We feel that the great Head of the church has made the duty of our brethren plain before them, and our duty plain to assist them. What they have done, has nothing political in it, but is a purely spiritual movement, and of course one with which the governments of this world have nothing to do. The event may appear exceedingly unimportant to mere political men; to the man of faith it is big with importance. No event that can compare with it has occurred in Constantinople, since the Turkish empire was founded."

The officers chosen by this new church were as follows: Mr. Apisoghom, Pastor; Messrs. Asadoor and Mugurdich, (formerly jeweller,) Deacons; Messrs. Vertannes, (formerly priest,) Stepan and Tenop, Helpers. The church at the same time unanimously requested Mr. Dwight to act as helper in the pastoral office; which he consented to do.

#### ORDINATION OF THE FIRST PASTOR.

Mr. Wood thus speaks of the induction of Mr. Apisoghom into the pastoral office. This letter is dated July 27th.

"On July 8th Mr. Apisoghom Hatchadouryan was ordained to the work of the gospel ministry and the pastoral charge of the First Evangelical Armenian Church in Constantinople. The Ecclesiastical Council, invited by the church to set apart to his holy office the candidate of their choice, con-

sisted of the missionaries of the A. B. C. F. M. resident in Constantinople, the Rev. Mr. Everett of the station at Sınyrna, and the Rev. Mr. Allan of the mission of the Free Church of Scotland to the Jews in this city. The exercises of the occasion were performed as follows:—Statement of doings of the Council, by the Moderator, in Turkish, Rev. Mr. Homes; Reading of the Scriptures in Armenian, Rev. Mr. Wood; Introductory prayer in Turkish, Rev. Mr. Homes; Sermon in Armenian, on Tim. iii.,—*This is a true saying, If a man desire the office of a bishop, he desireth a good work,*—Rev. Mr. Dwight; Ordaining prayer in Turkish, Rev. Mr. Goodell; Right hand of fellowship in Turkish, Rev. Mr. Schauffler; Charge to the bishop in Armenian, Rev. Mr. Hamlin; Address to the church in Turkish, Rev. Mr. Goodell; Concluding prayer in Armenian, Rev. Mr. Wood; Reading of hymn in Armenian, Rev. Mr. Van Lennep; Apostolic benediction, by the Pastor just ordained.

“There are found in this church persons of both sexes, and of all ages from the youth of eighteen up to the man of grey hairs and tottering step; but the great majority consists of persons in the prime of life and the middle walks of society. Six of them are connected with the seminary at Bebek; and we may hope that many will be raised up in this body to become heralds of the cross in various parts of this great empire. The pastor who has been settled over them is a young man of much promise. Though not possessed of the advantages of an enlarged and thorough course of study, he has a sound, well balanced mind, respectable attainments in the learning of his nation, and, we trust, the priceless teaching of the Holy Spirit to qualify him for his high and holy calling. The examination which he sustained (in the presence of the church) before the Council that ordained him, on his personal piety, and views in entering the ministry, his knowledge of the doctrines of the gospel, on church government, the sacraments, and the duties of the Pastoral office, was highly satisfactory; and his ministrations are very acceptable and useful.

“Twenty days have now elapsed since the solemn scene of his ordination. The fact has become known throughout Constantinople, and in many other places. As yet we hear of no movement (more than heretofore) to crush the new organization; and the general impression seems to be such as every Christian and humane heart could desire. With the ‘good-will of Him who dwelt in the bush,’ the ‘bush’ may ‘burn,’ but it will not be ‘consumed.’ The prayers of all who love Zion, we trust, will go up that the tree which has been planted may grow, and spread abroad its branches, and fill the whole land with its fruit.”

Churches have since been organized, also, in *Nicomedia*, *Ada Bazar*, and *Trebizond*.

#### DECLARATION OF REASONS FOR ORGANIZING PROTESTANT CHURCHES.

This declaration was made by the Armenian brethren at Constantinople.

“We, evangelical Christians of the Armenian nation, believing that the true foundation and perfect rule of Christian faith is the Holy Scriptures alone, have cast away from us those human traditions and ceremonies which are opposed to the rules of the Bible, but which our national church requires. And furthermore, without having had the least intention of separating from it, we have been united together for the special purpose of enlightening and reforming this church. And since we receive entire the Nicene creed of the church, and also since up to the present time no creed, embracing particularly these human traditions, has been framed and en-

joined upon the members of the Armenian church as necessary to be received, we could be considered as regular members of the national church by simply receiving the ancient (Nicene) creed. But in the year 1846, Bishop Matteos, Patriarch of the Armenians, has invented a new creed, embracing particularly these human traditions, a copy of which is found in the tract called 'An Answer,' &c., printed in Smyrna, and he has insisted upon our accepting and subscribing it.

"But we, obeying God rather than man, have not received it; on account of which he has cast us out of the church, and anathematized us particularly and publicly by name; and, according to his ability, he has also inflicted upon us material injuries. We had indeed, previous to this, suffered persecution of different kinds for our religious opinions; as, for instance, about seven years ago, several of us were sent into exile; and also, within about two years, some have been banished, some put in prison, some fined, some bastinadoed, &c.; yet since the present Patriarch rejected us by excommunication from the church, he has inflicted on us generally various additional bodily penalties. Thus, for several months, all the shops of the evangelical Armenians were closed; some were unwillingly separated from their homes and parents; and some even from their wives and husbands; bakers and water-carriers were forbidden to bring either bread or water; and, to the extent of his ability, he strove, by every species of bodily infliction, to compel us to receive and sign his new confession of faith.

"And although by the interposed protection of the powerful Ottoman government, he has been prevented from continuing this severity of persecution, he has to this day, every day on the Sabbath, repeated the command to the Armenian people not to receive us into their houses or shops, or even to look upon us. And finally, after all these things, he has issued a new bull, and caused it to be read in all the churches on the day of the Catholic church festival; which bull of excommunication and anathema is also to be read in all the churches throughout the Ottoman Empire, every year successively, at the same festival. Thus he cuts us off, and casts us out forever from the national church, by the standing order and high authority of this bull.

"And now it being evident that we cannot be in fellowship with the Armenian church without receiving human traditions and rites, which, being contrary to the holy Scriptures, we cannot receive; we, therefore, by the grace and mercy of God, following the doctrine of our Lord Jesus Christ and obeying the gospel, and consequently being members of his one catholic and apostolical church, do now rightfully and justly constitute ourselves into a church with the following confession of faith."

#### TURKISH TOLERATION.

The following scene, described by Mr. Goodell under date of August 7th, encourages the hope that the Turkish government will regard the new organization with kindness.

"This week the infant child of one of the Protestant Armenian families died of the small-pox. It was the first death that had occurred among them since they were cast out of their church; and it is well known that no excommunicated person can lie in consecrated ground. The Patriarch had publicly preached that 'the only rite of the church he would perform for them, would be burial.' But this would be like 'the burial of an ass;' for he declared that 'some old priest should be employed to throw the body, with the face downwards, into some ditch or hole, and to throw dirt and stones upon it.'

"As no one can be buried here without notice being first given to the

Turkish government, and a written permit obtained; and as this is always done through the responsible and acknowledged head of each sect, much difficulty was anticipated from this quarter. It was also feared that the Patriarch's partisans would take the body away from them by force; and still more was it feared that there would be a riot. No one knew anything of the routine of business, or the steps necessary to be taken; but two of the brethren went to the proper authority to endeavor to obtain permission for the burial. They were told that it could not be granted without a certificate from the priest of the church, or from the civil head of that quarter, given under his hand and seal. The pastor immediately wrote such a certificate, certifying to the name, age, disease, parentage, &c., of the child; and although he had received no seal from government, he signed this as pastor of the Protestant Armenian community. This certificate he sent, though without much hope of success; but the permit soon came to him; and thus his name now stands in the public records as pastor of the Protestant Armenians.

"During this interval, others had gone to the head of the police to ask for a guard in order to prevent disturbance. The Bey hesitated about granting the request officially; but, wishing to act a friendly part, and to forward the matter so far as he dared in an unofficial manner, he gave permission for several of his cavasses to fall into the procession, when it should pass along, and thus go as it were out of curiosity to witness an Armenian Protestant funeral. This was quite enough. Contrary to custom, there was divine service at the house for the benefit of the family and friends. Contrary to custom, there was no use of crosses, candles, nor incense. Contrary to custom, the child was buried in a coffin, and not exposed in the sheet. Contrary to custom, the pastor did not take the lead in the procession, as though he carried the keys to open the gates of Paradise to the departed soul; but he took his place directly behind the pall-bearers, thus standing 'between the dead and the living,' for the special benefit of the latter. The procession, though large, proceeded in good order, and not like a confused rabble, as is too often the case here. Several friends, and ourselves among the number, had previously gone to the large shady trees, a place of common resort, near the burying-ground, in order 'to see the end.'

"As the procession approached, we all arranged ourselves with it around the grave; and persons of all ages and kindreds and tongues hastened to the spot, among whom we noticed two priests. The pastor stood upon a rock; read a portion of the Scriptures; and, with a voice which could be heard nearly half a mile, addressed the astonished multitude. It was the first address they had ever heard at a grave. After he had offered a prayer, the coffin was lowered into the ground; and, while the grave-diggers were filling up the grave, he and his congregation sung a hymn, and he then pronounced the benediction. The whole service was solemn and affecting. Contrary to custom, it was all for the living, and not for the dead; and, contrary to custom, it was all in a living and not a dead language. Every voice was hushed, save that of the speaker. Not a word was spoken; not a stone was thrown; not an insult was offered to the living or to the dead; all was perfect stillness. When the whole service was finished, an Armenian, who had been attracted to the spot, was heard to say to his fellow, 'And, pray, who is this public crier of the faith?' referring to the speaker who, being without a single priestly robe or ornament, must have appeared to them as though dropped right down from the clouds, or rather like 'the voice of one crying in the wilderness.' In another quarter, one was heard to say to his companion, 'I thought these men were infidels; but don't you see they have the New Testament, and confess Christ like all Christians?' 'Why, man,' said the other, 'don't you know that this calling them infidels is all the work of our priests?'

“But in view of these wonderful things the brethren seem hardly able to contain themselves. Like the primitive disciples, they are ‘filled with joy and with the Holy Ghost.’ And they feel as some of Christ’s own immediate followers did, when ‘they thought that the kingdom of God should immediately appear.’ Nor is this strange; ‘for, lo, the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of the birds is come; the voice of the turtle is heard in our land.’”

---

In this connection it may be well to insert, for convenient reference, a letter addressed by Lord Aberdeen, Secretary of State for Foreign Affairs, in the year 1844, to Sir Stratford Canning, British Ambassador at the Porte. This demand upon the Turkish government for toleration, is a reason, and has been assigned as such, for requiring the nominally Christian sects to abstain from persecuting such as see fit to renounce their own superstitions.

“*Foreign Office, January 16, 1844.*”

“**SIR,**—I have received your Excellency’s despatch of the 17th of December, reporting that a Greek had been executed near Brussa as an apostate from Islamism, and enclosing a copy of the communication which you had directed Mr. Dragoman Frederick Pisani to make to the Porte in consequence of that transaction.

“I have to state to your Excellency, that Her Majesty’s government entirely approve the promptitude with which you acted on this occasion. But the repetition of a scene of this revolting kind so soon after that which had, in the course of last summer, excited the horror and indignation of Europe, evinces such total disregard, on the part of the Porte, for the feelings and remonstrances of the Christian powers, that it is incumbent upon Her Majesty’s government, without loss of time, to convey their sentiments on the matter still more explicitly to the knowledge of the Porte. They take this course singly, and without waiting for the co-operation of the other Christian powers, because they desire to announce to the Porte a determination which, though it doubtless will be concurred in by all, Great Britain is prepared to act upon alone. Her Majesty’s government feel, too, that they have an especial right to require to be listened to by the Porte on a matter of this nature, for they can appeal to the justice and to the favor with which the vast body of Mohanmedans subject to the British rule are treated in India, in support of their demand that all persons, subjects of the Porte and professing Christianity, shall be exempt from cruel and arbitrary persecution on account of their religion, and shall not be made the victims of a barbarous law, which it may be sought to enforce for their destruction.

“Whatever may have been tolerated in former times, by the weakness or indifference of Christian powers, those powers will now require from the Porte due consideration for their feelings as members of a religious community, and interested as such in the fate of all who, notwithstanding shades of difference, unite in a common belief in the essential doctrines of Christianity; and they will not endure that the Porte should insult and trample on their faith by treating as a criminal any person who embraces it.

“Her Majesty’s government require the Porte to abandon, once for all, so revolting a principle. They have no wish to humble the Porte by

imposing upon it an unreasonable obligation; but as a Christian government, the protection of those who profess a common belief with themselves, from persecution and oppression, on that account alone, by their Mohammedan rulers, is a paramount duty with them, and one from which they cannot recede.

“Your Excellency will therefore press upon the Turkish government that, if the Porte has any regard for the friendship of England—if it has any hope that, in the hour of peril or adversity, that protection, which has more than once saved it from destruction, will be extended to it again—it must renounce absolutely, and without equivocation, the barbarous practice which has called forth the remonstrance now addressed to it. Your Excellency will require an early answer; and you will let the Turkish Ministers understand that, if that answer does not fully correspond with the expectations which Her Majesty’s government entertain, your Excellency is instructed to seek an audience of the Sultan, and to explain to his Highness, in the most forcible terms, the feelings of the British government, and the consequences, so injurious to Turkey, which a disregard for those feelings will involve. Her Majesty’s government are so anxious for the continuance of a good understanding with Turkey, and that the Porte should entitle itself to their good offices in the hour of need, that they wish to leave no expedient untried before they shall be compelled to admit the conviction, that all their interest and friendship is misplaced, and that nothing remains for them but to look forward to, if not promote, the arrival of the day when the force of circumstances shall bring about a change, which they will have vainly hoped to procure from the prudence and humanity of the Porte itself.

“Your Excellency will seek an interview with the Reis Effendi, and having read to him this despatch, leave a copy of it, with an accurate translation, in his hands.

(Signed)

“I am, &c.,

“**ABERDEEN.**”

The result of this and other letters was the following:—

“**OFFICIAL DECLARATION OF THE SUBLIME PORTE, RELINQUISHING THE PRACTICE OF EXECUTION FOR APOSTASY.**

(Translation.)

“It is the special and constant intention of his Highness the Sultan, that his cordial relation with the High Powers be preserved, and that a perfect reciprocal friendship be maintained and increased.

“The Sublime Porte engages to take effectual measures to prevent henceforward the execution and putting to death of the Christian who is an apostate.

“**MARCH 21, 1844.**”



HISTORICAL AND DESCRIPTIVE CATALOGUE OF ARMENIAN  
AND ARMENO-TURKISH PUBLICATIONS OF THE  
SMYRNA PRESS.

(Prepared by Rev. John B. Adger, July, 1846.)

**AMBERCROMBIE ON MENTAL CULTURE.** *Modern Armenian*, 80 pages 24mo. Printed in 1844, at the expense of the Author. Translated under Mr. Adger's revision.

**AGAINST INFIDELITY.** *Modern Armenian*, 16 pages 12mo., (including the printed cover.) Printed 3,000 copies in 1841. Remain on hand 1,060 copies. Contents—"Where did Moses get that law?" "Rousseau's testimony;" "Simpson's four grand arguments;" "Porteus's character of the Evangelists;" and some other similar pieces. Selected by Mr. Adger, and translated under his revision at Smyrna.

**ALMANAC FOR 1837.** *Modern Armenian*, 36 pages 16mo. Printed 3,000 copies in 1836. Remaining none. The astronomical calculations prepared in America; the religious portions selected by Mr. Dwight, and translated at Constantinople under his revision.

**ALMANAC FOR 1839.** *Modern Armenian*, 120 pages 16mo. Printed 1,000 copies in 1839. Remaining 241. The astronomical calculations prepared in America; the religious portions selected by Mr. Dwight, and translated at Constantinople under his revision.

**ASSEMBLY'S SHORTER CATECHISM.** *Modern Armenian*, 100 pages 16mo. Printed 2,000 copies in 1845. Translated under Mr. Adger's revision. One thousand copies printed at the expense of friends of the truth in Scotland, and circulated separately. The remainder to be bound up in connection with some other Protestant confessions.

**ASTRONOMY, (Worcester's.)** *Modern Armenian*, 104 pages 16mo. Printed 3,000 copies in 1841. Remaining 1,549. Translated at Constantinople under Mr. Dwight's revision.

**BAPTISM AND THE NEW BIRTH.** *Modern Armenian*, 108 pages 12mo. Printed 1,000 copies in 1845. Translated under Mr. Adger's revision. This work was written by Mr. Wood in reply to an attack made by an Armenian (of great repute for learning at Constantinople) upon a sermon by Mr. Adger on "Christian Baptism and John's Baptism, or Baptism not Regeneration," which formed the third of our series of Monthly Sermons.

The same Armenian writer published a work, in two parts, on *Transubstantiation*, to the first of which we have published a very able reply by the Rev. Mr. Apisoghom, who was lately ordained pastor of the first Evangelical Armenian Church at Constantinople. Mr. Hamlin was preparing a reply to the second part.

In this connection may be mentioned also a REPLY TO THE PATRIARCH'S FIRST MANIFESTO, which was written by Mr. Hamlin and translated at the Bebek Seminary under his revision. It is a tract of about 100 pages 12mo., and was published at Smyrna with the approval and in the name of the Armenian brethren. The object of it is to reply briefly to the Patriarch's denial of his being a persecutor, and then to explain at length the religious opinions held by the evangelical Armenians.

**BALBAITH.** *Modern Armenian*, 62 pages 16mo. Printed 1,000 copies in 1838; 2d edition 2,000 copies in 1844. Remaining 1,450. Translated from the French by a papal Armenian at Constantinople, under the revision of Mr. Dwight. This is an admirable exhibition of the doctrines of grace under the form of a converted Jew to his brethren, giving reasons for his profession of Christianity. The Armenians are very much interested in the conversion of the Jews, and we hope in reading this tract to find arguments against Judaism, they may learn the truth themselves.

**BIBLE. Armeno-Turkish.** Translated from the Hebrew and Greek, by Panayotis, under Mr. Goodell's revision. The Old Testament, at the expense of the American Bible Society; the New, at the expense partly of the American Bible Society, and partly of the British and Foreign Bible Society. Printed 1839—1843, of the Old Testament 3,000 copies, with 2,000 additional Pentateuchs; of the New Testament 4,000 copies. Remaining of the Old Testament about 1,000 copies; of the New Testament about 800 copies; of the Pentateuch 855 copies. The Old Testament contains 2,232 pages, the New Testament 768 pages, 12mo.

**CAPPADOSE, DR., MEMOIR OF. Armeno-Turkish,** 52 pages 12mo. Printed 1,000 copies in 1845. Translated at Constantinople under Mr. Homes's revision.

**CHILD'S BOOK ON THE SOUL. Armeno-Turkish,** 156 pages 16mo. Printed 1,000 copies in 1839. Remaining none. Translated at Broosa under Mr. Powers's revision.

**CHILD'S ENTERTAINER. Modern Armenian,** 296 pages 12mo. Printed 1,000 copies in 1838. Remaining none. Compiled by Mr. Adger and translated under his revision at Smyrna. Divided into 21 chapters, each of which contains one of Watts's divine songs in Armenian verse, three or four evangelical anecdotes, one long article of a moral and instructive or else decidedly religious character, and one piece of natural history, with a cut, which is made to illustrate the Scriptures. The book has not only been popular but useful. One case of its usefulness is that of a young man at Marsivan, who had been interested in the truth by reading the Armenian New Testament, Zohrab's translation, printed long ago at Paris by the British and Foreign Bible Society. He afterwards obtained and read the Child's Entertainer, and his impressions were thereby much deepened. Subsequently he endured severe persecution for the truth's sake.

**CHILD'S INSTRUCTOR. Modern Armenian,** 74 pages 16mo. Printed 1,000 copies in 1838. Remaining 16 copies. Consists of 8 stories for children, on the following subjects, viz. :—1. The Life of Christ; 2. Heaven; 3. Read and you will Know; 4. Cain; 5. Quarrels; 6. The Way to be Saved; 7. A Father's Instructions; 8. The Two Lambs, an allegory. Selected by Mr. Adger, and translated under his revision at Smyrna.

**CHRISTIAN TEACHER. Ancient Armenian,** 136 pages 16mo. Printed 500 copies in 1838. Remaining none. This work being in the ancient language, and that being known to educated Armenians every where, we may suppose some copies have gone to Moscow and others penetrated even as far as to India. It was printed again in 1844, in the modern tongue. Edition 2,000; on hand 1,041. It consists of selections from *Payson's Thoughts, Divine Breathings, and Gems for Ministers*. Compiled by Mr. Adger and translated at Smyrna under his revision.

**DAILY FOOD FOR CHRISTIANS. Ancient Armenian,** 62 pages 16mo. Printed 1,000 copies in 1838. Remaining none. Prepared at Constantinople. It consists of a verse of Scripture for every day in the year. In place of this, we are now about to print *Meditations on a portion of the Scriptures for every day in the year*, in the modern language.

**DAIRYMAN'S DAUGHTER. Modern Armenian,** 48 pages 12mo. Printed 3,000 copies in 1841. Remaining 1,478. Translated at Constantinople under Mr. Dwight's revision.

**D'AUBIGNE'S HISTORY OF THE REFORMATION. Modern Armenian.** Just issued one volume containing about 680 pages 8vo. Edition 1,000 copies. Translated at Smyrna under Mr. Adger's superintendence and revision. It contains only the introductory book and such others as refer to Germany, somewhat abridged, and it brings the history down to the time of Luther's confinement in the Wartburg. This volume is ornamented (at the expense of private friends) with a lithograph map of Germany and six fine engravings of Luther, Leo X., Charles V., Tetzels, the Elector Frederick, and Erasmus. The second volume is now in progress of preparation at Constantinople.

**FALSE CLAIMS OF THE POPE. Modern Armenian,** 77 pages 16mo. Printed 1,000 copies in 1840. Remaining none. Written by Mr. Dwight and translated at Constantinople under his revision. This is a refutation of the false claims of the Pope, and has been published in English at the expense of the American Tract Society.

**THE SAME, enlarged. Armeno-Turkish,** 1844. Edition 2,000. Now on hand 272 copies.

**FIVE WOUNDS OF CONSCIENCE.** *Modern Armenian*, 8 pages 16mo., with a printed cover. Printed 1,500 copies in 1843. Remaining 495. It is an extract from Flavel. The cover contains an article on "The Only Refuge." Selected by Mr. Adger, and translated at Smyrna under his revision.

**FOREVER.** *Modern Armenian*, 4 pages 12mo. Printed 4,000 copies in 1841. Remaining 1,366. It is a translation of No. 260 of the American Tract Society's tracts, made at Smyrna under Mr. Adger's revision.

**FRIENDLY LETTER TO SUFFERERS BY THE FIRE.** *Modern Armenian*, 14 pages 8vo. Printed 500 copies in 1845. Written by Harritoon (one of the Armenian brethren at Smyrna) to his countrymen of that city, on the occasion of the dreadful conflagration on the 3d July, 1845.

**GOOD WORKS.** *Modern Armenian*, 44 pages 16mo. Printed 2,000 copies in 1842. Remaining none. This is a treatise on the method whereby a sinner is justified, written by Mr. Johnston of Trebizond. Translated at Smyrna under Mr. Adger's revision. It has been very popular and useful, and a second edition of 2,000 copies has just been published.

**THE SAME.** *Armeno-Turkish*, 44 pages 16mo. Printed 2,000 copies in 1843. Remaining 552. Translated at Trebizond under Mr. Johnston's revision, and revised again by Mr. Schneider of Broosa and Mr. Homes of Constantinople.

**GRAMMAR, ENGLISH AND ARMENIAN.** 112 pages 8vo. Printed 500 copies in 1835. Prepared at Constantinople under Mr. Dwight's revision. Remaining none.

**GUIDE TO PARENTS.** *Modern Armenian*, 61 pages 16mo. Printed 1,000 copies in 1838. Remaining none. A treatise on family education, written by Mr. Dwight, and translated under his revision at Constantinople.

**GUIDE TO REPENTANCE.** *Modern Armenian*, 288 pages 16mo. Printed 1,000 copies in 1839. Remaining 112. It consists of Gallaudet's Child's Book on Repentance, somewhat altered. It was translated at Smyrna under Mr. Adger's revision.

**GUIDE TO THE USE OF THE FATHERS.** *Armeno-Turkish*, 318 pages 16mo., 1845. 2,000 copies. This is the famous work of Dailié, translated at Constantinople under Mr. Homes's superintendence and revision.

**HANDBILLS, (FOUR.)** *Modern Armenian*, each one page, royal 8vo. Printed 1,000 copies in 1841, and in 1842 a second edition of 2,000 each. Remaining 1,057 of each. No. 1, contains *The Decalogue*, with Matt. xxii. 36—39, and Gal. iv. 10, 13; also Acts xiii. 38, 39, and 2 Cor. v. 21.—No. 2, contains *A Contrast between the Deaths of Hutiburton and Voltaire*.—No. 3, contains *An Article on the Christian Sabbath*.—No. 4, contains *Death-Bed of a Freethinker*, being the last two pages of No. 142, of the publications of the American Tract Society.

**HISTORY OF JOSEPH.** *Modern Armenian*, 326 pages 16mo. Printed 3,000 copies in 1841. Remaining 1,249. Translated at Constantinople under Mr. Dwight's revision.

**HISTORY OF A BIBLE.** *Armeno-Turkish*, 34 pages 16mo. Printed 2,000 copies in 1842. Remaining none. Translated at Broosa under Mr. Powers's superintendence, and revised by Mr. Homes of Constantinople.

**INTEMPERANCE.** *Armeno-Turkish*, 46 pages 12mo., 1845. 2,000 copies. Written by Mr. Powers, and translated under Mr. Homes's revision.

**JONES'S CATECHISM.** *Modern Armenian*, 203 pages 12mo. Printed 1,000 copies in 1842. Remaining none. It is a translation of a catechism for the slaves of South Carolina and Georgia, by the Rev. C. C. Jones of Georgia, (considerably abridged,) and contains a view of the fundamental doctrines of the gospel, with very full references to proof-texts from the Bible. Abridged by Mr. Adger and translated at Smyrna under his revision. This book has been very popular, and a second edition of 2,000 copies has just been printed. The translation has been again revised, and an important chapter added, on *The Church*.

**JOY IN HEAVEN.** *Modern Armenian*, 24 pages 16mo. Printed 3,000 copies in 1841. Remaining 1,027. It is a translation, under Mr. Dwight's revision, of No. 178 of the publications of the American Tract Society. It has also a printed cover, with a picture of a Hindoo devotee lying on a bed of spikes, and a short article by Mr. Adger, showing the folly of trusting to any thing else than the righteousness of Christ. Translated under the revision of Mr. Adger.

**KEY TO READING.** *Modern Armenian*, 8 pages 12mo., on colored paper. Printed first 500 copies in 1837. Second edition printed in 1841. Copies 1,000. Remaining none. Prepared at Smyrna under Mr. Adger's revision.

**LANCASTERIAN CARDS.** *Modern Armenian*. 80 cards to the set. Prepared at Constantinople. Printed 100 sets in 1835. Remaining 43 sets.

**LIGHT OF THE SOUL.** *Modern Armenian*, 46 pages 16mo. Printed 3,000 copies in 1839. Remaining 361. Written at Jerusalem by Mr. Whiting. Translated at Smyrna under Mr. Adger's revision. It takes up the reader as a professing Christian, and proves him as to his obedience to the commands of the Savior, viz., Lie not, Swear not, &c.; then having shown him the vanity of his present hopes, it points out to him the true way of salvation. It has been very useful.

**THE SAME.** *Armeno-Turkish*, 48 pages 16mo. Printed 2,000 copies in 1842. Remaining none. Translated at Broosa under Mr. Schneider's revision.

**LIVES OF THE PATRIARCHS AND PROPHETS.** *Modern Armenian*, 300 pages 12mo. Printed 1,000 copies in 1833. Remaining 4. It consists of a work by a lady in England on Scripture biography, republished in America by Gallaudet, with some additional chapters by Mr. Adger, and forms a pretty full account of Old Testament biography, from Adam to Christ. It is in the form of conversations between a father and son, and is embellished with some cuts. Translated at Smyrna under Mr. Adger's revision.

**MARY LOTHROP.** *Modern Armenian*, 96 pages 16mo. Printed 3,000 copies in 1841. Translated at Constantinople under Mr. Dwight's revision.

**THE SAME.** *Armeno-Turkish*, 172 pages 24mo. Printed 2,000 copies in 1844. Translated at Broosa under Mr. Schneider's revision.

**MOTHER AT HOME.** *Modern Armenian*, 288 pages 16mo. Printed 3,000 copies in 1840. Remaining 1,935. Translated at Smyrna under Mr. Adger's revision.

**MONTHLY MAGAZINE.** *Modern Armenian*, four volumes, for the years 1839—1842 inclusive. Printed of the first year 1,100 copies, and of the following years 1,500. Sold about 500 copies of each volume. Each volume contains 196 pages. One half of the matter decidedly religious and the rest entertaining and instructive. The selections made by Mr. Adger, and translated under his revision. The work was useful. At the end of the fourth year it was relinquished for want of funds. Its resumption having been urged by the Constantinople Armenian brethren and by the missionaries at that station, it was resumed in July, 1844, and carried on for two years more, when Mr. Adger was provisionally called to visit America. During the last two years the Magazine had more original matter in it, and was more aggressive than formerly.

Besides the Monthly Magazine, two numbers of an *Occasional* have been issued under Mr. Adger's direction, one of 16 pages and the other 32 pages royal octavo. They contained some account of the movements among the *German Catholics under Ronge, Czerski, &c.*, also a *Correspondence* between two Armenians at Constantinople, the one evangelical, the other maintaining the old system; also sundry articles relating to *Toleration, Persecution for Opinion's sake, &c. &c.*

**MONTHLY PREACHER.** *Modern Armenian*, commenced in January 1845. The sermons were sometimes by the missionaries and sometimes selected; all translated under Mr. Adger's superintendence at Smyrna. The topics of the first year were such as Baptism, Justification by Faith the only foundation of a peaceful death, Christ the only Mediator, the High-priesthood of Christ, the Union of Believers with Christ, &c. The first named sermon drew forth a pamphlet of 100 pages 12mo, on the doctrine of Baptismal Regeneration, and another on Transubstantiation, from the Patriarch's party, to which we made answer in the same form. The controversy is still going on. At the completion of the first year the Armenian series of sermons was suspended, in the anticipation of Mr. Adger's absence, and one in Armeno-Turkish commenced under Mr. Homes's charge.

**NATURAL THEOLOGY.** *Armeno-Turkish*, 233 pages, 12mo. Printed 2,000 copies in 1843. It is Gallaudet's work translated at Constantinople under the superintendence of Mr. Homes.

**NEFF'S DIALOGUES ON SIN AND SALVATION.** *Armeno-Turkish*, 140 pages 16mo. Printed 1,000 copies in 1845. Translated under Mr. Homes's revision at Constantinople.

**NEW TESTAMENT.** *Ancient Armenian*, 836 pages 16mo. Printed in 1838 (from the ancient Armenian version made A. D. 410.) 2,000 copies, besides 1,000 copies of the Four Gospels separately. Remaining none. Greek readings in the margin selected and arranged by Mr. Adger. Printed at the expense of the American Bible Society. The marginal readings were the fruit of two careful comparisons of the Ancient Armenian and the Greek together, word by word. The principle adopted in the selection was to affix only those which seemed of some importance; and in the epistle there are a number of great importance. Frequently the whole argument of the apostle is obscured by one faulty word. This edition with its Greek readings has constituted an important advance towards restoring the ancient Armenian text (so highly and so deservedly venerated by the people) to entire correctness, while at the same time the independence of that ancient version has not been sacrificed. A second edition of the Acts and Epistles only, consisting of 1,500 copies was called for and printed in 1843. There remain of this edition 500 copies.

**NEW TESTAMENT.** *Modern Armenian*, 646 pages 12mo. Printed 5,000 copies in 1842-3. Remaining about 800 copies. Translated from the Ancient Armenian, but with a constant reference to the Greek original. Five different Armenian translators, four of them being among the best scholars of their nation, have been employed on this translation. In addition to these native revisions it was all, once, and the Epistles, twice, carefully revised and compared word by word with the Greek original and with the ancient Armenian by Mr. Adger. In the second revision of the Epistles Mr. Dwight also assisted.

A second edition of this translation is in preparation by Mr. Adger and Mr. Riggs. It is to have the parallel passages and also the Greek readings in the margin. Both editions at the expense of the British and Foreign Bible Society.

**PIETY.** *Armeno-Turkish*, 70 pages 12mo. Printed 2,000 copies in 1844. Selected from Pike's Persuasives, by Mr. Johnston of Trebizond, and translated under Mr. Homes's revision.

**PILGRIM'S PROGRESS.** *Modern Armenian*, 814 pages 12mo. Printed 1,000 copies in 1843. Remaining about 360 copies. Originally published the whole of part first and a portion of part second in the Monthly Magazine. Notes are appended, which were selected by Mr. Adger from those of Mason, Scott, and Newton. The Pilgrim's Progress is well adapted for translation into an Eastern language and for circulation among an Eastern people. The translation made at Smyrna under Mr. Adger's revision.

**PROGRESS OF SIN.** *Modern Armenian*. Printed in 1844. One of the publications of the American Tract Society. Translated under Mr. Adger's revision.

**PSALMS.** *Ancient Armenian*, 285 pages 16mo. Printed 3,000 copies in 1841, and a second edition of 2,000 copies in 1846. It was printed as a school book. All apocryphal additions to the Psalms found in the Psalters in common use among the Armenians, are left out of our edition.

**PSALMS.** *Eastern or Ararat Dialect of the Modern Armenian*, 275 pages 16mo. Printed 5,000 copies in 1843. Printed at the expense of the British and Foreign Bible Society. The translation made by Mr. Dietrich, formerly Basle missionary at Astrachan, now pastor of a German Protestant church at Moscow. Expense borne by the British and Foreign Bible Society.

**PSALMS.** *Western or Constantinople Dialect of the Modern Armenian*, 275 pages 16mo. Printed 1,000 copies in 1840, and a second edition of 2,000 copies in 1843. Translated at Constantinople. Revised and compared with the Hebrew by Mr. Dwight. The second edition again revised and compared with the Hebrew by Mr. Adger, and also by Messrs. Goodell and Dwight. Remaining 667 copies.

**PSALMS.** *Armeno-Turkish*. A second edition from the Old Testament of Mr. Goodell, revised and corrected by Mr. Goodell. Printed 2,000 copies in 1844.

**READING THE SCRIPTURES.** *Armeno-Turkish*, 106 pages 12mo. Printed 2,000 copies in 1844. Selected by Mr. Homes from Chrysostom and other fathers, (especially of the Armenian church,) by Mr. Homes, and translated under his revision.

**SABBATH.** *Armeno-Turkish*, 116 pages 16mo. Printed 2,000 copies in 1845. Written by Mr. Schneider of Broosa, and translated under his revision.

**SERIOUS INQUIRY.** *Armeno-Turkish*, 20 pages 12mo. Printed 2,000 copies in 1844.

**SERMON FOR THE WHOLE WORLD.** *Modern Armenian*, 16 pages 12mo. Printed 2,000 copies in 1841. Remaining 311. It consists of our Lord's Sermon on the Mount, reprinted from the Modern Armenian New Testament, with an article on the cover from Newcome on our Lord's Character and Conduct.

**THE SAME.** *Armeno-Turkish*. Printed in 1844, 2,000 copies.

**SIN NO TRIFLE.** *Modern Armenian*. Printed in 1844. One of the publications of the American Tract Society. Translated under Mr. Adger's revision.

**SPELLING BOOK.** *Modern Armenian*, 48 pages 12mo. Three editions have been disposed of, consisting of 5,500 copies, and a fourth was published in 1844, of 2,000. The author of it is Sarkis, the translator, whose death is narrated in the Herald for July, 1845. It is an excellent book and contains much Scripture truth, and has been very useful. A vartabed at Tocat has republished it in that city, with a few alterations, as an original work. To the fourth edition Mr. Adger has added Watts's Catechism for Children, the Ten Commandments, the Lord's Prayer, the Nicene Creed, and the Nineteenth Psalm.

**THE TWO LAMBS.** *Modern Armenian*, 48 pages 24mo. Printed 2,000 copies in 1844. Translated under Mr. Adger's revision.

**VIVIAN'S THREE DIALOGUES,** (between a Minister and his Parishioner.) *Modern Armenian*, 94 pages 24mo. Printed 2,000 copies in 1844. Translated under Mr. Adger's revision.

**WHAT MUST I DO?** *Modern Armenian*, 20 pages 16mo. Printed 2,000 copies in 1842. Remaining 450. Translated at Constantinople under Mr. Dwight's revision and also revised at Smyrna by Mr. Adger. It is the tract of the same name by Dr. Nevins late of Baltimore.

**WHAT IS IT TO BELIEVE?** *Modern Armenian*, 12 pages 12mo., (with cover.) 5,000 copies in 1842. Remaining 2,476. An article on the cover written by Mr. Adger, and the whole translated at Smyrna under his revision.

**WORLD TO COME.** *Modern Armenian*, 12 pages 16mo., (with cover.) Printed 2,000 copies in 1842. Remaining 325. It is No. 327 of the American Tract Society's publications. Translated at Smyrna under Mr. Adger's revision.

**YOUNG CHRISTIAN.** *Armeno-Turkish*, 350 pages 12mo. Printed 2,000 copies in 1844. Translated under Mr. Homes's superintendence and revision.

# CONTENTS.

---

## MEMBERS OF THE BOARD.

|                                  | PAGE. |
|----------------------------------|-------|
| Corporate Members, . . . . .     | 3     |
| Corresponding Members, . . . . . | 8     |
| Honorary Members, . . . . .      | 9     |

## MINUTES OF THE ANNUAL MEETING.

|                                                                            |       |
|----------------------------------------------------------------------------|-------|
| Corporate Members present, . . . . .                                       | 43    |
| Honorary Members present, . . . . .                                        | 44    |
| Organization, . . . . .                                                    | 48    |
| Report of the Treasurer and Auditors read and acted on, . . . . .          | 48    |
| Report of the Prudential Committee presented and referred, . . . . .       | 48    |
| Reports of the Committees on the several parts of the foregoing, . . . . . | 49—54 |
| Returned Children of Missionaries, . . . . .                               | 54    |
| Tokens of the Divine Presence in the Missions, . . . . .                   | 61    |
| Memorials on Slavery and Polygamy, . . . . .                               | 72    |
| Place and Preacher for the next Meeting, . . . . .                         | 74    |
| New Members and Officers, . . . . .                                        | 74    |
| Votes of Thanks, . . . . .                                                 | 75    |
| Resolutions, . . . . .                                                     | 76    |
| The Publications of the Board, . . . . .                                   | 76    |
| Devotional Services, . . . . .                                             | 77    |
| Adjournment, . . . . .                                                     | 77    |

## ANNUAL REPORT OF THE PRUDENTIAL COMMITTEE.

|                                |    |
|--------------------------------|----|
| DOMESTIC DEPARTMENT, . . . . . | 80 |
| Agents and Agencies, . . . . . | 81 |
| Publications, . . . . .        | 83 |
| Finances, . . . . .            | 84 |

## THE MISSIONS OF THE BOARD.

|                                                     |    |
|-----------------------------------------------------|----|
| Mission to the Zulus, in Southern Africa, . . . . . | 85 |
| Mission to the Gaboon, in Western Africa, . . . . . | 89 |

|                                                 | PAGE.   |
|-------------------------------------------------|---------|
| Mission to Greece, . . . . .                    | 92      |
| Mission to the Armenians, . . . . .             | 95      |
| Mission to the Jews, . . . . .                  | 110     |
| Mission to Syria, . . . . .                     | 112     |
| Mission to the Nestorians, . . . . .            | 118     |
| Bombay Mission, . . . . .                       | 132     |
| Ahmednuggur Mission, . . . . .                  | 135     |
| Madras Mission, . . . . .                       | 142     |
| Madura Mission, . . . . .                       | 146     |
| Ceylon Mission, . . . . .                       | 154     |
| Siam Mission, . . . . .                         | 160     |
| Canton Mission, . . . . .                       | 166     |
| Amoy Mission, . . . . .                         | 169     |
| Borneo Mission, . . . . .                       | 174     |
| Sandwich Islands Mission, . . . . .             | 178     |
| Mission to the Oregon Indians, . . . . .        | 193     |
| Mission to the Pawnees, . . . . .               | 196     |
| Mission to the Choctaws, . . . . .              | 198     |
| Mission to the Cherokees, . . . . .             | 205     |
| Mission to the Sioux, . . . . .                 | 208     |
| Mission to the Ojibwas, . . . . .               | 211     |
| Mission to the Stockbridge Indians, . . . . .   | 214     |
| Mission to the New York Indians, . . . . .      | 215     |
| Mission to the Abenakis, in Canada, . . . . .   | 218     |
| <br>SUMMARY, . . . . .                          | <br>218 |
| CONCLUDING REMARKS, . . . . .                   | 220     |
| PECUNIARY ACCOUNTS, . . . . .                   | 231     |
| AUXILIARY AND CO-OPERATING SOCIETIES, . . . . . | 236     |

## APPENDIX.

|                                                                                                                    |     |
|--------------------------------------------------------------------------------------------------------------------|-----|
| Plan of Church Organization for the Evangelical Armenians, . . . . .                                               | 238 |
| Turkish Toleration, . . . . .                                                                                      | 245 |
| Lord Aberdeen's Letter respecting the same, . . . . .                                                              | 247 |
| Historical and Descriptive Catalogue of Armenian and Armeno-Turkish<br>Publications of the Smyrna Press, . . . . . | 249 |