
THIRTY-FOURTH ANNUAL REPORT

OF THE

American Baptist Missionary Union.

May, 1848.

THIRTY-FOURTH ANNUAL REPORT

OF THE

BOARD OF MANAGERS

OF THE

AMERICAN BAPTIST MISSIONARY UNION,

WITH

PROCEEDINGS OF THE ANNUAL MEETINGS

HELD AT

TROY, N. Y., MAY 16—19, 1848.

BOSTON:
MISSIONARY ROOMS,
No. 33 Somerset Street, corner of Howard Street.
1848.

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American Baptist Missionary Union.

THIRTY-FOURTH ANNUAL MEETING OF THE BOARD.

Troy, N. Y., Tuesday, May 16, 1848.

The Board of Managers of the American Baptist Missionary Union met in Troy, New York, on Tuesday, May 16, 1848, at 10 o'clock, A. M., the Chairman, Hon. James H. Duncan, of Massachusetts, in the chair.

The meeting was opened with singing, and prayer by Rev. Alfred Bennett, of New York.

The roll of the Board was called, and the following members were found to be in attendance, or gave their names before the close of the meeting.

Ministers.

A. WILSON,
E. E. CUMMINGS,
J. W. PARKER,
J. N. GRANGER,
R. TURNBULL,
S. H. CONE,
J. L. HODGE,
J. SMITZER,
S. J. DRAKE,
E. TURNEY,
E. HUTCHINSON,
E. NELSON,
L. PORTER,
T. C. JAMESON,
D. IVES,
E. TUCKER,

Ministers.

B. T. WELCH,
P. CHURCH,
E. BRIGHT, Jr.,
J. H. KENNARD,
G. I. MILES,
J. STEVENS,
A. BAILEY,
M. ALLEN,
D. D. PRATT,
T. F. CALDICOTT,
G. S. WEBB,
F. WAYLAND,
A. BENNETT,
J. G. WARREN,
W. R. WILLIAMS,
L. TUCKER,

Ministers.

M. J. RHEES,
A. D. GILLETTE,
E. L. MAGOON.

Laymen.

P. W. DEAN,
A. M. BEEBEE,
P. P. RUNYON,
T. WATTSON,
S. SMITH,
V. J. BATES,
J. H. DUNCAN,
A. DAY,
J. H. SMITH,
W. H. MUNN,
T. GILBERT.

The pastor of the 1st Baptist church of Troy, in whose place of worship the Board was assembled, extended to the Board and Union the welcome of the church to its house, and of the members of this and its sister churches to their hospitalities during the sessions. The Chairman of the Board in a few remarks expressed the gratification of the Board at being permitted to meet under circumstances so favorable.

The Treasurer, R. E. Eddy, Esq., read his annual report, showing the expenditure during the year ending March 31, 1848, of \$81,834 53; and the receipt, during the same period, of \$86,226 36, exclusive of receipts from the U. S. Government and coordinate Societies.

The report of the Auditing Committee, Messrs. Charles D. Gould and Joshua Loring, was read.

The reports were laid on the table.

The report of the Executive Committee was read by the Corresponding Secretaries, Rev. E. Bright, Jr., in reference to the different departments of the home work, and Rev. S. Peck on the foreign operations of the Board.

The times of meeting were fixed as follows:—at 9 A. M. and at 2 and 7½ P. M.; and of adjournment at 12 M. and 5 P. M.

Rev. Messrs. E. Bright, Jr., S. Peck, Baldwin, and Walden, were appointed a Committee to make arrangements for devotional and missionary meetings to be held in the evenings of the present week.

Adjourned till 2, P. M. Prayer by Rev. T. F. Caldicott, of Massachusetts.

2 o'clock, P. M.

The Board met. Prayer by Rev. E. E. Cummings, of New Hampshire.

A letter was received from William Colgate, Esq., of New York, excusing his absence from the meeting.

The reading of the report of the Executive Committee was resumed by Rev. S. Peck. The report having been concluded, on motion of Rev. E. L. Magoon, of Ohio, it was referred, with the reports of the Treasurer and Auditing Committee, to the following Committees:—

1. *On Finances.*—Rev. A. Wilson, and Messrs. P. P. Runyon, T. Gilbert, W. H. Munn and V. J. Bates.

2. *Agencies.*—Rev. Messrs. D. Ives, J. Smitzer, S. W. Adams, and Messrs. T. Wattson and P. W. Dean.

3. *Publications.*—Rev. Messrs. E. Nelson, S. S. Cutting, F. Snyder, G. I. Miles and Mr. S. Smith.

4. *Burman and Karen Missions.*—Rev. Messrs. E. L. Magoon, J. G. Warren, J. H. Kennard, D. G. Corey and S. J. Drake.

5. *Siam, China and Assam Missions.*—Rev. Messrs. B. T. Welch, D. D., L. Porter, E. E. Cummings, N. Colver and J. G. Collon.

6. *Bassa Mission, Africa.*—Rev. Messrs. J. L. Hodge, J. Blain, E. Hutchinson, M. Allen and T. C. Jamcson.

7. *European Missions.*—Rev. Messrs. R. Turnbull, A. D. Gillette, B. Brierly, E. E. L. Taylor and H. Davis.

8. *Indian Missions.*—Rev. Messrs. E. Lathrop, J. C. Harrison, A. Bailey, L. Tucker and E. Turney.

Rev. S. Peck presented a report from the Executive Committee on “The Foreign Expenditures of the Union, and the policy to be pursued therein for the next five years;” which on motion of Rev. B. T. Welch, D. D., of New York, was referred to a Committee of seven: Rev. Messrs. F. Wayland, D. D., G. W. Eaton, D. D., G. S. Webb, J. Stevens, Z. Freeman, and Messrs. F. Humphrey and G. Cummings, were appointed the Committee.

Rev. E. Bright, Jr., in behalf of the Executive Committee, presented a report on “The Home Expenditures of the Union, and the policy to be pursued in home operations;” which on motion of Rev. G. S. Webb, of Pennsylvania, was referred to a Committee of five; Rev. Messrs. P. Church, D. D., M. J. Rhees, L. Leonard, G. W. Anderson and W. H. Shailer, were appointed the Committee.

Rev. S. Peck for the Executive Committee, presented a report on “The Expediency of Reinforcing the Telooogo Mission;” which on motion of Rev. L. Tucker, of New York, was referred to a Committee of five; Rev. Messrs. W. R. Williams, D. D., E. Tucker, L. Tracy, J. Teasdale and A. P. Mason, were appointed the Committee.

Rev. E. Bright, Jr., for the Executive Committee, presented a report on “The Wants of the Treasury for the Year ending April 1, 1849;” which on motion of Rev. M. J. Rhees, of Delaware, was referred to a Committee of five; Rev. Messrs. J. N. Granger, J. S. Backus, M. G. Clarke, H. V. Jones and Mr. A. Day, were appointed the Committee.

Rev. W. R. Williams, D. D., Chairman of the Committee of Nine appointed at the last meeting of the Board, on a proposed amendment to the 3d Article of the Constitution, read the report of that Committee. The report was made the order of the day for tomorrow morning at 9 o'clock.

The Committee on Devotional Exercises recommended that the services this evening be conference and prayer, in concert with the brethren at our various missionary stations throughout the world. The recommendation was adopted.

Adjourned with prayer by Rev. B. T. Welch, D. D., of New York.

7½ o'clock, P. M.

The Board met, and the meeting was opened with singing the 395th hymn in the Psalmist. Prayer was offered by Rev. M. J. Rhees, of Delaware.

The Foreign Secretary read the resolution adopted by the Executive Committee, December 13, 1847, and which is as follows:—

“Resolved, That the Foreign Secretary write to the missions of the Union relatively to the time of holding the annual meetings of the Union and the Board, and invite the missionaries together with the native churches and preachers, to assemble at their respective stations within the week of the anniversaries,—which commence on

the Tuesday preceding the third Thursday in May and ordinarily continue till Friday following,—to offer united and “effectual, fervent prayer” for divine favor and aid; that God “will pour out in those days of His Spirit” on the members of the Union, and on all who at home or abroad are associated with them in the missionary work; that He will give to us all just conceptions of the nature and greatness of the work, and of our individual accountableness for its right prosecution; that He will impart to us all, according to our need, love, wisdom, zeal and concord in the adoption and execution of plans and measures, and give them large success; and that, having regard to the fewness of the laborers and the obstacles in the way of their increase, He will, in the language of the Union at its last annual meeting, ‘*induce men to go as missionaries to the heathen, and cause the churches to be willing to let them go and to sustain them.*’”

Remarks were made by Rev. J. Blain, of Mass., Rev. J. Peck, of N. Y., Rev. A. D. Gillette, of Pa., Rev. A. Bennett, of N. Y., and Rev. D. Packer, of Vt. Prayer was offered by Rev. J. Smitzer, of N. Y., and Rev. G. S. Webb, of Pa.

The doxology was then sung in Karen by Rev. J. H. Vinton, missionary from Burmah, and the Karen converts who accompanied him to this country; and again in English by the great congregation.

Adjourned till 9 o'clock to-morrow morning. Benediction by Rev. E. Tucker, of New York.

Wednesday, May 17.

The Board met at 9 o'clock, A. M., and the meeting was opened with prayer by Rev. John Bates, from Ireland.

The minutes of yesterday's proceedings were read and approved.

An invitation was presented by Rev. G. C. Baldwin, of Troy, from the Executive Committee of the Troy Young Men's Association to the members of the Union, to make free use of the rooms of that Association during the sessions of the Union.

On motion the invitation was accepted, and the thanks of the Board voted to the Association.

An Abstract of the Annual Report of the Executive Committee was ordered to be printed for the use of the members of the Board and Union.

The Board then proceeded to the order of the day, which was the report of the Committee on the Alteration of the 3d Article of the Constitution.* The report of the Committee was accepted; and the following resolution adopted.

Resolved, That the report of the Committee of Nine on the Alteration of the Constitution, be published with the proceedings of the Board, and be presented to the Union, and that the Home Secretary be directed to address a circular to every member of the Union, requesting his opinion on the question now at issue, and that he report the result at the next meeting.

* See end of Treasurer's report.

Resolved, That the Home Secretary be directed to forward by mail to every member of the Union, a copy of the report of the Committee of Nine.

Rev. Messrs. F. Wayland, D. D., J. Stevens and E. Worth, were appointed a Committee to prepare a circular in accordance with the foregoing resolution, to be submitted to the Board during its present meeting.

The Committee to whom was referred the paper on the "Expediency of Reinforcing the Teloofoo Mission," reported through Rev. W. R. Williams, D. D., chairman. The report was adopted, and ordered to be printed.

EXPEDIENCY OF REINFORCING THE TEOOFOO MISSION.

The question submitted for consideration is, virtually, Shall the Teloofoo Mission be *continued*? For more than two years it has been left in charge of native assistants. They have been faithful, yet greatly need the presence and coöperation of missionaries. If missionaries are not to be sent, it can hardly be expedient to protract the existence of the mission. The expenditure would not be justified by the anticipated results; while, by seeming to retain the field, we should stand in the way of any who possibly would desire to enter it.

I. Among the reasons in favor of continuing the Teloofoo Mission, the most prominent are

The character, number and state of the Teloofoo people, giving promise of early success proportionate to the expenditure. We have not been disappointed in the character of the field we have been cultivating, in its extent, its accessibility, or its productiveness. The Teloofoos are found to be what they were said to be, and their position in regard to the introduction of the gospel among them as favorable as had been represented. In these respects, the motives which led to the establishing of the mission abide in full force.

The state and claims of the Teloofoo Mission were under consideration with the Executive Committee in August, 1846, immediately on the return of Mr. Day to this country. In the report then submitted and adopted in the Committee, were, among others, the following representations. "The Teloofoo country extends 700 or 800 miles along the (western) coast (of the Bay of Bengal), from Madras on the south to Ganjam on the northeast; and about 200 miles inland, circling from Cuddapah through Hyderabad city. Many Teloofoos also reside, it is supposed, beyond those limits. The population who use the Teloofoo language is 10,000,000. The Nellore district (the seat of the Teloofoo Mission) contains 2,000,000 of people, or 113 persons to every square mile. They are considered one of the noblest races in Hindostan. . . . One half of the male population can read. The climate is as healthful as that of Burmah. The protection of life, limb and property, is entire. . . . There is no hindrance to missionary labor, except from caste. . . . Missionaries are not received into private houses, but may preach without molestation in the streets to audiences of from twenty-five to 100, easily collected. Religious instruction may also be given in schools without offence. . . . Missionaries could have any number of pupils under their immediate instruction or general superintendence." &c.

With regard to the prospect of early success proportionate to the expenditure, the history of the mission, if less marked and decisive, furnishes at the worst no ground of discouragement. No mission of the Union, in comparison with the work to be performed, has been sustained by us so feebly as this. Mr. Day commenced the mission in 1836, and in consequence of the early and continued sickness of the brother who some years later was

sent to help him, has labored in it single-handed, with the exception of a few native assistants. He returned to this country on account of illness in 1846. During the ten years of his residence in the Telooogo country, the language was to be learned, the country explored, the character and ways of the people searched out, the sphere and site of the mission to be selected and a station built up; the foundation, in a word, was to be laid;—and all to be effected by one man, among a numerous and “strange” people, in an unaccustomed climate, under repeated visitations of sickness and with multiplied domestic cares. But more has been effected than mere preliminary labors, something more than simply laying the foundation. Much of the time of Mr. Day in subsequent years, as also that of the assistants, was spent in preaching, *preaching every day*. Schools also were established and regularly sustained, at one time twelve, at an average cost each of but \$50 per annum. And says the report above mentioned, “The mission is in an encouraging state as to probabilities of success. A good impression has been made, especially on the minds of the scholars. . . . Six or seven persons, whose piety is unquestioned, are connected with the station. . . . There is a general expectation that the Christian religion will prevail.” We may add, that in India and especially Southern India, there is a general preparation for the conversion of the people from dumb idols to the living God. The scriptures have been translated into the Telooogo language, and the New Testament with portions of the Old, printed; also religious tracts; and widely circulated. South of the Telooogos are the effective and prosperous Tamil Missions of the American Board of Commissioners. More than all, the promises of God to his servants, that his word shall not return to him void, and that Christ shall see of the travail of his soul and shall be satisfied, together with kindred declarations, are as applicable to the faithful ministrations of the gospel among the Telooogos as among any other people. And so far as concerns our faith and works, prior to the revelation of God’s purpose in his *acts* of grace or reprobation, they are as encouraging and authoritative in behalf of one people as another. “In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that; or whether they both shall be alike good.”

We have only to adduce further, in this connection, the testimony of the Rev. Amos Sutton, of the Orissa Mission, at whose instance originally the mission was undertaken. It is contained in a letter written near the close of 1846. Speaking of the Telooogos and of the importance of reinforcing the mission, Mr. Sutton remarks:—“The population is immense, —they are a noble race,—the climate good,—the country always accessible, —the government favorable,—the language beautiful,—many elementary works prepared,—medical aid easily obtained,—the expense moderate,—intercourse with the people unrestrained, and a beginning made.” “In my opinion,” he adds, “you had better consider well, before you abandon your present ground in Southern India; you will, probably, never recover it if you do. The tide of conversion is rapidly rolling up from the far south, and you will one day wish your agents to be there, to share in the work. Though I have just returned from *Burmah*, yet I must say, that I have yet seen no country comparable to India as a missionary field.”

II. Considerations derived from providential circumstances, with respect to the expediency of continuing the Telooogo Mission, are of a more questionable bearing. At one time it was apparent that the providence of God had cast the Telooogo people on our hands. So far as was known to us, the Telooogos had none on whom they could so safely rely under God for salvation as ourselves. If we failed them, others more assuredly. Other benevolent societies or individuals had at different times made more or less inconsiderable attempts to introduce the gospel, but the stations were not vigorously sustained, and some were broken up. There was no station but our own in the Nellore district, containing, as before stated, a population of 2,000,000. Of late there are indications of a more favorable character.

“Not a few Teloofoo youths have been educated in Madras and Vizagapatam, in the English schools, i. e., in English science, including mathematics, geography, astronomy, mental philosophy, &c.; and while they have been pursuing these studies, the truths of God’s word have been daily presented to their understandings and applied to their hearts by faithful servants of Christ.” “Several Teloofoos have already turned to the Lord in connection with the Scotch Free Church school in Madras.” It is understood that a missionary of the Church Missionary Society has recently been stationed even at Nellore. The Teloofoos are being more and more encompassed with the influences of the gospel, and at no distant day must be pervaded with them. Facts like these are encouragements to prosecute the Teloofoo Mission, but serve also to make less imperative the apparent necessity.

With respect to considerations more nearly affecting us;—we have a brother, well acquainted with the language, character and state of the Teloofoo people, who having regained his health is prepared to resume his labors among them, at least for a limited period; and there is another appointed missionary desirous to accompany him, who is qualified for the service; we have a station with mission house, school houses, &c., in good repair and well located in the heart of the people; and there are three faithful native assistants, a Christian church, and the pupils of five flourishing schools, to welcome our missionary brethren and usher them into their labors. The precise importance of this class of considerations it may be difficult to determine. At the time the Nellore station was all but dismantled by the sickness and removal of the missionaries, providential indications seemed strongly in favor of its abandonment. Outward circumstances are changeful. Still, the relations and claims of the mission differ materially from what they would have been, had the health of our brother continued infirm; were there no missionary brother prepared to go with him; or had the native laborers proved unfaithful, the schools been dispersed, and the mission premises laid waste.

We forbear to note, except by a mere allusion, the personal consideration that the brother who is desirous to reënter the mission, was appointed to it by the Board some twelve years since, and has faithfully executed his trust. We also, on the other hand, merely allude to a more general fact, the importance of which is diversely estimated by different individuals, that the Teloofoo country stands apart from the fields which Divine Providence has given more exclusively to American Baptists, and which lie on the eastern shores of the Bay of Bengal.

III. A third class of considerations relate to the *ability* of the Missionary Union to prosecute the Teloofoo Mission with a just regard to the claims of other missions. The resources of the Union are limited. Its annual income is less than \$100,000. The income may increase; but will it increase by more than \$10,000 a year? With but \$10,000 increase, year by year, it will take the ensuing five years to place the stations in good condition, i. e., with a *full* complement of men and means,—without adding to the number of stations. In this supposed annual increase of income and expenditure, provision is made for reinforcing the Teloofoo Mission; but would not whatever might be withholden from the Teloofoos be so much in *addition* available for Burmans and Kareus? Might not a full supply of all the stations retained be effected in a shorter period, or an additional station be founded in Burmah or Arracan?—Again, the *ordinary* expenditures of the missions in Asia, without any multiplying of stations, are continually augmenting, in proportion as the work advances. The income of the Union may increase; and so, too, may the demand for it. It is a question of grave importance, How may we apply our resources to the best advantage? Among what people and at what places and times may we hope to carry forward most effectively the work of evangelization?—These, and similar inquiries, have pressed with great force upon the minds of the Ex-

ective Committee, and demand in their judgment the maturest consideration of the Board.

IV. In close connection with fiscal considerations stands the more general inquiry,—and it is an inquiry not unattended with difficulty,—as to the policy of reducing our entire missionary operations within narrower bounds. It has been laid down as a principle in missionary enterprises, and we hold it to be a just principle, that missionaries and missionary institutions should “work *where* God works, and *when* God works.” They are but instruments to do his pleasure, and without him they can do nothing. But how far shall this principle be carried out? The principle is not of difficult application within certain limits, whenever and wherever God *has* manifestly begun to work. The difficulty begins when we attempt to determine the extreme boundary to which the principle is to be advocated and applied. Shall we work *only* when and where God works, and where he is *seen* to work? Shall we then and there concentrate *all* our resources, provided there be opportunity and scope for all? or, are there other ways in which God indicates when and where we are to work, and by observing *those* indications shall we still do his pleasure, even though *he may not*, to *outward appearance*, have begun there to work?

On the other hand, it is equally a just and generally received principle, that opportunity and duty, power to do good and obligation to do it, go together. “Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.” Is it then a duty to do present good to-day, irrespectively of the opportunities and obligations which will be present to us to-morrow? Shall we expend our sympathy and strength and skill on *every* and *all* fields accessible to us and needy of culture, regardless of the limited nature of our capabilities, and the priority of claims of choice fields?

But not to enter upon an extended discussion as to the general policy of concentrating or enlarging our operations,—especially as concerns the question of extreme concentration or extreme expansion,—we submit the following practical suggestions in regard to the case before us:—not, however, that they should by themselves determine the Board to a certain issue, but rather as points claiming with others some regard. And

1. Assuming that the income of the ensuing five years applicable to foreign expenditures, *be* what we have elsewhere intimated is desirable, i. e., \$93,000 the current year and an annual increase thenceforward of \$10,000,—the stations now held by the Union *can* be effectively sustained, so far as regards pecuniary ability, and the Telooگو Mission be continued. The present disquieted state of the missions, from an inadequate supply of laborers, will soon be remedied. Five years, and we shall have attained. It is to be noted that the multiplication of stations is subject to our own power. The stations we have must be sustained, must be effectively manned and supplied; lest we lose our labor, or overtask our brethren, or fail to turn our opportunities to the best account. But we are not bound to multiply stations. The word of God may be sounded forth from a single “hill of the prophets” over all the land. Native laborers can be sent abroad, who will sow the good seed beside all waters.

2. With respect to probabilities that the designated amount will be realized,—it is worthy of careful consideration whether the Telooگو Mission by its reflex influence, if duly sustained, would not do its part; whether, in some good measure at least, it would not “pay its way.” The necessary outlay the first five years would not be large. If a single mission family were to accompany Mr. Day to Nellore, the *additional* expenditure for the mission the first year would be less than \$3,000, would hardly exceed \$2,000; and if a second family were sent another year, the *whole* annual expenditure would *then* not exceed \$5,000. Would not a part of this sum come directly from interest in the Telooگو Mission; and if the mission were abandoned, would *all* of it be saved to the Karen or other Mission? Different missions have their respective favorers and supporters.

Multiplication of interests in *this* direction may be strength; concentration hardly pressed, may be decrease.—Again, what would be the more general subjective influence of drawing back? Not what we *can*, but what we *will*, as respects the gross amount of our missionary contributions, has been the measure of our ability; and if we are able to go up and possess this land, yet refuse to go up, the temper of heart that faints through fear or loiters through indifference, may eat into our strength like a cancer, spreading dismay and death. Again;

3. Admitting that even with the aid of the Telooگو Mission the supposed income would not be realized, and that by consequent necessity if the mission were continued, *all* the stations could not be reinforced to the extent of their demand within the ensuing five years;—it might still be a question for consideration by the Board, whether, for the sake of continuing the mission, the period for a full supply of one or more of the stations ought, or ought not, to be extended beyond five years; and whether the evils resulting in any case from want of reinforcements would, or would not, be too urgent to admit of such delay.

It is further worthy of note,

4. On supposition that the Telooگو Mission be continued and the ratio of increase of income the next five years be all that has been indicated, —the full increase of subsequent years will be available for missions then most in demand of it, or towards which our affectionate sympathies may be most vehemently turned. The expenditures for home operations, Indian Missions and the Missions in Europe, are in their nature or by general consent of a permanently limited extent. They need not, nor ought they, to be *greatly* enlarged. They now constitute one third of our expenditure. Double our income and outlay the ensuing ten years,—as we have doubled our income within the last ten,—and these expenditures will constitute only a sixth. Five sixths of our income will then be applicable to Asia and Africa; and nearly half our *present* income to Burmah alone. Meanwhile, we are giving to Burmah one half of all the reinforcements sent to our Asiatic Missions, as we also have given to it from the time that the other Asiatic Missions were undertaken.

On the other hand,—

5. The extent of our operations ought to be proportioned to our means to prosecute them. Neither duty nor expediency requires us to go, or to attempt to go, beyond our ability. So many stations and so many missions *only* ought to be retained or prosecuted, as can be prosecuted effectively. The height of the column must correspond with its base. With \$100,000 income we may do the work of \$100,000; with \$50,000 the work of \$50,000.

6. If, therefore, the supposition we have made as to the amount of income, will *not*, in the judgment of the Board, be substantially realized; and if, *also*, the alternative be to continue all our missions and stations for an indefinite period with a deficiency of laborers such as exists at present, or to relinquish the Telooگو Mission;—then it will demand the earnest consideration of the Board whether the latter,—the relinquishment of the mission,—would not involve the less evil. There was a time in the history of the Union, or Convention, when, beyond all question, its operations were too widely extended, as compared with its existing resources. The policy of the Board and its Executives has been for a long period to effect a juster proportion between the two,—between the extent of the field and the power to cultivate it. While, on one hand, since 1838 the annual income from churches and individuals has been doubled,—on the other, several Indian Missions with the Hayti Mission have been discontinued or transferred to the Indian Mission Association, and no new mission undertaken. Whether a sufficient reduction in the number of missions has or has not been made, and whether it would be unsafe or otherwise to await a further increase of income, so as to make *thereby* the relative scale of operations judicious and effective, it is for the Board to judge. And, further;

7. If, on a full consideration of the subject, it be the judgment of the

Board that the number of missions as contrasted with the income for their support, present and prospective, is still disproportionately large, and that a reduction at *some* point is yet to be made, the Executive Committee are of opinion that *such* reduction may be effected with least comparative injury, so far as concerns the *Asiatic* Missions, by discontinuing the Teloogoo Mission. Other missions have advanced to a greater maturity, or they involve interests a voluntary abandonment of which would inflict deeper and wider griefs, if not on individuals, yet on the Christian church at large.

8. We have only to suggest in conclusion, that, be the decision what it may, it ought to be regarded as final. If the Teloogoo Mission cannot be sustained, now is the most favorable time for withdrawal. Already the missionaries are withdrawn, by the providence of God, and the entire closing up of the mission, now in charge of native assistants, can be effected at comparatively little cost. If the decision be to continue the Mission, the missionaries ought to go forth with a well-founded assurance that, when by reason of death they shall cease to labor, others will enter into their labors.

All which is respectfully submitted.

By order of the Executive Committee,

S. PECK, *Cor. Sec. For. Dep.*

The Committee of this Board, to whom was referred the report of the Executive Committee on the "Expediency of Reinforcing the Teloogoo Mission," would respectfully submit the following report:—

The document laid before your Board by the Executive Committee presents with great thoroughness and in admirable equipoise the considerations that favor the reinforcement on the one hand, or, on the other, the prompt, peremptory and final abandonment of our mission station among the Teloogoo people, a race of many noble natural endowments, large in numbers, and receiving as yet but little share in the missionary endeavors of the age.

Your Executive Committee evidently shrink, with natural relentings, from the surrender of a field through many years the scene of faithful and not fruitless effort, where schools are planted and native assistants have been trained. It may seem, on some accounts, desirable to withdraw our limited resources from the western shores of the Bay of Bengal, where this is our solitary post, and concentrate them henceforth on the people of its eastern coast, where we have many other detachments of our missionary staff. But, beside all natural regrets, they evidently feel it a tremendous responsibility to take our last, lingering farewell of a race, some ten millions in number, resigning them unevangelized to such other sympathies and helpers as God may raise them up. If even our God is described as having "*His repentings kindled together*" when He would "*give up Ephraim,*" our churches may well falter here, at the thought of closing between themselves and this vast multitude of dying idolaters the door, and barring and bolting that door in despair;—to be to us no longer a door of hope and access to evangelize their blindness,—to be to them no more a door of hope and escape, through which they may receive the light of salvation and evade the second death.

If the Executive Committee, familiar with the whole subject from close and constant study of its details and relations, shrink from the responsibility of decision, your Board, whilst willing to afford them all proper aid and counsel in such emergencies, may also shrink, quite as justly, from deciding the same question, when that Board approach it with so much less fulness of knowledge and their judgment in the matter must be the hasty verdict passed on the briefest examination. To depart from the Teloogoo field is a step critical and irreparable. As we look to the brother whose health, broken down by years of assiduous and devout toil there, has now been so far restored that he yearns to resume, at least for a term of years, his suspended efforts there,—as we look to the brother offering himself as a coadjutor in the same field,—as we then review our real means and opportu-

nities of sustaining and augmenting, even most widely, our existing missionary enterprise,—as we remember how often, in other portions of our field, accumulated discouragements, well-nigh overwhelming our faith, have but preceded unexpected and overwhelming deliverances received from our Father,—we look to this missionary cluster of schools and native assistants, and our hearts say: “*Destroy it not, for a blessing is in it.*” But, on the other hand, if, with all our means and opportunities as American Baptists, we have not the requisite zeal and faith,—if we are fanishing into feebleness and despair many stations, where we might with the same means fully man and equip a few and important posts,—if there be, from the expanding labors and growing success of other churches, American and British, on the same western shores of the Bay of Bengal, hope that these desolations will not be long neglected,—it may be the duty of the Board and the Executive Committee (though it will not be the glory of the churches sustaining that Executive Committee and Board,) to withdraw missionary forces which these churches cannot or will not adequately sustain. If the Board do now abandon it, it should, in the judgment of this Committee be after solemn and public prayer, and with a deep sense of the vast results, interminable and incalculable, to these Telooگوs and ourselves, which such withdrawal involves.

If not prepared now for such step, then this Committee are prepared to recommend it, as what might be the expression of this Board to their Executive Committee, that, in their judgment, the continuance or discontinuance, the utter withdrawal or proper reinforcement of the Telooگو Mission should be made to depend on the extent of funds received during the next six months. If these promise the probable receipt during the year of the revenue the Executive Committee have calculated as necessary to the proper support of all our existing missions, let the Telooگو Mission go on. By such augmentation of funds, we mean not the sending in of contributions specifically designated for this Telooگو Mission, but the general and liberal support of all our missions. If these be not forth coming, and it be thought that no other and European Mission should be instead of this the first victim of retrenchment, then it must be sacrificed; but the responsibility is, where, before God and in prospect of the judgment day, we as a Board leave it,—with the churches and the individual Christians composing those churches, and not with ourselves. *They* and not we will have said, “*Quench the smoking flax. Let the light of that struggling mission go out.*” And if such be the reluctant act compelled by apathy in our churches and extorted from the Executive Committee, we will, whilst deploring the calamitous result, trust that God will put into the hearts of other Christians greater faithfulness or into their hands larger means. And as from the field of missions in South Africa, abandoned in earlier years by our Moravian brethren, our brethren of the English Congregationalists and Methodists and the French Protestants have in later years reaped abundant harvests, so from our lack of service in this mission, if abandoned, we will hope God may yet stimulate other Christians of our own or other countries to give to the Telooگوs the missionary, the bible, the Sabbath school, the tract, till they too are christianized. Blessed will the result be, if the full and augmented charities of our churches in the coming half year shall say to the Telooگوs, “*We, the Baptists of America, will not desert you;*” and shall say to our br. Day, “*Reënter and hold for Christ and for us the field drenched by the prayers and tears of many weary years.*”*

All which is respectfully submitted.

WILLIAM R. WILLIAMS,	} Committee.
ELISHA TUCKER,	
LEONARD TRACY,	
JOHN TEASDALE,	
ALANSON P. MASON,	

* See also doings of the Union and the Board, pp. seqq.

The Committee on Finances and the Treasurer's and Auditors' Reports, reported through Rev. A. Wilson, chairman. The report was adopted and ordered to be printed.

The Committee on the Treasurer's Report and on Finances, report:—

That having examined the Report of the Treasurer and found it correctly kept and properly audited; they have proceeded to examine an inquiry over which many fast friends of the Union are very properly disposed to exercise a vigilant scrutiny. This inquiry relates to the *per centage* of our funds expended in the home work of the missions. Men of business are aware that the collection of dues, scattered in small sums over a wide extent of country, is usually attended with no inconsiderable expense; without at all taking into the account the operations which have created the demands. Our home work embraces the whole expense of obtaining, collecting and disbursing our funds. The Committee find that these three services together, cost a fraction less than 14 per cent. on donations and legacies, not including grants from coördinate Societies and from the U. S. Government.

The friends of the Union will bear in mind two ways in which they may very properly hope to diminish this per centage. One way is by increasing the amount of their donations,—as a large business can usually be conducted at a less per centage than a small one. The other way is by increasing our promptness in our contributions, thereby diminishing the expense of agency in their collection. The Committee would also present the inquiry whether *some* of the agents and secretaries might not increase their fraternization with the brethren among whom they travel, and thereby diminish the amount of their travelling expenses.

While we bear in mind the fact that the appearance of a debt at present against the Union, does not result from a failure of any part of the subscriptions to liquidate the \$40,000 debt,—the full amount of that subscription having been paid,—nor from any new expenditures, but simply from an earlier charge of bills drawn, (as explained in the Report of last year, p. 5,) we are at the same time cheered with the fact that these liabilities have been diminished the past year by the sum of more than \$4,000.

In closing, the Committee would call upon all the friends of the Union to unite with them in devout thanksgiving to the King of Zion, who has given them both their power to get wealth, and their hearts to use it in sending the message of life and hope to nations sitting in darkness and in the shadow of death.

ADAM WILSON,	} <i>Committee.</i>
P. P. RUNYON,	
T. GILBERT,	
W. H. MUNN,	
V. J. BATES,	

The Committee on the Burman and Karen Missions reported through Rev. E. L. Magoon, chairman. The report was adopted and ordered to be printed.

The Burman and Karen Missions will ever be greatly endeared to American Baptists. The first stands supreme in historical dignity, and the other is unexampled in its economy and success. There are many yet among us who fondly remember when the first messengers of truth sought those climes to diffuse the word of God. Delightful reminiscences will be forever associated with Judson and Burmah, Boardman and the Karens.

The mission at Rangoon has lately suffered new acts of tyranny, but it is believed that such resistance cannot long endure. The wave destined to disenthral the world is fast rolling from west to east, and will soon overtake despots in Asia as well as in Europe, sweeping away thrones and rearing

every oppressive chain. Let the servants of Christ be patient and labor on, for deliverance and triumph are at hand. The results of missionary enterprise already attained in Burmah Proper, will form a prominent chapter in the history of self-consecration the most pure, the most persevering and the most sacred. A heathen poet has said that "To direct a wanderer in the right way, is to light another man's candle by our own, which loses none of its light by what the other gains." It is exactly this beneficent office which the Redeemer requires at our hands when he commands us to "love our neighbor as ourselves." Preaching in Burmah is sometimes interrupted, but the power of the press is perpetual. The work of translating and publishing goes steadily forward, and it is this sublime process that keeps the word of God constantly transfigured before millions of benighted men. Never were the labors of Judson and his associates more worthy of our sympathy and support than at the present moment.

In contemplating the progress of the gospel among the Karens, your Committee are reminded of the definition of Christianity given by Lord Bacon, when he said, "The kingdom of heaven is compared, not to any great kernel, or nut, but to a grain of mustard-seed; which is one of the least grains, but hath in it a property and spirit hastily to get up and spread." Surely in this field we have the greatest encouragements to renew our toil, for on every side we behold among the converts to truth the finest exemplifications of its spirit and power. Thousands have recently been enlightened, and yet millions remain in a worse condition than the Apostle John when he looked on the sealed book and "wept," because there was none to open it. Faith has its book sealed with seven seals. The latent immortality in every human bosom pants to feed on its glorious instructions. But reason alone has no power to open that book. The most fearful considerations urge us to go forth to the whole world, exclaiming as did the angel to John, "Weep not, for the Lion of the tribe of Judah has prevailed;" he has borne light into the darkness, life into the dominions of death, and has mercifully given us the means to follow in his footsteps to glory.

As ignorance is the chief source of evil, and as the antidote to ignorance is knowledge, it follows that he who retards the progress of truth countenances crime and is himself the greatest of criminals; while he who circulates that mental light which is purer and holier than the visual, is the noblest improver and surest benefactor of his race. One is a manufacturer of barbarism; the other diffuses a life divine. Jesus clearly taught that whoever is able, and does not relieve the sufferer wherever he is found, is his foe; whoever has the means, and does not feed his brother man, is his murderer. The dupe of opulence and luxury who refused a crumb of support to the suffering on earth, was himself refused a drop of comfort in hell.

Your Committee would earnestly hope that the missions now under consideration may receive the increased support which their great merits and wants demand. There will be no lack of means, when we shall have earnestly sought from our Lord his meek and beneficent spirit, praying him to "pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues; without which, whosoever liveth is counted dead before thee." Love gentle and diffusive, permeating and universal, reposes in the heart of a true disciple, as a drop of dew in the bosom of a flower. Jesus Christ was a public blessing in the world; "He went about doing good;" and such should all his followers be. He was the Son of God, but the only title he ever invoked upon himself was, "the Son of Man," and in that title he announced a new era for the world; then the era of humanity commenced in the beneficence of Him who taught that after the name of God, nothing should be more grand than the name of man, and nothing should be more efficacious than his miseries to obtain succor and fraternity. As soon as the atonement was offered, and he had thus arrived at the post of supreme command, he arose in the majesty of infinite benevolence and said, "Go preach the gospel to every creature." Let us

be imbued with the same spirit, and soon, with the chiefest of the apostles, no longer able to contain within his heart the triumphant chant of disenfranchised mankind, we shall exclaim, "Now is there neither Jew nor Greek, bond nor free; for ye are all one in Christ."

E. L. MAGOON,	} <i>Committee.</i>
J. H. KENNARD,	
S. J. DRAKE,	
D. G. COREY,	
J. G. WARREN,	

The Committee on the Bassa Mission, Africa, reported through Rev. J. L. Hodge, chairman. The report was adopted and ordered to be printed.

The Committee on the Bassa Mission ask leave to present the following report:—

Having examined the condition and wants of the Mission to the Bassas, we cannot resist the conviction that it has peculiar and pressing claims upon the aid and sympathies of the Union and the churches, and that it ought speedily to be reinforced. We are aware that efforts to evangelize that benighted country are liable to interruption, especially by mortality among the missionaries; yet the Great Head of the church requires his redeemed disciples to go and "teach all nations," neglecting none on account of unhealthiness of climate or degradation of people. Christian zeal and benevolence, encouraged by a trusting faith in God, the power of the gospel, and the promised aid of the Holy Spirit, bid us brave all dangers and "sow beside all waters." We know not what blessings may result from faithful, self-denying labors. Unexpected prosperity may attend efforts put forth in the spirit of the gospel, when, to the eye of sense, the prospect is dark and discouraging.

But our mission in Africa has not been undertaken in vain. The Lord has crowned the toils of his servants with success. His blessing is now resting upon that mission, and its condition is as encouraging as at any previous period of its history. But it greatly needs reinforcement. Those who are laboring there, feel almost disheartened because additional aid is withheld so long. They earnestly plead for another missionary, as the only means of not losing what has already been expended and sacrificed.

Your Committee cherish the hope that the pressing wants of the Bassa people will be promptly and generously considered, and that the noble band of missionaries among them will not be forgotten; but every facility and aid furnished them, until the islands of the sea shall wait for the divine law, and Ethiopia stretch forth her hands unto God.

All which is respectfully submitted.

JAMES L. HODGE, *Chairman.*

The Committee on Publications reported through Rev. E. Nelson, chairman. The report was adopted and ordered to be printed.

The Committee on Publications submit the following report:—

That it must be highly gratifying to the members of the Board, as it is to your Committee, that the publications of the Society are now so conducted as to require no draft upon your treasury.

There is a balance for the year ending December, 1847, in favor of the Magazine of \$331.94, and in favor of the Macedonian, published at Boston, of \$79.67, and in favor of the Cincinnati edition of \$39.65. Whatever can be done to diminish the expenditures of the Board and to place at their disposal available funds, is to be encouraged. But your Committee would most seriously deprecate a policy which should tend in any measure to circumscribe or lessen the circulation of these publications. They bring the

Executive Board constantly in contact with the members of our churches. The Magazine presents a connected, historical view of our missions and of the operations of the Board in a form convenient to be preserved. If any Christian brother would, at a small expense, leave a valuable legacy to his posterity, let him subscribe for the Magazine, read it, and get it bound.

The Macedonian being made up generally of short, spirit-stirring missionary articles, is highly adapted to that class of persons in our churches who have not time for general reading. Its influence has never been over-rated. None can duly estimate the missionary interest it awakens in our churches, who have not witnessed its workings. Your Committee can hardly conceive that any of our churches are so far advanced in the cause of missions as not to be materially benefitted by the circulation among all the members, of these periodicals. But to the more remote and less informed churches, the benefits are incalculable. The Committee make these remarks for the purpose of stating their deep conviction, that the Board should pursue a liberal policy, especially with their collecting agents, in diffusing these publications among the remote and destitute and feeble churches where they go. Hundreds of pastors no doubt have yet to learn, with how little sacrifice and pains and care they could, by the circulation of the Macedonian, stir up a missionary spirit among their people.

One of our largest benevolent Societies circulates gratis thousands of copies of a paper, sustaining the same relation to its Board as the Macedonian does to ours; and it is most certainly the conviction of that Board that this liberal distribution is as if they planted cents in their field and they come up dollars.

The circulation of the Macedonian will be as the planting of the seeds of piety in the minds of our children and youth, which, there is reason to believe, will, by the grace of God, yield a glorious harvest to the mission cause.

The announcement in the Secretaries' Report, of the preparation of a History of our Missions by a brother competent to the work, will awaken the liveliest anticipations. Such a work is greatly needed and desired by our churches; and if happily executed, it will undoubtedly be a means of enlarging our missionary operations, as well as a source of income to the Board.

All which is respectfully submitted.

E. NELSON, *Chairman.*

Resolved, That the Executive Committee be authorized to circulate gratuitously as many copies of the Macedonian as will equal the net profits of that paper, to pastors of churches who do not take it, for the purpose of increasing its circulation.

The Foreign Secretary introduced, with appropriate remarks, Rev. J. H. Vinton, one of the missionaries of the Board to the Karens, recently returned to this country; and Kone Louk and Myah A,—two Karen native assistants, who accompanied him to aid in the prosecution of the work of translation.

They were affectionately received, in behalf of the Board, by the chairman, Hon. J. H. Duncan.

Adjourned till 2, P. M. Prayer by Rev. H. Davis, of New York.

2 o'clock, P. M.

The Board met, and the meeting was opened with prayer by Rev. J. C. Harrison, of Pennsylvania.

A communication from Isaac Newton, Esq., proprietor of steam-boat Hendrick Hudson, was received through S. H. Tupper, liber-

ally offering a free passage on said boat from Troy to New York city, to all the ministers of the Union.

On motion, the thanks of the Board were ordered to be presented to Isaac Newton, Esq., for his kindness and liberality.

The Committee on Indian Missions reported through Rev. E. Lathrop, chairman. The report was adopted and ordered to be printed.

The Committee to whom was referred that part of the Report of the Executive Board relating to Indian Missions, would respectfully present the following report:—

The developments of the past year have in no measure weakened the conviction expressed on former occasions, that the Missions to the North American Indians, though attended with some embarrassments, deserve to be prosecuted with undiminished interest and vigor.

In addition to the other obvious considerations which prompt us, as Christ's disciples, to engage heartily in this work, it ought to be distinctly remembered that the *pecuniary means* employed in sustaining these missions are furnished, to a considerable extent, by the U. S. Government; thus relieving our treasury from any serious pressure in this quarter, which might otherwise operate to the disadvantage of other and equally important claims. This fact is applicable, especially, to four out of the five missions which we have established among the Indians.*

It is not on this ground solely, however, that your Committee would recommend the continuance, and, if practicable, the increase of evangelical labors among these interesting, but too long culpably neglected tribes. The Indians of North America are a part of that great unchristianized portion of the human family toward which our sympathies and efforts, as a missionary body, are professedly directed. Besides, we are their debtors in a sense which cannot be urged as to any other of the nations whom we seek to bless. Having possessed ourselves so bountifully of their temporal things, is it demanding too much of us, that we give them in return somewhat, at least, of our spiritual treasure?

While, therefore, the cry of Burmah and of China and of the far off Te-loogoo, awakens properly a response in the bosom of American Christians, your Committee would recommend that the cry of America's own perishing children should not be less heeded and effective.

In behalf of the Committee,

EDWARD LATHROP, *Chairman.*

The Committee on Agencies reported through Rev. S. W. Adams. The report was adopted and ordered to be printed.

The Committee to whom was referred the paper on Agencies, beg leave to offer the following report:—

They are gratified to learn that the difficult and often embarrassing work of home agency has been met with commendable industry and faithfulness. They rejoice that amid the discouragements unavoidable in fields sterile by nature, there are indications of improvement.

The Committee are deeply conscious of the pressing exigencies which impose the necessity of agency labor, nor do they conceive how contributions requisite for our missionary operations could at present be secured independently of this kind of service. But while we admit this humiliating fact, and deplore its existence, we insist upon the doctrine that it is the duty of pastors to carry out a well devised method of raising funds. The

* In the Tonawanda Mission the Treasurer merely remits to the New York Baptist State Convention what is received from the United States for that purpose.

agents appointed to this work are not to supplant or supersede pastoral effort, but to supply the deficiency where it exists, and, if possible, enhance efficiency wherever it abounds. There should be mutual coöperation between pastors and agents. Aid is thus interchangeably furnished, to cheer each in their work and promote the interests of a common cause.

The past year has been replete with instances of united and concentrated action, which betoken more systematic and permanent effort to sustain our missions in future. We advert with pleasure to missionary meetings, called at the suggestion of agents or leading individuals, in which the attendance of many ministering and lay brethren has been secured, and by prayerful consideration of missionary topics fresh interest has been elicited, such as decidedly favors improving changes in our fiscal affairs.

The Committee are fully aware of the desirableness of prosecuting this work with as little expense as possible. Meetings of the character just named, often originate measures which abate the expenses of the work, and enlarge the contributions to the mission cause, and furnish a rational hope of permanent supply.

The Committee would recommend rather an *extension* than a *contraction* of the field of labor. The portions that have been least productive, and where past returns would seem to dissuade us from continuing their culture, still demand our notice. Of this character *Canada West* may be mentioned. It may, however, be advisable to bestow this labor in a different manner. Let the agent or agents be sent into the less fruitful sections in their harvest seasons. Thus, it is possible, an agent by being present at the associational sessions may secure, or be the means of securing, if not as much as though employed on the ground the whole time, a net return not inferior.

Your Committee concur in the policy now pursued, and recommend the continuance of the agency work. They cherish full confidence in the Executive Committee to select the men and direct their operations in this important branch of missionary enterprise.

All which is respectfully submitted.

D. IVES, *Chairman.*

The Committee on "Home Expenditures of the Union, and the Policy to be Pursued in Home Operations," reported through Rev. P. Church, D. D., chairman.

HOME EXPENDITURES OF THE UNION, AND THE POLICY TO BE PURSUED IN HOME OPERATIONS.

The home expenditures of the Union embrace whatever is paid from its treasury to make the organization a safe and successful agent in sustaining the missions. The items named in the Treasurer's Report under the heads of Agencies, Publications, Secretaries' Department, Treasurer's Department and Miscellaneous Expenses, are such expenditures; and their aggregate for the last financial year, exclusive of income from the fund for support of Secretaries and Treasurer, was \$12,806 92, or about thirteen per cent. on the whole amount received into the treasury within the same time. It must not be inferred, however, that this has been the average per centage of expenses incurred at home in other years, nor that it will be the average in any number of years to come, even should expenditures be governed by the same general rules. Agents, for example, cannot deliver their accounts to the Treasurer so that his reports will uniformly show the exact *annual* cost of their services; and no amount of care can secure uniformity, from year to year, in such items as most of those which are grouped under the head of Miscellaneous Expenses. The rule is, to make the closest estimate practicable of the expenditures of each year, several weeks before its

commencement, and to include in its accounts all the expenses pertaining to its transactions. The Treasurer's report may be consulted, therefore, as one of the safest guides in determining the probable amount of expenditures in each succeeding year, provided there be no change in the policy by which they are regulated.

In the year ending April 1, 1848, the sum paid for Agencies, including the travelling expenses of returned missionaries while in this country, and of the Home Secretary, was \$6,150; but the salaries of eight agents, now in the employ of the Union, with an average of \$120 to each, and an allowance of \$440 to returned missionaries and the Secretaries, for travelling expenses, will swell the cost of Agencies the present year to \$6,500. Publications, including the annual report, amounted last year to \$520 64; and, governed by the same policy, this department will cost no less the current year. In the Secretaries' and Treasurer's Departments the net expenditure of last year was \$3,233 33; from which \$133 33, a balance paid one of the Secretaries on account of the previous year, may be deducted. The Miscellaneous Expenses of last year, including rent, postage, interest, etc., were \$2,902 95; but what is saved in items which may not recur the present year, will probably be balanced by others not now foreseen. So long, therefore, as the present policy continues to prevail in home operations, and liabilities requiring an equal amount of yearly interest remain uncanceled, the annual home expenditure cannot be less than \$13,000.

The question may now be considered, What changes should be made in the policy by which the home operations of the Union are directed?—It is conceded that no more of what is received into the treasury should be used at home than is necessary to make the Union a competent agent in sustaining the missions. But it should be remembered that this work is complicated and arduous, involving grave and ever-growing responsibilities. Sixteen missions, with laborers in the four quarters of the globe, striving to evangelize many millions of people, look to the Missionary Union for remittances and instructions to meet necessities ordinary and extraordinary; to furnish which the organization must possess knowledge, minute and thorough, of the positive and relative wants of the missions; and must, also, maintain in the commercial world a financial credit commensurate with all its pecuniary liabilities—a thing which no charitable incorporation can do in an easier way than mercantile houses engaged in equally extensive transactions. It is known that the Union has a financial credit of such order that one of the wealthiest banking-houses in the world deems it safe to guaranty bills of exchange drawn by your Treasurer, to a large amount, with no other security than is found in the integrity and responsibility of the incorporation; and such bills, amounting to \$31,950, are now in London or on their way thither. The fiscal facilities thus provided are little less than invaluable. But the protest of a single bill for non-payment, from any other than what the bankers might consider a "purely accidental cause," would inevitably bring to the Missionary Rooms a requisition for additional security, sufficient to cover every dollar which had been drawn for; the consequences of which, on the business operations of the Union, might be disastrous. No plea, based on the numerical strength of our people or the glory of our work, could avail with the bankers in averting these calamitous results. Weighed in their balances, the institution is "found wanting"—its debts are not paid according to agreement. We will not say that the preservation of this financial credit, nor that the perpetuity of the Union, even, is essential to the evangelization of the heathen. But we may declare that no incorporation, entrusted with such a work and acting for so many churches and individuals, can do otherwise than to hold the highest degree of financial integrity as an indispensable element in the ability with which *its* agency is to be performed.

How, then, are home operations to be conducted so that the financial standing of the Union shall be preserved and the missions sustained? Would it be possible thus to conduct them by yielding to the views of

contributors who are known to do the least, according to their ability, for the missionary cause? Or, shall the attempt be made to preserve the pecuniary safety of the institution, by so restricting its operations, at home and abroad, that its outlays shall certainly and easily be brought within its income? To remove the ignorance and prejudice which may exist, in reference to the cause of missions, is a work on which the Board should bestow earnest care; and steadily to guard against improvident expenditure and visionary experiments is an imperative duty. But it cannot be any part of the province of such an incorporation as the Missionary Union, to conform its policy to the dictates of prejudice and ignorance; nor to be satisfied with the conviction that it is doing a "snug and safe business," in giving to a lost world the knowledge of eternal life. This was not the way of Him who said, "I have a baptism to be baptized with, and how am I *straitened* till it be accomplished?" nor of that disciple of his who said, "I also labor, *striving* according to *his working* which worketh in me *mightily*."

The Missionary Union has no moral right habitually to spend more money than is paid into its treasury. But if it be proved that the missions need \$93,000 the present year, and an annual increase of \$10,000 for the next five years, the Board can do no less than to make the most liberal estimate of the amount which can be collected from year to year, that a careful and candid consideration of the facts bearing on the case will allow; and then, in the exercise of unwavering faith in God, annually to cover its estimate with its appropriations—diligently using such scriptural means as may be within its reach to bring to the treasury a yearly income that shall equal the whole sum appropriated. If this policy be objected to, on the ground that it involves uncertainties not compatible with the high financial standing contended for, it should be remembered that all human affairs are subject to vicissitudes. The contributors of missionary funds, and the missionaries on whom they are expended, experience painful reverses; and it cannot be for an organization standing between the contributors and the missions, as agent of both, to suppose that it has nothing to do in filling "up that which is behind of the afflictions of Christ." The truth should be had in remembrance, also, that an *enterprising* spirit has little less to do with success in prosecuting the work of missions, than with great achievements in human pursuits. That spirit, subdued and controlled by an abiding trust in Him whom they serve, without whom they can do nothing, but through whom they may do all things, will do more to enable an association of missionary men to preserve their credit and sustain the missions, than any number of purely precautionary measures. Every additional missionary sent to the heathen is to be regarded as a bond, given by another circle of relatives and personal friends, for increased interest in the missionary cause; and the missions, through the reports which they send home of their conflicts and triumphs, are the most influential agents known in the work of supplying the treasury. It is for the Union, therefore, to pursue a policy in its home operations which shall prove, before all men, that its works are conceived and executed under the influence of ever deepening confidence in its cause and in God.

In the application of these principles, to the different classes of home expenditures, it may be proper to say, that the expenses of the Missionary Rooms, including the salary of the *present* Treasurer, were last year no more than \$345 41 additional to what was paid in 1845,—when a Committee appointed by the Triennial Convention, of which the chairman of your Board was a member, reported them, after patient investigation, to be "reasonable and proper." But it has long been acknowledged that the Rooms themselves, in number and arrangement, are not adapted to the most economical performance of the business for which they are used. The missionary library too, connected with them, should contain every work which gives light on any department of the missionary enterprise; and the missionary museum should be such a collection of interesting objects, gathered from all our missionary fields, as would illustrate the character and con-

dition of the people whom the missions are evangelizing. With the additional expense of \$350 per year, such improvements in the rooms, library and museum, as are needed, might be secured.

Among the Miscellaneous Expenses of last year was this item,—“Interest on money borrowed, \$869 83.” The only way to prevent the annual repetition of a similar charge, is to provide the treasury with money as fast as it is needed for current uses, and to pay the “balance for which the Union is in debt,—\$29,295 73.” The manner in which these liabilities were incurred, and the reasons which induced the Treasurer to show their balance in his reports, were stated in the last annual report of the Executive Committee. But these things will be forgotten, and statements of balances against the treasury will be regarded as confessions of insolvency for their amount. It should be the fixed policy of the Board, therefore, to cancel the balance, for which the Union is now in debt, as fast as it can be done without violence to other operations: and it is respectfully suggested, for consideration, that it might be wise for the Board to apply to that object the proceeds of the sale of the “Grand Rapids’ Land,” and a specific per centage on all legacies paid into the treasury and not otherwise designated by the legators. The home expenditures will thus be reduced, the financial credit of the Union strengthened, and living contributors know that their donations are used in current operations. Were this plan of liquidation to be adopted, it should not be received as a precedent for accumulating a fund to *prevent* pecuniary embarrassment after the present debt is paid; for, however desirable it might be to have such a fund, as a safety measure, the time cannot be very near in which money given to the treasury will be worth more to the cause of God invested at home, on the usual rates of interest, than judiciously expended in sustaining the missions; and the policy of thus expending all that is collected cannot necessarily lead to the accumulation of another debt, if it be regarded as a settled principle that the Executive Committee make every annual deficiency one of the items to be covered by a specific appropriation the year next ensuing.

In the publication of the Annual Reports of the Union, the rule should be to circulate the largest number likely to find readers. Last year the demand so far exceeded the supply that an abstract, in an edition of 3,000 copies, was printed when it was too late to increase the number of the entire report. The plan of the Board, in placing the Magazine and Macedonian under the editorial care of the Secretaries, has been in operation since January, 1847; which plan, together with discontinuing the gratuitous distribution of the former, will save the treasury from much expense. The course pursued of separating the business affairs of the periodicals from the Missionary Rooms brings the smallest risk to the Union, and the least labor to those in its employ; and it may be that it is better adapted than any other to make these publications influential agents in the great work of missions. But if, after strict and careful comparison of the relative advantages and disadvantages of different plans, it were to appear that some other mode of publication would increase the influence of either or both periodicals, on the missionary cause, it ought to be adopted as soon as existing contracts will permit. Such a comparison might be made and submitted to the Board at their next annual meeting. The Board may occasionally have at their disposal manuscripts, the publication and widest circulation of which, in the form of books or tracts, would be of great and permanent service to the enterprise of missions. The principles on which such manuscripts should be disposed of and published, might be defined and presented for consideration at the same meeting.

It has been stated that the Agency Department, as now filled, will probably cost \$6,500 a year,—an amount equal to one half of all the home expenditures of the Union. But shall returned Missionaries and the Secretaries travel less? or ought a smaller number than eight agents to be employed? This number might be reduced should the *immediate* productiveness of every district occupied by an agent be the standard by which to try

the question of his continuance; and the services of the entire corps might be dispensed with, were the question to be considered solely in view of what *ought to be done* without their aid. But the wisest among the practical men who conduct other pursuits, deem it profitable to expend large sums with reference to remote results; and seldom do they hesitate to employ distinct agencies of their own, when important enterprises are to be achieved. The people in the north-western States are rapidly acquiring ability to make large contributions to the foreign missionary cause; and the number of churches which *need* no agents to help them in doing their part of the missionary work, is gradually increasing in other States; but is it for a Missionary Board to save the expense of ploughing and sowing, by waiting for a harvest without doing either? or, is it for such a Board to take its own reapers out of fields already ripe, any faster than the harvest *will be gathered without their aid*? The contributors, then, are the persons to diminish the number of agents, by doing the work seasonably and thoroughly without their aid; and no class of men will be more grateful to learn that agents are no longer needed, than the agents themselves.

“There is that scattereth and yet increaseth,—there is that withholdeth more than is meet, but it tendeth to poverty,”—are divine maxims which have instruction for Christian institutions no less than for individual Christians; and for such institutions in all places and in every service. The tendency of withholding from home operations the full number of laborers required to do the work, or of depriving them of an equitable remuneration for labor performed, is to render the organization incapable of furnishing permanent supplies to the missions, which shall be proportionate to their necessities. The drafts made on the treasury for the support of a sufficient number of home laborers, may seem large. But it should be remembered that the payment of *their* salaries, with the means furnished to enable them to do their work, constitutes the *entire* cost of the *organization to the contributors*. Such items of expenditure as interest, discount, freight and postage, which amounted last year to \$1,561 64 out of \$12,806 92, are to be regarded as drafts made on the treasury on account of *contributors* and the *missions*. Exclusive of income from the fund for support of Secretaries and Treasurer, the whole expense of the organization for the last year was, therefore, a fraction more than *eleven per cent.* on the whole amount received and expended. But were the annual home expenditures to be increased for the next five years, their average per centage on the whole sum collected and disbursed might be diminished; not by unreasonably restricting the number or compensation of home laborers, but by increasing the *productiveness of the home field*. This mode of reducing the per centage may be acted on, and with safety, until the time come in which the work of agents shall be performed in all the churches by pastors and laymen; and nothing remain for the Union, in its home operations, but to perform a service at its Missionary Rooms, the whole annual expense of which may not exceed five thousand dollars.

In behalf of the Executive Committee.

EDW. BRIGHT, JR., *Cor. Sec. Home Dep.*

The Committee on Home Expenses ask leave to present the following report:—

This department requires the most careful and diligent cultivation. Whatever we judiciously expend upon it, is like the investments made upon dams, races and other arrangements for procuring the requisite power to propel hydraulic machinery. Without a vigorously prosecuted system of home agencies, the wheels of our machinery would soon stand still.

In saying this, we speak of what *will be*, and not of what *ought to be*. If a consistent and energetic piety pervaded our churches; if they fully carried out the vow of supreme consecration to God on which they commenced the Christian race; and if they duly understood and acted upon the final

commission of our risen Lord, to go into all the world and preach the gospel to every creature;—the spontaneous flow into our treasury would, no doubt, be sufficient to meet all demands upon it. We should in that case have rather to restrain the offerings of the people, than to urge them to the doing of what they are now so sadly inclined to neglect. How long shall it be, ere our brethren generally shall wholly give themselves unto the Lord and unto the church by the will of God? At present we know that their interest in missions is not such as to ensure a spontaneous flow of money to the treasury, in sufficient amounts to meet the demands which the providence of God has imposed upon our Board.

As practical men, therefore, who feel ourselves called to take things as they are and not as they ought to be, we cannot see wherein the *past expenses* of the Executive Committee, or the *future policy* as detailed in their report on Home Expenditures, could be materially altered or improved. The aggregate of these expenditures the past year, exclusive of the income of the Secretary fund, was \$12,806 92, or about 13 per cent. This we deem a very moderate per centage as compared with the per centage in other Societies, or even with that of this Society in previous years.

It is proper that the Committee should state on this point, as the churches are liable to misjudge or to be imposed upon, that the amounts paid in the form of salaries for doing the business of the organization, are barely sufficient to sustain our Secretaries in their self-denying and arduous labors. If we were to recommend any change, it would be on the side of increase rather than of diminution.

It seems to your Committee, also, that the payment of \$6,150 on agents and on the travelling expenses of returned missionaries, is moderate as compared with the extent of our operations. We ought to expect an increase rather than a diminution of this amount in future years. But our estimates for the time to come must necessarily be mere approximations to the actual demands upon our treasury for home operations, because we are exposed to various fluctuations and contingencies which no human sagacity can foresee.

The Committee are not prepared to recommend any material changes in the policy which the Executive Committee has marked out for itself in time to come. We deem it indispensable to take all possible measures to preserve our financial credit abroad. A protested bill would not only embarrass our operations, but by subjecting us to the demand for security from the commercial houses abroad through whom we make our transmissions to India, would expose us to additional expense, besides degrading us in the view of the commercial world. What American Baptist would not feel himself mortified by such an event? what one would not pay liberally, and according to his means, to avoid it?

We cannot sufficiently commend the policy of the Executive, therefore, in charging bills when they are drawn, to the actual liabilities of the Union, instead of waiting till the time of payment before the charge is made. The liability then exists in fact, though it may be some months before payment is demanded. By taking into account all these liabilities, it appears the Union is now in debt to the amount of \$29,295 73.

Two particulars are suggested by the Executive Committee in their policy for providing for this demand; first, that we apply to its liquidation the proceeds of the sale of the Grand Rapids property, which we understand amount to \$13,500; and, second, that we appropriate to this object a certain per centage on legacies not otherwise provided for. Your Committee can see nothing to militate against the wisdom of such a suggestion, and would, therefore, recommend that it be the future policy of the Union, under such limitations and modifications as the Executive Committee may deem advisable.

It seems that there was a deficiency last year in meeting demands for the published reports of the Union. We think that we should in future provide against this by increasing the number of copies issued, and that mea-

asures should be taken rather to increase than curtail the reading of our documents. We are the servants of the northern Baptist public, to whom we are bound to make report of what we do, and whose interest in the cause of missions will, probably, be as much promoted by a knowledge of our doings and the general course of events in our history, as by any other means.

We will now conclude our report with a few general remarks on the subject of home policy and expenditure.

1. The advantages of this expenditure must not be estimated solely by the amount brought into our treasury during any given year. The intelligence which it tends to diffuse among our churches on the subject of missions, the sense of personal obligation to do something towards preaching the gospel to every creature which it nourishes among them, the missionary spirit which it contributes to diffuse in extensive regions of our country and in the Canadas, which have hitherto failed of duly coming up to the help of the Lord against the mighty, and the improvement of piety in our churches which accrues from it, are all parts of this home work and expenditure, over and above the simple amount brought into the treasury. Let any one compare the state of our churches *now* with what it was *before* we embarked in the missionary enterprise, and he will see that the fruits of our labors are quite as propitious and abundant at home as on foreign lands. Your Committee would, therefore, recommend that secretaries, agents and all who are engaged in doing service for the Union, make it an object of their special concern and continual prayer, not merely to act in the specific business committed to their hands, but by all means and in every consistent way to diffuse around them, in families, communities, congregations and throughout the country, a spirit of holiness and love, that thus they may incidentally do the very thing at home which they are laboring to procure the resources to enable others to do abroad.

2. We think there should be both a gradual increase of our home expenditure, and, at the same time, a diminution of the per centage of that expenditure. We cannot increase our income without increasing this class of outgoes. It is visionary to expect otherwise. There are vast sections of our country that might be made to yield respectable amounts to our treasury, if they were duly cultivated by judicious agents; and the advantage of doing it would be greater, if possible, to them than to the heathen. He that watereth shall be himself watered.

But while we increase the number of our agents, we should urge the necessity of independent action in the churches, that they may make out their benefactions without cost to the Board. There is evidently a gradual increase in the number who act in this manner; and the greater the amount obtained in this way, the more prolific will be our home labors, and thus the per centage of this class of expenditure will be diminished.

3. We conclude with recommending the following resolutions:—

Resolved, That the Executive Committee be directed to institute an inquiry into the relative expense and advantages of issuing the periodicals of the Board through individual publishers, or by the direct agency of the Executive Committee; and also to inquire what advantages or disadvantages might accrue from the preparation and publication of missionary books under the control and direction of the Board; and to report fully at the next annual meeting.

Resolved, That the Executive Committee be authorized to make such alterations as they may deem necessary for their operations in the rooms, and for the increase and arrangement of library and cabinet of missionary curiosities, provided the additional expense shall not exceed \$350.

All which is respectfully submitted.

PHARCELLUS CHURCH, *Chairman.*

The whole report was then adopted and ordered to be printed.

The Committee on the Wants of the Treasury reported through Rev. J. N. Granger, chairman.

WANTS OF THE TREASURY FOR THE YEAR ENDING APRIL 1, 1849.

The treasury of the Missionary Union needs money to pay the expenses of its home and foreign operations as fast as they are incurred. Should their amount, as estimated in reports just made to the Board, be deemed no larger than is required for the successful prosecution of the missionary work, \$111,500 will be needed the present fiscal year;—\$93,000 for the missions, \$13,500 for home expenditure, and \$5,000 to cancel existing liabilities.

These are not the sums now appropriated to these objects. Adopting a schedule of appropriations in January last, when so large a deficiency remained to be provided for before April 1, 1848, the Committee have been making expenditures, thus far in the present year, on the basis of an income of \$90,000 from all sources. But in forming this schedule the inquiry was not, What amounts will suffice to place the missions in good condition, and enable them to do their work to the best advantage? so much as, Which of them can forego with least injury their needed supplies? The Committee wish now, therefore, to bring before the Board the wants of the treasury as they appear when measured by the necessities of the work in which the money is to be expended,—with the hope that supplies will be furnished equal to its manifest and imperative demands.

The subject, in importance and perhaps in difficulties, is second to none likely to come within the deliberations of the present meetings; for the desideratum of our missionary operations is a well supplied treasury. The Committee have never been perplexed to know how and where money entrusted to them might be profitably expended. Their most painful anxiety and most laborious toil have been in balancing the claims of many stations, when each needed what was to be divided among several. The missions have not suffered from want of work, nor from the perpetual withholding of the Spirit's influences; but because men and means were not provided to do the work which God had made ready, and in the doing of which he waited to bless them. And more is involved in the subject, now submitted to the Board, than the amount to be raised within a single financial year. Reasons which now claim an increased expenditure, will require additional thousands next year,—and onward from year to year. *What, then, is the largest sum which may be made the basis of appropriations, during the present year, with the expectation that the advanced schedule will be sustained from year to year?*

Among the considerations in view of which this question should be answered, are the number and pecuniary ability of the people from whom contributions are to be sought. How much can they afford to give to the cause of foreign missions?—In the sixteen States and Territories known as the home field of the Missionary Union, there are not far from 3,500 Baptist churches, with 285,000 members; and, after deducting the sums received from Government, coördinate Societies, Officers' Fund, Magazine, in legacies, donations from Canada and other places not included in the above field, there was paid into the treasury last year, \$77,473 46,*—an

* Of this amount there was received from

Maine,	with 300 churches,	and 21,337 members,	\$5,153 23
New Hampshire,	" 101 "	" 9,266 "	2,127 67
Vermont,	" 110 "	" 8,311 "	2,005 53
Massachusetts,	" 235 "	" 29,534 "	21,612 07
Connecticut,	" 109 "	" 16,061 "	4,048 45
Rhode Island,	" 47 "	" 7,183 "	4,413 25
New York,	" 811 "	" 85,133 "	22,013 15
New Jersey,	" 86 "	" 11,637 "	2,425 77
Delaware,	" 1 "	" 349 "	200 00
Pennsylvania,	" 239 "	" 27,115 "	4,855 39
Ohio,	" 444 "	" 24,497 "	6,119 09
Indiana,	" 392 "	" 18,492 "	854 50
Illinois,	" 301 "	" 12,594 "	696 49
Michigan,	" 165 "	" 8,632 "	781 63
Wisconsin,	" 50 "	" 2,326 "	146 75
Iowa,	" 38 "	" 995 "	15 49

average of about twenty-five dollars to each church and of twenty-seven cents to each member. But it has been ascertained, from the most reliable data within our reach, that thirty individuals, the average of whose contributions was \$123 each, and individuals in ten churches, whose donations were an average of nearly \$1,670 to each church and of \$4 to each member, gave more than *one fourth* of the amount of donations paid into the treasury last year. The balance of the *second fourth* came from individuals in sixty other churches, the average of whose contributions was \$310 to each church and \$1 to each member. Including the contributions of such persons as are not members of churches, and of two hundred individuals who gave an average of \$10 each, without designating their membership, the *third fourth* came from one hundred and thirty churches, each paying \$100 or upwards, and averaging fifty cents to each of their members. *Three fourths* of the whole amount of donations paid into the treasury last year, then, came from individuals not members of churches, two hundred and thirty persons supposed to belong to churches not named, and about two hundred churches embracing less than fifty thousand members. Every member of a few of these churches contributes annually, at least, to your treasury; but it is not believed that two thirds of all the members did so last year. So much of the first three fourths as was given by members of our churches may be regarded as an average, therefore, of about \$1.90 to each contributor.

The last fourth came from among the remaining 250,000 members of, perhaps, 3,300 churches. Shall we say, a sufficient number gave something to make an average for the year of \$15 to each contributing church, and of twenty cents to each contributing member? Even then the non-contributors in our home field would be two thousand churches and nearly one hundred and seventy-five thousand members! And were the whole amount of donations to be divided by the whole number of contributors, the average would be no more than \$50 to each contributing church and sixty-seven cents to each contributing member.

If these statements are sufficiently accurate for the object which has induced them, the inquiry may be made, Will the pecuniary ability of contributors justify an increase of their donations? Six individuals gave enough to make good their own average last year, and to raise the "two mites," each, of more than six thousand poor widows to the same standard; and may we not believe that God will continue to incline the rich so to "give of their abundance" as to make good the average of all such contributors as *cannot afford* to give the amount of it—even if it be doubled?

But is the pecuniary ability of non-contributors so much less than that of their brethren as to leave no hope of enlarging the receipts by multiplying the number of donors? In the six north-western States and Territories there are 67,536 members of Baptist churches; and the amount paid last year into the treasury from that part of our field was \$8,924 77,—which, reducing the average on the whole field no more than one half, shows that the entire number of non-contributors in the north-western section falls short of *forty-two thousand*. Where, then, are the remaining 133,000? There is scarcely one of the Eastern and Middle States in which non-contributors do not out-number contributors; in some of these States the disproportion is as three to one; and among those who give nothing are to be classed, for the year past, many wealthy members and some large and rich churches. Can there be any doubt as to the *pecuniary ability* of our people greatly to increase their offerings, so long as the average to each contributor does not exceed sixty-seven cents, for a year, and two out of every three give nothing?

But, admitting that the needful pecuniary ability exists, the desired enlargement should be graduated in all respects by the just claims of our missionary operations on the churches. How much, then, *ought* the enterprise of foreign missions to receive from the home field of the Union?

If Christ Jesus was none other than "God manifest in the flesh," if he did indeed allow himself to be "crucified and slain," if he did say to his followers, "Go ye into all the world and preach the gospel to every creature," those who call themselves disciples of Christ are bound to the missionary enterprise by obligations as absolute and complete, as are the relations which they sustain to him who is their Prophet, Redeemer, Lord; and if these obligations are not to be discharged by churches planted in such a field, existing at such a time, entrusted with such means, and having such missions, as are ours,—*of whom*, it might be asked, may Jesus Christ expect obedience to his last command? and *by whom* shall the light of his cross be conveyed to the lands "of the shadow of death?"

The estimated number of people in heathen lands now dependent for evangelization on our missions, is not less than twenty-five millions. Are these millions—more in number than the population of these United States—to be taught the doctrines of Christ? Are schools and books and an instructed ministry—the enduring elements of a Christian civilization—to be given them? Converts recently won from superstitions, whose vocation it is to impoverish and brutalize their victims, cannot do such things; nor can the missions find other agencies within their fields to share the work. By these missions, therefore, the same work is wrought, in heathen tribes and nations, which the entire fraternity of Christian institutions are doing for the illiterate and depraved among ourselves. The truth of this declaration is illustrated in the report "On Foreign Expenditures of the Union," and in the history of every successful mission. That to the Karens, for example, has been in existence less than twenty years. Ko Thahbyu, the first convert, was baptized in 1828; and at the time of baptism was almost the only individual of his race known to the Burman Mission. The Karens were a debased people; in their own words, "a nation most debased among the debased; having neither head nor ear; sons of the forest, a nation of slaves, a people of the deepest poverty; divided in every direction, at the sources of the waters and in the glens above them." And what has been wrought? *Missionaries* have given them the gospel, a written language, the New Testament and other portions of the word of God; have planted churches, established schools, founded Christian villages in their jungles; and have educated preachers from among the ten thousand converts who confess the power of the Son of God. But, with all that has hitherto been wrought, we have only laid the foundation. The three million Karens, the hill tribes and the tribes of the plains, are to be evangelized and blessed with the institutions of Christian civilization; and while this great work is progressing among them, other missions ask to be sustained in doing the same work for other tribes and nations embracing almost ten times as many more souls. The foreign missionary cause is, therefore, preëminent in the extent of its claims on the contributions of the members of our churches, if the amount of labor to be bestowed has any connection with the amount of work to be done.

But this question of duty cannot be separated from the relations which Christians at home bear to the missions, and to the millions for whose salvation they labor. Connected with the missions are "men that have hazarded their lives for the name of our Lord Jesus Christ;" men to whom more than a hundred native preachers and feeble churches look for counsel and succor; men from whom many millions of deathless souls wait to hear of the way, the truth, the life. How came these men into positions so fearful and glorious? The pioneer missionary was in India before it was known that one had gone there for our churches to sustain. The event was hailed as a signal from God, that the time had come for another Christian denomination to do their part in the work of preaching the unsearchable riches of Christ to the far off heathen,—and Judson was adopted as our missionary. By the same hand, more than twenty years after, Oncken was as unexpectedly given us with Germany for his missionary field. But every other ordained missionary supported by our people, went to his labor with their

sanction, and carrying with him the pledges of their succor. The relations existing between missionaries thus provided and sent forth and their brethren at home, give an impressiveness to the claims of the missions which makes it eminently perilous to disregard their cries for help.

But more is involved, in determining what ought to be done, than even such considerations as have been named. The author of, perhaps, the most pungent and powerful appeal* made for the cause of foreign missions in modern times, insists that it is the great and indispensable work of Christians of this generation to preach the gospel to the people of this generation;—because, if Christians now on earth make it their chief object to prepare a subsequent generation to convert the world, those thus prepared, following the example rather than the precepts of their teachers, will be likely to commit the work to their children. But should it be otherwise, the masses of the generation which we are under the highest obligation to evangelize will be left to die without knowing the way of reconciliation to God,—and that, too, while “the harvest of the earth is ripe,” and hundreds of thousands, who call themselves stewards of God, hold in their hands the last command of their Lord, and carry in their hearts the proofs of his power to “save to the uttermost.” Within the week devoted to these missionary meetings nearly half a million will pass from heathen lands into eternity; and week after week will pay the same mighty tribute, until every individual of all the millions of this generation is in heaven or hell. What, then, *ought* the cause of foreign missions to receive from the home field of our Union? what number of missionaries? what amount of prayerful, self-denying effort?

Finally, if it be admitted that the ability and the obligations are such as to call for the proposed enlargement of our foreign missionary resources, the increased expenditure must moreover be warranted by the available and reliable agencies to be employed in the collection of funds. What, then, are the *means* through which this work may be accomplished?

The Union publishes two monthly periodicals; employs eight collecting agents; has one secretary whose time is occupied in labors connected with supplying the treasury; and avails itself of the occasional aid of returned missionaries. But it is not probable that this number of individuals will visit more than 1,200 churches within any year. The remaining 2,300 churches may be informed of the progress and necessities of the missions through the correspondence and publications of the Board; but, however great the value of information thus given when combined with timely and thorough *individual effort*, it cannot alone be relied upon to induce *every member of every church* to make *annual contributions* that shall be “*according to his ability.*” With the knowledge of what is needed, truer conceptions must be *formed* of the nature and extent of Christian stewardship, and systems for the collection of funds must be devised and faithfully executed. By whom, and how, shall this work be wrought?

It might be impracticable to do the work in all churches, through the agency of the same class of individuals and in the same way. But however diversified may be the plans of operation, the Missionary Union has no moral right to seek the coöperation of any person by placing motives before him other than such as *God will approve*; nor can the Union hope to receive the amount required to sustain the missions, unless such motives are placed at the best time and in the best way before the minds of all the members of the churches. The men by whom this can be done more effectually than by all the distinct agencies of the Union combined, are the 2,500 *pastors* of our churches; and no fact has come to our knowledge within the past year fraught with richer hope to the missionary cause, than that the number of missionary pastors is increasing. As their number is multiplied, missionary knowledge will be diffused; the monthly concert for prayer will gather interest and power; the number of cheerful and permanent contributors

* Dibble's “Thoughts on Missions.”

will be enlarged; and the treasury will have an income that shall more perfectly correspond with the ability of the churches and the just claims of the missions. As to the methods of securing the coöperation of missionary pastors, if the influence of the last anniversary be consulted, it may be doubted whether the Union can use means more effective than spiritual and purely missionary anniversaries, the reports of which shall be spread throughout the land.

With this statement of facts and considerations relating to the pecuniary ability of our people, the claims of their foreign missions, and the agencies by which the income of their treasury may be augmented, we submit the inquiry, What is the largest sum which may be made the basis of our appropriations in the year ending April 1, 1849, with the expectation that the advanced schedule of the same shall be sustained from year to year?

By order of the Executive Committee,

EDW. BRIGHT, JR., *Cor. Sec. Home Dep.*

The Committee to whom was referred the paper from the Executive Committee on the Wants of the Treasury for the year ending April 1, 1849, respectfully present the following report:—

The Committee are of the opinion that the facts and principles embodied in this report demand the most serious consideration of the Board and of the Union.

The report states that the amount needed the present fiscal year is \$111,500; \$93,000 for the missions, \$13,500 for home expenditure, and \$5,000 towards cancelling existing liabilities. The report then proceeds to discuss the practicability, duty, and method of raising this sum.

Your Committee have been deeply impressed with the subject as thus treated. They are desirous that it be laid before the Union. They accordingly recommend that the report be adopted; and also that the following resolutions be adopted by the Board, and, with the report, be referred to the Union, with the recommendation that they be made the special order of the day for the forenoon of Friday next.

The first resolution, based upon the first section of the report, is as follows:—

Resolved, That the pecuniary ability of those on whom our missions may reasonably depend for support, is sufficient to meet all their necessities.

The second resolution, based upon the second section, is as follows:—

Resolved, That our people are under obligations the most imperative and sacred, to give to their missions the men and money which they need.

The third resolution, based in the same way upon the corresponding part of the report, is as follows:—

Resolved, That the most successful and reliable agency in the home work of foreign missions, is the personal and permanent example and coöperation of the *pastors* of the churches; and that with such example and coöperation the missions will receive the men and money they need.

All which is respectfully submitted.

J. N. GRANGER,	} <i>Committee.</i>
J. S. BACKUS,	
M. G. CLARKE,	
HENRY V. JONES,	
ALBERT DAY,	

The resolutions and report were adopted and ordered to be printed, and the subject directed to be presented to the Union for its special consideration on Friday morning.

The Committee on the Foreign Expenditures of the Union, &c., reported through Rev. F. Wayland, D. D., chairman. The report was adopted and ordered to be printed.

FOREIGN EXPENDITURES OF THE MISSIONARY UNION, AND THE POLICY TO BE PURSUED THEREIN THE ENSUING FIVE YEARS.

The foreign expenditures of the Union are for missionaries, including reinforcements; native preachers and assistants; schools; publications; and miscellanies, ordinary and special.

I. *Missionaries*.—Expenses for missionaries already at their places of labor, are for their personal support and employment. Personal support includes salaries, rents or repair and wear of dwellings, ordinary expenses of sickness, postage, and by usage, freight. Salaries of missionaries, which are graduated in different countries according to the supposed necessary cost of living, average \$375 each individual, male and female, or \$750 a mission family, per annum. The average cost of a dwelling-house may be set at \$600. Supposing a house to last twenty years, or in other words to depreciate \$30 annually, and allowing \$20 annually for repairs, the annual cost on dwellings owned by the Union is \$50 each. A few houses are rented, but the number is too small to affect the average materially. The other items of support, together with expenses incident to missionary employment of even the simplest kinds, cannot be reasonably rated at less than \$100 per an. each household, making an aggregate of \$900 per an. for the support and employment of each mission family, and an annual expenditure for 100 missionaries or fifty mission families of \$45,000. 100 missionaries, male and female, are in connexion with the Union;* but five of these are on reduced allowances in this country, and seven are single females or widows; so that the *present* expenditure for support and employment may be put at \$42,000. To this sum (\$42,000) we are to add the amount requisite for sending out additional missionaries, or reinforcements. Supposing that five mission families be sent to foreign stations within the current year, besides a single missionary to one of the Indian stations;—and we make this supposition because so many, at least, are now waiting or desirous to be sent;—there will be needed for each family, to provide outfit and contingencies, passage, dwelling-house (first cost), means of preparation for labor, and salary from time of arrival, \$2000; and for the single missionary to be appointed to an Indian station, \$500;—making an addition of \$10,500, and an aggregate for missionaries, of \$52,500.

In this department of expenditure belong also, we think, expenses incident to the return of missionaries to this country for health, and their second passage outward. Regarded simply as a pecuniary arrangement, and without respect to the claims of justice, humanity and Christian love,—it is the least expensive and most expeditious method of sustaining, not to say reinforcing the missions, to renew the strength of missionaries exhausted by sickness and toil, and thus double the term of missionary life;—the second term more valuable, it may be, than the first;—rather than within the same period to send twice the number of missionary laborers at a third increase of expense, yet without a correspondent increase of efficiency. The very heavy expensiveness of home passages, which is incurred in some instances, is burdensome; but this could be abated by the adoption of a system authorizing missionaries after a ten years' service to avail themselves of favorable opportunities to return, rather than to abide in the field to the last point of endurance and until removal *must* be effected, however unpropitious the circumstances and at whatever charge.

Supposing that two mission families on an average are thus compelled to return from year to year, the extra expense for both home and outward passages may be estimated, in consideration of the reduction of sala-

* In this enumeration we include Mr. and Mrs. Day, Mr. and Mrs. Van Husen and Mrs. Crocker; also, in the Indian Missions, Mrs. J. Kelly Jones and Mr. Cameron; but not Mr. and Mrs. Warren, of Tonawanda station, who are more directly in charge of the New York Baptist State Convention, nor Mr. and Mrs. Osgood, who are now in the home field. Mrs. Brown, Mr. and Mrs. Vinton and Mr. and Mrs. Wade are considered as still connected with their stations abroad.

ries for the time being, at \$1,500. On the other hand, the number of missionaries is subject to continual reduction from removals by death or other cause. The average term of missionary service has been scarcely fifteen years. Suppose that three mission families are thus removed year by year, and we balance by a correspondent diminution in salaries the extra expense of home passages; leaving the aggregate charge for missionaries and reinforcements the year ending April 1, 1849, \$52,500, as before.

II. *Native preachers and assistants.*—In Germany fifteen native preachers are employed, at an average expense each, including ordinary incidentals, of \$200; in France nine, at \$250 each; and in the Bassa Mission four, including two colored Americans, at an average of nearly \$300 each. In the Indian and Asiatic Missions are about 110 native preachers and assistants, at an average cost each of \$60; making an aggregate expenditure in all the missions of \$13,000. To this amount an addition of \$1,500 might be advantageously made, were the funds at command;—\$500 for Karens and Burmans, \$500 in China, and \$500 in the French Mission;—making \$14,500; and a total for missionaries and native laborers of \$67,000.

III. *Schools.*—These are day or boarding schools, common or theological. The cost of day schools, exclusive of salaries of teachers or superintendents, and with as liberal support from near residents as in former years, may be estimated at \$1,000, or an average of \$25 each for forty schools. The number of boarding schools; including three Indian schools supported by *Government appropriations*, one in Africa, one in Assam, and seven Burmese and Karen, of which three are theological; is twelve, at an average cost of \$600, or an aggregate of about \$7,000. To this should be added \$1,000 for repairs and depreciation of school-houses and for books and apparatus, &c.; also \$1,000 for the establishing of two additional schools, one an Ottawa boarding school under the superintendence of Mr. Meeker, and the other for the education of native preachers in France, if the operations of that mission be enlarged; and we have an aggregate expenditure in this department the current year of \$10,000.

IV. *Publications.*—The expenses of this department, including translation, printing, binding, purchase and distribution of bibles, tracts, school books, &c., may be estimated in the gross at \$12,000; but they have been partly covered in the estimated allowances for missionaries and assistants. In several of the printing establishments, and those especially where the greatest amount of labor has been performed, the avails of "job work" have also contributed very largely to reduce the *direct* annual charge. The *balance* of cost, if we include depreciation and repairs of buildings and apparatus in six printing establishments, and purchases in China and elsewhere, may be estimated for the year, exclusively of missionaries' labors, at \$3,000.

V. *Miscellanies.*—Under this designation we intend not only incidental expenditures not conveniently embraced under either of the preceding heads, but some provision for variations which are almost sure to occur between estimates however carefully digested and the ascertained results. The preceding calculations are based on an extended and minute analysis of past expenditures, but they involve a multitude of particulars, and a slight departure in several or a large discrepancy in any one might seriously affect the balance of expenditure and should be guarded against. One or more mission families may resume their labors abroad sooner than was contemplated, or God may mercifully preserve the lives of his servants beyond the average term, or the aid usually afforded by residents to the support of assistants and schools may be partially withdrawn, or the expenses of the printing department, having for a time little employment from others, may fall more exclusively upon the treasury; and so of many other liabilities from sickness, fire and flood.

On the other hand, some provision ought to be made for peculiarly favorable opportunities which God may open for the advancement of our work, and which must be improved on the moment or not at all. Even

the ordinary progress of our enterprise demands some provision of this kind. It does not move with observation and by sudden and huge strides, at the beginning or the ending of a year; but like the blade, which groweth up we know not how. Experience abundantly confirms this view, shewing the necessity if we would be safe from continual and painful embarrassment, of providing for miscellanies, including unforeseen contingencies, a sum not less than \$13,000.*

To recapitulate.—The several departments of expenditure require for their ordinary support the current year the following appropriations.

For missionaries and reinforcements,	\$52,500
“ native preachers and assistants,	14,500
“ schools, day and boarding,	10,000
“ publications, (balance of cost,)	3,000
“ miscellanies and unforeseen expenditures,	13,000
	Total, \$93,000

In the remarks we have made as compared with the schedule adopted by the Executive Committee, we have sufficiently indicated the policy which, it is thought, ought to be followed the current year, provided there be an adequate income. As to the policy to be pursued in succeeding years, with the like provision of an adequately increased income, the manifest necessities of the missions preclude all reasonable doubt.

Passing by the European and Indian, there are connected with our missions in Asia and Africa fifteen stations and about fifty out-stations;—which are in charge of thirty-five missionaries, including three in this country or on their way,†—an average to each station,—not regarding out-stations,—of a fraction more than two missionaries, including preachers, teachers and printers. At a few of the stations this average might suffice, were the missionaries equally distributed: but so widely diversified are the forms of missionary labor and so abundant the demand in each, and so far are the stations generally removed from one another, there is a painful insufficiency of laborers. The largest body of missionaries is at Maulmain; but *there*, virtually, are two stations, belonging to what should be regarded as two missions, each embracing two dialects or languages, and embodying for each all the varieties of missionary labor, preaching, translating, teaching and printing. There is also connected with each division a large population with Christian churches and day and boarding schools, including two theological. The Burmese population of Maulmain amount to 35,000 or 40,000; while in the Karen section are three large districts, embracing each from fifty to 100 hamlets and villages and a population of some tens of thousands, scattered over a territory as extended as New England; besides those who come from Burmah Proper. All this furnishes abundant opportunity for labor to the resident missionaries, and might profitably engage others, if there were not more urgent demands from other places. One additional missionary at least is needed in this wide-spread field, beside one or more female assistants. At Amherst, Mr. Haswell in the Peguan department ought to be speedily supplied with a fellow-laborer; he has waited for years. Two missionaries should go to Tavoy to fill the vacated places of Messrs. Mason and Wade, one of them to labor for the Tavoy Burmese. Two additional missionaries are needed for Akyab, one of them in behalf of the Kemnees; two for Ramree, to reap the harvest of which Mr. Comstock sowed the seed; one missionary to join Mr. Beecher at Sandoway, and one to accompany Mr. Abbott to Rangoon. Two missionaries are still needed for Assani, one to preach the gospel around Sibsagar, and one for

* We place under this head all miscellaneous charges of freight, wharfage, insurance, agent in London, forwarding agent's salary, mission postage, and the like, estimated at \$3,000, as well as the other items above indicated.

† Mr. Day, Mr. Vinton and Mr. Wade.

the neighborhood of Nowgong. Two are in immediate request for Siam; one for Hongkong and one for Ningpo; two to accompany Mr. Day to Nellore, and two for Africa. At this moment twenty missionaries are needed, besides female assistants, to place the Asiatic and African Missions in a healthful and prosperous condition, without adopting a single new station; and there will also be needful a *further* average supply of three missionaries a year to fill the places of such as may be removed by disease or death. In other words, and distributing the supplies through the proposed period of five years, there ought to be sent to the stations in Asia and Africa, to furnish them with their lowest complement of laborers, five mission families the first year, and eight for each year succeeding.

This would be giving to each isolated station but three missionaries, and two to those more nearly associated together, with a proportionate number for principal stations where necessarily there is a greater variety and concentration of labors. And a less number than this would continue to expose the stations to occasional destitution or abandonment, the evils of which, whether on the heathen, the native churches, the missionaries, or even on the pecuniary interests of the Union, are known from sad experience to be not few nor small.

Assuming that a prominent and indispensable feature of our policy be the sending out of new missionaries, and that their number and yearly ratio be as above indicated,—five the first year and eight the second, and so on,—we shall need the second year for this department an additional expenditure of nine thousand dollars. The average expenditure for each mission family sent out is the same from year to year; but in the second year we have a surplus of \$5,500 from the first \$10,000 allowed for reinforcements the first year, the ordinary support of five missionaries *after* the first year being \$4,500; and for three of the second year's reinforcement, designed to fill vacated places, an inconsiderable charge only will be required for repair of houses.

To the departments of native preachers and schools some additions will be requisite the second year, but the increase of expenditure will not be large. Supposing the proportion of native laborers to missionaries to remain as at present, or about four to one, this would involve an annual addition of twenty native laborers or an additional expenditure of \$1,200. For increase of schools, an addition of \$800 might suffice; making the increase of expenditure for these two departments about \$2,000.

For printing operations and for miscellanies no considerable addition of income would be needed. It is one of the encouragements to liberal devices and liberal deeds in the conduct of the missionary enterprise, that when once a sufficient basis has been provided, all increase of contributions goes directly to the main object of building up the superstructure and to reduce the proportionate or *per centum* cost of the scaffolding and machinery.

The ratio of increase for the three following years would not need to be very dissimilar to the estimate for the second; except that in regard to reinforcements, a larger surplus would remain for the third and subsequent years, and the *additional* cost in that department would be proportionably diminished.

To state the estimate summarily. In order to place the missions and stations in good condition at the expiration of five years, without aiming at further expansion or increasing the number of stations, there will be needed for the foreign expenditures of the Union,

In the year ending April 1, 1849,	.	.	\$93,000
“ “ “ “ “ 1850,	.	.	104,000
“ “ “ “ “ 1851,	.	.	114,000

and an annual increase of \$10,000 for 1852 and 1853.

We have said that the necessities of the missions preclude all reasonable doubt as to the policy to be pursued the ensuing five years; meaning by

this remark, that beyond all question their *first* want is a reinforcement of missionaries. It is a pertinent inquiry, however, in view of the urgent need of more missionaries, Why distribute the supply through so many years? Why not reduce the expenditure at other points, so as to concentrate a larger proportion of the annual income upon the single object of sending out missionaries?

But at *what* points shall the reduction be made? Shall we reduce the number of native preachers and assistants? To derive from this quarter substantial aid, our number of dismissals must be large. A reduction of *one fourth* of all our native preachers and assistants would not provide a sufficiency for sending out two mission families. A dismissal of one fourth in our Asiatic Missions alone, where the substitution would be designed to be made, would not provide for sending out one missionary. Besides, if a substitution could be made of one missionary for thirty-three assistants,—for in Asia that would be the proportion the first year,—it would be a substitution of which we might well challenge the expediency. Native helpers are helpers of exceeding value, for the services to which they are appointed. *They* are emphatically the successful preachers. They can labor unweariedly and uninterruptedly where missionaries may not, and ought not, venture. They are often the right arm of the missionary;—teachers, interpreters, assistant translators, messengers, representatives among the churches, pastors. They are eminently *the* fruits of missionary labor; and their coöperation with missionaries and eventual capability to dispense in good measure with foreign aid in evangelizing their own people,—a capability with which they can be endued only by this very course of preparatory training as auxiliaries,—is one of the most cherished and gainful results which missionaries are sent to achieve.

Shall we reduce the number of schools? Dismiss *all* the *day* schools and we release *half* the funds requisite to send one mission family. Dismiss all the *boarding* schools, except those supported from Government appropriations, and we can send three, perhaps four, missionaries. That is, dismiss the Bassa school in Africa, the Nowgong orphan school, the school for Karen assistants in Arracan, and the schools of Maulmain and Tavoy. But in dismissing these schools, we pluck up the seed which we have sown; we lay waste the promise of future years. We do more. We wrest from the hands of missionaries already in the field, skilled in labor and diligently urging forward their appropriate and chosen tasks, the very implements, together with the subjects, of their successful toil; we condemn to comparative inactivity or to forms of labor of secondary utility, trained as they have been to particular kinds of service and placed in favoring circumstances, workmen chosen and tried and who need not to be ashamed; and we do this, that we may a little sooner place by their side strangers yet to be acclimated, helpers who have yet to acquire their instruments of labor and the ability to use them, fellow-laborers who, when they shall have become equally with themselves inured to labor and at home in their work, may be also, like them, constrained in turn to stay their hands from the reaping. These schools are not mere incidents to the missionary enterprise; they are part and substance; they enter into the essential texture of every plan of permanently profitable evangelism. They are not the *immediate* instrumentality of preaching the gospel;—although they generally furnish the most auspicious opportunities for its dispensation;—but they are an *indispensable* instrumentality. They are not literally native pastors and teachers; but they are nurseries and seminaries of a native ministry.

In a more unrestricted view, schools are of highest moment to the *general* evangelizing of a people. In lands so destitute of intelligence and intelligent thought as are heathen countries, mind must be quickened, and fed with thought and disciplined. Knowledge must be communicated, and all the varied helps to knowledge as well as to piety must be provided. This is done by schools. And in missions of the Union these schools are multi-

plied in the lowest possible proportion with other instrumentalities, consistent with any good degree of efficiency in themselves or those.

The only other departments from which to withdraw funds so as to enlarge our reinforcements, are the publishing and the miscellaneous. Of the former,—the publication department,—to which specifically and as a net surplus we have apportioned but \$3000, the expenses are for the greater part defrayed by Bible and Tract Societies, whose appropriations we are not at liberty to divert to purposes of our own. The balance, with a very inconsiderable exception, is embraced in the allowances to the missionaries and assistants, or is covered by the earnings of the several printing establishments from occasional services to others,—services which they would be ill able to render, if suffered ordinarily to lie unemployed and by almost unavoidable consequence to become disarranged, and covered with dust and mould.

As to miscellanies and unforeseen exigencies, it is, doubtless, *possible* to reduce the expenditure, provided the Executive Committee will maintain against all appeals from the missions an inexorable ear, and will shut their eyes to all indications of Divine Providence, however clear and authoritative. The experience of the past is, nevertheless, replete with instruction. It would remain an open question, to say the least, whether in such a substitution of measures the greater good would not be sacrificed to the less, the suggestions of sound discretion to the promptings of a short-sighted zeal.

Our conclusion is, that the ratio of expenditures in the several departments should remain essentially as it is now. To send larger supplies of missionaries we must have a proportionably larger income. We say nothing of larger supplies of candidates for missionary appointment. We apprehend little embarrassment from want of men. Ordinarily, the supply is proportionate to the demand, and to the liberality of the churches in supplying the requisite funds.

Two inquiries remain to be considered or noted. The first respects the *order* in which reinforcements ought to be sent. Without attempting very minute specifications, we suggest the following principles as a directory.

1. Regard must be had to the relative necessities of the stations,—the amount of labor indispensable to be performed, and their liability to partial or total abandonment in consequence of sickness or death of missionaries;—*or* to the general importance and promise of the several fields, and the peculiarly favorable crises which one and another may present at any moment for effective labor. Thus, of all the missionaries to be sent within the ensuing five years, we have designated one half for the Burman and Karen Missions. For the other half it would be difficult to determine the priority of claims, provided the stations be continued. China, Siam, Assam, the Telooongs, the Bassa Mission, each in turn pleads for succor with an earnestness and importunity that cannot be resisted.

2. In the perplexity occasioned by the apparently equal validity of conflicting claims, God may enlighten our darkness by the diverse peculiarities of gifts and graces which he bestows on those who are to be sent to the missions. Apart from individual predilections for one or another field of labor,—predilections sometimes implanted at almost the moment of one's spiritual birth, and growing thenceforth with his growth and strengthening with his strength;—there are often adaptations of character, native and acquired, mental and corporeal, which indicate with great clearness the appropriate field and sphere, and may not without improvidence be set aside. The Committee recognize in such adaptations some of the ways in which Christ by his spirit and providence expresses *his* will; and they obey.

The second inquiry alluded to, respects the expediency of attempting to reinforce *all* the stations; in other words, the expediency of allowing one or more of the stations to become extinct, so as to enlarge or strengthen more expeditiously at the remaining points. On this question we have purposely, in this paper, forbore to speak. Our remarks have been

based on the *contrary* assumption, inasmuch as the agitation of this subject would be to call under revision a part of our admitted policy. Still, it is a subject for grave inquiry, and pertinent to the present occasion, whether all our missions and stations ought to be continued; and it is proposed to submit the question for consideration in a separate paper.

All which is respectfully submitted.

By order of the Executive Committee,
S. PECK, *Cor. Sec. For. Dep.*

The Committee to whom was referred the paper of the Corresponding Secretary on the Expenditures of the American Baptist Missionary Union, and the policy to be pursued therein the ensuing five years, have attended to that duty and ask leave to report:—

The document submitted to their consideration has been prepared with great care, and presents an amount of statistical information of great value to the friends of missions. It, however, embraces a great variety of detail, and looks forward to the operations of the Union for so long a period in advance, that there are many of its suggestions which require a more deliberate examination and a wider knowledge of facts than in the time allotted can be given to it by your Committee. A few suggestions in regard to the principles which it involves, are all that can be expected on the present occasion.

Your Committee are in doubt as to the propriety of making any estimate of the increased contributions for the next five years a basis for present action. Nor does it appear that such a basis is of any practical value. In this respect we must rely upon the annual contributions afforded us, while we must make every effort in our power to increase their amount.

The document also suggests the ratio of appropriation to the several branches of missionary labor for five years in advance. On this subject they could not decide without farther information. If a decision on this question is to be had at the present meeting, they would recommend that the Treasurer be requested to report before the adjournment the salaries at the different stations, the annual expenditure for buildings and schools in each, and the amount of incidental expenses, together with the manner in which such expenditure is usually incurred, whether by the missionary or the vote of the missionary community, or by the order of the Executive Committee. Without such information the Board could not decide so intricate a subject so long in advance.

In regard to the relative importance of the various departments of missionary labor, your Committee offer the following suggestions.

I. The first and great object of the Union is to send the gospel to the heathen by the living voice of the preacher. This is in obedience to the explicit command of Christ, and to it every other should be subordinate. Experience has shown in the history of missions, that where the preaching of the gospel has abounded, converts have been multiplied; and where this has declined, the Spirit has been withheld. Your Committee would, therefore, urge the increase of preachers of the gospel both by missionaries and native assistants, to the widest extent that our means will allow.

The printing of the bible and of tracts is chiefly sustained by kindred Societies, and, therefore, it needs but a passing remark. This means of converting the heathen derives almost all its efficacy from the preaching of the gospel. In vain are bibles and tracts printed and given away, unless the living voice has aroused the slumbering conscience of men dead in trespasses and sins. Hence it is deserving of inquiry, whether this means of doing good has not assumed too great importance. To follow the preaching of the gospel, it is invaluable; to precede it, comparatively useless. Hence the number of printing establishments should be no greater than the necessities of the stations demand. It would be bad economy to employ two when the work could be done by one.

Schools among the heathen are of two kinds;—one for the religious instruction of native assistants, the other for the literary education of children. Our expenditure in this department is estimated, aside from the salaries of teachers, at \$10,000, or at two thirds the cost of native assistants.

The schools for the instruction of native assistants are invaluable, and are essential to the promulgation of the gospel among heathen nations. They ought not, however, to be multiplied beyond necessity. It is to be seriously considered whether our theological schools could not be united, and thus additional means afforded for the preaching of the gospel.

The education of the young by day and boarding schools is, in the present condition of our missions, a matter of secondary importance. The missionary who is by profession a preacher of the gospel, should never leave his appropriate work for that of teaching school. If, during the rainy season, labor abroad is impracticable, then the time of the missionary may be thus appropriated. But such labor should not be suffered to interfere with proclaiming the news of salvation to the perishing. To spend that time in teaching children to read, which might be spent in leading men to Christ, cannot be the duty of the missionary of the cross.

Again. In determining the relative importance of different missions, care is to be taken. The rule we suppose proper to be observed is, that we should send laborers most abundantly where God has set before us the most abundant harvest. We have not at the present time a sufficient number of missionaries to baptize the converts whom God has given us among the Karens. This mission should, therefore, occupy the first place in our expenditure, so long as the present encouragement continues. Again; when a people may by other means than our agency, be supplied with the preaching of the gospel, the demand upon us becomes less urgent. Again; a mission of equal promise easily accessible should be preferred to one far distant and difficult of approach.

On the matter of the temporary return of missionaries, if they choose it after a given period of foreign labor, your Committee fully coincide with the suggestions of the Secretary. They believe that such a measure would be both wise, economical, fraternal, and fraught with rich blessings to the churches at home. They recommend that the statistics on this subject be presented by the Secretary at the next annual meeting, in order to prepare the Board for passing a general regulation for the government of our missionaries.

Your Committee offer these brief suggestions as the result of the limited opportunity in their power for reflection. They are well aware that the pecuniary means at the disposal of the Board are insufficient to accomplish the title of the good which they desire. It is, therefore, our duty to employ our means to the best possible advantage, so that our efforts may tell with the best effect on the spiritual good of the souls to whom the Son of God has commanded us to bear the message of salvation.

All which is respectfully submitted.

By order of the Committee,

F. WAYLAND, *Chairman.*

The Committee on European Missions reported through Rev. R. Turnbull, chairman. The report was adopted, and ordered to be printed.

The Committee to whom was referred that part of the report of the Foreign Secretary which concerns European Missions, beg leave to report:—

The principle seems to be universally conceded, that it is our duty to act in the direction of the Divine purpose, so far as we can ascertain it from the movements of his providence and grace. This has been our settled policy in missionary operations. Following out this principle, we have been encouraged to prosecute with vigor our operations in Germany, where

God has most evidently opened for us "a wide and effectual door." Pious and able men have been raised up in that interesting country, and churches formed at the most important points, in the vallies of the Elbe and of the Rhine, in Hamburg, Berlin, Breslau and other cities. Notwithstanding the intolerance of the established churches, and the various embarrassments and difficulties thrown in their way by despotic governments and the prejudices of the people, our missionaries have prosecuted their labors with cheering success, and the churches formed under their ministry, in almost every part of Germany, have increased in purity and numbers, and extended their labors upon every hand. The recent political changes, all of which look to the establishment of civil and political freedom, have removed the principal obstacle, in the structure of society and of government, to the promulgation of the gospel and the formation of independent Christian churches. All Germany, from the Rhine to the Danube, has felt the shock which has passed through Europe and roused the nations to the assertion of their rights. Hamburg is free. All Prussia is open to the gospel. Hanover and Saxony, Baden and even Wurtemberg have established entire religious liberty. Indeed, no part of Germany remains under the shackles of intolerance, and all invite the proclamation of an unfettered Christianity. Much confusion of a political and social kind will, doubtless, ensue; and it is not impossible that Germany may become the battle-ground for freedom among the nations of Continental Europe; but these changes are under the control of the Almighty, and will, doubtless, prepare the way of the Lord. "Ask of me," says God, addressing his Son, "ask of me, and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession; and thou shalt break them with a rod of iron, and dash them in pieces like a potter's vessel." That this has reference to impious and tyrannical empires and states, cannot admit of a doubt; for it is immediately added, "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son lest he be angry, and ye perish from the way when his wrath is kindled but a little; blessed are all they that put their trust in Him." Thus Jesus Christ is king in Zion, and controls the nations of the earth; and thus, by means of change and revolution, he dashes them to pieces whenever they impede the progress of his reign. The gospel advances, and erects its noblest triumphs upon the ruins of broken empires and fallen dynasties. Though kings and judges "perish from the way," the people that remain are the objects of his love and pity, and will yet receive the glad influences of the gospel. "For the mountain of the Lord's house shall be established upon the top of the mountains and exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem; and he shall judge among the nations and rebuke many people. And they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

The Germans, through all their political changes and revolutions, are becoming prepared for free institutions. They possess some of the noblest traits of character; and although agitated by speculative doubts, are longing for the truth. They are precisely in that transition state which is favorable for the triumphs of Christianity. "God has broken off our fetters," exclaims the noble and devoted Oncken, "and the whole land lies open before us for the most extensive missionary efforts."

In France the prospect is equally promising. Indeed, no country at the present moment presents a more important and encouraging field of missionary labor. In the recent revolution, so sudden, so startling and complete, no one can fail to discern the hand of God; and whatever may be the issue, it cannot fail to secure entire religious liberty, and prepare the

way for the preaching of a pure gospel. Our missionaries there feel this, and urge the necessity of reinforcing the missions, too feeble by far, and utterly inadequate to occupy the vast field which invites their culture. France has a population of thirty-five millions, the great majority of whom have either thrown off or are now ready to throw off the superstitions of the Papal church. Of these, one million and a half are nominally Protestants, among whom prevail much formalism and doubt, with an increasing spirituality and devotion. Many, both among nominal Protestants and Catholics, within a few years have been converted to vital religion. Whole villages have abandoned their superstitions, and manifest a desire for a purer and more powerful faith. The nation, though greatly infected with infidelity, has made surprising progress during the last fifty years. The rampant atheism of 1789 has passed away. It has been superseded by a milder scepticism and a spirit of inquiry which make a nearer approach to the gospel, and in many minds by a profound conviction of the divine character of Christianity. The thinkers of that country are by no means satisfied with their position. They long for some clearer light,—some better and purer faith. The great body of the people will listen to the gospel, and notwithstanding all their frivolity and sensualism, will feel its transforming influence. The Republic of France fraternizes with that of the United States. Ties the strongest and tenderest are about to unite the two countries. Every where Americans are received with enthusiasm; and the way is now opened for the most generous reception of the missionary who goes from this land, hailed as he must be not only as the representative of religious but of civil freedom. The attention of the Provisional Government has itself been turned to the position occupied by the Baptists in that land, as the defenders of religious freedom and the asserters of the very principle contended for by the Reform Banquets, and upon which turned the revolution. The Lord has raised up an interesting and devoted class of native preachers, and now six or eight young men in France are awaiting the decision of the Executive Committee, to prepare themselves for the promulgation of the gospel in their native land. Shall we give them the means? Shall we reinforce the mission? We unhesitatingly reply, that we believe this to be our duty to the fullest extent of our ability. Evangelize France and Germany, and with England and the United States you have secured the means of evangelizing the world. You follow in the footsteps of revolution, and advance with the progress of society, the means by which the Almighty appears to be preparing the way for the universal triumph of Christianity.

As to the Mission in Greece, your Committee cannot speak with the same confidence. Dear to the hearts of many, from early associations, long struggles and severe persecutions, it has not yielded the return which we might have reasonably anticipated. But the changes now passing over Europe will reach Greece, and God himself may decide the question as to the propriety of sustaining or altogether abandoning this interesting but somewhat unpromising mission. We have ample confidence in the good judgment and eminent piety of our missionaries there; but whether they might not be more usefully employed in some other field, Asiatic or European, may become a grave question for the consideration of the Union. In the meanwhile, let us trust in God, and with promptitude, earnestness and liberality, perform our duty to the perishing of every land. The Committee, in conclusion, wish to say, that while they are aware of the inadequacy of the means placed at the disposal of the Missionary Union, to meet the increasing demands of nearly all our missionary stations, it is our imperative duty, in the present exigency, to plant ourselves strongly in the widening fields of missionary labor in Continental Europe.

Respectfully submitted.

ROBERT TURNBULL,	E. E. L. TAYLOR,	} Committee.
A. D. GILLETTE,	HENRY DAVIS,	
B. BRIERLY,		

The Committee on Siam, China and Assam Missions reported through Rev. B. T. Welch, D. D., chairman. The report was adopted, and ordered to be printed.

The Committee on the Siamese, Chinese and Assamese Missions, respectfully report:—

That they are deeply impressed with the conviction that the section of your Secretary's report relating to this important part of the missionary field, must be regarded as of the greatest interest. It is but a few years since the churches could speak of her Siamese and Chinese Missions; it is but recently that humble prayer has gone up to the throne of grace for the interposition of Divine power on their behalf, and now their teeming millions stretch forth their hands and cry unto us for the bread of life; and all that is solemn and authoritative in the obligation to "*freely give*" as we "*have freely received,*" demands the response of Christian love and self-denying devotedness.

Your Committee are aware of the formidable obstacles that oppose the advancing progress of the Redeemer's kingdom in these regions enveloped in the gloom of the shadow of death. Long have they been regarded as the darkest places of the heathen world, as a department of Satan's empire over which he has ever maintained the most jealous guard, and around which he has drawn up his strongest legions. And now, when they appear to be slowly and reluctantly retreating before the invading soldiers of the cross, and in the good providence of God a breach is partly opened in their apparently impregnable defences, for the admission of the gospel; although a few missionaries have effected an entrance with the word of God in their hands and the love of God in their hearts, yet so vast are their numbers, so degrading their idolatries, so inveterate their habits, so profound their darkness, that the skepticism of the world has confidently affirmed their conversion impossible by any resources that Christianity can command; and even hearts animated and sustained by a holy faith have engaged in the enterprise in weakness and fear and much trembling. Other idolatrous tribes have been induced to renounce their false gods and worship the only living Jehovah. But where among the inhabitants of this dark world do we find a people who regard foreigners with so much suspicion and supercilious contempt; who are so proud of their antiquity, learning and fancied superiority, or so ardent in their attachment to their ancient habits and customs, religion and laws?

But what are these antagonistic forces in contrast with His glorious power who is "*mighty to save and strong to deliver?*" What combination of influences concentrate an amount of energy sufficient to resist the accomplishment of His purposes, or arrest the Omnipotent hand that suspended the earth upon nothing and spread forth the heavens as a curtain? His immutable decree has gone forth, "*Ask of me, and I will give thee the heathen for thine inheritance,*" and it includes in its all comprehensive grace, even these strong holds of the powers of darkness. Upon this promise may his servants confidently rely, and in joyful anticipation of its certain fulfilment, lift up their banners in His name who "*hath said and will do it, who hath spoken and will bring it to pass.*" But while faith cheers the heart, and hope sheds its brightness upon the prospect, it is not to be expected that the whole dark empire of the god of this world is to be suddenly reduced into humble submission to the government of the Son of God, or the grand design attained by other instrumentality than the strenuous effort and liberal devotedness of his people. The spirit of prayer and self-consecration, the strong consciousness of personal obligation to engage in the work in some form, must pervade the churches and precede the displays of Divine power and the fulfilment of the promise. Nor are the kingdoms of idolatry and superstition to be won to the dominion of Jesus, by efforts directed merely to the destruction of external obstacles and influen-

ces hostile to the reign of truth, peace and righteousness. The gospel is a religion of holy principle, and not of outward forms and compliances; it has relation, therefore, to what is *in* man, rather than to what is around him. Its design is to convince the judgment, to control the will, to direct and purify the conscience, elevate and sanctify the affections. It makes the tree good, that correspondent fruit may be produced to the glory of God. It was designed to act upon individual minds, transfusing its holy peace into the heart; rather than upon masses of men or entire communities, impelling them at once to its benign results. It constrains man to realize his individuality as the subject of God's moral government, to act for himself and for eternity. It was in this way the world was lost, and in this way it must be won. When the prince of darkness invaded paradise, he assailed not the beautiful residence of man, prostrated not its luxuriant trees, nor turned the rivers of Eden from their natural courses; he acted on mind, on a solitary mind. The tempted in turn became a tempter, and when sin had once entered, the work of destruction was complete; all external beauty was involved in the common ruin, and Nature,

“Sighing through all her works, gave signs of woe
That all was lost.”

Thus when Jesus came in the glory of his power to restore the fearful ruin, although the Sovereign and Lord of all and with infinite ease he could control the mental and moral elements of the world, and though all was offensive to His immaculate purity, he interfered not with its external arrangements. He fomented no political revolutions, counselled no revolts against the government of Cæsar; and while iniquity in every form of development quailed beneath his stern and indignant rebuke, he attempted no violent changes in the structure of society, no innovations upon its political or social institutions. His was a nobler, a more glorious and gracious aim,—the perfect renovation, the ultimate and eternal freedom and happiness of man. In accomplishing this grand design, He not only assumes our degraded nature and descends to the depths of his mysterious humiliation, but prosecutes his work upon the principle evolved in his own interesting and instructive parable. The little leaven is thrown into the corrupt mass; the grain of mustard-seed cast into the earth; from causes invisible and minute proceed results the most grand and sublime, and that wake the harmonies of heaven to the praise of redeeming love. Individuals are delivered from the bondage of corruption, and influenced by love divine reflect the light they have received upon others, until the rays multiplied by grace are concentrated upon a whole community, and a nation rejoices in the beams of the Sun of righteousness.

It is this principle that confirms our hope for China, Siam and Assam, and gives assurance of their ultimate emancipation. A single convert is the pledge of their subjection to the King in Zion. But we have more to encourage hope and stimulate zeal. Their translated bible, their constituted churches, their gathered schools, their native preachers and devoted missionaries, unite with the promises of a faithful God in giving the assurances, that these realms of darkness and death shall soon become the kingdoms of our Lord and his Christ.

Respectfully submitted, &c.

B. T. WELCH, *Chairman.*

The Committee on Religious Services recommended that the Board meet this evening to hear from their missionary, Rev. J. H. Vinton, with such remarks from others as may be offered; and also that the annual sermon be preached on Thursday evening, by Rev. J. N. Granger. The recommendations were approved.

The Committee to prepare a Circular to the members of the Union on the proposed alteration of the Constitution, reported

through Rev. F. Wayland, D. D., chairman, the following form of a Circular; which was adopted.

DEAR SIR,

At the annual meeting of the Board of Managers of the American Baptist Missionary Union, the following resolution was with great unanimity adopted.

Resolved, That the report of the Committee of Nine on the Alteration of the Constitution, be published with the proceedings of the Board, and be presented to the Union, and that the Home Secretary be directed to address a Circular to every member of the Union, requesting his opinion on the question now at issue, and that he report the result at the next meeting.

In compliance with that resolution, I respectfully request your answer to the following question:—Are you in favor of so amending the Third Article of the Constitution, that annual memberships may be created by the payment of fifty dollars?

Please answer Yes or No. Sign your name, and return this letter by mail to

Yours respectfully,

— — — *Home Secretary.*

On motion, the report on the Teloogoo Mission was referred to the Union for its special consideration.

Resolved, That the reports of the Executive Committee and Treasurer be accepted and printed with the proceedings of the Board.

Resolved, That the Chairman and Secretary of the Board be instructed to report to the Union the proceedings of the Board.

Resolved, That the Treasurer and Corresponding Secretaries be instructed to present abstracts from their reports to the Union.

The Minutes of the proceedings were read and approved.

Adjourned till 7½, P. M., with prayer by Rev. M. Allen, of Michigan.

7½ o'clock, P. M.

The Board met, and the meeting was opened with singing, and prayer by Rev. P. Church, D. D., of New York.

The chairman introduced to the large audience Rev. J. H. Vinton, missionary from Burmah, who addressed the congregation upon the interests and necessities of the Karen Mission. The meeting was also addressed by Rev. P. Church, D. D., of New York, Rev. E. L. Magoon, of Ohio, and Rev. S. H. Cone, D. D., of New York.

A collection was taken in aid of the Missionary Union, amounting to \$213.

The Board then adjourned *sine die*, after singing the doxology; and the benediction was pronounced by Rev. S. H. Cone, D. D., of New York.

M. J. RHEES, *Rec. Sec'y.*

SECOND ANNUAL MEETING OF THE UNION.

12TH TRIENNIAL, 2D SESSION.

Troy, N. Y., May 13, 1848.

The American Baptist Missionary Union assembled this day at 10 o'clock, A. M., in the meeting-house of the First Baptist Church, to hold its second annual meeting.

The President, Hon. George N. Briggs, of Massachusetts, took the chair.

Prayer was offered by Rev. J. H. Vinton, returned missionary from Burmah.

The President, in entering upon his duties, made an appropriate and highly interesting address.

Rev. Messrs. I. Wescott of N. Y., C. W. Mulford of N. J., A. Bailey of Ill., H. Seaver of Mass., S. W. Adams of Ohio, and J. P. Tustin of R. I., were appointed a Committee to ascertain the names of members present; who subsequently reported as follows:—

Maine.

S. L. Caldwell,	J. W. Sawyer,	Joseph Wilson,
A. H. Gould,	N. W. Williams,	Adam Wilson.

New Hampshire.

E. R. Bailey,	T. O. Lincoln,	Henry Tonkin,
E. E. Cummings,	D. G. Mason,	E. Worth,
E. Dodge,	S. W. Miles,	T. G. Wright.
J. A. Gault,	G. Robins,	
N. Hooper,	O. O. Stearns,	

Vermont.

N. W. Bottom,	J. C. Foster,	A. Lamb,
Rufus Brown,	C. H. Green,	G. P. Metcalf,
Josiah Cannon,	S. Griggs,	Daniel Packer,
P. W. Dean,	C. W. Hodges,	O. C. Skinner.
L. A. Dunn,	M. G. Hodge,	
Horace Fletcher,	E. Hutchinson,	

Massachusetts.

J. Andem,	William Crowell,	V. R. Hotchkiss,
William E. Battey,	Henry Clark,	William Heath,
R. Babcock,	M. G. Clarke,	A. W. Hammond,
John Blain,	George Cummings,	W. Hague,
A. J. Bellows,	T. F. Caldicott,	J. Jennings,
G. W. Bosworth,	L. E. Caswell,	H. Jameson,
R. K. Bellamy,	G. J. Carleton,	T. E. Keeley,
E. Bright, Jr.,	Amos Denning,	H. Lincoln,
George N. Briggs,	J. H. Duncan,	G. W. Little,
B. Brierly,	R. E. Eddy,	William Lamson,
W. L. Brown,	A. Fisher,	W. Leverett,
D. M. Crane,	C. W. Flanders,	George Millard,
N. Colver,	T. Gilbert,	A. Merriam,
A. Chapin,	J. M. Graves,	Bradley Miner,
William C. Child,	B. C. Grafton,	R. H. Neale,

E. Nelson,
J. W. Olmstead,
J. W. Parker,
S. S. Perkins,
L. Porter,
N. M. Perkins,
W. H. Parmley,
Addison Parker,
Solomon Peck,
George Phippen,

H. Richards,
W. C. Richards,
G. S. G. Spence,
Horace Seaver,
Edward Savage,
Daniel Sanderson,
T. Shaw,
J. T. Smith,
S. B. Swaim,
Barnas Sears,

J. C. Stockbridge,
O. S. Stearns,
Wm. H. Shailer,
J. S. Shailer,
L. Tracy,
O. Tracy,
D. S. Tyler,
J. G. Warren,
J. Wadsworth,
A. Ward.

Rhode Island.

V. J. Bates,
H. H. Brown,
J. N. Granger,

T. C. Jameson,
P. Miller,
H. G. Stewart,

J. P. Tustin,
F. Wayland.

Connecticut.

N. Burr,
J. Chapman,
Elisha Cushman,
Albert Day,
A. E. Denison,

E. Denison,
Dwight Ives,
L. Muzzy,
S. D. Phelps,
J. R. Stone,

J. S. Swan,
R. Turnbull,
P. C. Turner,
Charles Willett.

New York.

Amos Aller,
Spencer S. Ainsworth,
Charles Babcock,
Luman C. Bates,
I. K. Bronson,
A. H. Burlingham,
Alfred Bennett,
A. M. Beebee,
J. H. Brouner,
J. L. Brown,
Isaac Bevan,
A. Bailey,
J. S. Backus,
J. F. Bishop,
Joseph Ballard,
G. C. Baldwin,
C. L. Bacon,
Thomas Brandt,
David R. Barton,
Russell Chappel,
J. D. Cole,
Charles Clarke,
B. W. Capron,
S. S. Cutting,
S. A. Corey,
S. H. Cone,
D. Corwin,
D. G. Corey,
William Clark,
W. B. Curtis,
Leroy Church,
Harrison Daniels,
Gorham Denison,
Henry Davis,
C. Darby,

Orrin Dodge,
Ezra Dean,
W. W. Everts,
Joseph T. Evans,
G. W. Eaton,
C. M. Fuller,
David Foote,
N. Fox,
Albert R. Fox,
Z. Freeman,
H. W. Gammitt,
J. W. Green,
S. T. Griswold,
John Goadby,
Joel H. Green,
George Gault,
S. B. Grant,
E. S. Gallup,
C. Hartshorn,
L. J. Huntley,
Benjamin M. Hill,
D. Hascall,
Josiah Hatt,
J. S. Holme,
E. L. Harris,
George Hatt,
Leland Howard,
J. L. Hodge,
J. Hastings,
O. B. Judd,
A. C. Kendrick,
A. S. Kneeland,
Franklin Kidder,
D. W. Litchfield,
Lewis Leonard,

W. H. Lane,
J. S. Ladd,
E. Lathrop,
H. Miner,
Reuben Morey,
John Monroe,
W. H. Munn,
R. M. Miner,
W. McCarthy,
A. P. Mason,
J. O. Mason,
J. N. Murdock,
S. M. Osgood,
J. B. Olcott,
J. W. Osborn,
Alfred Pinney,
Daniel Putnam,
F. S. Park,
W. F. Parrish,
D. A. Peck,
E. G. Perry,
John Peck,
N. A. Reed,
S. S. Relyea,
S. Remington,
Philip Roberts,
Charles Randall,
J. F. Richardson,
J. H. Raymond,
R. R. Raymond,
S. R. Shotwell,
John H. Smith,
J. E. Southworth,
John Smitzer,
Marsena Stone,

Ira R. Steward,	E. E. L. Taylor,	J. H. Walden,
J. W. Sarles,	J. J. Teeple,	O. Wilbur,
James Scott,	J. W. Taggart,	F. N. Wilson,
C. P. Sheldon,	C. Thompson,	Lyman Wright,
A. H. Stowel,	Elisha Tucker,	W. H. Wyckoff,
H. K. Stimson,	G. M. Vanderlip	C. Wordner,
Joseph N. Stockbridge,	T. V. Van Husen	Gibbon Williams,
H. Silliman,	J. B. Vrooman,	B. T. Welch,
Smith Sheldon,	Calvin Warner,	S. White,
Gaylor Sheldon,	William R. Williams,	F. Wayland, Sen.
John T. Seely,	Isaac Wescott,	W. R. Webb.
Levi Tucker,	James Wilson,	

New Jersey.

E. M. Barker,	H. V. Jones,	L. F. Stelle,
J. G. Collom,	C. W. Mulford,	John Teasdale,
J. M. Challis,	C. Morton,	D. M. Wilson,
S. J. Drake,	D. S. Parmelee,	J. E. Welch,
H. C. Fish,	P. P. Runyon,	W. V. Wilson,
Z. Grenell,	B. Stelle,	O. C. Wheeler.
D. T. Hill,	T. Swaim,	
James Hague,	Samuel Smith,	

Pennsylvania.

G. W. Anderson,	F. Ketchum,	W. S. Robarts,
Emerson Andrews,	J. H. Kennard,	N. R. Snowden,
E. B. Caldwell,	H. Lincoln,	T. C. Teasdale,
James Durnell,	T. S. Malcom,	Thomas Wattson,
A. D. Gillette,	G. I. Miles,	E. W. Watkinson,
W. F. Hansell,	P. B. Mingle,	G. S. Webb.
J. C. Harrison,		

Delaware.—M. J. Rhees.*Ohio.*

S. W. Adams,	F. Snyder,	Edmund Turney,
C. A. Clark,	J. B. Sackett,	J. B. Wheaton,
P. C. Dayfoot,	B. D. Sprague,	S. B. Webster.
E. L. Magoon,	J. Stevens,	

Illinois.—Alvin Bailey.*Iowa.*—J. M. Hope, J. N. Seeley.*Michigan.*

Marvin Allen,	John Harris,	Supply Chase.
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Wisconsin.—Lewis Raymond.*Burmah.*—J. H. Vinton.*Southern India.*—S. S. Day.

Rev. M. J. Rhees, Secretary of the Board of Managers, read the following communication from that body.

To the American Baptist Missionary Union, the Board of Managers respectfully report:—

That their annual meeting was held in Troy, N. Y., on Tuesday and Wednesday, May 16 and 17, 1848.

During this meeting the reports of the Treasurer and Executive Committee were read, and the respective departments submitted to the investigation of Committees of the Board, whose reports will be published in connection with those documents, showing the action of the Board on each subject.

Abstracts from the reports, both of the Treasurer and the Executive Committee, will be submitted to the Union.

The report of the Committee of Nine, on the Alteration of Article 3d of the Constitution, in relation to membership in the Union, will be presented to the Union and published. On that report, the Board resolved to elicit as far as possible the desires of the friends of the Union, and have, therefore, directed a copy of it to be mailed to every member of the Union, together with a Circular asking his opinion on the question at issue. In this way, it is hoped that at the next meeting of the Union the Board will be prepared to submit such a recommendation as will secure the confidence and harmonious coöperation of all the true friends of Missions.

The Board congratulate the Union on the prosperous state of the missions, and feel that the thanksgiving of the Union should be manifested in the increased zeal and liberality displayed in sustaining the missions already established, and in entering in at the "wide doors and effectual," which God has opened in his providence in Europe and Asia, and in spreading the "glorious gospel of the blessed God" throughout the earth.

The state of the finances is also an occasion for gratitude. The receipts into the treasury have not only met the expenditures of the year, but reduced the liabilities of the Union. It is however evident that, if we follow as, and when, and where God leads us, our expenditures must be increased. The Board would, therefore, urge upon the members of the Union the consideration of their solemn responsibility to labor and to pray more for the increase of the Redeemer's kingdom.

The Board present to the special consideration of the Union the report and resolutions of its Committee on the Wants of the Treasury for the year ending April 1, 1849, with the document from the Executive Committee on which these are based; and recommend that this subject be made the order of the day for the Friday morning session of the Union.

They also submit to the Union a report of Committee on a paper relative to the Telooqoo Mission, and ask the serious and prayerful consideration of the Union to the suggestions therein presented.

The Board also recommend that the annual sermon be preached on Thursday evening, at 7½ o'clock, by Rev. J. N. Granger, of Rhode Island.

The Board would unite with the members of the Union in fervent prayer that the Great Head of the church may vouchsafe His presence during the meetings, and fill all the members with His Holy Spirit; and that from these meetings He may cause to go forth a holy impulse in the cause of missions, which may hasten the day when the earth shall be filled with the knowledge of the Lord.

JAMES H. DUNCAN, *Chairman.*

M. J. RHEES, *Rec. Sec.*

Troy, May 18, 1848.

A Committee consisting of Rev. Messrs. S. H. Cone, D. D., of N. Y., D. Packer of Vt., J. H. Kennard of Pa., R. Babcock, D. D., of Mass., E. L. Magoon of Ohio, L. Raymond of Wis., and E. Worth of N. H., was appointed to nominate twenty-

five persons to serve on the Board of Managers for the three years ensuing.

Rev. Messrs. G. I. Miles of Pa., M. Allen of Mich., W. W. Everts of N. Y., Z. Grinnell of N. J., and E. Bright, Jr., of Mass., were appointed a Committee to designate the place for the next annual meeting; also to nominate some person to preach the annual sermon.

A Committee consisting of Rev. Messrs. F. Wayland, D. D., W. Hague and W. R. Williams, D. D., was appointed to confer with Committees of certain other Societies in respect to the time and place of holding their anniversaries.

The Treasurer of the Union, R. E. Eddy, Esq., presented a summary of his annual report to the Board of Managers; which, by vote, was accepted.

Voted, That the time of holding our sessions during this anniversary be from 9 o'clock, A. M., to 12, M.; from 2½ to 5, P. M., and at 7½ in the evening.

Voted, That 4 o'clock this P. M. be assigned as the time for electing the officers of the Union for the ensuing year.

Adjourned till 2½ o'clock. Rev. John Peck, of New York, offered prayer.

Thursday, 2½ o'clock, P. M.

The Union convened according to adjournment. Rev. L. Leonard, of New York, offered prayer.

The Foreign Corresponding Secretary read an abstract of the annual report of the Executive Committee to the Board of Managers.

Voted, That the report be accepted.

Voted, That the report of the Executive Committee, on the Wants of the Treasury for the year ending April 1, 1848, be made the order of the day to-morrow morning at 9½ o'clock.

Voted, That so much of the report of the Board of Managers, as pertains to the deferring of the proposition to change the 3d Article of the Constitution for one year, be accepted.

Voted, That the annual sermon before the Union be preached this evening at 7½ o'clock.

The report of the Committee to the Board of Managers on the document prepared by the Executive Committee on the Telooogo Mission, was read by Rev. W. R. Williams, D. D.

Voted, That the above report be amended by instructing the Executive Committee to continue the Telooogo Mission.

The report, as amended, was then adopted.

Voted, That the parts of the report of the Board of Managers presented to this body, which have not already been acted upon, be now accepted.

The Committee to nominate twenty-five persons to serve on the Board of Managers, reported. The report was accepted, and the names ordered to be printed for the use of this body.

At 4 o'clock, the Union went into an election of officers for the ensuing year.

Messrs. D. R. Barton of N. Y., D. M. Wilson of N. J., A. Day

of Ct., and Rev. Messrs. B. Miner of Mass., S. B. Webster of Ohio, and J. N. Seeley of Iowa, were appointed tellers; who, on counting the ballots, declared the following officers to be elected.

HON. GEORGE N. BRIGGS, of Mass., *President*.

A. H. DUNLEVY, Esq., of Ohio, }
 REV. B. T. WELCH, D. D., of New York, } *Vice Presidents*.

REV. WM. H. SHAILER, of Mass., *Recording Secretary*.

A memorial was presented to the Union by Rev. J. W. Sawyer from the American Baptist Free Mission Society.

By vote, the abovenamed memorial was referred to a Committee consisting of Rev. Messrs. E. Tucker of N. Y., B. Sears, D. D., of Mass., B. T. Welch, D. D., of N. Y., G. S. Webb of Pa., and J. Stevens of Ohio.

Adjourned until 7½ o'clock this evening. Prayer was offered by Rev. F. Wayland, Sen.

Thursday Evening, 7½ o'clock.

After prayer by Rev. J. H. Kennard of Pennsylvania, the annual sermon was preached by Rev. J. N. Granger of Rhode Island, from Gal. 2 : 9.

Adjourned till 9 o'clock, A. M., to-morrow. Prayer by Rev. A. D. Gillette of Pennsylvania.

Friday Morning, 9 o'clock.

The Union assembled, and the services were opened with prayer by Rev. John Bates of Ireland.

The records of the preceding day were read and approved.

Voted, That the order assigning a specific subject to the hour of 9½, be suspended, and that we consider said subject at 10¼ this morning.

Voted, That the thanks of this body be rendered to the proprietors of those railroads and steamboats that have facilitated its members in coming to, and in returning from Troy at reduced prices.

Voted, That we proceed to elect twenty-five persons to serve on the Board of Managers.

Messrs. J. B. Wheaton of Ohio, J. E. Southworth of N. Y., T. Shaw of Mass., and Rev. Messrs. S. Chase of Mich., J. G. Collom of N. J., and S. D. Phelps of Ct., were appointed tellers; and declared the following persons to be duly elected.

Ministers.

Caleb B. Davis, Me.
 Edmund Worth, N. H.
 Daniel Sharp, Mass.
 John Jennings, Mass.
 James P. Tustin, R. I.
 Elisha Cushman, Conn.
 Edward Lathrop, N. Y.
 E. E. L. Taylor, N. Y.

Ministers.

Isaac Wescott, N. Y.
 J. G. Collom, N. J.
 C. A. Thomas, Vt.
 J. L. Burrows, Pa.
 Horatio G. Jones, Pa.
 S. W. Adams, Ohio.
 Lewis Raymond, Wis.
 Charles Evans, Mich.

Laymen.

Anthony Colby, N. H.
 Byron Greenough, Me.
 Asa Wilbur, Mass.
 Daniel Sanderson, Mass.
 John Conant, Vt.
 Parkes Loomis, Conn.
 J. N. Wilder, N. Y.
 Wilson Jewell, Pa.
 John C. Davis, Pa.*

The Committee to designate a place for the next annual meeting and to nominate a preacher, reported; recommending that the meeting be held in the city of Philadelphia; that Rev. M. J. Rhees, of Delaware, preach the annual sermon, and that Rev. E. L. Magoon, of Ohio, be his alternate. The report was adopted.

The Committee to whom was referred the Memorial from the American Baptist Free Mission Society reported as follows:—

The Committee to whom was referred the communication of the American Baptist Free Mission Society, have taken the same into consideration and report:—

That, while it is a matter of deep regret that there should be any differences of opinion, effecting separation in action, yet the position of the American Baptist Missionary Union on the subject referred to in the resolution of said communication, was regarded by that body as sufficiently indicated by the circumstances under which it was formed.

The other questions presented for the consideration of the Union, as they involve a change in the provisions of the Constitution, cannot be entertained by the Union except upon the previous action and recommendation of the Board of Managers.

ELISHA TUCKER, *Chairman.*

The report was accepted.

The following report was presented by the Committee to whom was referred the application of some kindred Societies in respect to the time of holding their anniversaries. The report was accepted.

The Committee to whom was referred the application of several kindred Societies for such change in the time and manner of holding the annual meeting of the Union as might render the several meetings contemporaneous, have attended to their duty, and ask leave to report:—

That the change contemplated is rendered impracticable by the terms of the Constitution.

All which is respectfully submitted.

In behalf of the Committee,

F. WAYLAND, *Chairman.*

Troy, May 18, 1848.

At 10¼ o'clock, A. M., the report of the Executive Committee to the Board of Managers on the Wants of the Treasury for the year ending April 1, 1849, was taken up, and made a subject of an interesting discussion. After which the following resolutions were adopted.

Resolved, That the pecuniary ability of those on whom our missions may reasonably depend for support, is sufficient to meet all their necessities.

Resolved, That our people are under obligations the most imperative and sacred to give to their missions the men and money which they need.

Resolved, That the most successful and reliable agency in the home work of foreign missions, is the personal and permanent example and coöperation of the pastors of the churches, and that with such example and coöperation the missions will receive the men and money which they need.

Rev. J. Stevens, of Ohio, offered the following resolution, which was adopted.

Resolved, That in our respective States, associations, churches, and circles of influence, we will endeavor to secure for the treasury of the Union, what shall be deemed our fair proportion of the amount needed to the vigor and enlargement of the operations of the Union.

Resolved, That the thanks of this Union be presented to the Rev. J. N. Granger for his scriptural and weighty discourse delivered before them last evening, and that a copy of it be requested, to be placed at the disposal of the Board of Managers.

Resolved, That the thanks of the American Baptist Missionary Union be presented to this church, the other Baptist churches of this vicinity, and the citizens generally, for the generous hospitality we have received during the present session.

Voted, That we adjourn to meet in Philadelphia on the third Thursday in May, 1849.

The records were read; and prayer was then offered by Rev. Dr. Beman, of Troy.

The meeting throughout was one of great interest and unanimity, and we trust will be permanently beneficial in its influence upon the missionary cause.

WM. H. SHAILER, *Recording Secretary*.

MEETING OF THE BOARD OF 1848-9.

Troy, N. Y., May 19, 1848.

In accordance with the provisions of the Constitution of the American Baptist Missionary Union, the Board of Managers met after the adjournment of the Union, at 2½ o'clock, P. M.

The meeting was opened with prayer by Rev. J. Jennings, of Massachusetts.

The roll was called, and the following members were found to be in attendance:—

<i>Ministers.</i>	<i>Ministers.</i>	<i>Ministers.</i>
E. NELSON,	T. F. CALDICOTT,	E. E. L. TAYLOR,
T. C. JAMESON,	G. S. WEBB,	I. WESCOTT,
E. TUCKER,	L. TUCKER,	J. G. COLLON,
E. BRIGHT, Jr.,	A. BENNETT,	B. T. WELCH.
J. H. KENNARD,	M. J. RHEES,	
E. HUTCHINSON,	E. L. MAGOON,	<i>Laymen.</i>
A. D. GILLETTE,	E. WORTH,	V. J. BATES,
G. I. MILES,	J. JENNINGS,	J. H. DUNCAN,
J. STEVENS,	L. RAYMOND,	T. GILBERT,
A. BAILEY,	J. P. TUSTIN,	D. SANDERSON.
M. ALLEN,	E. LATHROP,	

The Board proceeded to the election of Chairman and Recording Secretary. Rev. Messrs. T. F. Caldicott, J. P. Tustin and E. Nelson were appointed tellers.

Rev. Messrs. A. Bennett, J. H. Kennard, J. G. Collom, E. Lathrop, E. Nelson and M. Allen, and Mr. T. Gilbert, were appointed a Committee to nominate an Executive Committee, two Corresponding Secretaries, a Treasurer, and an Auditing Committee.

The tellers for the election of Chairman and Recording Secretary reported the following persons duly elected:—

JAMES H. DUNCAN, of Mass., *Chairman*.

MORGAN J. RHEES, of Del., *Recording Secretary*.

Resolved, That the Executive Committee be, and they are hereby instructed to publish the sermon preached before the American Baptist Missionary Union last evening by Rev. J. N. Granger, of Rhode Island, in a suitable form for general circulation, and that a copy of it be sent to every pastor of a Baptist church in the home field of the Union.

Resolved, That the salaries of the Corresponding Secretaries and Treasurer be fixed at \$1200 each per annum; and that the subject of the necessity and propriety of increasing the salaries be referred to the Executive Committee, with instructions to report to the Board next year.

The Committee to nominate an Executive Committee, &c., reported. The report was accepted, and the Board went into the election of officers.

Rev. E. E. L. Taylor and Mr. V. J. Bates were appointed tellers, who reported the following persons duly elected.

EXECUTIVE COMMITTEE.

Ministers.

BARNAS SEARS,
BARON STOW,
WILLIAM LEVERETT,
J. W. PARKER,
W. H. SHAILER.

Laymen.

HEMAN LINCOLN,
GARDNER COLBY,
FREDERICK GOULD,
JONATHAN BACHELLER.

SOLOMON PECK, *Corresponding Secretary for Foreign Department.*

EDWARD BRIGHT, JR., *Corresponding Secretary for Home Dep.*

RICHARD E. EDDY, *Treasurer.*

GEORGE CUMMINGS, } *Auditors.*
CALEB PARKER, }

Resolved, That the proceedings of the Union and the Board be published under the direction of the Executive Committee.

Resolved, That the Executive Committee be authorized to publish such parts of the proceedings as they may deem advisable, in separate documents, and in such quantities as may be necessary.

During the discussion of a resolution on the Teloogoo Mission, the Board adjourned till 7½ o'clock, P. M. Prayer by Rev. O. Tracy, of Massachusetts.

7½ o'clock, P. M.

The Board met. Prayer by Rev. L. Raymond, of Wisconsin.

The consideration of the resolution on the Teloogoo Mission was resumed, and the resolution was adopted as follows:—

Resolved, That the Executive Committee be instructed to continue the Teloogoo Mission.

Resolved, That the Executive Committee be instructed to prepare an address to the churches in reference to the Teloogoo Mission, setting forth the circumstances of the mission, and the necessity of increased contributions to reinforce the Karen and other missions of the Union, and to sustain the Mission to the Teloogoo.

Resolved, That the Board earnestly request the churches and friends of the missions, in making their contributions, to make their appropriations for the general objects of the Missionary Union, rather than to appropriate the funds for specific purposes.

Resolved, That when we adjourn, we adjourn to meet on the Tuesday before the third Thursday in May, 1849, in Philadelphia.

Adjourned. Prayer by Rev. E. Hutchinson, of Vermont.

M. J. RHEES, *Recording Secretary.*

THIRTY-FOURTH ANNUAL REPORT.

MR. CHAIRMAN,

The missionary year, of which the Executive Committee now make the report required by the Constitution, has been laden with mercies rather than judgments. Death has made no breach in the ranks of those entrusted at home with the direction of our foreign missionary operations; and in but a single instance has it been permitted to break the circles of missionary laborers abroad. At home and abroad, they that have gone forth weeping, bearing precious seed, have come again with rejoicing, bringing their sheaves with them. He whose faithfulness never fails, has crowned "the year with his goodness;" the memory of which fills our hearts with gratitude and hope.

FINANCIAL OPERATIONS.

The following sums have been received within the year:

Donations, from Churches and Individuals,	\$80,444 85
Legacies,	5,449 57
Profits on Magazine,	331 94
Grants of U. S. Government,	4,000 00
" Am. and For. Bible Society,*	5,750 00
" Am. Tract Society,	1,400 00
Interest on Fund for support of Officers,	1,200 00
<hr/>	
Making the receipts, from all sources,	\$98,576 36

* The Am. and For. Bible Society has made additional grants to the Union of 2,000 copies of its German edition of the Bible, for distribution in Germany; and of Scriptures in English, valued at \$74 60, for distribution among the Cherokee and Shawanoe Indians.

The expenditures during the same time have been, for

Objects specified in Treasurer's Report,	\$81,834 53
Civilization of N. A. Indians,	4,000 00
Translation, Printing and Distribution of Scriptures in Greece, Germany, Assam, Burmah and China,	5,750 00
Tracts in Germany, France, Siam and China,	1,400 00
Support of Secretaries and Treasurer,	1,200 00

Making the whole amount of expenditures, \$94,184 53
And leaving a balance of 4,391 83—\$98,576 36
which has been used in reducing liabilities, with which the year was commenced, to \$29,295 73.

Of donations and legacies, the unprecedented sum of more than twenty-seven thousand dollars was paid into the treasury the last month of the financial year. But that was not the result either of extraordinary agencies employed in the collection of funds, or of extraordinary donations, so much as of the severe pecuniary pressure which prevailed, through the Atlantic cities and states, in the months of December, January and February; and which induced many churches to delay their ordinary collections, with the hope of better times and larger contributions. In the month of March their donations came in such amounts as to inspire every heart with devout gratitude to God, and increased confidence in his favor and faithfulness to the missions.

Comparing the receipts of the last two years with each other, we find that the increase has been about 160 per cent. in contributions from Ohio,* Indiana, Illinois and Wisconsin; and nearly 14 per cent. in those from Maine, New Hampshire, Vermont, Massachusetts, New York and New Jersey;—and that from these States \$12,163 39 have been received in advance of the amount for the year ending April 1, 1847. But there has been a falling off in the contributions of Pennsylvania and Iowa of about 55 per cent.; and in those of Rhode Island, Connecticut, Delaware and Michigan of 28 per cent.;—and from these States the receipts have been less, by \$10,134 59, than they were in the year ending April 1, 1847. The net gain, therefore, in donations and legacies from the sixteen States and Territories embraced in the home field of the Union, has been \$1,928 80 for the past year. But on those received from *all* quarters, the in-

* This statement corresponds with the books of the Treasurer and the financial year which closes with the month of March. The progressive increase of contributions from Ohio for several years, each year terminating with the close of the Ohio State anniversaries in *May*, is thus stated by the Agent, Rev. J. Stevens:—May 1844, \$1,495 95; 1845, \$2,864 21; 1846, \$3,894 24; 1847, \$6,157 03; 1848, over \$6,200. Average amount for ten years, from May, 1834 to 1843, inclusive, \$962 per year.

crease has been no more than \$885 18. The remaining balance of increase is to be credited to the liberality of the two coördinate Societies, whose appropriations have been expended in Bible and Tract operations.

The Committee have sold the "right, title and interest" of the Board in what is usually termed the "Grand Rapids' Land" for \$13,500,—payable in seven annual instalments with interest from May 1, 1848. This property was at one time deemed to be worth five or six times the price for which it has been sold, and will probably yield very large profits to the purchasers. But in consideration of its distance from the seat of the Board's operations, the character of the property, and the amount of labor and expense incurred personally by the late Treasurer, Hon. Heman Lincoln, in fruitless attempts to effect a settlement with other claimants, the Committee thought it better to make the sale at the price and on the terms named, than longer to retain the land. The purchasers will doubtless fulfil the conditions of their bond, which the Treasurer will at any time submit to the Board.

The executor of the Will of the late Mrs. Prudence Farwell has informed the Committee of the disposition which the deceased made of her property. While the estate, excepting so much as may be necessary to pay the just debts of the testator, is left to the Missionary Union, the Will is so drawn that the entire balance is held by it for the redemption of certain trusts—one of which is a *perpetual* annuity, of \$400 per year, to the Massachusetts Baptist Missionary Convention. The estate, yet in the hands of the executor, is not likely, in any event, to be worth more than \$8,000 to your treasury; and it may be found impossible so to release the property from the perpetual trust, as to make any thing more than interest or rents available in the work of missions.

The executor has paid the subscription of \$2,000, made by Mrs. Farwell towards liquidating the debts of the Triennial Convention; and it affords the Committee great pleasure now to state that the sum of \$40,000 has been received for that object, while a few of the subscriptions are not yet cancelled.

AGENCIES.

The agents, now in the service of the Board, are Rev. Alfred Bennett, Rev. John Stevens, Rev. Greenleaf S. Webb, Rev. Oren Tracy, Rev. Sewall M. Osgood, Rev. Joseph Wilson, Rev. Simon G. Miner, and Rev. Salem T. Griswold.

Maine and New Hampshire have been assigned to Rev. J. Wilson, in which district he has spent nine and a quarter months of the year; and visited eighty-two churches, nine associations, one convention, and two quarterly meetings. In these States are many churches by whom the monthly concert for prayer is not observed, and no missionary periodical is taken;

but the number of pastors who regard it as an indispensable part of their duties to instruct the people on the facts and principles of the missionary work, is increasing; and the agent believes that a larger amount annually will be received from his district.

Vermont, Connecticut and the western portion of Massachusetts, form the district to which Rev. O. Tracy has devoted the year; and where he has addressed ninety-one churches, eight associations, three State conventions, six missionary meetings, and ten other meetings in which the subject of foreign missions was discussed. Perhaps three fourths of the churches in Mr. Tracy's district have what are called systems, through which to do their part of the missionary work; but the coöperation of more than one third, or one half, of all the members of such churches even, is rarely secured. The agent finds great encouragement, however, in the fact "that *pastors* are thinking, reading, praying, preaching more in reference to the cause of missions, than they were eighteen months ago."

The central, northern, and eastern sections of New York, constitute the district in which Rev. A. Bennett has labored during the year,—with the exception of about three months spent in Ohio, Michigan, and Wisconsin. In New York he has visited one hundred and twelve churches, twelve associations, and four missionary meetings; among whom he found as much to encourage and strengthen his heart as in any previous year of his long service. He has endeavored "by such means as seemed proper, to induce all pastors to preach on some part of the great subject of missions, *the first Sabbath of every month*; to take the usual monthly collection in connection with such service; and in the evening to hold the monthly concert of *prayer*." The time spent by Mr. Bennett in Michigan and Wisconsin was wholly occupied with labors truly acceptable to pastors and churches, and beneficial to the missionary cause.

Western New York is the district assigned to Rev. S. M. Osgood, and where he has labored ten months of the year; visited ninety-two churches, addressed twenty associational and other public meetings, and obtained 166 subscriptions for the Magazine and 351 for the Macedonian. Mr. Osgood regards the missionary periodicals "as invaluable helpers in the home work of missions," and improves every opportunity to increase their circulation. About two thirds of the churches in his district have no efficient system through which collections are made for the cause of missions; but the number of missionary pastors is rapidly increasing, and the agent looks forward to another year of prosperous toil.

In New Jersey, Delaware and eastern Pennsylvania, Rev. G. S. Webb has addressed about one hundred churches and six associations within the year. There are churches in Mr.

Webb's district who do the home work of missions thoroughly; but so great was his discouragement in the last quarter of the year that, after having labored faithfully and uninterruptedly in city and country, he said, "I could do no less, in rendering my account for the quarter, than to strike out one half the time, as though it had not been." But the number of pastors who give their people the right kind of missionary instruction is manifestly increasing; members of churches show stronger desires to be found faithful in the missionary work; and the agent cherishes the hope that more will be contributed in other years.

In the district embracing western Pennsylvania and Ohio, Rev. J. Stevens has bestowed most of his personal agency during the year. He has visited more than fifty churches, besides many Sabbath schools, monthly concerts, associations and other public meetings; obtained 102 subscriptions to the Magazine, and several hundred to the Macedonian; conducted an extensive correspondence with pastors and influential laymen; prepared a valuable statistical pamphlet on the home work of foreign missions in Ohio; and, as editor of the Cincinnati edition of the Macedonian, held intercourse with a large number of pastors and churches in all the north-western States. No district, embraced in the home field of the Union, has made more decided advances in its pecuniary contributions than that occupied by Mr. Stevens; and no agent looks forward to another year with more hope.

Indiana and Illinois have been assigned to Rev. S. G. Miner; in which district he has labored during so much of five and a half months, in visiting pastors, churches and associations, and in spreading the circulation of the periodicals of the Board, as severe domestic afflictions would allow. The full reports given of his labors show that he is doing a valuable work, and that he has been cordially welcomed in almost every place which he has visited. The missionary cause is evidently securing many friends among the growing churches of his district.

In the month of November, 1846, Rev. S. T. Griswold was requested to visit such churches and friends of missions in Canada West, as might wish to cooperate with the Union. Since that time he has visited one hundred and three churches and four associations; and reports a general and growing desire on the part of pastors and churches in his district to transmit their offerings, for the evangelization of the heathen, through your treasury. The results of the experiment already made have equalled the expectations of the Committee; but the policy to be pursued permanently with reference to that district has not been settled. It may be questioned, however, whether it could be sound economy for an agent to devote the whole of his time to its cultivation. The net proceeds of the agency have been \$1,449 77.

Besides the labor performed by agents now in the employ of

the Board, Rev. John Johnson, Rev. Wm. Moore and Rev. B. F. Kidder have devoted about three months to temporary agencies in Maine, Ohio and western Pennsylvania; and, perhaps, one hundred and fifty churches and fifty public meetings have been addressed by returned Missionaries and the Corresponding Secretaries.

The whole number of churches to whom the claims of missions have been presented within the year, by individuals holding an official relationship to the Board, is about nine hundred; and of associations, conventions, and other public meetings, one hundred and seventy-five. The time spent by *Agents* in the work is equal to eleven months, each, for eight men.

PUBLICATIONS.

The Committee were instructed, at the last meeting of the Board, to “report the whole business of the Magazine and Macedonian” at the present time. They state, therefore, that the average number of subscriptions for the last volume of the Magazine, exclusive of copies retained at the Missionary Rooms, was 4,072; and that the amount received from the publisher, agreeably to contract, was \$514 40:—of which \$182 46 were used in covering an equitable share of losses on subscriptions for previous volumes, editing the June number, engraving the map of Arracan, and providing original articles for the first eight pages of each number; leaving a balance in favor of the Magazine of \$331 94, for the year 1847.

The number of subscriptions for the last volume of the Macedonian was 15,000; and the amount received from the publisher, according to agreement, from November 1846 to December 1847, inclusive, was \$116 67:—of which \$37 were paid for original articles and wood cuts; leaving \$79 67 in favor of the Macedonian for the last volume.

The Cincinnati edition of the Macedonian, for the last volume, had 5,800 subscribers; from whom the editor, Rev. John Stevens, received \$610 43. The whole expense of publication, including a report on the home work of foreign missions, etc., substituted for the December number, was \$570 80; showing the balance in favor of that edition, for the last volume, to be \$39 65; and reducing the balance against it, on previous years, to \$29 28.

At the last meeting of the Board the Committee were instructed to inquire, “whether the additional pages [of the Magazine] cannot be filled with interesting missionary matter, derived either from the journals of missionaries or from other quarters, without expense to the Board.” The inquiry was instituted very soon after the annual meetings; but it was found that the change could not be made advantageously, even were it desirable, before the close of existing arrangements with

the publisher. He places the original articles, described in the contract, among the valuable considerations for which he agreed to pay what he deemed a large premium on every annual subscription; and he is sure that most of the subscribers prize these articles as highly as does the publisher.

The introduction of original matter from home, it should be noted, does not preclude the publication of articles from our missionaries abroad. A sufficient number of communications *are not received* from our missionary stations to fill the pages now allotted to them in the Magazine and Macedonian; and, as a general rule, with the exception of such communications as are confidential or of a business character, all letters received at the Rooms from our missionaries are published in these periodicals *within the month which immediately follows their receipt*. It might be unwise, therefore, to dispense with the original articles referred to, until their places can be filled by the contributions of our own missionaries.

The plan of doing away with the large gratuitous distribution of the Magazine has very much diminished its circulation in some sections; but, within our own field, the Magazine and Macedonian have more subscribers the present than they had last year; neither of them has half the circulation, however, which is demanded by the interests of the cause for which they plead, and whose conflicts and triumphs are therein chronicled.

Within the year an arrangement has been completed with a gentleman, qualified for the important service, to write a sketch of the history of the missions sustained through the Missionary Union. The work is to contain a narration of the circumstances which gave rise to the missions of American Baptists; a history of the origin and progress of our own missions, with notices of the geography, history, religious and social condition of the tribes and nations to whom the missionaries are sent; occasional sketches of the characters of deceased missionaries, and an estimate of the results of the several missions. The manuscript is to be submitted to an examining committee,—and on their approval, but without expense to the treasury, the author is to receive an equitable remuneration for his services, and the work is to be the property of the Board. The want of such a book has been long acknowledged; and the Committee hope that it will be published within a few months, to prove a powerful helper in the missionary work.

MEMBERSHIP IN THE UNION.

The number of members now in the Missionary Union, constituted such by the payment of one hundred dollars each, is 1,458; of whom* 661 have been made members by churches; 354 by associations, conventions and missionary societies; and

* In a few instances the residences of members, and the names of the donors by whom they were constituted such, are not known.

425 by their own contributions or those of their friends. Of the whole number, 91 reside in Maine, 50 in New Hampshire, 33 in Vermont, 325 in Massachusetts, 75 in Rhode Island, 67 in Connecticut, 414 in New York, 50 in New Jersey, 9 in Delaware, 143 in Pennsylvania, 85 in Ohio, 9 in Indiana, 9 in Illinois, 21 in Michigan, 3 in Wisconsin, 2 in Iowa, 18 in states not embraced in the home field of the Union, and 43 in other countries, nearly all of whom are our missionaries.

Agreeably to the authorization of the Board, and in compliance with the wishes of a large number of contributors, the Committee have employed a distinguished artist to engrave a suitable steel plate for certificates of membership, which will probably be finished before the close of the present year.

APPOINTMENTS AND REMOVALS.

Since our last anniversary the following missionaries and assistants have been appointed or have entered into their respective fields of labor.

To the Assam Mission.—Rev. Appleton H. Danforth, Mrs. Frances A. Studley Danforth, Rev. Ira J. Stoddard, Mrs. Drucilla C. Allen Stoddard.

To the Maulmain Pgho Karen Mission.—Rev. William Moore, Mrs. Elizabeth W. Forbes Moore.

To the Siam Mission.—Miss Harriet H. Morse, formerly of the Ojibwa Mission, Mrs. Sarah Sleeper Jones.

To the China Mission.—Rev. John Johnson, Mrs. Anna A. Stevens Johnson.

One missionary, Rev. E. B. Bullard, of Maulmain Sho Karen Mission, has died deeply lamented, and one missionary and two female assistants, lately employed at Delaware, Shawanoe Mission, Ira D. and Mrs. Blanchard and Mrs. Sylvia Case Tolls, have been discharged.

One missionary and two assistants have retired temporarily from the foreign field, Mr. and Mrs. Vinton and Mrs. Brayton, on account of the ill health of the two latter; Mrs. Brown, Mrs. Crocker, Mr. and Mrs. Day, beside Mr. and Mrs. Van Husen, are still detained with us; and two who have served their full period of faithful ministry, are now on their return disabled to this country, Mr. and Mrs. Wade. Mr. and Mrs. Osgood, though still connected with the Maulmain Mission, may more properly be considered as belonging to the home field. Two missionaries are under appointment, Messrs. Lyman Jewett and Calvin C. Moore, the latter designated to Arracan; and one female assistant, Miss Louisa Hooker. And there are several candidates who, it is expected, will receive appointment in season to take their departure the current year.

Rev. Thomas W. and Mrs. Greer, appointed last year to Arracan, have been released from their engagement on account of Mr. G.'s constitutional unfitness for an eastern tropical climate.

Four missionaries, Rev. Messrs. Abbott, Jones, Simons and Brayton, have returned to their respective fields of labor, and Rev. T. T. Devan, lately of the Mission to China, has been transferred, with his own consent, to the French Mission.

We proceed to give a condensed view of operations and events in the several missions.

MISSIONS.

MAULMAIN (BURMAN) MISSION.

MAULMAIN.—Rev. Messrs. A. JUDSON, H. HOWARD, E. A. STEVENS, L. STILSON and Mr. T. S. RANNEY, printer and despositary, and their wives; Rev. T. SIMONS; and Miss L. LILLYBRIDGE, teacher.

AMHERST.—Rev. J. M. and Mrs. HASWELL.

2 stations; 7 missionaries and 7 female assistants.

Also in this country, Rev. S. M. and Mrs. OSGOOD.

10 native preachers and 6 other assistants.*

Mr. Simons sailed from this country for Maulmain, Nov. 3, and Dr. Judson and family, who removed to Rangoon in the early part of the year (Feb.), returned to Maulmain in September. Mr. Haswell has also resided throughout the year at Maulmain.

Preaching, &c.—The distribution of labors is substantially the same as was reported last year, except that the pastoral care of the Burmese church has of late been devolved on Mr. Haswell. Dr. Judson is prosecuting the preparation of the Burmese dictionary, but since his return from Rangoon preaches also, once on the Sabbath stately in the Burmese chapel. Mr. Howard, in addition to the Burmese boarding school, has the pastoral charge of the English church. Messrs. Stevens and Stilson preach at two of the sub-stations Sabbath evenings, also once regularly in the week at some one of the houses of the native Christians, besides other occasional lectures as opportunity presents. "The missionary's house is often a preaching place." Mr. Stilson is also superintendent of a Burmese Sabbath school, holding a weekly preparatory evening meeting for the teachers. The time of Mr. Haswell, since the printing of the Peguan New Testament,† has been given wholly to the direct preaching of the gospel. Speaking both the Burman and Peguan languages, he has had, in Maulmain, "the most ample scope, wanting only more means to enable him to labor to the best effect. In all respects he seems well adapted to his work, and is universally well received among the people." He continues to supervise the church at Amherst, under the immediate care of native preachers, and visits it occasionally.

* Annual schedule not received.

† Completed in August.

Much preaching is performed by the native preachers in Maulmain. The city is an oblong of several miles extent, with a native population of some 30,000 or 40,000. To secure the more general dispensation of the gospel, the following arrangements have long been in existence. "Near the Burmese chapel stands a brick zayat, which is daily occupied, Sundays excepted, by one or more native preachers, declaring the gospel daily, sometimes indeed to few and at other times to scores in one day. Another zayat is in the north part of the town near the great bazaar, not so old a preaching stand as the former, but in some respects much superior to it. The fame of these two zayats in particular has spread far into Burmah Proper. In the south part of the town, in MOUNG NGAU'S district, is another house fitted up to hold evening meetings in, and occupied by a preacher and his family. One of his sons lives near him, also a preacher. For many years a lamp has been burning in that house. Many have heard the gospel there; and the neighborhood well knows by precept and example what Jesus Christ's religion is. Still further south on the same road stands another similar house, but less recently occupied by preaching. Another Christian house occupied by two native preachers and their families, is situated near the north-east end of the town, not very far from the location of the Karen Mission and in the midst of a population twice as large, perhaps, as that of Amherst. That part of the town is specially assigned to them; and it is their daily practice to go from house to house, to the bazaars, funerals and other places and occasions of concourse, making known the grace of the gospel. Besides the preachers assigned to these five stations, two others understand it to be their particular duty to itinerate through the town and preach wherever they can obtain a hearing." "The assistants are doing a great work," says Mr. Haswell, "and from Maulmain the truth is sounded out to the remotest parts of Burmah Proper, as well as throughout the provinces (of Tenasserim). They daily meet with traders and others from all parts of the country, and make known to them the leading doctrines of the gospel, answer their objections, and give them tracts and portions of scripture, which are thus scattered abroad as upon the wings of the wind. And though some seed falls by the way-side, some among thorns, and some upon stony places, some also must fall upon good ground and bring forth fruit to the glory of God." "The truth is working its way into the hearts of the people in town and country." He adds, "Our work is a difficult one. It is not because there is not preaching, and the right kind of preaching too, that the Burmans and Peguans are not converted. There are other causes. Yet let no one think that our labor is in vain. We are surely, though slowly, undermining the strong holds of idolatry. The mighty fabric must fall before the gospel as Dagon did before the ark."

The number of additions to the Burman churches has not been reported. Nine have been baptized, who, at the time, were members of the Maulmain Boarding School.

Printing department.—Printing has been executed the past year at the Maulmain press in Burman, both dialects of Karen, Peguan and English. No. of copies 26,182, and of pages 6,566,450. 404,000 of these pages were printed for government and the Maulmain Missionary Society, the avails of which covered the current cost of the office, exclusively of the salary of the missionary.

The following table shows the titles of the books, size, number of pages, &c.

Table of Printing at Maulmain Mission press in 1847.

Title.	Language.	Size.	No. pp.	No. cop.	Total pp.	Remarks.
Banvard's Infant Series, Part 2	Sgau Karen	32mo.	84	1,000	84,000	By Mrs. Binney, (tra.)
The Apostolical Office	Burman	12mo.	80	500	40,000	E. A. Stevens.
Scripture Lessons	"	"	90	1,000	90,000	T. Simons, edited by E. A. Stevens.
Laws of Menon	Bur. & Eng.	8vo.	752	500	376,000	For government.
Trigonometry Tables	Burman	4to.	92	1,500	136,000	L. Stillson.
"	Sgau Karen	"	92	1,000	92,000	
"	Pegho	"	92	500	46,000	
Swift's Elements of Natural Philosophy	"	18mo.	77	500	38,500	Miss M. Vinton.
Rewards of the Righteous (Sermon)	"	12mo.	24	1,300	43,200	E. B. Bullard.
"	"	32mo.	85	200	17,000	
Mother's Book	Sgau Karen	18mo.	108	2,000	216,000	Mrs. C. H. Vinton.
New Testament	Peguan	8vo.	576	3,000	1,728,000	J. M. Haswell.
Daily Food	Sgau Karen	18mo.	365	1,000	365,000	Miss M. Vinton.
Arithmetic	English	12mo.	233	1,500	432,000	L. Stillson.
Catechism for Sabbath Schools	Burman	"	50	250	1,250	Mrs. Stillson.
Acts of the Apostles	Pegho Karen	"	105	500	52,500	E. B. Bullard.
Arithmetic	Sgau Karen	8vo.	112	1,000	112,000	J. H. Vinton.
Regeneration	Burman	12mo.	15	500	3,000	E. A. Stevens
Arithmetic	"	8vo.	408	1,500	612,000	L. Stillson.
Todd's Lectures	Sgau Karen	18mo.	406	5,000	2,030,000	Mrs. C. H. Vinton.
Maulmain Missionary Society's Report	English	12mo.	40	700	28,000	
Almanac for 1848,	"	12mo.	60	250	15,000	
Religious Herald (monthly)	Burman	4to.	4	250	12,000	E. A. Stevens.
Totals,			3,744	26,182	6,566,450	

Whole number of pages from the beginning 71,610,600.

The *issues* from the depository were, of scriptures entire or

in single books, pp. 319,686; of extracts from scriptures, pp. 333,111; of tracts and religious books, such as Mother's Book, Pilgrim's Progress and Hymn Book, pp. 814,060; and of school books, 434,593; total,

Scriptures,	-	-	-	-	-	319,686
Extracts do.,	-	-	-	-	-	333,111
Tracts and religious books,	-	-	-	-	-	814,060
School books,	-	-	-	-	-	434,593

Total pp. 1,901,450

About one half of the *issues*, in scriptures and extracts from scriptures, were for Maulmain Mission; and the rest for Tavoy, Arracan and Siam Missions. The school books were mostly for Maulmain.

The operations of the press the present year are principally the printing of a new edition of the Sgau New Testament and an edition of the Pgho Testament, prepared by Mr. Vinton; of which the four gospels have been forwarded. Portions of the Old Testament will also be put to press as fast as they shall be furnished by Mr. Mason, whose time is specially devoted to the translation of the Old Testament into Karen.

Schools, &c.—In the theological school Mr. Stevens has met the assistants three times a week, and, after receiving their reports of preaching the day before, has expounded to them, as their acquirements admitted, portions of the Old and New Testaments. Considerable time has been devoted to the preparation of tracts and books for the use of the assistants, in theology, ecclesiastical history, and biblical geography, and on minor topics; among which are two on "Baptism" and the "Apostolical Office," to aid the native preachers against the seductive or libellous attacks of Romanists. The number of theological students at present is small; but "whether few or many, the same labor is requisite to qualify them to be able ministers of the New Testament, thoroughly furnished unto every good work." "My aim has therefore been uniformly," says Mr. Stevens, "both to teach and to furnish the *wherewithal* of obtaining a theological education to those whom God seems to have called to the preacher's office. It was with this end that References were collected for the New Testament and a Concordance begun; and after the first manuscript was burned,* begun again."

In the Burmese boarding school, taught by Mr. Howard, the average number of scholars has been about ninety,—sixty-five boarding and twenty-five day scholars. Of these, sixty are males and thirty females. The following statements are extracted from the report of the school for 1847, made in November to the Maulmain Missionary Society, by whom a generous proportion of the school expenses has been defrayed.

* We are happy to learn that almost every manuscript of importance that was burned in the late destruction of Mr. Stevens's house by fire, has been recovered, copies having been distributed among the former pupils of the school and the preaching assistants.

The branches principally taught during the past year are the following, viz. :—Reading, Writing, Arithmetic, English Grammar, Composition and Geography, with the art of drawing maps; a slight attention has also been paid to several other studies.

A portion of *one evening* of each week has, in general, been devoted to vocal music. Short exercises of this kind have also been daily introduced in the girls' department, to relieve the minds of the children, give a pleasing variety, and add vivacity to their studies.

The regular religious exercises consist in the usual services of the Sabbath, with a Sabbath school or bible class. In the latter service the bible is made the class book, and its use is not without obvious profit, directing the minds and forming the characters of the children.

Religious services are also conducted at the school room every evening in the week.

Nine of the scholars have been received into the church by baptism since our last report, whose conduct, in general, has been in agreement with their professions.

The amount required for the support of these children, differs with their circumstances; and the means for their support have been derived from different sources. Native children have been encouraged, with some degree of success, to purchase their own books, and in case they are boarders, to provide their own clothing; but no charge has been made for their board, tuition, or house rent. The actual expense for each scholar of this class for board and clothing has been found, for years past, to average about two rupees per month. Ten rupees per month have been required for another class of children who board in common, and dress in European style.

These have been supported entirely by private subscriptions and their own labor.

For day scholars of this class, from two to four rupees per month have been charged for tuition.

For another class, boarding in the family of the teacher, twenty rupees per month have been charged for board and tuition.

Hitherto the school has been sustained by the aid of benevolent Societies, private subscriptions, or at the expense of the mission. The amounts annually received for a few past years from the inhabitants of Maulmain and vicinity have varied from 2,000 to 3,000 rupees. The latter sum nearly covered the expense of the school for one year, not including charges for rent of buildings or salary of missionary.

Owing to the decrease of the European population occasioned by the withdrawal of the European troops from this place, it is feared the results will be less favorable at the end of the present year. Still, several of the more permanent residents are coming forward with an increased liberality.

The school has been in operation a little more than nine years, having commenced with five scholars. "Its progress was for some time exceedingly slow;" but

The question as to its advancement did not, however, long remain undecided. Under the power of Christian influence, prejudice by degrees gave way; and from that period to the present, there has been manifested a constantly increasing disposition to receive a Christian education. Respectable Burmans, in various parts of the town, are now ready to put their children into the school, engaging that they shall remain entirely under the control of the missionary such a number of years as he may think proper to require, and with the understanding that in the school there is to be no compromise between Christianity and heathenism, on the score of instruction, books, holidays or any idolatrous practices. It is indeed generally understood that the bible takes precedence of all other books, and that all

the affairs of the school will be conducted accordingly. The school is never dismissed to allow the children to attend heathen festivals, holidays or worship. No scholar expects to attend on such occasions. Hence a pretty regular attendance is secured during the year. The result is sufficient to show that the Burmese possess faculties adequate to grapple with all the obstacles that lie in the path to respectable attainments in science, and that they are now prepared to put themselves in the way that leads to these attainments.

The report remarks in closing,—

But it is not mental improvement alone or chiefly which engages our attention. We look upon the acquisition already made in favor of Christianity, with a degree of interest still more intense. The heathen are to become the inheritance of Christ, and faith is to come by hearing, and hearing by the word of God. If prejudice against a Christian education has already, to a great degree, given place to a desire favorable to that object, may we not hope there will soon be manifest on their part a readiness, to a still greater degree, to confess the vanity of idols and acknowledge “the Lamb of God, who taketh away the sins of the world,” to be their Savior.*

The school receives some aid from Mr. Stilson, particularly in the preparation of books, for which service he has preëminent qualifications; and “he is doing in it,” says one of his associates, “a great work indirectly for the conversion of Burmah.” “All the Burmese notions of religion are so closely interwoven with their false philosophy and astronomy, that, if the latter are torn away from the mind, Boodhism must go with them into disbelief.” This field of labor is entirely distinct from that of every other Burman missionary, and if re-

* The expediency of sustaining the Burmese Boarding School having been called in question by some, we append to the above the following remarks of one of the Burman missionaries, not immediately concerned in its management.

“Br. Howard has charge of the Burmese Boarding School, and with it the pastoral care of the English church. The Executive Committee, we are happy to observe, are prepared to sustain this school. They feel that schools are an important means of evangelizing a heathen country, and in this agree with the sentiment of all India. It is really cheering and enough to cause the Christian’s heart to leap for joy, to observe the steady, sure and rapid strides by which Christianity is encroaching on heathenism, in Calcutta and Madras particularly, by means of the gigantic schools sustained in those cities. To some of them Br. Howard’s school is but a pigmy. He has somewhat less than a hundred scholars, while Dr. Duff’s school, of Calcutta, embraces more than a thousand, and that of the General Assembly in the same place nearly as many more. To each of those schools several thoroughly educated ministers devote their entire energies. Though we cannot do as much as they, must the day of small things be despised? And yet in point of actual conversions among the scholars, the advantage seems to be altogether in favor of Br. Howard’s. Many cheering cases of conversion do indeed from time to time gladden the hearts of the Calcutta missionaries, yet the most manifest proofs of success are the indubitable signs of *crumbling on a large scale*, of the old fabric of idolatry,—signs so glaring as ever and anon to stir up the heathen population, high and low, to combine their efforts to stay the irresistible march of enlightened principles, and to prop up their tottering religion.”

The writer adds, “But if you allow us the school, shall it have but the *divided* energies of a single man? Will you not rather make it worthy of the confidence of the community, by allowing the teacher to give himself wholly to it? This confidence it now has to a very gratifying degree, and it increases just in proportion to the attention and labor which the teachers are enabled to devote to it. And must it not in the nature of the case be so? What enterprise ever prospered by being feebly prosecuted? Let us, at least, have *one* man wholly devoted to the school. Is not a *Christian* education the *great* object of the school, and the bible daily read and taught, and its principles enforced upon its pupils? And is not this *preaching*?”

linquished by Mr. S., must remain unoccupied for an indefinite period.

In addition to the boarding school, it has been suggested by members of the mission that several day schools ought to be established, in charge of native teachers, at an average cost each school of about fifteen rupees per month, particularly in the two extremities of the town. Aside from their direct utility, such schools would be valuable auxiliaries to the meetings conducted in those neighborhoods, and tend greatly to raise up congregations and churches.

The station at Amherst has been under the care of native assistants the past year, but has been visited occasionally by Mr. Haswell, to administer the ordinances, &c. The school is taught by an Eurasian assistant, and numbers nearly sixty pupils. The Sabbath school and religious meetings are continued as heretofore; and several cases are reported of hopeful inquirers.

Rangoon.—Dr. Judson having made a brief visit to Rangoon in January of last year, removed thither with his family the following month; the aged governor assuring him of a kind reception as a minister of the Christian religion “coming to minister to English and American residents,” and approving of his object to compile a Burman and English dictionary. He found the Burmese church, as was to have been anticipated, in a dilapidated state, numbering hardly twenty nominal members, and many of these scattered abroad. A new church was organized with four native members, which was subsequently enlarged to eleven; and stated Sabbath services were instituted. Two converts were added to the church by baptism.

But Dr. Judson was not long permitted to prosecute this work. A private order of government was issued by the vice-governor, who was virtually governor, to watch the missionary’s house, and “apprehend any who might be liable to the charge of favoring Jesus Christ’s religion;” the Sabbath services were broken up; and it was soon apparent that in order to “keep footing at Rangoon, the only way was to obtain some countenance at Ava.” Arrangements were accordingly made for proceeding to the capital; when information was received of a deficiency of funds in the Maulmain Mission treasury, and the execution of the project was deferred. Returning to Maulmain, Dr. Judson writes in September, “I remained in Rangoon long enough to witness the removal of my friend, the governor, and the downfall of the ferocious vice-governor, who had become the terror of all classes, and particularly distinguished himself by carrying out the proscription of the Christian religion. I prolonged my stay a little, in order to ascertain the disposition of the new governor; but in that I found nothing but discouragement. He very soon gave several proofs of strict adherence to the established religion; his reception of me was

extremely cold and reserved; and when I mentioned my desire of proceeding to Ava at some future time, he did not even reply. I think, however, he would not oppose that measure; but, in present circumstances, it is impossible.”

MAULMAIN (KAREN) MISSION.

MAULMAIN (*Newton**)—Rev. Messrs. J. G. BINNEY, F. MASON,† N. HARRIS, W. MOORE, and their wives, and Miss M. VINTON.

In this country, Rev. J. H. and Mrs. VINTON.

21 out-stations‡; 5 missionaries and 6 female assistants; 30 native assistants.

Mr. Moore and his wife took their departure for Maulmain from this country Nov. 3; and about the same time Mr. Vinton and family left Maulmain on account of Mrs. V.'s enfeebled health, arriving March 21. Mr. Mason, who had left Tavoy for the United States to regain his health, was so far benefitted by the voyage to Calcutta as to make it expedient in his judgment to return to Burmah. He arrived at Maulmain May 18, and at the request of his brethren at Newton has been transferred to that station.

Mr. Bullard, who had labored with great assiduity and success in the Pgho Karen department, died of cholera at Maulmain April 5.

The accustomed labors among the interior stations were to some extent interrupted in the dry season of 1846–7 by sickness; Mr. and Mrs. Vinton being obliged to take a voyage to Arracan and Calcutta. A missionary associational meeting was attended however at Dongyahn with great interest, and visits were made also to Newville, Mawko, Chetthingville, Krai, and other villages; and subsequently to Bootah. At the latter place six converts were baptized by the native preacher Tahoo. The whole number of baptisms *reported* in this connection the past year, is thirty-eight; of whom 32 were baptized during the rains at Maulmain, being at the time members of the Boarding or Normal Schools. 68 baptisms are also reported from Burmah Proper, by Aupaw and Prahhai.

Schools, &c.—The report of the Karen Theological School, published in the Magazine for April, states that its fifth term or session closed about the 1st of October, and had been marked with increased interest. The number of pupils was twenty-eight, besides seven who attended a single recitation daily. Average time of study for the academic year, (fourth and fifth terms,) not including the class of seven, eight months and

* The northerly part of Maulmain occupied by the Karen missionaries has been denominated by them *Newton*, and may with propriety be regarded as a distinct station.

† Mr. Mason has been united in marriage to Mrs. Bullard.

‡ Report of 1846—7.

twenty-three days for twenty-three pupils. Course of study essentially as in the previous year. The instruction was given in Sgau, but the whole school have also studied Pgho five evenings weekly under the school assistant, who is a Pgho Karen. The vacation was to continue through the dry season, to allow Mr. Binney to visit the jungle churches.

The Normal School, under the care of Mrs. Binney assisted by Miss Vinton, has been doing well; number of pupils in November last about thirty. Eight of these children had made profession of faith in Christ in baptism, and others give evidence of piety, who are waiting for admission to church privileges.

Ordination of native preachers.—One of the most gratifying and auspicious incidents in the history of the Maulmain Karen Mission the past year, was the ordination in Feb., 1847, of four Karen preachers, graduates of the Seminary, Prahlai, Kyapah, Aupaw and Tahoo. "The examination of the candidates was thorough, and well sustained for upwards of five hours. It was conducted in Karen, but interpreted sufficiently for others to know fully the merits of the case. Questions were freely proposed by the different members of the Council, and some of the most difficult questions respecting church discipline were proposed by Karen assistants, members of the Council."

TAVOY MISSION.

TAVOY.—Rev. Messrs. C. BENNETT, E. B. CROSS, and their wives.

MERGUI.—Rev. D. L. and Mrs. BRAYTON.

On their way to this country, Rev. J. and Mrs. WADE.

13 out-stations; 18 native preachers and assistants.

Mr. Brayton having accompanied Mrs. Brayton to this country, as was anticipated in our last Report, again sailed for Burmah in November last, to be followed by Mrs. B. on the recovery of her health. Since his departure from Mergui, the station has been taken in charge by Rev. R. E. Burpé, missionary of the Nova Scotia and New Brunswick Baptist Associations, who by a mutual understanding is to remain in occupancy of the field, Mr. Brayton to be stationed temporarily at Tavoy. The station and its out-stations are recognized, however, until a transfer is fully made.

The return of Mr. and Mrs. Wade is in consequence of a partial blindness, under which Mr. Wade had labored several months, and which threatened the total loss of sight unless relieved by his speedy removal to a colder climate. He was to leave Burmah for the United States *via* England, near the close of 1847.* Mr. Mason, as before stated, left Tavoy in March.

* He left Maulmain Dec. 22, and was at St. Helena March 25.

The mission has been much enfeebled by the removal of so many of its laborers, and the operations of the several departments have been proportionably circumscribed. None, however, seems to have been wholly intermitted. In January and February, prior to his departure, Mr. Mason, although in very impaired health, made his usual southern tour, visiting Kabin, Themboung, Mazau and Pyeekhya, and holding intercourse, more or less extended, with members of other out-stations. In December previous the northern and eastern stations of Yaville, Newville, Matah, &c., were visited by Mr. Wade. Repeated excursions to the same or other stations have also been made by Messrs. Bennett and Cross. The reports are of a chequered character. Some of the out-stations had been edified in the faith, and their members multiplied; others, through unfaithfulness or the entire want of native laborers, had become corrupt, if not dispersed abroad. Of some, the accounts are incomplete or not received. The following table shews the number of churches, members, baptisms and assistants, in the out-stations, so far as we have been able to gather them.

Out-stations.	Assistants.	Churches.	Baptisms.	Members.	Schools.
Yaville,	1	1	9	59	1
Newville,	1	1	9	41	1
Matah,	1	1	19	398	1
Lunglung,*	4				4
Kabin,	1	1		33	
Themboung,	1	1		14	
Mazau,		1			
Katay,	1	1		13	
Palau,		1			
Pyeekhya,	1	1		105	
Palouk,	1	1		23	
Patsauoo,		1		79	
	—	—	—	—	—
		11	37	770	

Making a total, reported, of eleven churches and 770 members, of whom thirty-seven were baptized the last year. Others are said to have been subsequently baptized by native preachers; Sau Quala and Kaulapau having been ordained at Matah to the work of the ministry near the close of 1846.

In Tavoy, besides the ordinary labors for the Karens, public worship has been maintained in Burman on the Sabbath and at two evening weekly meetings. A Burmese assistant has also labored in town and in some of the neighboring villages, and has distributed many Testaments and several hundred volumes of Burmese tracts.

Schools.—The Theological School in charge of Mr. Cross has been conducted with increasing interest. Number of pupils last rainy season, twenty-six. All are pledged to remain four or five years in the institution, and longer if judged advisable by the missionaries. The principal exercise is in the New Testament, commencing at eight and continuing till ten, A. M.

* And three other sub-stations.

In the first place the class read and recite a chapter, passage by passage. When this is finished, liberty is given for any of the class to ask questions on any part of the chapter with which they have found difficulties in studying it. This occupies considerable time and usually brings out for explanation the more important or difficult parts of the chapter.

Great effort is constantly made to awaken a spirit of inquiry and of independent thought, a thing in which the Karens as a people seem exceedingly deficient. When the questions of the class are exhausted, the chapter is taken up by the teacher, and such questions are asked and such historical and other explanatory remarks are made as are thought suitable.

In order that constant reviews of what is past over by the class may be kept up, the first thing in taking up a book of the New Testament has been to write the references of the Polyglott Bible. It is then passed over in the manner above mentioned. But when another book is commenced, this is not left, but is taken up and committed to memory in passages of from eight to ten verses each day. This recitation is commenced immediately after the previous chapter has been completed. The whole class learn the same passage, and are called upon to recite promiscuously, in order that none may get the idea that he will not be called upon. When this recitation is finished, an explanation of the passage recited is written on a black board and copied by every member of the class for his future use. The evening lectures of the teacher are also confined to those parts of the New Testament which have been studied by the class, and are consecutive, proceeding from chapter to chapter.

Instruction is also given in arithmetic, geography, the Epitome of the Old Testament, and to a select class, in English. "A few of the facts of trigonometry and mensuration have been taught, but little attempt has yet been made to teach the sciences themselves."*

The fifth exercise occurs in the evening. The young men most advanced in their studies are appointed to take their turns in preaching. From two to three evenings in the week are occupied by the missionary in charge of the school in delivering expository sermons on the parts of the New Testament which have been studied by the pupils in succession.

The great aim in the conduct of the school is first to have every subject well understood, and secondly to impress it fully on the memory.

Every Thursday afternoon is spent in reading original compositions, which are afterwards carefully corrected in respect of spelling, etc., and are required to be rewritten in as fair a hand as possible by the author. A part of the time is also occupied in recitations and repetitions of the principles and rules of arithmetic and in the practice of oral examples.

In order to induce the habit of correspondence and to obtain information from abroad, a society of correspondence has been formed in the school, which also aims distinctly at the religious improvement of the students.

* "A number have commenced the use of logarithms. A class were able to present a table of the mean new moons for March, with the mean anomalies of the sun and moon, with the sun's distance from the moon's ascending node for every year of the nineteenth century; also of the sun's yearly longitude anomaly for the same length of time. They have been taught to calculate the time of mean new and full moon and the quadratures; and this without any particular simplification from the ordinary methods. They have also been taught a method of determining the day of eclipses from knowing the time of any given eclipse. One young man has been through with the operation of calculating an eclipse of the moon. These facts will be of great importance in removing the superstitious ideas of the people, and in throwing off their former stupidity. The more intelligent are already making great use of the circumstance that eclipses can be predicted, to influence their unconverted countrymen to seek after the truth."—*Mr. Cross, in Nov., 1847.*

Letters have been written to, and received from, other Institutions, and some from foreign lands. Thus by bringing the minds of the young men in contact with those of civilized lands who are pursuing the same course, it may be expected that they will obtain new and important impressions which could never be imparted to them by any other means.

Attached to the school is a preparatory department under the charge of Mr. Bennett, heretofore denominated the Karen Boys' Boarding School. Number of pupils last rains thirty-two, of whom sixteen were professors of religion.

An English and Burmese school has been continued throughout the year, with an average attendance of about twenty-six pupils.

Table of Printing, &c., at Tavoy, 1847.

Name.	Edition.	Size.	Pages.	No. of copies.	Total pages.
Mr. Wade's Vocabulary, Karen,	1st	12mo.	324	300	97,200
Karen Thesaurus, Vol. 1.	1st	"	444	500	222,000
Eastern Reader, No. 1, (English,)	1st	"	204	600	122,400
" Primer, No. 1, "	3d	24mo.	76	1,000	76,000
Karen Calendar and Annual,	1st	12mo.	72	1,000	72,000
Thesaurus, Vol. 2,*	1st	"	96	500	48,000
Morning Star, (Monthly,)	1st	4to.	60	340	61,200
				4,240	698,800

Issued from the depository during the year 5,925 books and tracts; making a total of 853,156 pages, 12mo.

The receipts of the office for job-work exceeded the pay of the people employed and all other expenses by 36rs. 8as.

MISSION TO ARRACAN.

AKYAB.—Rev. L. INGALLS. Seven native preachers and assistants.†

Out-station.—*Cruda*.

RAMREE.—Three native assistants.†

Out-Station.—*Cheduba*.

SANDOWAY.—Rev. E. L. ABBOTT, Rev. J. S. and Mrs. BEECHER. Thirty-one native preachers and assistants.

Five out-stations in Arracan.

Mr. Abbott left this country in August, arriving at Calcutta by overland route Nov. 4, and at Sandoway in the month following. Mr. Beecher was also at Sandoway in December, and was expecting with Mr. Abbott to proceed shortly to Ongkyoung, where there was to be a "gathering of the people and of the native preachers, with whom Mr. Abbott had parted on the same spot three years before." It was with a view to fulfil this appointment and thus make arrangements for the labors of the entire year ensuing, that it was judged indispensable for Mr. Abbott to return to Asia overland.

* Commenced.

† July 1, 1847.

The removal of Mr. Ingalls to Akyab, in April, 1846, was noted in our last Report, and the communications published in the Magazine have shown with what zeal and encouragement the work has been prosecuted at Akyab and Ramree since that time. "God has permitted the mission to gather some precious fruit, and the prospect brightens for the future." Fifteen were baptized at Akyab prior to July 1, and among them were five Kemmees, the first converts among that people. The assistants at Ramree had labored with good success, and there was a prospect of a church being constituted there at the close of the rains.—The principal employment of Mr. Ingalls and the assistants has been "preaching the word;" but a boarding-school was taught at Akyab, of thirty-pupils, including eight Kemmees, and a day school of twelve pupils.

From Sandoway and out-stations no particulars have been received; but in general, says Mr. Abbott, "the accounts from the churches are very satisfactory."

The number of churches reported in July, was thirty-two, including those of Sandoway out-stations, and of members (55+3,523=)3,578; not including any baptized the past year in Burmah Proper, of whom no report has come to hand.* The number baptized in 1846 by the Karen pastors was 813.

MISSION TO SIAM.

BANGKOK (*Siamese department*)—Rev. J. T. and Mrs. S. S. JONES, Mr. J. H. and Mrs. CHANDLER, and Miss H. H. MORSE.

(*Chinese department*).—Rev. MESSRS. J. GODDARD and E. N. JENCKS, and their wives. Three native preachers and assistants.

Out-station.—*Leng-kia-chu.*

Mr. and Mrs. Jones and Miss Morse sailed from New York for Siam Sept. 13, *via* Hongkong, arriving at the latter place Jan. 5, and at Bangkok Feb. 18. Mr. and Mrs. Jencks at the date of our last accounts were at Singapore for the benefit of Mrs. J's health. They left Bangkok in November.†

In the Siamese department there has been a growing interest the past year. Calls for tracts at the mission-houses have been more numerous, and tract distribution abroad, by Mr. Chandler, has been more eagerly welcomed. There are also frequent proofs that the tracts are extensively read and understood. Three new tracts have been prepared. The whole number of books and tracts distributed during the year was 12,252, including more than 500 Burman and Peguan.

* More recent intelligence announces the baptism of 1,150 converts in Burmah Proper during Mr. Abbott's absence; also 1,200 candidates for baptism. Seventy-six were baptized in Arracan in January and February.

† Later arrivals announce their intended departure for the United States *via* Hongkong.

“An unusual number of books,” says Mr. Chandler, “have gone into the families of the princes and nobles, and have reached even the harem of the king. A servant of one of the highest princes called regularly every Sabbath for a long time for books, stating that he was sent expressly for them. I gave the man at various times about seventy in all.”

In the Chinese department, daily morning and evening worship has been attended as formerly; also two services on the Sabbath, with from thirty to forty-five hearers; and two or three stated weekly meetings. The assistants have been employed mostly in visiting and tract distribution; one of whom has been supported since the middle of the year by the monthly concert contributions of the church. One of the assistants labors at Leng-kia-chu. The number of Chinese tracts distributed during the year ending July 1, was 5,456. The church numbers 23 native members; one added by baptism.

Printing and Foundry department.—The amount of printing executed prior to July 1, both in Siamese and Chinese, including also part of a Chinese and English vocabulary and a few small English works, was 8,805 copies, or 78,370 pages.

Table of Printing at Bangkok 1846-7.

	Copies.	Pages.
Siamese, Part of 16th chapter of Luke,	500	1,000
“ Introductory Notices of Christian Religion,	3,000	24,000
“ Creation of the World,	1,000	2,000
“ Tract on Eclipse,	2,000	8,000
Chinese, Summary of Christianity,	1,000	24,000
Chinese and English Vocabulary, in part,	175	12,250
English, “Job printing,”	1,000	4,000
“ Bangkok Calendar,	130	3,120
	<hr/>	<hr/>
	8,805	78,370

Good progress has been made in the translation of the Scriptures, especially in “the investigation and settlement of difficult questions relative to the usage of important words.” The Gospel of John has been thoroughly revised, and is ready to be printed. Matthew and part of Luke have also been carefully revised. Much help has been rendered by two of the native assistants, who have noted alterations necessary to render the style plain and idiomatic.

In the foundry, says the annual report of the Mission,

The matrices for our common Siamese type have been refitted by br. Chandler, and a new fount of type cast on a considerably smaller body than the former, which had become too much worn to be further used. Considerable has been done for the improvement of other founts, especially the enlargement of the Chinese, but the work is not yet completed. We may here add that a native prince has for some time past been making machinery in our workshop, in which he has manifested considerable ingenuity and perseverance, and has received much assistance from br. Chandler. We think it a good omen that so many of the Siamese are becoming sensible of the value of the mechanical and scientific improvements of Christian

nations. Their attachment to their old superstitions is almost invariably weakened by the light they thus receive.

The Siamese workmen in our employment have usually attended worship on the Sabbath, conducted by Mr. Caswell, of the A. B. C. F. Mission; and have attended daily morning worship with br. Chandler.*

MISSION TO CHINA.

HONGKONG.—REV. W. DEAN, Rev. J. and Mrs. JOHNSON. Three out-stations; five native preachers and assistants.

NINGPO.—D. J. MACGOWAN, M. D., Rev. E. C. LORD, and their wives. Two native assistants.

Mr. and Mrs. Johnson sailed in company with Mr. Jones in September, and will remain at Hongkong; Mr. and Mrs. Lord having proceeded to Ningpo in June, in consequence of the more urgent necessities of that station. Dr. Devan, who was compelled to leave China by ill health, has been transferred to the French Mission.

In reviewing the year, Mr. Dean writes, "We find much to call forth our gratitude to God, and increase our confidence in his word. While left alone, as to fellow-helpers from our native land, we have felt assured of the sympathies and prayers of our friends at home, and have enjoyed the presence and blessing of a Friend who is ever *here*; and the year has been one of happiness and encouragement."

The Tie Chiu church has received by baptism eleven converts, including five in January. Two of the number are Chinese *women*; one of them the wife of one of the assistants; the other—the first baptized by the mission, and, so far as is known, by any Protestant mission—the mother of a numerous family, her husband also a member of the church, and their eldest son subsequently received; thus constituting a Chinese Christian *family*. "Instead of burning incense as formerly to idols, they now morning and evening bow around their domestic altar in worship to the living God." A brother of the husband has also been baptized, and a nephew is an applicant for admission to the church. Most of these are from the station at Long Island; where daily worship is maintained and preaching is conducted on Sabbaths by native assistants.

The other out-stations are Tukiawan, on the main land, where there is a school of fifteen boys; and Chek-Choo, occupied as a preaching post by the assistant A-Sun.

At Hongkong public worship has been maintained on the Sabbath at 11, A. M., at the mission chapel—attendance from fifty to one hundred Chinese;—and at 2½, P. M., at the Bazaar

* We are pained to state that the health of Mr. Goddard is impaired, and he has been under the necessity of withdrawing to Singapore. He arrived at S. March 24, and was hospitably received by Rev. Mr. Keasbury, missionary of the London Missionary Society. The voyage had been salutary, and some of the more threatening symptoms of pulmonary disease had abated.

chapel—attendance from forty to sixty. At the Bazaar chapel is also a daily service, attended by about twenty. A prayer-meeting is held at the mission-house on Sunday at one, P. M., and a class meets daily at the same place for reading the Scriptures and prayer. All attending these services, are expected to repeat a verse of Scripture daily, and such as are able are required to write out an explanation of some passage or the history of some individual from the Scriptures. Opportunity is given for questions by the class, and a careful explanation of a few verses of the Bible is given every day. The natives meet by themselves for prayer at the same place every evening. The monthly concert is attended the first Monday of every month. Contributed the last eight months of 1847, \$20 12. Valuable aid in preaching has been rendered by Kiok Cheng, late of the Bangkok mission. A-Bak has also been doing well; so far as can be judged, he “maintains a prayerful spirit and a Christian walk.”

The number of native members of the church in good standing in January, including one of Madras, was twenty.

Besides the ordinary labors of the mission, Mr. Dean has devoted some portion of each week to the preparation of Notes explanatory of the New Testament. A revised copy of the Acts of the Apostles, with References, has been prepared and printed; and a revision of Matthew, with Notes, is in progress. In the last communication received from Mr. Dean, he speaks of the arrival of Mr. Johnson. “His coming at the present time,” he says, “appears very timely, when the cares and duties of the mission were becoming so numerous and pressing as almost to bewilder the mind as well as to exhaust the body. God has graciously given us strength and much encouragement in our work; and at this new indication of divine care for this mission in sending helpers, my heart is humbled and softened to tenderness. We give Him thanks, and thanks to you, and thanks to the churches, who have sent us help.”

Mr. and Mrs. Lord arrived at Ningpo June 20. Soon after his arrival, public religious worship, which had been held in Dr. Macgowan's house, was removed to one of the principal thoroughfares of the city; and two stated services on the Sabbath instituted, with an auditory of from one hundred to three hundred Chinese, including twenty-five or thirty females. The exercises were conducted by Dr. Macgowan, either personally or as interpreter for Mr. Lord; and were usually followed with an exhortation by teacher Chiu Sien-sang, who for more than a year has professed to believe the gospel. Three others have been nearly a year under instruction, and with him are candidates for baptism. The missionaries speak favorably of the evidences which they give of piety, and express a hope of soon being able to organize a Christian church.*

* The “1st Baptist church of Ningpo” was organized Oct. 31.

MISSION TO ASSAM.

SIBSAGAR.—Rev. N. BROWN, Mr. O. T. CUTTER, and their wives.* 2 native assistants.

NOWGONG.—Rev. Messrs. M. BRONSON, I. J. STODDARD, and their wives. 2 female assistants.

GOWAHATI.—Rev. Messrs. C. BARKER, A. H. DANFORTH, and their wives.

Messrs. Danforth and Stoddard left this country Nov. 3, the former to join the station at Gowahati, the latter to take charge of the Nowgong Orphan Institution. The announcement of their coming was welcomed by the missionaries with unwonted joy. Eight years had elapsed since a single individual had been sent to their succor, and the growth of the mission and the multiplied demands for labor had far outstripped the power of the missionaries, apart from the enfeebled health of almost every member of their little company. As respects the progress of the mission, the excellency of the power, which has been displayed the past year, has been of God. Each of the stations has been visited with tokens of divine favor, and each of the churches enlarged. The whole number added to the churches since January, 1847, is twenty-four, of whom twenty-one were by baptism, including five Europeans. Three of these were received at Sibsagar; five at Nowgong, including four of the Orphan Institution; two at Goalpara, fast friends of the mission, and “the first to solicit the appointment of missionaries to Assam;” and the remaining eleven, including several members of the station schools, at Gowahati. One of the converts was a Naga lad, since deceased, the first baptized from that people, and one a Cacharese. The whole number now in good standing in three churches is more than fifty; twenty-seven at Gowahati, fifteen or seventeen at Nowgong and about twelve at Sibsagar. The prospects of further increase are encouraging, and there are several hopeful inquirers.

Schools.—The Nowgong Orphan Institution has continued to receive the personal attentions of Mr. and Mrs. Bronson, divided into two departments, and by its prosperity has well rewarded their efforts. At the annual examination in October, the boys “evinced a most thorough acquaintance with the works they had studied,” and their moral and religious improvement appears to have been equally satisfactory. Mission schools are maintained also at the other stations, and there are from twelve to sixteen village schools.

Printing department.—The report for the year has failed of reaching us. At the date of our last accounts, Revelation in Assamese was in press, but much revision of parts of the New Testament was to be made before the entire New Testament

* Mrs. Brown in this country.

could be issued. The *Orundonoi*, monthly, has been published as heretofore.

The missionaries continue to plead for the Nagas and Miris, tribes resembling in many respects the Karens of Burmah. The Bhutias, formerly adverted to, are about to receive the missionary labors of the English Episcopal Church, a station having been located at Tezpur, to be occupied by German missionaries in that connexion.

MISSION TO THE TELOOGOOS.

NELLORE.—*John M'Carthy, James Coy, Elisha*, native assistants.

In this country, Rev. Messrs. S. S. DAY and S. VAN HUSEN, and their wives.

The native assistants are reported "steadfast, faithful and diligent." The schools, five in number, are in a prosperous condition. The English school numbered at the last dates thirty-seven pupils, of all castes. Distribution of books and tracts, especially at the mission chapel, is frequent.

A more extended notice of the mission and of its claims on the Missionary Union will be given in a separate report. (See p. 7.)

MISSION TO THE BASSAS.

BEXLEY.—Rev. I.* and Mrs. CLARKE; *S. D. Harris*, assistant; *J. Vonbrunn* native assistant.

Out stations.—*Little Bassa, L. K. Crocker*, native assistant.

Zuzo.—Rev. J. H. CHEESEMAN, teacher.

In this country, Mrs. M. B. CROCKER.

1 station and 2 out-stations; 1 missionary; 2 female assistants; 2 colored and 2 native preachers and assistants.

Mrs. Crocker having recovered her health, is expecting to return to the mission by the first favorable opportunity. She will be accompanied by the Bassa youth Kmanyo, or John Wesley, who has been hopefully converted since his arrival in this country, and has acquired some knowledge of the art of printing.†

"The state of the mission is as encouraging," Mr. Clarke wrote in November, "as it ever has been. Our need of laborers is constantly increasing. While we are scarcely able to maintain the stations we now occupy, scores of other desirable places are opening around us." The schools at Bexley and Little Bassa have been well sustained. Two of the pupils at the latter place have been baptized, and several at Bexley were anxiously

* The lamented death of Mr. Clarke since the report was written, is known to all. He died at sea, on his way to this country, April 24. Mrs. Clarke arrived May 23.

† J. Wesley left for Liberia in June, on account of ill health.

seeking salvation at the date of our last communications. The school at Zuzo had been in operation, but was interrupted for a time by rumors of a native war. A school was about to be opened near Bexley, and others are projected. An attempt is being made to establish villages in the interior, to be placed in charge of teachers who will give them religious instruction and train them to the observance of the Sabbath, &c. L. Kong Crocker has succeeded well in an effort of this kind at Little Bassa. Mr. Vonbrunn is about to make a like experiment; and the one at Graku, near Bexley, was commenced on the same principle. The children are taught industry and economy, as well as the ordinary branches of learning. A part of them work regularly every week-day on the mission farm; others practise carpentry, under the direction of one of the assistants; and in both cases with very good advantage to the pecuniary interests of the establishment. The village scholars are supported by their parents.

The missionary and assistants abound in preaching, and the word appears to be heard with interest. Three native converts have been baptized. Several preaching tours have been made by Messrs. Clarke and Vonbrunn. A part of Mr. Clarke's labors has been bestowed on an English and Bassa dictionary, and on a translation of one or more of the Epistles in the New Testament. The latter part of 1847 his health was greatly impaired, as was also Mrs. Clarke's; and the total breaking up of the mission seemed at hand. Mr. C. pleads earnestly and most affectingly for reinforcement. Having described the state of the Bassa tribes before the mission was established among them, about twelve years since, and the work which has been accomplished, in reducing the language to writing, preparing books on the elements of literature, morals and religion, teaching scores of youth to read both in Bassa and English, qualifying native school teachers, and raising up native preachers of the gospel, and the apprehensions that nevertheless prevailed lest the mission should be broken up, Mr. Clarke proceeds as follows:—

We doubt not the Board are doing all their means will allow, for the heathen. But when we hear them say that other missions ought to be strengthened, and say nothing of Africa's needs; and see our appropriation constantly diminishing, we are disheartened. We have no thought of abandoning Africa while the Lord gives us any strength. We have learned to labor amidst discouragements, to bear privations and neglect; but we are constrained to express our convictions and to plead for Africa. We renew our petitions; we ask only one faithful missionary. We implore it, as the only means of not losing what you have expended and sacrificed. We bespeak it in the behalf of these young men, who are laboring for the salvation of their fellow-men; in behalf of the poor heathen; in honor of the blessed Redeemer.

MISSION TO FRANCE.

DOUAY.—Rev. E. and Mrs. WILLARD.

PARIS.—Rev. T. T. DEVAN, M. D.

LANNOY, BAISIEUX and HELESMES.—J. THIEFFRY, native preacher.

BERTRY, VIESLY and ESTOURMEL.—J. B. PRUVOTS, native preacher.

BETHANCOURT, MANICAMP, CHAUNY and GENLIS.—V. LEPOIX, native preacher; *S. Bésin* and *Louis Lagant*, colporteurs.

ATHIES, CHERY and RENANSART.—F. DUJARDIN, native preacher; *L. Lefèvre*, colporteur.

MEUX and VERBERIE.—J. B. CRETIN, native preacher; *P. J. Lacquement*, colporteur.

Also I. FOULON, native assistant.

7 stations and 10 out-stations;* 2 missionaries and 1 female assistant; 10 native preachers and assistants.

Dr. Devan having returned from China in consequence of unadaptedness to the climate, and his services being still available by the Executive Committee, he was invited to join the Mission to France, for which, from a former residence in that country as well as his native endowments, he was peculiarly fitted, and where he had drawn the earliest breath of his own spiritual life. His immediate destination was Paris, where he arrived the 8th of March. A day or two subsequently he proceeded to Douay to confer with Mr. Willard, and thence, in concurrence with the views of his brethren, returned to Paris to "ascertain what is the prospect and what are the facilities and encouragements for recommencing missionary labor there." The time had arrived, in the judgment of the mission, "for attempting to revive our missionary operations in the French capital."

The history of the mission at large, down to the revolution of the 22d of February, has been substantially given in former annual reports. On one hand persecutions, fines and imprisonments; on the other, meek endurance, patient continuance in well-doing, and laborious but sure progress. This progress has been manifested, however, not so much in outward enlargement as by inward discipline and purification. A few have been added to the churches year by year; twenty-three the past year, making the present number of members in fifteen churches and branches, 200; and there are twenty-six candidates for baptism; but the more important indications of the divine favor are to be seen in the improved character of the churches and pastors. The original churches, with one or two exceptions, have been consolidated; their principles of faith, order and discipline, defined and settled; their mutual fellowship recognized; and bonds of friendly alliance and coöperation one with another closely drawn. The native preachers have made more evident progress still. Ignorant at first, inexperienced, disconnected, unsettled in many points of discipline and practice bearing on

* Exclusively of twenty or more places of stated visitation.

their efficiency; yet called to stand foremost in an unequal strife, and by consequence compelled to stern effort and a deep experience of the power of faith and prayer, they have proved apt learners in the school of God's discipline, and are now become "able men for strength." "Here," said Mr. Willard in May of last year, "are eleven unlettered men,—but moved by the love of a dying Redeemer,—calmly deciding that they are going *forward*, though opposed by all the authorities in the realm, and with vexations, persecutions, fines and prisons in full view before them. Permit me to say, these are heroic men,—admirable men,—men who prefer the honor that comes from God before every other, and whom the *love of Christ* constraineth to share his persecutions."

With respect to future operations in France, the Committee see nothing in the state or circumstances of the mission, as affected by the late revolution, to abate interest or hope, but on the contrary much to encourage both. The proposed constitutional provisions in favor of religious as well as civil freedom, and for the severance of church and state, are known to all. The precise issue we may not confidently divine; but as an index of the French mind, and of the intelligence and sense of right to which it has attained, these provisions are developments of great promise. They may not all be held inviolate; nor, on the other hand, can all be lost. Already occurrences of a most gratifying character have been rehearsed to us. As early as the 26th of March, Mr. Willard was present at the opening of Mr. Hersigny's chapel at Genlis.

"It had been thought desirable," says Mr. W., "to turn the present movement of liberty to account, and the day just mentioned was fixed upon for commencing the public worship of God in that chapel, which, through the despotism of the fallen government, had been hindered now these eleven years. [For notice of this chapel see Magazine for 1837, p. 273 and seq., and for an account of the conversion and baptism of Mr. H. and his wife, see Mag. for 1838, p. 11 and seq.] The day was favorable. Mr. Pruvots preached in the morning to a good audience,—all were attentive and some wept. In the afternoon Mr. Thieffry preached from Acts 5:28. After the services, Mr. Lepoix broke bread to the brethren present. There were at least 200 persons in the afternoon,—the little chapel was full. There was no opposition, every thing was tranquilly done; not one of the crowd of Catholics, who, coming from the church, passed by the entrance as we went out in the afternoon, was seen to smile or look insultingly. Mons. le Comte de St. Aldégonde being deposed from the mayorship by the Provisional Government, no doubt devoured his spleen as he best could; but our turn had come, and we rejoiced, not in his dishonoring, but in the goodness of the Almighty who had remembered the oppression of his people and had hurled the oppressor from his seat. Had we opened that chapel five weeks sooner, or had we attempted to do it, we should have been prevented by brute force and should have been prosecuted every one of us. Good br. Hersigny was in a delirium of joy,—what wonder is it? From henceforth let it be said,—'Remember the patience of br. Hersigny,'—who, during eleven years that his chapel has been kept closed by an odious despot, whenever any one has spoken to him of the desirableness of being permitted to worship in it, has uniformly remarked with his usual

calmness,—*‘quand il plaira au Seigneur.’** The brethren, sisters and friends came a distance of from four to twenty miles to rejoice together before the Lord on that occasion.

Mr. Willard proceeds to urge the importance of following up the present opportunity. “Brethren, rejoice with us! the bands of the tyrant who tormented the saints of God, are broken. Help us, not by prayer only, but by furnishing the means for greatly increasing our force. All is encouraging in that field,—it is a field of the very first promise,—not a spot in all France besides can compare with it. Leave us no longer struggling between life and death, unable to enter in and possess the land. May the question of augmentation be seriously pondered by our American brethren at the anniversary in May, and may the churches awake and respond to the demands, not of this nation only, but of a *world*, whose whitening harvest calls for the thrusting in of the sickle.”

In this connexion the Executive Committee beg leave to submit to the Board a communication from the native preachers belonging to the mission, dated in June last, relative to the need of increasing the number of laborers, and particularly of providing, with this view, means of instruction for candidates for the gospel ministry. They state in this communication, that up to that hour their work had languished in consequence of the fewness of laborers; that fields which ought to have had five, eight, and even twelve laborers, had had only one, two, or perhaps three; that they were only ten agents and ought to be thirty; and that individuals of good promise had presented themselves for the work, who only require suitable training to become valuable helpers. “Even now,” they said, “the Lord has provided against our destitution by converting six young men alike intelligent, serious and discreet. They only need suitable instruction to become well qualified for the gospel ministry. These young friends are now ready to enter upon a course of study. Several of them are from twenty-two to twenty-three years old; a few years more, and it will be too late.”

The Executive Committee desire to be instructed by the Board, what reply shall be given to this application; and whether, and to what extent, if any, it may be expedient to enlarge the French Mission.

* “When it shall please the Lord.”

MISSION TO GERMANY, &c.

HAMBURG.—Five out-stations. Rev. Messrs. J. G. ONCKEN, J. KÖBNER, C. F. LANGE.*

EIMBECK (Hanover).—Rev. C. STEINHOFF.

OTHFREESSEN, &c.—Rev. J. H. SANDER.

BERLIN (Prussia). Nine out-stations.—Rev. G. W. LEHMANN.

ELBING (West Prussia). Two out-stations.— — WIEBE.

STETTIN.—Rev. J. L. HINRICHS.

MEMEL (Pomerania).—Rev. J. DÖRKSEN.

POMMERN. Six out-stations, including Rummelsburg.— — TILGNER.

BREMEN AND OLDENBURG.—Rev. — GULZAW.

BITTERFELDT (near Leipsic). Two out-stations.—Rev. C. F. WERNER.

BRESLAW.—Rev. Messrs. GRIEDEMANN and J. STRAUBE.

HAMM.

AALBORG (Denmark).—Rev. — FÖLTVED.

COPENHAGEN “

15 native preachers; 14 stations, and 24 out-stations.

The German mission has enjoyed “another year of signal blessings.”

The work at Hamburg has been carried forward with the spirit and efficiency of former years. “The preaching of the word, the Sabbath school, the loan tract system, the general tract distribution, in town and country, by the members of the church, the spread of the gospel among the Jews, and the bringing of strangers under the sound of the gospel, have been all well sustained.” “A spirit of love and harmony has pervaded the church generally; the public services have been numerously attended; we have *felt* God’s presence,” says Mr. Oncken, “and *seen* him in his earthly temple, breaking the heart of stone, calling the dead to life by his sovereign ‘Live,’ plucking brands from the burning, healing the wounded spirit, and giving new strength to his believing people.” “Nor must I forget,” he adds, “to record here God’s goodness in having given us an earthly temple,—a gift which I never expected to see when twenty-four years ago I went forth at the Lord’s bidding to preach in the courts and lanes of this wicked city the gospel of Christ. Our chapel is now completed; and we must look upon it as another signal blessing that we have not been in any wise annoyed by the authorities or by the rabble.” “Sixty-eight precious souls have been added to our number, and among them converted Catholics and Jews.” Present number of the church 340.

The general efforts of the church have been of a like encouraging character. 430,000 religious tracts have been circulated, and 6,880 copies of the Scriptures, with other evangelical works; also an edition of 7,000 copies of a Confession of Faith, which

* Mr. Schauffler and others perform much valuable labor, but receive no pecuniary support from the Missionary Union.

has been well received, and which has effected much good in removing prejudices and erroneous views concerning the doctrines held by the church. Two brethren have been sent out by the church, at its own charges, to Hungary and Austria, and "both at Pest and Vienna converts have been baptized in the name of the Lord."

The branch churches of Hamburg, at Pinneberg and Elms-horn in Holstein, Boitzenberg in Mecklenburg, Heidenhoff in Hanover, and Ockserwerder in Hamburg territory, have also been doing well, and have been encouraged by new additions the past year. And the same is true, to more or less extent, of all the country churches connected with the Missionary Union.

Numerous and extended missionary tours have been made; by Mr. Oncken to Elsass and Switzerland, in which he baptized seventeen converts and organized two new churches; by Mr. K bner to Bremen and Denmark, extending his journey to Aalborg, where the pastor, Mr. F ltved, was laboring with much success, and had baptized nearly thirty converts; by Mr. Lange repeatedly into Hanover, with numerous baptisms; by Mr. D rksen in Lithuania; and by Mr. Steinhoff into Hesse Cassel, adding nearly forty converts by baptism to the churches in Hesse, though in the midst of violent persecutions.

From Berlin, and other parts of Prussia where churches have been organized in our connection, the reports for the past year are equally cheering.

The additions by baptism have been, to the churches in and around Berlin fifty-five, Stettin thirty-five, Memel eighteen, Elbing four, Pommern thirty, Bitterfeldt six, &c. The whole number baptized in Prussia is 151, and in Germany including Prussia 316.

Table of Churches, Baptisms, &c., in Prussia.

Churches.	Formed.	Stations.	No. of members 1846.	Increase.		Decrease.				Clear increase.	No. of members 1847.	No. of baptisms since formation.
				Baptized.	Received by letter.	Died.	Dismissed.	Withdrawn.	Excluded.			
Berlin,	May 13, 1837,	10 ^a	236	55	4	2	2		6	45	281	333
Stettin,	Jan. 26, 1846,		64	35	37	1	6	4	5	56	120	
Memel,	March 26, 1843,		25	18	9	1	1		4	21	46	
Elbing, ^b		3	36	4	2				1	3	38	
Pommern,	March 31, 1844,	7	174	30		2			2	26	200 ^c	
Bitterfeld,	Oct. 4, 1840,	3	24	6	1		3			1	25	
Breslaw,	1846,		7	1			1				7	
Hamm,			1	2						2	3	
Total,		23	567	151	53	6	13	4	21	154	720	

^a The names of them are Berlin, Spandau, Seegefeld, Dalgow, Marwitz, Cremmin, Templin, Tornow, Z ckerick, and Frankfort on Oder.

^b And environs.

^c Average number.

Our last *direct* accounts from Germany are in letters from Hamburg of March 22, and Berlin April 4;—in which the writers speak at some length of the political changes which have recently occurred, as bearing especially upon the cause of religious freedom. In the first Mr. Oncken says, “I little thought when I last addressed you, that in the space of a few short weeks the political condition of every German State would undergo a change so great that my astonishment has no bounds. The effects of the French revolution on the whole of Germany have been such as to raise the nation to a full sense of their degraded condition and to a vindication of their long-withheld rights. The governments of the various states attempted to stop the mighty tide, but in vain; it forced its way through every opposing element, until the press was unfettered, the reign of the bayonet annihilated, and guaranties given for equal rights to all. I rejoice to add, that in all the representations and claims of the people presented to the kings and princes of Germany, religious liberty formed one important point.”

“Hamburg has shared in the mighty movement; the press is here already unfettered, and we have the prospect of the most thorough reform in church and state. Propositions to this effect have been adopted by our Senate as the basis of our new constitution.* I had the pleasure of being present in the assembly of freehold citizens and to give my vote in favor of them. Thus the Lord has with one stroke broken our fetters, not merely as citizens but as Christians, and the whole of the land now lies open before us for the most extensive missionary efforts. We trust, that, as God has assigned the honor to our transatlantic brethren to be the first in occupying this field of labor by succoring their feeble, struggling German brethren, these mighty changes, these open doors, and these prospects of achieving fresh triumphs in our Redeemer’s name, will be a powerful stimulus to them to render us all the assistance in their power.”

* *Constitutional Propositions of the Senate of Hamburg.*

1. Political equality to every citizen, especially in voting and being elected as representative, who renders service to the State, either in person or by his property.

2. *Entire separation of Church and State.* The civil and political rights to be independent of religious creeds.

3. Express acknowledgement of freedom, not only of political but also of religious associations.

4. The freehold citizens and their committees to be elected by a meeting of periodically chosen representatives, and publicity of their proceedings, with the reservation of an absolute veto for the electors, in the enactment of laws of high importance.

5. Responsibility of every individual in public employ. Protection of every right by independent courts, separate from the administration.

6. Public and oral courts. Juries in matters of political and criminal cases and the press.

7. The instruction of youth of all citizens to be defrayed out of the public funds.

8. The protection of national rights by a German parliament.

9. Speedy introduction of a German code of laws, in all branches of law.

10. Free election of the officers for the militia.

11. Separation of school and church.

In the other letter alluded to, Mr. Lehmann first narrates the multiplied and vexatious infringements of religious rights to which they had continued to be subject down to the period of the revolution. "All our children," he writes, "who had been born during the eleven years of our existence as a church, were urged to be registered again, and if it were refused, compelled to be sprinkled by force and the requirement of the police. Consequently I had the drudgery of writing endless registers and memorials and petitions; which had all the same result as formerly, going the way of all flesh through the ministries and offices, &c., till all was refused, and we were again at the beginning. The liberty of conscience proclaimed, though in many respects much superior to former *legal* concessions, was after all a mockery; and men in office, such as Eichhorn and Theile, seemed determined to root up religious liberty altogether, notwithstanding the best intentions, which, as I firmly believe, were in our king. They wielded their power tyrannically, all appeals to the king fell into their hands, and all oppressions of officers and authorities complained of were excused by them and stamped as legal proceedings; so that they filled their measure till it overflowed. Not we and our various churches alone, but all free movements in the church were choked by them. Thus the time of their doom drew on. It was in the midst of these procedures that the great crisis of our revolution occurred. The powerful events in France rebounded through Germany, which at once awoke from its slumbers and claimed its natural rights so long withheld. The most important struggle has been fought no doubt in our capital, where military force and system were most powerful, and the most determined men were at the head of government. * * * I cannot expatiate on these subjects, only must say the Omnipotent has overruled all for the benefit of his children. All religious restraints were at once revoked; and though it will be long before all will be settled by legislation, yet, in fact, nobody cares any thing about all such things."

Mr. Lehmann adds, "It was just about this time we would open our new place of worship. * * * On the 19th of March, the day of our political emancipation, we began the first service, when scarcely the smoke of the cannon was dissipated; and thus it was marked as the day of our religious emancipation. We asked nobody; but continue since in the sweet services of the Lord, and our joy is exceedingly great. We can see in all this the hearing of prayer. For five weeks long we had held prayer-meetings every morning to invoke the divine help; as we had resolved to go to the king and tell him our grievances, and as this was refused, had again petitioned. Now the Lord himself has answered, and *in his own peculiar way.*"

MISSION TO GREECE.

CORFU.—Rev. A. N. and Mrs. ARNOLD, and Mrs. H. E. DICKSON.

PIRÆUS.—Rev. R. E. and Mrs. BUEL, and Miss S. E. WALDO.

2 stations ; 2 missionaries, and 4 female assistants.

The prospects of this mission, which at the date of our last Report were of an encouraging character, are at the present moment overcast in some measure, in the refusal by government of the application of the missionaries at Piræus for permission to establish a female school. The application was made in November. Prior to this, instruction had been given at the mission-house, as reported last year, but without a formal authorization ; the missionaries preferring the risk of being interrupted in their work to the alternative of pledging themselves to teach the Greek catechism, which, it was understood, was the condition on which solely permission to give instruction except in English would be granted. This instruction, however, was interdicted, and the mission school was closed in October. The missionaries were subsequently informed that the grounds of their conscientious objection to applying for a teacher's license would be overlooked, and an application was made, but with the result before stated.

In consequence of this prohibition Miss Waldo will leave Piræus, and unless a more favorable opportunity is opened elsewhere, will return to this country. For the present she is employed in the mission school at Corfu, associated with Mrs. Dickson.

In connection with the disbanding of the female school, an effort was made to put an end to religious teaching, as conducted by Mr. Buel in his own house on the Sabbath. On the 19th of November Mr. Buel was summoned to appear in court, to answer to the charge of having "assumed teachers' duties without the requisite permission, of having collected children of citizens on feast days and Sundays and taught them the sacred Scriptures, and of having supplied them with books on matters contemplated in article 530 of the penal code." Mr. Buel had previously avowed to the demarch of Piræus the character of his teachings, but had vindicated himself against the charge of violating the penal code, on the ground that it was purely a religious question. "In receiving at my house," said Mr. B., "persons of any age or nation, for religious conversation or for reading and expounding the word of God, I transgress no law, human or divine. So far from erring against the first article of the constitution, in so doing, I only avail myself of a right guaranteed therein ; inasmuch as it says expressly that every known religion is tolerated, and its rights shall be exercised without hindrance under the protection of the laws." We may

add, in illustration of this, that at Athens a short time previous, where Dr. King had conducted religious services on the Sabbath for many years, an individual who undertook to disturb the exercises “was complained of, prosecuted, and sentenced to ten days’ imprisonment and costs of court.” But Mr. Buel was condemned in the Justice’ court of Piræus, and fined fifty drachmas, and was compelled to appeal to a higher tribunal, the “Court of First Instance.” Here he was acquitted; professedly for want of evidence, but, in the opinion of Mr. Buel, from a previous purpose that he should be. “Abundant testimony was within reach, if the court had desired it.” The decision, viewed as it may be, he regards “as a triumph to the missionaries and a defeat to their enemies. The discussion has showed most fully and publicly, that a man ought not to be molested for teaching religion in his own house on the Lord’s day;—that it is an unjust and dangerous thing to give to the minister of education a jurisdiction over the conscience; in fine, that instruction, be it oral or written or printed, is not necessarily school teaching; and therefore, it is absurd and unconstitutional to maintain that *any* kind of instruction, that any communication of our thoughts or opinions, must be *licensed* by the minister of education or some branch of the government.”

At Corfu, the operations of the mission have not materially changed since the report of last year. For a portion of the year the Greek service languished from the fewness of attendants; but at our latest dates had put on a more encouraging aspect. The average attendance four Sabbaths in February and March was above twenty, mostly young men. The attendance at English worship has ordinarily been about seventy. The mission school numbers sixty, besides a flourishing Sabbath school.

In view of the late interference at Piræus, and the somewhat unpromising aspect of the Greek department at Corfu, correspondence has been opened with the missionaries within the last few months on the expediency of concentrating their labors at another point, where they would be secure from governmental restrictions, and at the same time access be had to a wider field. The suggestion has been listened to with favor by the missionaries, and they hold themselves in readiness for any service or self-denial not compromising the existence and usefulness of the mission.

MISSION TO THE OJIBWAS.

SAULT DE STE. MARIE.—Rev. A. and Mrs. BINGHAM, and 1 female assistant. *Lewis Cadotte*, interpreter.

TIKAMINA.—Rev. J. D. CAMERON. *Shigud*, native assistant.

MICHIPICOTON.—

2 stations and 1 out-station; 2 missionaries, 2 female assistants, and 1 native assistant.

No essential change has been made in the employments of the mission the past year, except in the addition of a public service in English on the Sabbath. Bible class and Sabbath school instruction is continued, with an increased attendance. The mission school, which near the close of 1846 was reduced in numbers on account of the establishment of a district school, afterwards increased to more than fifty, including eight boarding pupils. Sabbath schools have been opened also occasionally at other settlements.

At *Tikvamina* our brethren Cameron and Shigud have prosecuted their work as heretofore. The Indians continue to progress in civilization and industry. A visit has been made to Michipicoton by Mr. Cameron, but with little avail; the members of the church having gone to their several places of resort for the summer.

The mission continues in urgent need of reinforcement; a suitable helper, it is hoped, will be obtained before the close of the year.

OTTAWAS IN MICHIGAN.

RICHLAND.—REV. L. and MRS. SLATER.

Mr. Slater has conducted religious meetings on Sabbaths and week days, as heretofore, and for the most part they have been well attended. "Those of the church who had fallen into temptation, have confessed their sin and promised reformation, and some of them remain steadfast." The interest awakened in education by the introduction of the "new method" of teaching, appears to be unabated. Those of the Indians who have not been supplied with books, are looking for them with much impatience, that they may read in their own tongue the wonderful works of God. The Indians in the colony continue to number from 130 to 150, but the losses by death are supplied in part by immigration. More than eighty have died since the removal of the colony from Grand River, about eleven years since; at the rate of an entire generation in twenty years; and during the same period there have been only about fifty births. The missionary urges their removal to the Indian Territory as the only means of saving the tribe from utter extinction; but the colonists continue averse to the proposition.

Members of church twenty-five.

TONAWANDAS AND TUSCARORAS IN NEW YORK.

TONAWANDA.—REV. A. and MRS. WARREN.

The annual report from this station has failed of reaching us. Number of church members last year thirty-nine.

SHAWANOE MISSION.

SHAWANOE.—Rev. F. and Mrs. BARKER.

DELAWARE.—Rev. J. G. and Mrs. PRATT; Miss E. S. MORSE. *Charles Johnnycake*, native assistant.

OTTAWA.—Rev. J. and Mrs. MEEKER. *J. T.* and *Mrs. Jones*, and *Shawbundy*, assistants.

3 stations; 3 missionaries and 5 female assistants; 3 native assistants.

The late occupants of Delaware station having been dismissed on account of immoralities of two of its members, it has been put in charge of Mr. Pratt, who has been authorized to remove from Stockbridge for this purpose. Miss Morse, late of Ottawa station, has also been requested to take part in conducting the boarding school. It was ascertained at Ottawa that the Indians were too dispersed to sustain a district school, and that the children must either be sent to Delaware, or in their own colony be gathered into a *boarding* school; and this is now under consideration. The Delaware station being removed to its new site, the buildings are not yet completed, and the school is consequently for a time suspended.

At the other stations in connexion with the Shawanoe Mission, the work has been prosecuted with a good degree of success, though intermingled with severe trials. From Shawanoe Mr. Barker reports an addition to the church of eight by baptism, and two by experience who had been previously baptized; and three excluded; present number in good standing, twenty-six.

At Ottawa the additions have been ten Ottawas and two Putawatomies, beside one German; five have been restored, eight have been excluded, and five have died; present number sixty-seven.

The Stockbridge church numbers sixteen. Two have been baptized and two restored; excluded six.

The number of members of Delaware church last reported, was thirty-six.

The missionaries have suffered from sickness and bereavement in their own families; and the Indian population has been more than usually subject to fluctuation and excitement from the prevalence of a "war spirit."

Schools.—The schools at Stockbridge and Shawanoe, attended by ten or twelve pupils each, have been well conducted. Provision is being made for renewing the boarding school at Delaware, as before mentioned, to contain twenty-five boarders.

MISSION TO THE CHEROKEES.

CHEROKEE.—Rev. Messrs. E. JONES and W. P. UPHAM; and Mr. H. UPHAM, printer, and their wives.

DELAWARE TOWN.—Out-stations, *Honey Creek* and *White Water*. *John Wickliffe*, *Oganaya*, native preachers.

DSIYOHEE.—*Dsulaskie*, licentiate.

TAQUOHEE.—*Tanenole*, native preacher.

FLINT.—Out-stations, *Skin Bayou*, *Grand River*, and *Spring Creek*. *Lewis Downing*, native preacher.

5 stations and 5 out-stations; 2 preachers, 1 a teacher; 1 printer; 3 female assistants; 5 native preachers.

All the churches connected with this mission are reported in a prosperous state. "Among many professors of religion there is a decided increase of spiritual-mindedness and zeal for the success of the gospel." A more general attendance on religious instruction is discernible among all classes. In the meetings at Cherokee a growing seriousness has prevailed throughout the year, and especially the last five months of 1847. The same may be said of other places, where the word is frequently preached. "At all the places visited, there has been evidently a hungering for the bread of life." One hundred and twenty-two were added to the churches by baptism from April 11 to Jan. 14; among these were four of the children of Mr. Jones, and three who had been brought up in the mission family at Valley Towns. A revival of religion has also been enjoyed in the neighboring white population of Arkansas.

The school at Cherokee, in care of Mr. Upham, is well attended; number of scholars forty-one.

Printing operations.—The printing executed at intervals from May to December, inclusively, amounted to 587,700 pp., consisting principally of translations of Mark, Thessalonians, Philemon, Titus and Jude; 10,000 copies of Mark, and 9,000 copies of the other books; a half of the same being for tract distribution (tracts Nos. 2 & 3) and the other half for an edition of the New Testament. 1,000 copies of a "Social Hymn Book," compiled by Rev. W. P. Upham, were also printed, 160,000 pp. 32mo., with other publications.

The whole amount of printing executed from the beginning, is 945,500 pp. 730,560 pp. of the same were in Cherokee, and 480,000 pp. in tract form for distribution. The portions of bible published in the Cherokee language by the mission, are Genesis, Luke, Mark, 1st and 2d Thessalonians, Philemon, Titus and Jude. Also portions of Peter Parley's Natural History, and of Bunyan's Pilgrim's Progress, and tract No. 1, on Maternal Duty. The department has had to struggle with various embarrassments in regard to type, printing office, and copy; but these are now mostly surmounted.

RECAPITULATION.

The whole number of missions in connexion with the Missionary Union is 16, of stations 52, and of out-stations 87. The number of missionaries and assistants is 105, of whom 45 are preachers; and of native preachers and assistants 158; total number of laborers 263. Of churches there are 123, with 10,020 members, of whom 689 were baptized last year; and of schools 44, with 1,472 pupils;—as in the annexed table.

Table of Missions, Stations, &c., of the Union, in 1847-8.

Missions.	Stations.	Out-stations.	Missionaries.	Female assistants.	Total missionaries and assistants.	Native preachers and assistants.	Churches.	Baptized.	Whole number.	Schools.	Pupils.
Maulmain, Burman,	3		7	7	14	16	4	11	200?	3	160
“ Karen,	1	21	5	6	11	30	*10?	106	1800?	2	65
Tavoy Mission,	2	13?	4	4	8	18?	11	37	770	3	84
Arracan Mission, Burman,	2	2	1	1	1	10	2	15	55	2	42
“ “ Karen,	1	5	2	1	3	31	30†	?	3523		
Siam “ Siamese department,	1		2	3	5						
“ “ Chinese “		1	2	2	4	3	1	1	23		
China “	2	3	4	3	7	7	2	11	25?		
Assam “	3		6	8	14	2	3	21	50?	20	700?
Teloogo “	1		2	2	4	3	1		?	5	150?
Whole number in Asia,	16	45	35	36	71	120	64	202?	6446?	35	1201
Bassa Mission,	1	2	1	2	3	4§	1	3	20?	3	60
Mission to France,	7	10	2	1	3	10	15	23	200		
“ Germany,	14	24				15	30?	316	2000		
“ Greece,	2		2	4	6					1	60
Whole number in Europe,	23	34	4	5	9	25	45	339	2200	1	60
Mission to Ojibwas,	2	1	2	2	4	1	2		50?	1	50
“ Ottawas in Michigan,	1		1	1	2		1		25	1	20?
“ Tonawandas, &c.	1		1	1	2		1		39		
“ Shawanoes, &c.	3		3	5	8	3	4	23	140?	2	40?
“ Cherokees,	5	5	3	3	6	5	5	122	1100?	1	41
In Indian Missions,	12	6	10	12	22	9	13	145	1354	5	151?
Totals,	52	87	50	55	105	158	123	689	10020	44	1472

* Including some in Burmah Proper.

† Including Bassein churches.

‡ Besides schools in the jungle villages.

§ In 1846-7.

¶ Including two colored helpers from United States of America.

REPORT OF THE TREASURER.

Expenditures of the Union for the year ending March 31, 1848.

MISSIONS.

MAULMAIN MISSION.

Remittances, drafts and purchases,	\$21,182 28	
Outfit and expenses of Mr. and Mrs. Moore,	609 65	
Passage of Mr. and Mrs. Moore and Mr. Simons from Boston to Calcutta,	675 00	
	<u> </u>	22,466 93

TAVOY MISSION (INCLUDING MERGUI).

Remittances, drafts and purchases,	5,875 96	
Passage of Mr. and Mrs. Brayton and daughter from Calcutta to Boston,	687 50	
do. of Mr. Brayton from Boston to Calcutta,	225 00	
	<u> </u>	6,788 46

ARRACAN MISSION.

Remittances, drafts and purchases,	2,831 93	
Passage of Mr. Abbot from Boston to Calcutta, over- land,	846 83	
	<u> </u>	3,678 76

SIAM MISSION.

Remittances, drafts and purchases,	3,589 04	
Outfit and expenses of Mrs. Jones,	222 06	
do. do. Miss Morse,	205 00	
Passage of Mr. and Mrs. Jones, and Miss Morse from New York to Hongkong,	900 00	
	<u> </u>	4,916 10

CHINA MISSION.

Remittances, drafts and purchases,	4,196 62	
Balance of outfit and expenses of Mr. and Mrs. Johnson,	473 50	
Passage of Mr. and Mrs. Johnson from New York to Hongkong,	450 00	
do. of Dr. Devan from Hongkong to New York,	200 00	
	<u> </u>	5,320 12

Carried forward, \$43,170 37

Brought forward, \$43,170 37

ASSAM MISSION.

Remittances, drafts and purchases,	6,326 05	
Outfit and expenses of Mr. and Mrs. Stoddard,	655 44	
do do. Mr. and Mrs. Danforth,	510 58	
Passage of Messrs. Stoddard and Danforth and their wives from Boston to Calcutta,	900 00	
do. of Mrs. Brown's attendant from St. Helena to Calcutta,	100 81	
	<hr/>	8,492 88

TELOGOO MISSION.

Remittances and drafts,	548 69	
Expenses of Mr. Van Husen and family,	465 91	
do. of Mr. Day and family,	751 50	
	<hr/>	1,766 10

BASSA MISSION.

Drafts and purchases,		3,151 79
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MISSION TO GREECE.

Remittances, drafts and purchases,		2,552 17
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MISSION TO FRANCE.

Remittances and drafts,	3,739 02	
Passage of Dr. Devan from New York to Havre,	100 00	
	<hr/>	3,839 02

GERMAN MISSION.

Remittances and drafts,		2,506 00
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CHEROKEE MISSION.

Drafts and purchases,		1,967 71
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SHAWANOE MISSION.

Drafts and purchases,	3,523 53	
Less this amount received from the U. S.,	1,950 00	
	<hr/>	1,573 53

MISSION TO THE OTTAWAS IN MICHIGAN.

Drafts and payments,	358 04	
Less this amount received from the U. S.,	350 00	
	<hr/>	8 04

MISSION TO THE OJIEWAS.

Drafts and payments \$1,700, defrayed by U. S. appropriations.

Carried forward, \$69,027 61

Brought forward, \$69,027 61

AGENCIES.

Salary of Rev. S. T. Griswold 15 months,	700 00	
Travelling expenses, &c., of do. do.,	121 67	
Salary of Rev. A. Bennett 14 months,	700 00	
Travelling expenses, &c., of do. do.,	67 12	
Salary of Rev. J. Stevens 1 year,	800 00	
Travelling expenses, &c., of do. do.,	243 87	
Salary of Rev. O. Tracy 1 year,	600 00	
Travelling expenses, &c., of do. do.,	144 92	
Salary of Rev. S. M. Osgood 10 months,	500 00	
Travelling expenses, &c., of do. do.,	103 02	
Salary of Rev. J. Wilson 9¼ months,	462 50	
Travelling expenses, &c., of do. do.,	160 98	
Salary of Rev. G. S. Webb 8 months,	533 33	
Travelling expenses, &c., of do. do.,	71 75	
Salary of Rev. J. Johnson 3½ months,	145 84	
Travelling expenses of do. do.,	33 50	
Salary of Rev. S. G. Miner 2½ months,	125 00	
Travelling expenses, &c., of do. do.,	9 52	
Salary of Rev. Wm. Moore 6 weeks,	50 00	
Travelling expenses, &c., of do. do.,	17 03	
Rev. S. M. Osgood's travelling expenses 5 months as temporary agent,	83 99	
Travelling expenses of missionaries acting as agents while in this country,	182 29	
Rev. E. Bright, Jr.'s, travelling expenses,	235 17	
Deputations to attend anniversaries, &c.,	58 50	
	<hr/>	6,150 00

PUBLICATIONS.

500 copies "Reflex Influence of Missions,"	18 00	
750 do. Annual Report,	54 67	
3000 do. Abstract of do.,	115 00	
Extra expense of Magazine for July, 1847,	231 47	
188 vols. of Magazine for file and distribution,	94 00	
"Appeal of a Layman,"	5 50	
Circulars,	2 00	
	<hr/>	520 64

SECRETARIES' DEPARTMENT.

Salary of Rev. S. Peck for the year ending March 31, 1848, \$1200; less \$400 received from fund for this purpose,	800 00	
Salary of Rev. E. Bright, Jr., \$1200; less \$400 as above,	800 00	
Balance of salary of do. for the year ending March 31, 1847,	133 33	
Clerk hire,	350 00	
	<hr/>	2,083 33
Carried forward,		\$77,781 58

Brought forward, \$77,781 58

TREASURER'S DEPARTMENT.

Salary of the Treasurer for the year ending March 31, 1848, \$1200; less \$400 received from fund for this purpose,	800 00	
Clerk hire,	350 00	
	<u> </u>	1,150 00

MISCELLANEOUS EXPENSES.

Rent of rooms,	430 00	
Furniture, fuel and gas light,	108 46	
Blank books and stationery,	85 52	
Periodicals and binding books,	47 01	
Books for library,	40 50	
Missionary maps,	42 00	
Postage of letters, papers and pamphlets,	331 16	
Freight, cartage, wrapping paper, twine, &c.,	41 59	
Interest on money borrowed,	869 83	
Base coin, counterfeit notes and discount on uncurrent money,	269 06	
Legal documents and counsel,	14 50	
Copying records, &c.,	11 50	
Corporate seal,	15 00	
Hannah Harpham's annuity,	50 00	
Messenger and porter, care of rooms, &c.,	156 00	
Expense attending the ordination and designation of missionaries,	43 15	
Travelling expenses of missionary candidates,	119 20	
do. of Foreign Secretary to annual meeting of the Union, and visiting missionary candidates,	104 90	
do. of Home Secretary to annual meeting of the Union,	77 50	
Incidental expenses,	46 07	
	<u> </u>	2,902 95
Total expenditures of the Union,		\$81,834 53
Balance for which the Union was in debt April 1, 1847,		33,687 56
		<u> </u>
		\$115,522 09

Receipts of the Union during the year ending March 31, 1848.

Donations as acknowledged in Missionary Magazine,	\$80,444 85	
Legacies " " " " " "	5,449 57	
	<u> </u>	85,894 42
Received from the Magazine,		331 94
		<u> </u>
		\$86,226 36
Balance for which the Union is in debt April 1, 1848,		29,295 73
		<u> </u>
		\$115,522 09

PERMANENT FUND.

This fund amounts, as last year, to \$20,000 00

FUND FOR OFFICERS.

Balance on hand April 1, 1847,	20 00	
Received during the year for interest on Permanent Fund,	1,200 00	
	<hr/>	1,220 00
Paid balance of salaries of Secretaries and Treasurer,		1,200 00
		<hr/>
Balance on hand April 1, 1848,		20 00

E. E.

RICHARD E. EDDY, *Treasurer of A. B. M. Union.*

Missionary Rooms, Boston, April 1, 1848.

This may certify that the undersigned have examined the foregoing account, and find it correctly cast and properly vouched; showing the receipts during the past year to have been, in donations and legacies, *eighty-five thousand eight hundred ninety-four dollars and forty-two cents*; profits of Magazine three hundred thirty-one dollars and ninety-four cents, making in all, *eighty-six thousand two hundred twenty-six dollars and thirty-six cents*, received; and the disbursements, during the same period, for the support of the various missions, etc., to have been *eighty-one thousand eight hundred thirty-four dollars and fifty-three cents*; leaving a balance of *twenty-nine thousand two hundred ninety-five dollars and seventy-three cents* against the Treasury on the first of April, one thousand eight hundred and forty-eight.

CHARLES D. GOULD, }
 JOSHUA LORING, } *Auditing Committee.*

Boston, April 28, 1848.

APPENDIX.

CONSTITUTION.

OF THE UNION.

1. This Association shall be styled THE AMERICAN BAPTIST MISSIONARY UNION.
2. The single object of this Union shall be to diffuse the knowledge of the religion of Jesus Christ, by means of missions, throughout the world.
3. This Union shall be composed of Life Members. All the members of the Baptist General Convention who may be present at the adoption of this Constitution, shall be members for life of the Union. Other persons may be constituted Life Members by the payment, at one time, of not less than one hundred dollars.
4. The Union shall meet annually on the third Thursday of May, or at such other time, and at such place, as it may appoint. At every such annual meeting the Union shall elect by ballot a President, two Vice Presidents, a Recording Secretary, and one third of a Board of Managers.
- At a meeting to be held immediately after the adoption of this Constitution, the Union shall elect an entire Board of Managers, consisting of seventy-five persons, at least one third of whom shall not be ministers of the gospel. Said Board shall be elected in three equal classes, the first to go out of office at the first annual meeting; and thus, in regular succession, one third of the Board shall go out of office at each annual meeting, and their places shall be supplied by a new election. In every case, the members whose term of service shall thus expire, shall be re-eligible.
5. The President, or in his absence one of the Vice Presidents, shall preside in all meetings of the Union.
6. All the officers of the Union and its Board of Managers shall continue to discharge the duties assigned to them respectively, until superseded by a new election.
7. Special meetings of the Union shall be called by the President, or, in case of his death or absence from the country, by either of the Vice Presidents, upon application from the Board of Managers.

OF THE BOARD OF MANAGERS.

8. All members of the Union may attend the meetings of the Board of Managers, and deliberate on all questions, but members of the Board only shall vote.
9. Immediately after the annual meeting of the Union, the Board of Managers shall meet and elect by ballot a Chairman; a Recording Secretary; an Executive Committee of nine, not more than five of whom shall be ministers of the gospel; as many Corresponding Secretaries as they may judge to be necessary; a Treasurer; and an Auditing Committee of two, who shall not be ministers of the gospel. At this meeting the Board shall determine the salaries of the Corresponding Secretaries and Treasurer, and give such instructions to the Executive Committee as may be necessary to regulate their plans of action for the ensuing year. The Board shall also have power, whenever they think it necessary, to appoint an Assistant Treasurer, and to specify his duties and fix his compensation.
10. The Board shall meet annually at such place as may have been appointed for the annual meeting of the Union, at least two days previous to such meeting, to hear the reports of the Executive Committee, the Treasurer, and the Auditing Committee, and to review with care the proceedings of the past year, the result of which shall be submitted to the Union.
11. Special meetings of the Board may be called by the Executive Committee, whenever, in their judgment, occasion may require. A printed notice of the time, place, and object or objects of such meetings, shall be sent, at least six weeks in anticipation, to every member of the Board.
12. All officers appointed by the Board shall continue to discharge the duties assigned to them respectively, until superseded by a new election. At all meetings of the Board fifteen shall be a quorum for business.

OF THE EXECUTIVE COMMITTEE.

13. The Executive Committee shall hold its meetings at such times and places as they may appoint. A majority of the whole number shall be a quorum for business. The Corresponding Secretaries and Treasurer shall not be members of the Committee, but they shall attend its meetings, and communicate any information in their possession pertaining to their respective departments, and aid the Committee in its deliberations. The Committee shall have power to appoint its own Chairman and Recording Secretary, and to fill any vacancy that may occur in their own number.
14. It shall be the duty of the Executive Committee to carry into effect all the orders of the Board of Managers; to designate, by advice of the Board, the places where mis-

sions shall be attempted, and to establish and superintend the same; to appoint, instruct, and direct all the missionaries of the Board, and to fix their compensation; to direct the Corresponding Secretaries and Treasurer in the discharge of their duties; to make all appropriations to be paid out of the Treasury; to appoint agents for the collection of funds, and to prescribe their duties and arrange their compensation; and in general to perform all duties necessary to promote the object of the Union, provided the same be not contrary to this Constitution or the instructions of the Board of Managers.

15. The Executive Committee shall present to the Board of Managers, at its annual meeting, a report containing a full account of their doings during the preceding year; of the condition and prospects of every missionary station; of their plans for the enlargement or contraction of their sphere of operations; and in general giving all such information as will enable the Board to decide correctly respecting the various subjects on which it is their duty, as the agents of the Union, to form or express an opinion.

16. The Executive Committee shall have power, by a vote of two thirds of the whole number, to remove, for sufficient cause, any Corresponding Secretary, Treasurer, Auditing Committee, or Missionary, and to appoint others in their places; being always responsible for such exercise of their power to the Board of Managers.

17. In case of the death or resignation of a Corresponding Secretary, Treasurer, or member of the Auditing Committee, the Executive Committee shall have power to supply the vacancy until the next meeting of the Board of Managers.

OF THE CORRESPONDING SECRETARIES.

18. The Corresponding Secretaries shall conduct the correspondence of the Board and of the Executive Committee, excepting such as shall relate to the Treasurer's department, and perform such other duties as the Board or the Executive Committee may from time to time require. They shall preserve copies of all their official correspondence, which shall at all times be accessible to any member of the Board or of the Executive Committee.

OF THE TREASURER.

19. It shall be the duty of the Treasurer to take charge of all moneys and other property contributed to the Treasury of the Union, and to give receipts therefor; to keep safely all the moneys and funds of the Union, and all their evidences of property; to keep fair and accurate accounts of all moneys received and expended; to invest and deposit moneys, and make payments and remittances according to the directions of the Executive Committee; to exhibit his books, accounts, vouchers, and evidences of property, whenever required, to the Board or to the Executive and Auditing Committees; to make out an annual statement of receipts and payments, and of the condition of the permanent funds and other property, for the information of the Board of Managers; and to perform such other acts as may be necessary to the faithful discharge of the duties of his office.

OF THE AUDITING COMMITTEE.

20. The Auditing Committee shall not be members of the Executive Committee, but shall at any time, when requested, attend its meetings to give information respecting the state of the Treasury. It shall be their duty once a month to examine the books of the Treasurer, particularly and thoroughly, with all the vouchers and evidences of property thereto belonging. A certificate of the result of this examination shall be entered upon the books of the Treasurer, and a copy furnished to the Executive Committee to be entered upon their records. They shall also examine the annual statement of the Treasurer, and give a written certificate of the result to be entered upon the records of the Board of Managers.

MISCELLANEOUS.

21. The President, Vice Presidents, and Recording Secretary of the Union, the members of the Board of Managers, the Executive Committee, the Corresponding Secretaries, the Treasurer, the Auditing Committee, and all missionaries employed by the Executive Committee, shall be members in good standing of regular Baptist churches.

22. All moneys contributed to the Treasury of the Union shall be expended at the discretion of the Executive Committee, except such as may be appropriated by the Board of Managers for the salaries of the Corresponding Secretaries and Treasurer; but moneys or other property given for specified objects shall be appropriated according to the will of the donors, provided such an application shall not be contrary to the provisions of this Constitution, or to the instructions of the Board of Managers, in which case they shall be returned to the donors or their lawful agents.

23. The Union, the Board of Managers, and the Executive Committee, shall each have power to adopt such By-Laws or Rules of Order as may be necessary for the government of their own proceedings, provided always that no such regulations shall contravene any part or principle of this Constitution.

24. Alterations may be made in this Constitution only upon recommendation by the Board of Managers, and at an annual meeting of the Union, by a vote of two thirds of the members present.

Board of Managers for 1848—9.

CLASS I.

Ministers.

D. Newton Sheldon, Waterville, Me.
 Elijah Hutchinson, Windsor, Vt.
 Ebenezer Nelson, Middleboro', Ms.
 Lemuel Porter, Lowell, Ms.
 Thorndike C. Jameson, Providence, R. I.
 Dwight Ives, Suffield, Ct.
 Elisha Tucker, New York.
 Bartholomev T. Welch, Albany, N. Y.
 Pharcellus Church, Rochester, N. Y.
 Edmund W. Dickinson, Elmira, N. Y.
 Edward Bright, Jr., Boston, Ms.
 Joseph H. Kennard, Philadelphia, Pa.
 George I. Miles, “

John Stevens, Cincinnati, O.
 Alvin Bailey, Jacksonville, Ill.
 Marvin Allen, Adrian, Mich.

Laymen.

Isaac Davis, Worcester, Ms.
 Jefferson Borden, Fall River, Ms.
 Michael Shepard, Salem, Ms.
 Oren Sage, Rochester, N. Y.
 William Colgate, New York.
 John R. Ludlow, “
 Samuel Smith, New Brunswick, N. J.
 Varnum J. Bates, Providence, R. I.
 Samuel Trevor, Cincinnati, O.

CLASS II.

Ministers.

Amariah Kalloch, Augusta, Me.
 Dura D. Pratt, Nashua, N. H.
 Thomas F. Caldicott, Roxbury, Ms.
 Greenleaf S. Webb, Philadelphia, Pa.
 Francis Wayland, Providence, R. I.
 Alfred Bennett, Homer, N. Y.
 Jonas G. Warren, Chicopee, Ms.
 William R. Williams, New York.
 Nathaniel Kendrick, Hamilton, N. Y.
 Charles G. Sommers, New York.
 Levi Tucker, Buffalo, N. Y.
 Morgan J. Rhees, Wilmington, Del.
 Abraham D. Gillette, Philadelphia, Pa.

Elias L. Magoon, Cincinnati, O.
 Ezra D. Owen, Indianapolis, Ia.
 John M. Peck, Rock Spring, Ill.

Laymen.

James H. Duncan, Haverhill, Ms.
 Jonathan Bacheller, Lynn, Ms.
 Albert Day, Hartford, Ct.
 John H. Smith, Brooklyn, N. Y.
 David A. Bokee, “
 William H. Munn, New York.
 Timothy Gilbert, Boston, Ms.
 William Bucknell, Jr., Philadelphia, Pa.
 Henry Marchant, Providence, R. I.

CLASS III.

Ministers.

Caleb B. Davis, Paris, Me.
 Edmund Worth, Fisherville, N. H.
 Daniel Sharp, Boston, Ms.
 John Jennings, Worcester, Ms.
 John P. Tustin, Warren, R. I.
 Elisha Cushman, Deep River, Ct.
 Edward Lathrop, New York.
 Elisha E. L. Taylor, Brooklyn, N. Y.
 Isaac Wescott, Stillwater, N. Y.
 J. G. Collom, Greenwich, N. J.
 Cornelius A. Thomas, Brandon, Vt.
 J. Lansing Burrows, Philadelphia, Pa.
 Horatio G. Jones, Leverington, Pa.

Seymour W. Adams, Cleaveland, O.
 Lewis Raymond, Milwaukie, Wis.
 Charles Evans, Saline, Mich.

Laymen.

Anthony Colby, New London, N. H.
 Byron Greenough, Portland, Me.
 Asa Wilbur, Boston, Ms.
 Daniel Sanderson, Brookline, Ms.
 John Conant, Brandon, Vt.
 Parkes Loomis, Suffield, Ct.
 John N. Wilder, Albany, N. Y.
 Wilson Jewell, Philadelphia, Pa.
 John C. Davis, “

Life Members of the Union.

(By the payment of One Hundred Dollars.)

- Abbott Rev E. L., Sandoway, Arracan.
 Abbott Charles F., Philadelphia, Pa.
 Adams Rev Paul S., South Reading, Ms.
 Adams George, New York city.
 Adams Nathaniel, Roxbury, Ms.
 Adams Rev Seymour W., Cleveland, O.
 Adams Rev J. N., Gilbertsville, N. Y.
 Ainsworth Rev Spencer S., Panama, N. Y.
 Allen Rev L. B., Thomaston, Me.
 Allen Rev Marvin, Adrian, Mich.
 Allen Rev Ira M., New York city.
 Allen Ethan, Norwich, Ct.
 Allen Mrs Sarah E., "
 Allen Joseph, Rutland, Vt.
 Allen Rev John, Mansfield, Ms.
 Allen Thomas, Wilmington, Del.
 Aller Amos, Brooklyn, N. Y.
 Aldrich Rev J., Frammingham, Ms.
 Alton Rev S. D., Fulton Haven, O.
 Allgood Rev Wm., West Union, O.
 Alcott Rev Dennison, Westmoreland, N. Y.
 Amory Peter B., New York city.
 Anderson George W., Philadelphia, Pa.
 Anderson Rev T. D., Washington, D. C.
 Andrews William, Providence, R. I.
 Andrews Rev Emerson, Philadelphia, Pa.
 Andrews Rev L., Chester, O.
 Anthony Lorenzo D., Providence, R. I.
 Appleton John W., Portland, Me.
 Arnold Rev A. N., Corfu, Ionian Isl.
 Arnold Wm. E., Rochester, N. Y.
 Arnold Mrs Frances R., Providence, R. I.
 Arrison Matthew, Philadelphia, Pa.
 Arrison Mrs Matthew, "
 Austin Rev Linus S., Akron, O.
 Aumer Charles H., Philadelphia, Pa.
 Ayres Oliver, Boston, Ms.
 Ayer Rev Oliver, Dover, N. H.
 Barnhurst Joseph, Philadelphia, Pa.
 Harbour Harriet L., Hartford, Ct.
 Basset Z. D., Hyannis, Ms.
 Bates Varnum J., Providence, R. I.
 Bates Rev Luman C., Canal, N. Y.
 Babcock Rufus, D. D., New Bedford, Ms.
 Babcock Charles, New Hartford, N. Y.
 Baldwin Mrs M. D., Boston, Ms.
 Baldwin Rev G. C., Troy, N. Y.
 Balen Peter, New York city.
 Banvard Rev Joseph, Boston, Ms.
 Banvard Mrs Martha, "
 Barrell David, Fredonia, N. Y.
 Barker Rev E. P., Philadelphia, Pa.
 Barker Rev E. M., Sampton, N. J.
 Barker Jacob S., New York city.
 Barker Rev Cyrus, Gowahatti, Assam.
 Barker Simeon, Providence, R. I.
 Barker Luke, M. D., New York city.
 Bacon Rev C. L., Mt. Morris, N. Y.
 Bacon Joel S., D. D., Washington, D. C.
 Ballard Rev Joseph, Brooklyn, N. Y.
 Battey Wm. E., Fall River, Ms.
 Barrows Rev Allen, Calais, Me.
 Barrows Rev L., Dexter, Me.
 Bailey Rev Silas, Granville, O.
 Bailey Rev Ephraim K., Jaffrey, N. H.
 Bailey Rev Alvin, Jacksonville, Ill.
 Bailey Benjamin D., Providence, R. I.
 Barney Mrs E. E., Dayton, O.
 Badger Charles, Boston, Ms.
 Bainbridge Rev Samuel M., East Avon, N. Y.
 Barron Rev Oliver, Sanbornton, N. H.
 Backus Rev Jay S., Auburn, N. Y.
 Bartlett Rev C. P., Corinth, Me.
 Baker Rev J., Blockley, Pa.
 Baker Rev N., Seneca Falls, N. Y.
 Barter John, Brooklyn, N. Y.
 Barton D. R., Rochester, N. Y.
 Barnaby Rev James, Boston, Ms.
 Benedict Stephen G., Pawtucket, R. I.
 Benedict Rev David, "
 Benedict Rev George, New York city.
 Benedict Dea Stephen, Pawtucket, R. I.
 Bellows Dr Albert J., Charlestown, Ms.
 Bennett Rev Alfred, Homer, N. Y.
 Bennett Miss Elsina, "
 Bennett Rev Cephas, Tavoy, Burmah.
 Bennett Edward A., Philadelphia, Pa.
 Beck Rev L. G., Trenton, N. J.
 Beecher Rev L. F., Portland, Me.
 Beecher Mrs Mary C., "
 Bevan Rev Isaac, Hamilton, N. Y.
 Bevan J., Cincinnati, O.
 Beebee Alex. M., Utica, N. Y.
 Beebee George W., Brooklyn, N. Y.
 Berry Z. E., Worcester, Ms.
 Berry Jonathan, Cincinnati, O.
 Bentley Rev Wm., Wethersfield, Ct.
 Bernard Rev D., Akron, O.
 Bellamy Rev Rufus K., Billerica, Ms.
 Beam Jacob, Beansville, Canada.
 Beckwith Jason, New London, Ct.
 Binney Rev J. G., Maulmain, Burmah.
 Bishop Rev J. F., Belleville, N. Y.
 Bishop Nathan, Providence, R. I.
 Bilden Rev J., Freehold, N. J.
 Blecker Garret N., New York city.
 Blain Mrs Amey Ann, Charlestown, Ms.
 Bliss Rev G. R., New Brunswick, N. J.
 Blood Sylvester, Ballston Spa, N. Y.
 Blodgett Rev John, Centerville, O.
 Bloomer Rev I., Massilon, O.
 Blackinton Sanford, North Adams, Ms.
 Blackinton Otis, "
 Blake David B., Providence, R. I.
 Bolles James G., Hartford, Ct.
 Bolles Orra A., "
 Booth Mrs Maria, Poughkeepsie, N. Y.
 Booth Rev John, Clinton, Mich.
 Bokee David A., Brooklyn, N. Y.
 Borden Jefferson, Fall River, Ms.
 Borden Cook, "
 Boon Levi D., M. D., Chicago, Ill.
 Boardman George D., Worcester, Ms.
 Boise James R., Providence, R. I.
 Botton Nathan H., Shaftsbury, Vt.
 Boyd Rev J., Kennebunkville, Me.
 Boulden Mrs Susan, Wilmington, Del.
 Boomer William, Fall River, Ms.
 Boswell Rev James A.
 Bosworth Rev G. W., Boston, Ms.
 Bond Rev E. P., Lawrenceburg, Ia.
 Boyce James, Providence, R. I.
 Boyington Wm. W., Springfield, Ms.
 Brown Rev Nathan, Sibsagor, Assam.
 Brown Mrs Eliza W. B., "
 Brown Rev Philip P., Fabius, N. Y.

- Brown Lewis J., Philadelphia, Pa.
 Brown Robert, Norwich, Ct.
 Brown Hugh H., Providence, R. I.
 Brown Josiah, Haverhill, Ms.
 Brown Rev E. T., Mt. Vernon, O.
 Brown Wm., Old Cambridge, Ms.
 Brown Rev John S., Fishersville, N. H.
 Brown James F., Spread Eagle, Pa.
 Brown Samuel, Elbridge, N. Y.
 Brown Dana, Nashua, N. H.
 Brown Rev Wm. L., Westboro', Ms.
 Brown Rev Freeman G., Dorchester, Ms.
 Briggs George N., Pittsfield, Ms.
 Brandt Rev Thomas, Westport, N. Y.
 Bruce John M., New York city.
 Bruce John M., Jr., "
 Bryant Southworth, Chelsea, Ms.
 Bryant Rev D., Cincinnati, O.
 Bradford Rev S. S., Pawtucket, R. I.
 Bradford Rev Z., Providence, R. I.
 Bradford Rev L., Monson, Me.
 Brooks Kendall, Sen., Roxbury, Ms.
 Brooks Rev Kendall, Jr., Eastport, Me.
 Bronson Rev Miles, Nowgong, Assam.
 Brownson Rev L. K., New Woodstock, N. Y.
 Brayton Rev Durlin L., Mergui, Burmah.
 Bright Rev Edward, Jr., Boston, Ms.
 Bright Rev Thomas, Adams Centre, N. Y.
 Briton Rev Thomas, Philadelphia, Pa.
 Bradley Mrs., "
 Bradley Rev J. E., Lewisburg, Pa.
 Breed Rev Joseph B., Pine Plains, N. Y.
 Breed Horace A., Boston, Ms.
 Brierly Rev Benjamin, Salem, Ms.
 Bruce Mrs John M., New York city.
 Brainerd Samuel, Haverhill, Ms.
 Browe Rev Edwin S., N. Brunswick, N. J.
 Braddock John, Hartford, Ct.
 Bradbury Rev C. W., Amesbury, Ms.
 Bromley Rev Henry, Wethersfield, Ct.
 Brigham Salmon, Madison, N. Y.
 Burrows Rev J. Lansing, Philadelphia, Pa.
 Burrows Rev L. C., West Troy, N. Y.
 Bucknell Wm., Jr., Philadelphia, Pa.
 Bucknell Joseph W., "
 Bump Nathaniel, Providence, R. I.
 Butler James H., "
 Butcher Washington, Philadelphia, Pa.
 Buel Rev Rufus F., Piræus, Greece.
 Burr Normand, Hartford, Ct.
 Burphy Heman, Palmerston, Me.
 Butts Peleg, Jr., New Bedford, Ms.
 Burdick Perrin, New York city.
 Burk James, Philadelphia, Pa.
 Burchard Seneca B., Hamilton, N. Y.
 Butterfield Rev Isaac, Oswego, N. Y.
 Burt James, Brooklyn, N. Y.
 Burlingham A. H., Hamilton, N. Y.
 Caldwell Wm. A., New York city.
 Caldwell Mrs Elizabeth, "
 Caldwell Ebenezer, "
 Caldwell Miss Hannah, "
 Caldwell Rev S. L., Bangor, Me.
 Caldwell E. B., Philadelphia, Pa.
 Caldwell Miss Elizabeth, New York city.
 Card Rev Wm. H., "
 Caswell Alexis, D. D., Providence, R. I.
 Caswell Rev Lewis E., Boston, Ms.
 Carleton Rev George J., West Cambridge, Ms.
 Carleton Mrs Jane, "
 Carleton George R., "
 Carleton Rev Michael, Salem, Ms.
 Calcicott Rev T. F., Roxbury, Ms.
 Carpenter Rev Mark, New London, N. H.
 Carpenter Mrs Ruth, Maryland, N. Y.
 Carpenter Rev Calvin G., Phelps, N. Y.
 Carpenter Cyrus, Boston, Ms.
 Case Alonzo, Jordan, N. Y.
 Case Rev Isaac, Readfield, Me.
 Case Rev Zenas, Jr., Ogden, N. Y.
 Cassidy P. H., Philadelphia, Pa.
 Carr John E., Fall River, Ms.
 Carr Alexander, "
 Carter Joseph, Charlestown, Ms.
 Cannon Rev J., East Poultney, Vt.
 Capron Rev Benjamin W., Port Byron, N. Y.
 Camp Rev Nelson, Tully, N. Y.
 Child Rev Wm. C., Charlestown, Ms.
 Childs Rev T. P., Henriá, O.
 Childs Mrs Mary W., Hartford, Ct.
 Church Pharellus, D. D., Rochester, N. Y.
 Church Rev Le Roy, Hudson, N. Y.
 Chaffin A. W., Boston, Ms.
 Chissam Rev S., Nobleboro', Me.
 Chase Irah, D. D., Boston, Ms.
 Chase Rev R., Wells, Me.
 Chace George I., Providence, R. I.
 Chase Rev Supply, Romeo, Mich.
 Chase Adrian, Haverhill, Ms.
 Chollar Thomas D., Cortlandville, N. Y.
 Challis Rev James M., Marleton, N. J.
 Chappell Russell, Auburn, N. Y.
 Chapin Rev Asahel, Ireland Depot, Ms.
 Chamberlain Rev Joseph H., New Berlin, N. Y.
 Chandler Judah, Portland, Me.
 Chandler Rev G. C., Franklin, Ia.
 Chaplin Rev A. Judson, Wickford, R. I.
 Cheever David, Cincinnati, O.
 Cheney Rev D. B., Columbus, O.
 Chambers Rev J., McConnellsville, O.
 Chapman Rhodes B., Slatersville, R. I.
 Chick Rev John M., Bennington, N. H.
 Clarke Rev Wm., Cazenovia, N. Y.
 Clarke Rev Minor G., Springfield, Ms.
 Clark Rev Charles, Adams, N. Y.
 Clark Rev Henry, Randolph, Ms.
 Clark David, West Cambridge, Ms.
 Clark, John H., Brooklyn, Ms.
 Clark Rev Elbert W., China, N. Y.
 Clark George, Portland, Me.
 Clark Rev C. A., Greenfield, O.
 Clark Mrs Elizabeth, New York city.
 Clark Miss Emma E., "
 Clift Rev Benjamin H., Littleton, Ms.
 Clapp Benjamin, Fishersville, N. Y.
 Clapp Rev Wm., Albany, N. Y.
 Clapp Miss Jane R., Providence, R. I.
 Cone Spencer H., D. D., New York city.
 Cone Sally Wallace, "
 Cone Spencer Wallace, Somerville, N. J.
 Cone Edward W., New York city.
 Cone Amelia M., Philadelphia, Pa.
 Corey Elijah, Brookline, Ms.
 Corey Rev Sidney A., New York city.
 Cooper William, "
 Cooper M. S., Wilmington, Del.
 Colgate Mrs Jane, New York city.
 Colgate Samuel, "
 Cowan James, "
 Copeland Calvin, Dexter, Me.
 Copeland Mrs Susan D., "
 Collett Wm. R., Lebanon, O.
 Colver Rev Nathaniel, Boston, Ms.
 Colver Mrs Sarah B., "
 Colver Rev Charles K., Watertown, Ms.
 Colver Mrs B. B. H., "
 Courtney Mrs Hannah, Philadelphia, Pa.
 Courtney Rev J. M., Zanesville, O.
 Cook J. W., Cambridge, Ms.
 Cook Rev G., Cape Neddick, Me.
 Cook Mrs Josiah W., Cambridge, Ms.
 Coolidge David, Brookline, Ms.
 Cookson Rev John, Malden, Ms.
 Conant J. H., Windsor, Vt.
 Cole Rev Jirah D., Nunda, N. Y.
 Constock Rev O. C., Coldwater, Mich.
 Corning Ephraim, Brooklyn, N. Y.
 Collier Rev Wm. R., Boston, Ms.
 Coffin Ann D., Philadelphia, Pa.
 Conant John, Brandon, Vt.
 Conant T. J., D. D., Hamilton, N. Y.
 Collins Rev Andrew, Pa.
 Converse Joseph, Worcester, Ms.
 Colby Anthony, New London, N. H.
 Colby Mrs Eliza A., "
 Colby Gardner, Newton, Ms.
 Colby Mrs S., "
 Corbett Rev Benj. S., Andover, Ms.

- Corlew Elijah J. S., Boston, Ms.
 Cooke Rev Samuel, Merideth, N. H.
 Cobb Wm., Hamilton, N. Y.
 Cogswell Robert, Salem, Ms.
 Corwin Rev Ira, Marietta, O.
 Corwin Rev David, Gloversville, N. Y.
 Colman Rev Martin, North Sweden, N. Y.
 Corbin Rev W. D., Henrietta, N. Y.
 Coburn Rev John M., Pittsfield, N. H.
 Colburn B. C., Hillsboro', O.
 Colburn Mrs Hester A., "
 Covell Rev Lemuel, New York city.
 Cote E. H. O., (Swiss Missionary,) Canada.
 Counce John H., Warren, Me.
 Cotter Joseph, Damariscotta, Me.
 Cottrill Mrs Mary, Union Village, N. Y.
 Cummings Daniel, Portland, Me.
 Crane Wm., Baltimore, Md.
 Crane Rev Origen, Weston, Ms.
 Creswell S. J., Philadelphia, Pa.
 Crozer John F., Marcus Hook, Pa.
 Crumb Caleb, Syracuse, N. Y.
 Cross Rev E. B., Tavoy, Burmah.
 Cressey Rev T. R., Indianapolis, Ia.
 Crawford George, Cincinnati, O.
 Crowell Rev Wm., Boston, Ms.
 Cummings John, Woburn, Ms.
 Cummings George, Cambridge, Ms.
 Cummings Mrs Abigail, "
 Cummings Rev Ebenezer E., Concord, N. H.
 Cummings Daniel, Portland, Me.
 Cummings Daniel, Chelsea, Ms.
 Cutter O. T., Sitsagor, Assam.
 Cutting Rev S. S., Brooklyn, N. Y.
 Cushman Rev Elisha, Deep River, Ct.
 Cushing Samuel T., Boston, Ms.
 Cushing Mrs Sarah W., "
 Curtis Rev Wm. B., Ballston Spa, N. Y.
 Currier Edmund, Salem, Ms.
 Dayfoot Rev P. C., Norwalk, O.
 Dale Rev H. S., Newport, O.
 Davis Ezra P., New York city.
 Davis Rev Henry, "
 Davis John C., Philadelphia, Pa.
 Davis Isaac, Worcester, Ms.
 Davis Mrs Isaac, "
 Davis Rev Sylvester,
 Davis Rev C. B., Paris, Me.
 Davis G. F., Cincinnati, O.
 Davis George K., Troy, N. Y.
 Damrell Wm. S., Boston, Ms.
 Day Albert, Hartford, Ct.
 Day Mrs Harriet, "
 Day Albert F., "
 Day Charles G., "
 Day Daniel, Nobleboro', Me.
 Day Rev Wm., "
 Day Rev Gershom B., Sherman, Mich.
 Day Horatio E., Hartford, Ct.
 Day Rev Samuel S., Nellore, India.
 Darby Rev Chauncey, Binghampton, N. Y.
 Daniels Dexter, Providence, R. I.
 Daniels Thomas E., Worcester, Ms.
 Daniels Lucy, "
 Daniels Rev Harrison, LeRoy, N. Y.
 *Daniels George P., Providence, R. I.
 Daniels Wm., New York city.
 Dawson L., M. D., Philadelphia, Pa.
 Davol John, Fall River, Ms.
 Dagg John, Penfield, Ga.
 Dagg J. L., D. D., "
 Dawley J. E., Jr., Fall River, Ms.
 Danforth Rev George F., Medford, Ms.
 Danforth Rev A. H., Gowahati, Assam.
 Davenport Rev Edward, Colerain, Ms.
 Devan Rev Thomas T., France.
 *Devan Mrs Lydia,
 Dean Peter W., Grafton, Vt.
 Dean Benj. W., "
 Dean Rev Ezra, Auburn, N. Y.
 Dean Rev Wm., Hongkong, China.
 Dewees Samuel, Philadelphia, Pa.
 Dexter John, Providence, R. I.
 Dexter Rev H. V., Calais, Me.
- Dennis Rev Wm. L., Philadelphia, Pa.
 Denison Rev Nathan, Hardwick, Vt.
 Denison Rev A. E., Wallingford, Ct.
 Dennison Gorham, Stillwater, N. Y.
 Dearborn Wm., Brookline, Ms.
 Deming Amos, Savoy, Ms.
 Delany Rev James, East Troy, Wis.
 Dillaway Rev Samuel C., Granville, N. Y.
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 Keely Rev Josiah, Wenham, Ms.
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 Robbins Charles, Providence, R. I.
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 Wayland Miss Ann E., "
 Wayland Francis, D. D., Providence, R. I.
 Wayland Mrs H. S. H., "
 Wayland H. Lincoln, "
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 Walker Rev John, Barre, Ms.
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 Washburn Rev Job, Thomaston, Me.
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 Wheeler Rev. O. C., Jersey city, N. J.
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 Wright Rev Lyman, Fayetteville, N. Y.
 Wright Eber, Cabotville, Ms.
 Wright Rev T. G., Claremont, N. H.
 Wyckoff Wm. H., New York city.
 Wyckoff Mrs Sarah, "
 Wyckoff George, "
 Wyckoff John N., Brooklyn, N. Y.
 Yeomans Henry P., Providence, R. I.
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PROPOSED AMENDMENT TO THE THIRD ARTICLE OF THE CONSTITUTION.

The Committee, appointed to consider the proposed Amendment to the third Article of the Constitution of the A. B. M. Union, would present the following report.

The subject referred to your Committee is itself one of much complexity. Scattered, too, as the members of the Committee were by their residence, over a wide region, it has been difficult for them to secure by writing, the free interchange and mutual modification of opinion that were desirable. Meeting, personally, but at a very recent date, the present expression of their views was prepared with a haste, that must plead in extenuation alike of what may seem its defects or its redundancies.

Coming as Christian Missions do *from* Heaven; it is certain, also, that just in proportion as they are wisely and successfully prosecuted, they will bring us, in spirit and temper, nearer *to* Heaven. It is in a temper of lowliness, docility and self-distrust, and in the spirit of mutual deference and brotherly concession that we may expect most conformity to the Cross of the Great Missionary and Apostle of our profession, and thus approximate most closely the Throne, before which some of our missionary laborers and many of our missionary converts are at this hour rejoicing, and to which we are or should be following them. The crying desolations of the heathenism that summons us to its relief and enlightenment;—the self-abnegation of the Ransom that bought us, and of which we witness to a doomed and self-idolizing race;—the lowly charity and self-renunciation that are characteristic traits of the heirs of that Heaven to which we are ourselves invited of Christ, and to which we invite our fellow-sinners in his name;—all remind us, that, in this matter at least, there should be no tenacity for our own opinions, no pre-judgments, and no bickerings. The most simple, fraternal, and economical agency that the churches can devise, let us seek: let it be only spiritual and scriptural. Twenty-seven years since, the Baptist General Convention was chartered. Of its founders many are now at rest. The interval elapsed is the ordinary lifetime of a generation. That period seems to many, perhaps, "*time whereof the memory of man runneth not to the contrary.*" A course or system of that date is to some clothed with the authority of an antiquity immemorial and uncontrovertible. Yet were our fathers who founded that most honored and useful body to return to our earth, and to resume the unfinished tasks they bequeathed us there, we see no reason to suppose that they would have framed in 1848, with the benefits of the experience of a quarter of a century, the same system which, comparatively inexperienced, they adopted in 1821. The Convention was composed of delegates or representatives, (for the Constitution uses either term,) made such by the payment, annually to be renewed, of one hundred dollars. These delegates

represented either individuals, or churches, or associations, or voluntary societies, or State Conventions of our churches. On the same platform, and with a vote alike weighty, stood the representative who but spoke for himself singly, and the representative who assumed to speak for the 20,000 or 70,000 Baptists of an entire State. Would it not, in any other organization, have seemed strange representation, thus to give an equal influence to the solitary township elector, and to the senator who rose up in the name of an embodied State? Here at least was strange inequality. The objects of the Convention, again, were multiform, and ill-defined, if not illimitable. In the session of 1826, for instance, the body passed resolutions on Home Missions, and on Foreign; on the Sunday school, and on the Tract cause; on books; on the private character of agents; and on colleges. Was it strange, that, at the same session, they found it necessary to protest by solemn resolution against the fears of Baptists in the Western States, that the body might attempt to interfere with the independence of the churches? Could, however, such protests, or their own personal principles and rare excellencies of character, have saved the churches ultimately from the inevitable workings of the system? If all these objects came legitimately within their powers, and the appropriate field of their duties, they were virtually a Denominational Congress; and then, a session of one week, or of two weeks even, was not sufficient for the wise and due despatch of their appropriate business. It became, however, a growing and a general conviction, in the body itself, and in our churches, that this was not the proper employment of the Convention, and that to local or specific agencies they might more wisely commit other objects, and concentrate their own cares and counsels on the single theme of Foreign Missions. In 1845, an amended Constitution was conditionally adopted. In March, 1846, the Legislatures of Pennsylvania and Massachusetts passed, on request of the Convention, the Acts altering their appellation to that of the AMERICAN BAPTIST MISSIONARY UNION, and limiting their objects to the single, but in its singleness vast, field—the diffusion, by Missions, of the gospel of Christ throughout that world, of which He is the rightful and predicted Lord. In May of that year, the Constitution thus already *conditionally* accepted, and by these statutes legally recognized, was adopted, *unconditionally* and definitively.

That Constitution changed the *membership*, as well as defined anew the province and labors, of the Union. It had been *annual* exclusively. It became a *life membership* exclusively. It had been of delegates or representatives. Each member now appeared, on the platform of the Union, as an individual, representing there but his own views. The new Constitution was received with unwonted

* *Proceedings of the Fifth Triennial Meeting, held in New York, April, 1826.* "As fears have existed to some extent in the Western States, and elsewhere, that at some future day this body might attempt to interfere with the independence of churches, therefore,

Resolved, In accordance with its former views, and with well known and long established Baptist principles, this Convention cannot exercise the least authority over the government of churches." *Session of Monday evening, May 8, 1826, page 20.*

solemnity and unanimity. If ever a cloud of influences from the Highest veiled the work of man, and seemed to reveal the present God, it seemed then. But at the time, it was known that some brethren loving missions clung yet to the idea of *representation*; and desired, if not the restoration of a membership exclusively annual, at least its engraftment upon the new instrument, as a collateral branch with the life membership. At the same session which definitively adopted the Constitution, the resolution was offered by the Rev. Alfred Bennett,

“*That any church or other religious body, choosing to represent itself in one annual meeting only, upon the payment of one hundred dollars, shall enjoy, for the time being, all the rights and privileges of a member.*”

The resolution was, after some discussion, referred to the Board of Managers, with instructions that they should report upon it at their next annual meeting. That annual meeting, the session of 1847, was held in Ohio, where many of the members, long accustomed to attend, could not be present. A Committee was appointed by the Board, to consider, during that session of the Board, the resolution so referred—which Committee recommended the postponement of the decision upon it for another year, and the appointment of a special Committee of nine, who should give to the subject “*a thorough investigation*,” and report at the present session. The subject has been thus for two years before our churches, though but for the past year under the charge and special consideration of your Committee. It has been widely discussed. There has been to some extent a change of opinion. But there is not yet entire harmony. The preceding remarks, as giving a history of the origin and scope of the question before the churches, may, it is hoped, aid those who approach the decision of the subject, to form their decision in full view of all the past and prospective bearings of the proposed amendment.

Your Committee have supposed it due, alike to the brethren desiring, and to those resisting such change, to the love of brotherly union, and to the interests of our Missions, that there should be a more thorough intelligence, on either hand, of the grounds urged to sustain and to dissuade from the alteration. In the “*investigation*,” which, as is above shown, your Committee were expressly appointed to make, they have supposed it their duty: *first*, to array the considerations pleaded on either side by the friends and by the opposers of the amendment; *next*, to remind themselves of the singular intricacies which embarrass the whole question of the relations between the churches on the one hand, and voluntary organizations on the other, and to bring the scattered hints of Scripture to bear upon these intricacies; *next*, to ascertain, or estimate as far as we may, the extent to which this feeling, in favor of the change sought, pervades our churches; and *lastly*, to suggest the conclusions, hurried and imperfect as they might be, which your Committee have reached.

I. In favor of a change, the following are, it is believed, the main considerations urged. Life membership, it is supposed, is an innovation upon the past missionary policy of the American Baptists. Our fathers had an annual delegation. Was not this the

more democratic mode? In giving to a body of men a tenure for life of the place which authorizes them to manage our Missionary colonies on the shores of Burmah, China and Africa, are we not creating a religious aristocracy, a class of men having privileges life-long and indefeasible? They may become unworthy; but they are irresponsible and irremovable. They may, as pastors, become errorists, or by open immorality, render themselves an offence and a burden to the churches; and yet they remain on the registers of your Missionary Association, and though long since blotted by a righteous indignation from the church books, are ineffaceable from the rolls of that Society, which aims to plant what should be pattern churches amid the wastes of heathenism. They may, again, never have been church members. The irreligious children of our Christian friends may scout alike the faith and the practice of their pious fathers, and yet, when parental fondness gave them a footing on the missionary platform, there they stand, worldly and heretical—it may be even profligate and blasphemous; and yet members, and if they choose to be so, voters in our missionary affairs. Is it not, it is asked, if we allow to such a class space on our platform, better to have at their side a class, coming in upon a smaller payment, and holding membership but for the year; if found unworthy, not re-appointed, coming freshly from the churches, and speaking distinctly and boldly the varying wishes of their constituents? It is further contended that the missionary work is properly the work of the churches—that their Great Founder framed them as missionary bodies, and that the task, therefore, of conducting, if not of exclusively sustaining Missions, should belong to them,—the children by faith of faithful Abraham,—rather than be surrendered to, or even shared with the Philistine and the Canaanite, who have no place in Zion, and who bring an alien dialect and an alien heart into the councils of God's Israel. Your Missionary Union, it is said, provides that its officers and missionaries should be regular Baptists: why not extend the same restriction to its life members, the electors of its office-bearers, and the advisers of its missionary laborers? Lastly, it is argued, must not the millennial triumphs of the *last* ages of the Christian church be preceded by missionary activity, like that of the *first* ages of the church? Should not your missionary organizations, if not prematurely of that kind, slope at least, like the ways of a ship soon to be launched—slope towards a better and more primitive state of things, when each of our churches shall sustain its foreign missionary as well as its pastor; and thus make, by its home and its foreign messenger, the proclamation of the same gospel to races and regions that are, perchance, the antipodes of each other? We want, it is said, a Missionary Society that will naturally, with the growth of missionary zeal, drop apart into the old, the simple, and energetic system of Missions, practised in those times when apostles yet preached, and when the word of God grew mightily and prevailed, when entire fortunes were flung into the treasuries of the church, and nations were born to Christ as in a day. Now these arguments, urged as in many instances they are, by true and tried friends of our Missions, deserve respectful and prayerful consideration. It should be observed, however, that if

these suggestions are conclusive, they require not only the change in behalf of which they are adduced, or the engrafting of annual upon life memberships, whilst both are permitted to remain collateral branches in one conjoint system. If well put, these arguments go yet further in the practical inferences they suggest, and would seem to make imperative upon us the total abandonment, at whatever risk, and at whatever sacrifice, of the scheme of life memberships, and would demand of us a return to exclusive annual delegations.

Some, who, for themselves individually, prefer the existing system, yet for the sake of brethren whose wishes they respect and whom they see swayed by these arguments, would, studying the things that make for peace, re-admit the principle of delegation, on an annual payment of at least one half the sum required to constitute life membership.

II. Against the alteration thus advocated, either in part or in whole, brethren urge the following, as in their view being considerations of equivalent, and even preponderating weight. The new instrument is, it is said, of very recent adoption, and deserves, before amendment, at least its full term of trial. It is urged, also, that our past missionary history shows the inconvenient and embarrassing character of the old platform. There was a waning of missionary zeal under its action, a threatened dissipation and drying up of missionary funds, and a diversion in the deliberative meetings of the Convention to other and subordinate topics, from the single and paramount object of evangelizing the nations for Christ. As to the imputation of aristocratic tendencies, it is, on this side, utterly denied; and it is argued that our new and existing system is far more democratic and popular than was the former, which it has replaced. To keep a pastor in his place as an annual delegate from his church for nine consecutive years, the payment was once required from that church of \$900. If he continued for twenty years their missionary delegate and their pastor, they needed to expend for his place on the platform \$2,000. Now, instead of the one man, some nine or some twenty men are in this space of time made permanently members; and surely democracy in our religious institutions has more to dread from the exclusive rights of the one man, than from the common rights of a score. The old system as requiring the more money was essentially the more aristocratic. It is stated, for instance, by one of your Committee, that the State of New Jersey, under the older law of membership, had but an average of some ten delegates in your annual meetings; whereas now she has some thirty-five life members. The basis of local representation is thus widely broadened; the elective franchise, in choosing our Missionary Boards, is very greatly extended through our churches. As to the objection of an unworthy, or worldly, or excommunicated man remaining still an elector and life member, the reply is made, that, in the wide multiplication of members, such are little able or likely to control our action, or even to molest our deliberations by their presence. If they came, they would be so outnumbered, as to become as innocuous and as little able to color our policy, as the mire, washed into the Hudson from the streets of the

city where we are now met, is to choke the harbors of the commercial metropolis planted on its banks where the river disembogues into the ocean. The element is neutralized by the vast and overwhelming floods of a sounder membership. But if this be not sufficient protection, why, it is said, not classify the life members into two orders? Let the one be the *ordinary* life member, who must all be male church members; the other the *honorary* life member, including all others than these. The *honorary* life member might have a seat, but not a vote. And to go yet further, the Board of Managers might have discretionary power given them, to drop from the roll of life members any church member expelled for immorality or heresy, or any honorary life member become notoriously unworthy of fellowship in so high and honorable an enterprise. It is further said, that if we admit, from the desire of conciliating brethren who prefer that system, annual membership at a moderate sum of fifty or thirty dollars, we shall be, year by year, invaded by the proposals of amendments involving yet more dangerous concessions. These amendments, pleading the narrow means of some feebler churches, will sink yet lower the terms of admission, until ten dollars even may constitute a member for the year. Thus it will be put into the power of any wealthier churches having an object to be attained, and procuring the appointment of the annual meeting of the Union for their own vicinage, to flood us by a large and local delegation of annual members, sweeping before their numbers and inexperience and zeal all opposition that might be attempted on the part of long missionary experience and true missionary ardor; and all, but to subserve some transitory and neighborhood interests. Brethren who deprecate a change urge further, that the system of life membership gives us a class of members who from their fixed position, and tenure of a permanent influence, will have an acquaintance and an experience in the management of Missions, that could not be secured under the older system. And lastly, it is denied that, as Baptists, we have any right to confound our *voluntary* organizations with our *ecclesiastical*, and to admit into these voluntary societies the dangerous principle of church *representation*. In the popular sense of that term, and as it is understood by most in our churches, and as will be virtually claimed by many of our missionary contributors should our Union be at their desire remodelled, that *representation* includes *legislation*. Now, against this, it is said, that, in all fairness, legislation, supposing the history of the church of Christ had shown it to be otherwise safe, ought to include also *taxation*; and that the voluntary society based upon it, and claiming to represent and embody law for the churches, should also raise assessors to fix on our wealthier churches, and on our church members, the quota due from their affluence, but denied by their covetousness, to the work of evangelization. As to the danger in the existing body, that it should pervert either funds or power, it is replied, that it is a body now mainly dependent, and it should ever be kept dependent, on *annual* contributions from the churches; that to win from the churches this its yearly bread, it must do faithfully its yearly task; and that failing to effect this, it will at once find the churches withdrawing their support. It is, *then*, left with its every

channel of influence dry, the reservoir of its exchequer drained to utter bankruptcy, and like "a broken cistern," or a ruined aqueduct, it remains powerless for evil, soon as it ceases to earn the confidence of the churches, and to be any longer in their eyes powerful for good.

III. Now, on either hand, the considerations thus urged must be allowed even by those on the opposite side, to be not without their plausibility and force. Perhaps there has been, on neither side, the full understanding of the positions actually held by brethren upon the other; and objections may by the advocates of either view have been pushed too far. May we not, then, safely invite brethren who advocate and who oppose the change, to examine the very intricate question of the relations of the Christian church, as its Framer left it, to voluntary organizations? The importance of this topic, and the haze of misconception which in many minds obscures it, must excuse the minuteness and detail of our attempted examination.

Baptists believe the church to be (considered on the one side,) a pure democracy, since all its members enter it of their own choice, and neither by birth, nor act of others, nor civil pains and compulsion, can they become rightfully heirs and fellow citizens there. But (viewed on another side, and this aspect or side of the great fact being as true and as sure as the other and opposite side, already stated,) the Christian church is a monarchy, and an autocracy even, in which Jesus Christ is the uncontrolled Sovereign and the only Legislator, sufficient, infallible and eternal. Baptists also believe, and in this belief many of the most spiritual even among Episcopalians and Romanists unite with them, that the church of the Scriptures, where it is a visible church, is a single, local congregation of faithful men; that the notion, so prevalent in our ordinary discourse, and even assumed often in our ecclesiastical argumentations as an axiom, the existence of a visible church, comprising all the Christians of a denomination, or of a land, or of an age, is an unscriptural figment—a mere, baseless fallacy, utterly discountenanced by the New Testament. That book, in speaking of the Christians of Asia, calls them not the Asiatic church, but the churches of Asia. The only other one church, known in Scripture, is the invisible and universal church, whose members are all of them saints, including these, all of these and none but these, embracing those of them to us now dead, those who are now living on earth, and others a great multitude yet to live. This church instead of being, as our daily expressions assume, visible, is in fact *as yet* so to none but its Great Head, the Lamb, in whose book of Life it is registered. As the *visible* church is a single local congregation, and as the general and universal church is as yet an *invisible* church,—Baptists have in general strenuously contended that the single Christian congregation has no earthly, ecclesiastical organization above it. They have recognized the right, the privilege, and the duty of coöperation among these several independent churches. But they have no right, and would regard it as no privilege, to come together and by their coöperation form the Baptist Church of the United States; or the British Baptist Church, in case the independent churches of our

views in Great Britain should so combine. Baptists have protested loudly and sternly, and contended even to the death against the right of any council or association, meeting in the name of the churches, to lord it over their discipline or doctrine. Is there, then, no coöperation possible among them? Much, and most effective coöperation, we answer, long as Christ and the Holy Spirit inhabit these several churches, and by such inhabitation give them the necessary unity and mutual love. Without that Spirit they are, and it is safer for them that they should remain, a rope of sand; but when pervaded by that divine and assimilating love, the sand is molten into a sea of glass. Their cohesion depends upon their piety.

In political science, government is considered as having its three branches; the executive, the judiciary, and the legislative. Baptists believe, that in the New Testament polity, the *legislation* of the church ceased with the completion of the New Testament canon; and that on the death of the last apostle, this, the legislation of the Christian church, became a fixed, finished fact, to which nothing could be added, and whence nothing may be taken, on peril of damnation to the conscious and wilful innovator; and that all improvements and appendages, attempted by the laws and canons of synods, are gross usurpations on the kingly prerogative of our one Lord Jesus Christ, and gross invasions of the liberties of us the Lord's freedmen. As to the *judiciary* powers of the Christian church, we suppose them to reside in the Christian Scriptures, as expounded by the ever-living and infallible Spirit—expounded to the individual conscience, and to the prayerful church; and that the church, in Christian discipline, exercises such judicial power, when devotionally consulting Scripture and receiving the aids of that Spirit, or it may rather be said, the Spirit of Christ judges, *in* them and *by* them, the offending disciple. As to the *executive* power of the Christian church, it dwells in Christ and the Spirit of Christ, as inhabiting, as prompting, as endowing, and as blessing His servants, both individually and as churches. *They* work, and *He* works; for *by* Him and *in* Him is their strength and life. The perpetual presidency of the Lord Jesus Christ in the assemblies of His believing people, is the safeguard, and glory, and strength of our churches. The perpetual immanence and intercession of the Holy Ghost in the hearts and assemblies of a devout church—this is the breath of our nostrils as to our spiritual life and well-being, and this the patent of our indefectibility and invincibility. Soon as the Spirit is grieved and goes forth, our polity is such that the process of ecclesiastical disintegration at once commences. When the breath or earthly spirit goes out of a man, his body rots, and the members fall apart. When the fruit becomes decayed, its skin no longer holds the pulp, but it loses shape, and solidity, and cohesion. So it is in what we deem the polity of the New Testament churches. As long as they remain spiritual and prayerful, our churches with Christ in their hearts, and Christ in their assemblies, have, on our system, energy, and elasticity, and boundless enterprise, and yet perfect union. But when piety dies, the unity and power disappear, as they ought of right to do, for unity without piety makes the church a curse to the world. Other systems hold the ecclesiastical continuity and organ-

ization unbroken, when the spirit and inward life has vanished. They galvanize the corpse of a Christian church into ghastly and murderous activity, after the breath of the Divine life has quitted it.

The purpose of these prolonged explanations is to bring into a strong light the fact that in any attempt to create for the churches, through voluntary Associations or otherwise, a *legislative* power, we are sinning against the first principles of our own Baptist polity, and what is much worse, usurping upon the prerogatives of the Lord Jesus Christ. In our attempts at united effort we may thus stumble unwittingly upon legislation. What is our denominational mode of obtaining co-operation as churches? We express union and sympathy, as independent churches, by *delegates* and by *epistles*. The epistle is the written delegate; the delegate is the oral epistle. By epistles we dismiss and receive members interchangeably with each other. In some cases, both epistles and delegates are employed. In the ordination of a minister, delegates of neighboring churches go to express sympathy, and to employ their individual judgment and experience in trying the worth and call of the candidate. The word for delegates which our fathers delighted to employ was the scriptural term, "the messengers of the churches." In the work of relieving the poor churches of Judea, Paul would have the churches elsewhere send delegates or messengers to bear their bounty. And so in the only authoritative church council which we know, (for inspired apostles partook in its decisions,)—the council which forbade meats offered to idols and the use of blood,—delegates or messengers were sent out to announce to the churches abroad this decree of apostles. Now some, to appearance, have assumed that the delegate and the representative are equivalent terms. But is it so? The delegate is not a representative, in the popular, and as we suppose, the proper sense of this last title. A representative *presents* in some remote spot, as if in person there, the individual or the body sending him; and his presence binds on the party sending him all the legitimate acts of the conference to which they thus sent him. If our views as Baptists are correct, our churches cannot *give* legislative power, because they have it not; and councils or voluntary Societies have therefore no right to *take* legislative power as a gift from the churches, even should the churches assume to make such gift. But overlooking this fact, forgetting that the legislation of the church was settled and closed centuries since; looking at the democratic side of the church organization in the voluntary character of its membership, and overlooking the regal side of that organization in the sovereignty of the Lord Jesus Christ; then, on this false assumption that the church is, merely and purely, a democracy, building the inference that, like any other democracy, it should make and mend its own laws; on these false premises building still another false assumption, that the several independent democracies of the various separate churches may come together, by their representatives, and make one conjoint democratic confederacy, which shall legislate for its constituent churches, and yet another false assumption, that the messenger or delegate of the primitive churches was what we call a representative, sent to similar confederacies;—thus, we say, heaping baseless assumptions one on another, good

men loving freedom and Scripture, build up a system which is neither friendly to Scriptural truth or practical freedom. We said, the delegate of church to church is not, in the ordinary sense of that term, a representative. The true representative is a Congressman and a legislator. The Christian delegate is rather a counsellor than a Congressman; an administrative rather than a legislative officer; applying laws already made, but not entitled to make laws for his employers. The seventy elders chosen to aid Moses would not have been entitled, after applying to individual cases the laws given on Mount Sinai, to have gone on amending, enlarging or abridging Jehovah's oracles. They were not legislative officers.

Now for certain administrative purposes the church may use *voluntary organizations*. The church member may, on the same Sabbath, and in obedience to one and the same Sovereign Jesus Christ, give out of the same earnings of the week one part to the Church, and a second part to the Town Poor Fund, a *civil* voluntary organization, and a third part to the Tract, Sabbath school, or Missionary Society, a *religious* voluntary organization. But as he may not let the voluntary organization of his *civil* rulers in the town, or state, or nation, shape his religious opinions or acts, so he may not allow the *religious* voluntary organization to claim such control. Our missionary societies have no right to ordain ministers, or to discipline the churches of converted heathen abroad or the churches of Christians at home. They are fiscal and administrative agencies, which the Christians of the churches employ. The churches themselves, or Christ rather, and the spirit of Christ in those churches, furnish the missionaries. And so Christ's Scriptures, and the Spirit in their individual consciences, and pastors, and churches, as applying prayerfully those Scriptures, must discipline the new converts. And far as they are really spiritual and scriptural, they will necessarily heed and value the sympathy and counsel of Christians and churches at home, who are also scriptural and spiritual. But each church on the Irrawaddy as on the Hudson, is of right, by Christ's irrevocable decree, free and uncontrollable of man, subject in religious matters to no hierarchy, council, or confederacy; not our subjects and vassals spiritually, more than we are theirs.

When the system of literal and proper representation was introduced into the early Christian churches, it began with those of Greece, and was a reminiscence of their old republics and Amphictyonic Councils. In the early and middle ages of the Roman pontiffs, these representative bodies, the church synods, favored *political* liberty, against the despotism of emperors, and against a stern and bloody feudalism. But they, from an early period, subverted *religious* liberty by consolidating ecclesiastical power. A central despotism thus sprung up, before which the haughtiest of earthly monarchs grew pale, in the core of which sate Antichrist fully formed, and over the throne of whose guilty and impious arrogance the Apocalypse has rolled its heaviest thunders and is pouring out vials of wrath not yet emptied to their last dregs. Representation, in the popular sense, however necessary in the *State* to political liberty, is in the *Christian Church*, unwarranted and antichristian, because

it legislates itself into Christ's seat, and revises His statute-book, and enslaves His freedmen.

Now if our churches in claiming the representative principle, mean what their words mean, and we fear that many from heedlessness do mean just this, they have already past the Rubicon, and their fancied democracy has taken the first and decisive step in the way to Rome. It wants but time, and development, and the heart's treachery, and Satan's vigilant activity to bring in all the rest—the crosier, the canon, the tiara and the Pontiff—infallibility and despotism, and Antichrist.

How, we ask again, were Missions conducted of old? Have ours a scriptural pattern? Did the first Christians repudiate all aid from the world? One text would at first seem to favor this supposition, where John commends the missionary laborers as worthy to be brought forward on their journey after a godly sort, because that for Christ's name they went forth "*taking nothing of the Gentiles.*" But that this was not the law of missionary labor in all cases we see from Paul's history. Whilst laboring in the Corinthian church, he refused, indeed, the contributions even of the *Christians* there. Not, as he declares, that it was wrong to accept these, for as he says, he only and Barnabas of all the apostles refrained thus. Elsewhere we learn that while in Thessalonica he received, once and again, the aid of the Philippian church, and in his 2d letter to the Corinthians he even proposes to be brought on his way, or aided, by *them* as he goes to the churches in Judea. Nor did he scorn the acceptance of friendly offices and help from the heathen. The barbarous people of Melita at his departure loaded him and his fellow voyagers with such things as were necessary. It seems highly improbable that all these benefactors were converts. To go higher than this, the only infallible and perfect Missionary the world ever saw, or ever shall see, received, if not money yet money's worth, in his missionary travels, from every host at whose table he sate, or under whose roof, or within whose fishing bark he was received. Were these all converts? Simon the leper, who while entertaining him was rebuked by him; Zaccheus the publican, the member of a class generally and but too justly odious for their unrighteous gains; and the woman whose alabaster box anointed him for his burial; all were missionary contributors, and Christ received their offerings to forward his missionary career.

It seems then probable from our Lord's history, and that of his apostles, that the Christian missionary may receive aid for his missionary work, from others than acknowledged Christians. If we ought of right to refuse such contributions from the unconverted to aid in diffusing the gospel *abroad*, why accept the offerings of the unconverted congregation to aid in sustaining the gospel *at home*? If we refuse to take from the unregenerate and the worldly their offerings to the Foreign Mission treasury, why not, in consistency, require Christian ships and Christian navigators, as well as patrons exclusively Christian, for the transmissal of our missionaries; and why not hold Paul a sinner exceedingly, because he allowed himself, prisoner as he was, but having yet much influence with the centurion Julius, to be embarked by that centurion in the vessel,

on whose prow stood the idol statues of Castor and Pollux, gods of the very heathen he Paul was sent to denounce?

The world, it would seem, may share in the work. But should they control it? Certainly not. The churches should govern it. But how so? Are the missionary organizations to be made, formally and authoritatively, a part of our church economy? Have we a scriptural warrant for that? The missions of the Christian church, in their earliest and most missionary era, do not seem to have been sustained by a great ecclesiastical fund, authoritatively levied, and which ecclesiastical rulers were formally to dispense. It seems to have been then, as now, left very much to individual conscience, that nothing, as says the apostle Paul, "might be done as of constraint but willingly." Even those religious communions of our own day, who have held most tenaciously the doctrines that we repudiate, of a great, *visible*, and earthly church, and that this visible church is the only competent missionary organization, have, we believe, found very little success in the attempt to reduce their own missionary theory into practice. Their ecclesiastical communion they cannot succeed in making into an efficient missionary organization. The most efficient missionary institutions of Rome herself, perfect as is her ecclesiastical machinery, are not, in our own age at least, ecclesiastical organizations; but voluntary societies, the Lyons Society in France, and the Leopold Foundation in Austria, appealing each of them to individual contributors and receiving each what it may be able to solicit, not what it can assess and levy, from the nations.

But supposing that we, who allow, as a denomination, no general, visible church on earth, undertake to resolve our churches, as such, into the only accredited channels of missionary zeal and missionary liberality, there are two difficulties that to your Committee seem insuperable. Even those of our brethren who contend most strenuously for a membership of our missionary societies that shall be exclusively Christian and denominational, are obliged to make their missionary organization rest on a *moneyed* basis. The contributors of a certain sum are members for the year or for life. But if the church and the missionary society are co-extensive, as their theory supposes, what right have they to put a church organization on a *moneyed basis*, especially an organization for the preaching the gospel, when the gospel, the divine and fundamental law of that church, calling the church into existence and controlling it,—the gospel, the very errand on which the missionary is sent by the organization,—finds its glory and the evidence of its divine origin in that it is *preached to the poor*. The Christian church as its divine founder left it, invited the penniless, the neglected and the outcast, the most destitute of the destitute, the forlornest of the forlorn, the paupers to whom man then allotted nor roof when living, nor grave when dead, and to whom even now the hospital almost loathes to open its gates. Is there not some inconsistency in calling the missionary society a *church* organization; and then excluding from this church organization the converted pauper, who is a *church* member, because like Lazarus he has only prayers and not coin to offer for his share in the membership, and on the missionary platform? Is not this

making *gold* a platform where Christ has made *grace* such? This is one difficulty in their theory, and to us it is insurmountable. Another is this. If, in endeavoring to avoid this evil, you set up the principle that every church member, poor or rich, is from his standing in the church, a member of your missionary organization, how will you, then, shut out from the control of the missionary work the many Christians, and churches even, who as yet have shown no adequate interest in the work? Would not this be to repeat the flagrant injustice which Solomon detected and forbade, when the mother who had overlaid her own babe, claimed the charge of the surviving child, the son of another and more careful parent? Churches who have ignored, in that part at least, the missionary charter of their divine Founder, and extirpated from their own bosom all life of missionary zeal, till "naught there is heard to peep or to mutter" of sympathy for the heathen—are these to be indiscriminately entrusted with the care of fostering the infant missionary enterprises of the day? Give rather the lamb to be suckled by the she-wolf.

No—let it rather be understood that the independent and unfederated churches remain, as Christ works in them, the great agency to furnish pastors and missionary teachers, and in allowing or disallowing fellowship to the converts from heathenism, and in recognizing and trying the gifts of the candidate for missionary toils. Then the individual zeal of church members, aided by all in the church or out of the church who may choose thus to obey the summons of Christ to sympathy for the destitute, will furnish the requisite funds. The missionary society becomes thus a fiscal, advisory and administrative agency to collect and disburse these funds, and to counsel and sustain these missionaries. They are not, in such case, a regular ecclesiastical organization, the virtual representatives, the senators and conscript fathers of the churches. They have no such rights. And it is, perhaps, well that the churches should have, in the very terms of missionary membership and in the consequent limitations of their powers, a perpetual monument set up, as it were, in protest against all possible claim of ecclesiastical power. The vital missionary agency is happily beyond our control and above our reach. The helm is not given to our weak and mortal hands. The Pilot who points the prow, and watches the heavens to guide our missionary way, is older than the stars, and than the keel of the missionary church that he guides; for he is the Ancient of Days, and his goings forth have been from everlasting. Christ, by His spirit working in His people, is the great executive agency of the missionary work. Missionary societies are but a portion of the voluntary and fiscal arrangements of the crew amongst themselves, but which neither control the course of the voyage, nor construct the chart. To the churches, and to the truth, and the love of the truth in them, rather than to any provisions of limitation in the platform of our voluntary societies we must look as our chief human safeguards, against a perversion of missionary funds and against a misdirection of our associated missionary efforts. Human policy and ecclesiastical nursing fathers have often, in seeking a good end, by their own arbitrary methods, virtually set aside the simpler and wiser safeguards of Christ's own providing. His treasury is the

enlarged and liberal hearts of His renewed people :—His constitution the scriptural, local, and independent Christian church. The man who should propose to make himself stronger by taking the bones from the interior of his own bodily frame-work, where the Creator hid them, and by quilting them for his better protection into the corslet he wears about and without him, would be no unapt image of the church conservators, who have in all ages put their artificial safeguards for the church, rather in the outward and invented framework, the changeful and perishable habiliments of human creeds and constitutions, in the wisdom of the fathers and the decrees of synods, than in the inward and hidden life of a prayerful church, and the spirituality of renewed disciples, regenerate and holy men, taught of the Spirit of God, inhabited by the Spirit, and therefore obeying that spirit in the scriptures and loving that same spirit in their fellow-disciples, sharers of the same regeneration, and therefore like minded with them. The church is not only essentially missionary, but each Christian, really such, is inevitably more or less a missionary. If not in other ways, he is in this. He emits moral light, and transmits and reflects holiness. As light in its own nature expels darkness, and as life from the necessity of its being protests against and repels death, so truth in the Christian's heart is necessarily aggressive against error and sin. The mode and sphere of his missionary toils—the extent to which the rays of his missionary influence travel—it is for the individual conscience, enlightened by the Scripture, Spirit and Providence of God, to determine. And as, in the parable of the wounded traveller on the way to Jericho, we see the priest and the Levite, the representatives of corporations and ecclesiastical classes, passing the wretched victim unrelieved, whilst the good Samaritan, the representative of no class, but acting individually and for himself alone, notices and restores the dying, so now, when ecclesiastical organizations, properly so called, may be overlooking their brotherly duty to the heathen and their filial duty to God, voluntary and individual charity may come in to supply their lack of service.

The day that should make the membership of our missionary societies, strictly and fully, representatives of the churches, sitting as their legislators and their assessors, enacting the statute and levying the contingent of taxation, would be a day of gloom for the churches at home and for our missionary colonies abroad. In sacrificing the independence of the churches and the spontaneity of the alms, it would choke the prayers and cripple the enterprise of the churches. More light—more alms—more men—more prayer—ask for them all. Ask them in the name of our God, in the light of the judgment-seat and of the cross, by the blazing Tophet, and by the glistening Mount Zion—entreat—aye, demand them. Let the churches by their pastor and by the missionary agent be agitated, until they be, through all their membership, sensible of their duties; but let them remain churches still, instead of sinking them into segments of a great and controlling organization, that should fail to respect the integrity and independence of Christ's framework the local and self-governed church.

Thus far your Committee have labored to bring the scattered rays

of scripture, in its intimations and examples, to bear on the complicated question of the relations that should subsist between the independent church, and the voluntary societies of modern Christian enterprise. If these views be just, they bear alike on some of the arguments adduced by the friends, and some urged by the opponents of the proposed amendment.

IV. Having thus reviewed the considerations urged on either hand and the aspect of the scripture in its bearings on the topic, it remains for your Committee to state the extent to which this feeling of anxiety for a change in the terms of membership seems to pervade the churches. In the Middle States, and in a considerable portion of New England, the great majority of the churches probably prefer, for the present at least, the retention unchanged of the existing basis. In Connecticut, in Maine, and in Michigan, in portions of Ohio and of Western New York, there are large numbers who would probably prefer to an exclusive life membership, an annual membership either in part or in whole. The Connecticut State Convention passed a resolution favoring an annual membership at the rate of fifty dollars. In Ohio, we are told, at least three Associations have voted in favor of a change, one of these at least to the exclusion of all life membership, the others but desiring the equal admission of annual members. The Ohio State Convention has adopted a resolution for representation in our missionary work. The Michigan State Convention with but a single vote in the negative, resolved that the best interests of Foreign Missions demand the admission of annual membership. At a meeting in LeRoy, Western New York, on the 26th ult., which transmitted its proceedings to this Committee, several valued brethren voted desiring a change that should admit annual membership on payment of \$50, and desiring the incorporation of the representative principle into the Union, but expressing the belief that *contributors, and not churches as such, should be represented*. Now such representation the Constitution already has from individuals, in the life membership. But the representation generally desired by those favoring a change is the opposite of this, a representation of *churches as such*. Those thus desirous of a change are, then, not at all agreed, as to the amount of amendment to be demanded in the present organization. Some wish but a recognition of annual members on the same payment as for life members. Others, and these the most in number, desire a lower rate for annual membership. Some would insist on the entire abolition of the principle of life membership. This involves an entire revolution in the existing system, that might bring chaotic anarchy, and must inevitably disaffect more of the tried and attached friends of the Union than it could possibly win back of those now wavering or distrustful in their relations to our body. These life members are now 1383, and more than one half of them were made such by churches, associations, conventions and missionary societies. This shows the feelings of those churches and conventions to some extent, and should not be disregarded in estimating the amount of desire for or against any change.

Another element to be regarded in the disposal now to be made of the pending amendment, is the fact, that a change has taken place

in the minds of some originally favoring a change. In your own Committee are some, who either for themselves, or merely in the wish to conciliate valuable brethren of a different judgment from their own, favored at first the admission of annual membership; but who, seeing the views of representation which some annex to such amendment, are now disinclined to vote for any present alteration of the Constitution. One indication of a change in feeling appears in the contradictory senses which some of our friends who unite in asking representation are giving to the word they employ, as we have seen in the case quoted from Western New York. Representation in the beginning meant, it was generally supposed, the representation of the churches, though how far it went in legislating for and taxing them, was not generally discussed. Now it appears, some using the word intend by it but the appointment by individuals, and not by churches as such, of delegates. A modification of views has taken place. The extent to which it has already proceeded, whether it has reached its last limits, or is likely to proceed yet further, your Committee are unable to learn. They deem your own body at this session better qualified than they can themselves be, to judge how far such change has spread, and how much farther it may be expected to spread, and whether another year of delay and discussion would or would not avail to supersede the necessity of an early and radical alteration in our existing system.

Your Committee have their individual judgments and preferences. Some, and this the larger number in the Committee, would for themselves desire no change so early and so radical. Yet if others truly loving the cause would be by such change propitiated, (whilst no danger should be incurred of disaffecting the present and fast friends of the Union,) this portion of the Committee would sacrifice most gladly their own preferences to secure harmony and fraternal co-operation. Others of your Committee prefer a change admitting annual membership, but they would cheerfully renounce their own preferences to the general wishes, and to secure the co-operation of the largest possible number of our brethren. All are agreed in protesting against the principle of representation in the strict and popular use of that term, and they would admit no change that should not specifically and solemnly disavow the rights of a missionary society to construe and develop itself into a legislative confederacy of our churches. Such missionary society has not episcopal supervision even over our missionary churches. Its Board of Managers are not the senators, nor its Secretaries the dictators of our sister churches, the colonies but not the vassals of the Baptist churches of this country, planted by them on eastern shores.

V. Your Committee would now terminate the protracted, but necessarily protracted because complicated, "*investigation*" required of them. They close with an *INQUIRY* and a *SUGGESTION*.

For themselves they are not prepared to urge the amendment, though a minority of their number prefer it. But they all deem it essential to a wise and intelligent decision, that your body *inquire* (and this they may now and here do,) more fully than your Committee found themselves able to do, how far the feeling in our churches, favorable to an amendment engrafting annual member-

ship upon the existing Constitution, is on the ebb or is in course of increase. If further discussion and fuller reflection have shaken the first preferences of many for annual membership, and are likely to recal from such preferences many more who as yet favor it, your Committee would, on your ascertaining such change and prospect of yet further change, in the feelings of those who have sought alteration on the missionary platform, recommend still further consideration and delay. A postponement cannot risk as much as would a rash and unconsidered amendment.

Your committee have also a *suggestion*. If your Board should, on such inquiry, deem the state of feeling on the part of numerous and honest friends of Missions in the churches, to require the admission of the element of annual membership, your Committee would recommend that the amendment proposed be so varied, that, "*On the payment of not less than fifty dollars, any church, or religious body, or individual, shall be allowed to appoint an Annual Member, who shall enjoy for the year all the privileges of a Life Member.*"

They further suggest, that if the Union incorporate the proposed amendment into the Constitution, they do also distinctly disavow the principle of representation, in the popular and full sense of that term. In our ecclesiastical relations, *delegations* from churches are scriptural and useful. They are essential to our church fellowship. But in our voluntary societies, the *representation* of churches is an unsafe principle. Such representatives have usurped the right of ecclesiastical legislation. The history of the churches has condemned it, and the providence of God is in history. If this untenable theory of church representation underlies the demand for a change, (which your Committee do not assert,) then more will be lost than can be gained by its admission into the platform of your body. If brethren, true and warm friends of Missions, insist on such representation, and not satisfied with the amendment above conditionally proposed, decline, in case of a refusal to adopt full and uncontrolled representation, further co-operation with your body, your Committee believe it the cordial and unfeigned wish of all our churches, that brethren, on that or other account, differing and divided from us in all parts of the field, may have the blessing of our common Master, far as they seek the true end of missionary organization. Our common task in every such organization, should be to uproot error and sin from our misguided and guilty world. As other and kindred organizations do this, your body will and must rejoice that so much of our common work is done, and so much of our common wish accomplished. There is land enough to be possessed by every band of missionary laborers. The success of others will be that, not of rivals so much as fellow-helpers, and shall have our hearty sympathy. If the Master be served, it is enough for us. Hearing the same summons, pleading the same promises, guided and sealed by the same Spirit, bought by the same ransom, plucked from a common perdition, and speeding to a common home on high, brethren by the Master's redemption, and brethren in the Master's prophecies, why should we contend by the way? Let each walk by the measure of light he has received, and let none of us think that the Elder Brother is honored, or his younger and weaker brethren

edified by our wrangling in the dark, and that over the body of the neglected heathen. "Whereto we have already attained, let us walk by the same rule; let us mind the same things: and if in any thing we be variously minded, God shall reveal even this unto us." (Phil. iii.) Let us rejoice that fuller and clearer light is on its way; and let us walk and talk together as brethren expecting one day to bask in the fullest radiance of that light, where Christ is fully known, and where His people are, all and altogether, Christ-like.

WILLIAM R. WILLIAMS,	}	<i>Committee.</i>
MORGAN J. RHEES,		
ELISHA TUCKER,		
JAMES H. DUNCAN,		
ADAM WILSON,		
GREENLEAF S. WEBB,		
JOHN STEVENS,		
PHARCELLUS CHURCH, JOHN BOOTH.*		

Troy, May, 1848.

* Rev. J. Booth, of Michigan, was unable to attend the meetings of the Committee or Union, but from correspondence with him, is supposed to unite in this action of the Committee.



