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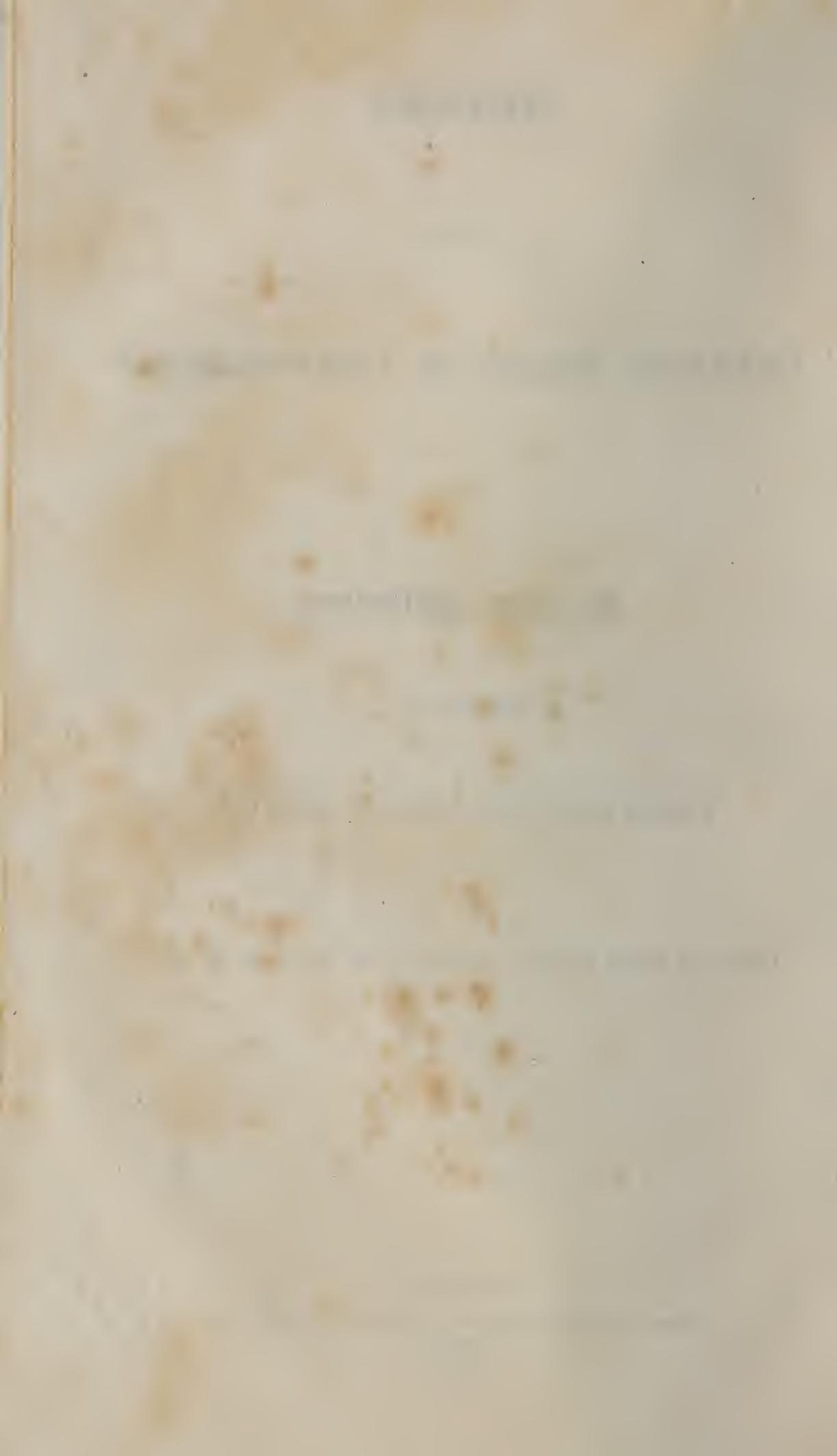
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 Hayes Rev. Joel, South Hadley, Ms.  
 Hazen Rev. Austin, Hartford, Vt.  
 Helffenstein Rev. Jacob, Rome, N. Y.  
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 Hitchcock Rev. Laurinus P., Litchfield, Ct.  
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 Hills Eleazer, Auburn, N. Y.  
 Hills Horace, Auburn, N. Y.  
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 Holbrook L., New York city.  
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 Holmes Rev. Sylvester, New Bedford, Ms.  
 Homer Jonathan, D. D., Newton, Ms.  
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 Hooker Rev. Henry B., Lanesboro', Ms.  
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 Hopkins Rev. Josiah, Auburn, N. Y.  
 Hopkins Samuel M., Albany, N. Y.  
 Hopkins Gustavus Upson, Hartford, Ct.  
 Hotchkiss Rev. Frederick W., Saybrook, Ct.  
 Hough Rev. John, Middlebury, Vt.  
 Hover Rev. Charles, Morristown, N. J.  
 How Rev. James B., Springfield, N. Y.  
 Howe Rev. James, Pepperell, Ms.  
 Hovey, Rev. Aaron, Saybrook, Ct.  
 Hovey Rev. John, Greenville, N. Y.  
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 Hubbard Rev. Anson, Monson, Me.  
 Hubbard Rev. Robert, Dansville Village, N. Y.  
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 Hudson Jona. Trumbull, Hartford, Ct.  
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 Hudson Ward Woodbridge, Hartford, Ct.  
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 Hulburd Ebenezer, Stockholm, N. Y.  
 Hunn Rev. David L., Coventry, Ct.  
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 Hunter Rev. John, Fairfield, Ct.  
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 Hurd Rev. Carlton, Fryeburg, Me.  
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 Kimball Rev. James.  
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 King Wyllys, Hartford, Ct.  
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 Littlefield James, Randolph, Ms.  
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 Manning Rev. Abel, Chester, N. H.  
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 Parsons Rev. Justin, Pittsfield, Vt.  
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 Patterson Rev. Nicholas.  
 Patton Rev. William, New York city.  
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 Payson Rev. Phillips, Leominster, Ms.  
 Pearson Rev. Ora, Kingston, N. H.  
 Peck Everard, Rochester, N. Y.  
 Peck Jesse, New Haven, Ct.  
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 Riddell Rev. William, Bernardston, Ms.

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 Rockwood Rev. Elisha, Westboro', Ms.  
 Rood Rev. Anson, Danbury, Ct.  
 Rood Rev. Heman, New Milford, Ct.  
 Rogers Rev. R. K., Bound Brook, N. J.  
 Root Rev. Judson A., North Branford, Ct.  
 Ropes William, St. Petersburg, Russia.  
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 Rowland Rev. Henry A., Windsor, Ct.  
 Rowland Rev. Henry A. Jr., Fayetteville, N. C.  
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 Sluyter Rev. Richard, Claverack, N. Y.  
 Smith Erastus, Hadley, Ms.  
 Smith Rev. Elizur Goodrich, Durham, Ct.  
 Smith Rev. Ethan, Poultney, Vt.  
 Smith Gerrit, Peterboro', N. Y.  
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 Smith James A., Andover, Ms.  
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 Smith Rev. John, Cooperstown, N. Y.  
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 Smith Norman, Hartford, Ct.  
 Smith Norman, Jr., Hartford, Ct.  
 Smith Thomas, Hartford, Ct.  
 Smith Rev. Thomas M., Catskill, N. Y.  
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 Strong Rev. William L., Somers, Ct.  
 Stuart Rev. Moses, Andover, Ms.  
 Sutherland Rev. David, Bath, N. H.  
 Swift Rev. Zephaniah, Derby, Ct.  
 Talcott Rev. Hart, Warren, Ct.  
 Tallmadge Benjamin, Litchfield, Ct.  
 Tappan Arthur, New York city.  
 Tappan Rev. Benjamin, Augusta, Me.  
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 \*Taylor Rev. James, Sunderland, Ms.  
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 Torrey Rev. Reuben, Ashford, Ct.  
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 Train Samuel, Medford, Ms.  
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 Van Dyck Rev. Leonard B., Coxsackie, N. Y.  
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 \*Van Rensselaer Philip S., Albany, N. Y.  
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 Vose Thomas, Boston, Ms.  
 Walden Ebenezer, Buffalo, N. Y.  
 Wallace William, Newark, N. J.  
 Walker Rev. Charles, Castleton, Vt.  
 Walker Rev. Charles, New Ipswich, N. H.  
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 Wardlaw Ralph, D. D., Glasgow, Scotland.  
 Ware Rev. Samuel, Conway, Ms.  
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 Warner Rev. Wyllis, New Haven, Ct.  
 Warren Rev. Charles J., Plymouth, Ms.  
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Weeks Rev. William R., Paris, N. Y.	Williams William, Utica, N. Y.
Wells Rev. Elijah D., Oxford, N. Y.	Williston Rev. David H., Tunbridge, Vt.
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Whittlesey Rev. Joseph, Stonington, Ct.	Woolsey William W., New York city.
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Wilcox Rev. L. Fly Creek, N. Y.	Wright Rev. E. B., Ludlow, Ms.
Willard John, Albany, N. Y.	Wyckoff Rev. Isaac N., Catskill, N. Y.
Williams Rev. Abiel, Dudley, Ms.	Yale Rev. Calvin, Charlotte, Vt.
Williams Rev. Joshua, Newville, Pa.	

The following gentlemen have been constituted Honorary Members since the last Annual Report was printed. Where it is not otherwise specified, they have been constituted by their own donations.

Adams Rev. J. W.	Syracuse, N. Y.	Indiv.
Alden Rev. Lucius,	Abington, Ms.	Gent. asso. La. asso.
Amerman Rev. Thomas,	Coeymans, N. Y.	Fem. miss. of Coxsackie and New-Baltimore.
Andros Rev. Thomas,	Berkley, Ms.	Miss. so. Fall River.
Arms Rev. Hiram P.	Wolcottville, Ct.	Coll. in Harwinton.
Armstrong Rev. R. G.	Fishkill, N. Y.	La. of 1st presb. chh.
Bacon Rev. E.	Sanford, Me.	Various sources.
Baker Rev. Joel,	Middle Granville, N. Y.	Gent. asso. La. asso. of Blandford.
Baldwin Rev. M.	Scotchtown, N. Y.	Chh.
Barney Rev. James O.	Seekonk, Ms.	Gent. asso. and mon. con.
Barstow Rev. Z. S.	Keene, N. H.	Gent. asso. La. asso.
Bartlett Rev. Shubael,	East Windsor, Ct.	La. asso.
Beach Theron,	Litchfield, Ct.	
Beers Rev. D.	Southampton, N. Y.	Presb. cong.
Benedict Prof. George W.	Burlington, Vt.	Ladies.
Bond Elias,	Hallowell, Me.	Mon. con.
Boynton Rev. John,	Phippsburg, Me.	Mon. con.
Breckenridge Rev. John,	Philadelphia, Pa.	A fem. friend in Baltimore.
*Brown Rev. Rezeau,	Lawrenceville, N. J.	La. frag. so. of Trenton.
Brown Rev. Dr.	Cannonsburgh, Pa.	Fem. miss. asso.
Brownell Rev. Grove L.	Woodbury, Ct.	Coll.
Brownlee Rev. W. C., D. D.	New York city,	J. Suydam.
Bryant Amos,	Nelson, N. H.	
Burr Rev. Jonathan,	Sandwich, Ms.	W. A. Booth, New York.
Bushnell Rev. W. A.	Killingly, Ct.	
Butler Oliver B.	Norfolk, Ct.	
Campbell Rev. Daniel,	Keenebunk, Me.	La. asso. in 2d par.
Carrington Rev. George,	North Goshen, Ct.	B. Tallmadge.
Caruthers Rev. John,	Portland, Me.	Mon. con. Saco.
Chapin Rev. Augustus,	Waltou, N. Y.	Benev. asso.
Chapin Rev. Horace B.	West Hampton, Ms.	Pliny Sikes.
Chapin Rev. Perez,	Pownal, Me.	Mon. con. 1st par. N. Yarmouth.
Chase Rev. Moses,	Plattsburgh, N. Y.	Benev. so. of presb. chh.
Childs Rev. Elias,	Smyrna, N. Y.	Indiv.
Close Gilbert,	North Greenwich, Ct.	Gent. asso. La. asso. mon. con.
Comfort Rev. David,	Kingston, N. J.	Fem. and Sunday sch. miss. so.
Condit Rev. Joseph D.	East Hampton, N. Y.	Various sources.

Converse Rev. John K.	Burlington, Vt.	Ladies.
Copp Rev. Joseph A.	Winchester, Ten.	Mon. con.
Corning Edward Jasper,	New York city,	Jasper Corning.
Corning James L.	do.	do.
Cowles Rev. Henry,	Austinburg, O.	Alpheus Cowles, Geneva.
Cowles Noah,	Geneva, O.	do.
Crane Jonathan,	Sharon, Ms.	
Crosby W. H.	New York city,	W. B. Crosby.
Crosby J. P.	do.	do.
Crosby R. R.	do.	do.
Crosby C. T.	do.	do.
Crosby E. N.	do.	do.
Crowell Rev. Robert,	Essex, Ms.	Gent. asso.
Cushing Rev. James R.	Boxborough, Ms.	Char. so. of Middlesex N. and vic.
Cutter Rev. Edward F.	Warren, Me.	High st. Sab. sch. miss. so. Portland.
Dalrymple Kirkby,	St. Andrews, Scotland,	Fem. so. New London, Ct.
Day Edgar B.	Catskill, N. Y.	Orrin Day.
Day Samuel S.	do.	do.
Dean Rev. Artemas,	Bethlehem, N. Y.	Indiv.
DeForest Lockwood,	New York city.	
Dickinson Rev. Richard W.	Lancaster, Pa.	Chh.
Dickinson William,	Hadley, Ms.	
Dod Rev. Prof. A. H.	Princeton, N. J.	Asso. prof. and students.
Donaldson Rev. Asa,	Guilford, N. Y.	Mon. con.
Douglass Rev. John A.	Waterford, Me.	Contrib. in cong. so.
Dwight Rev. H. G. O.	Constantinople,	3d chh. and so. Plymouth, Ms.
Edgell Rev. John Q. A.	West Newbury, Ms.	Gent. asso. La. asso. fem. pray. so.
Emerson Rev. John S.	Sandwich Islands,	An indiv. in Gilmanton Centre, N. H.
Farnsworth Rev. F. L.	Elmira, N. Y.	Indiv.
Fisher Rev. Jabez Pond,	Deering, N. H.	
Fisk Rev. Albert W.	Alfred, Me.	La. retrench. so. mon. con., &c.
Fisk Rev. Charles R.	East Brewer, Me.	Indiv.
Fisk Rev. Joel,	Essex, N. Y.	Hopewell branch of presb. chh.
Fitch Rev. Charles,	Western, Ms.	Gent. asso.
Fletcher Rev. Thomas,	North East,	Ref. D. chh. Crown st. chh. Philad.
Folger E. F.	New York city,	John Lamb.
Follet Silas,	Thetford, Vt.	
Ford Rev. Marcus,	Newark Valley, N. Y.	Indiv.
Forman Ev.	Baltimore, Md.	
Francis Rev. Amzi,	Bridgehampton, N. Y.	Fem. cent so. and coll. in presb. cong.
French Rev. Jonathan,	Northampton, N. H.	Mon. con. in Exeter.
Gerauld Rev. Moses,	New Alstead, N. H.	Gent. asso. La. asso. and mon. con.
Gilbert Rev. Edwin R.	Gilead, Ct.	Gent. asso. La. asso.
Gilbert Rev. Lyman,	Newton, Ms.	Mon. con.
Goodman Rev. Eldad W.	Dunstable, Ms.	Char. so. of Middlesex N. and vic.
Gosman John, D. D.	Kingston, N. Y.	For. miss. asso. in Market st. chh. N. Y.
Graves Rufus,	Amherst, Ms.	
Hackett Rev. Horatio B.		La. asso. in 1st par. Methuen, Ms.
Halley Rev. William,	Highbury College, near London,	Gent. of Mr. Smith's chh. Charles- ton, S. C.
Hardenbergh Rev. J. B.	Rhinebeck, N. Y.	Fem. so.
Harding Rev. N. H.	Oxford, N. C.	Mon. con.
Harris Rev. John M.	Kingston, N. J.	Fem. and Sunday sch. miss. so.
Harrison Rev. Marcus,	East Groton, N. Y.	Coll. in 1st cong. chh.
Heermance Rev. H.	Blaumburgh, N. J.	Ref. D. chh. Franklin st. N. Y.
Herrick Rev. Stephen L.	Crown Point, N. Y.	Indiv.
Holbrook Benjamin S.	New York city,	Lowell Holbrook.
Holliday Rev. S. F.	Huntington, N. Y.	Coll in presb. cong.
Holmes Rev. Edwin,	Johnstown, N. Y.	Indiv.
Hooker Rev. E. W.	Bennington, Vt.	Benev. so.
Hopkins Daniel P.	Hartford, Ct.	
Horton Rev. Francis,	West Brookfield, Ms.	La. asso.
Hotchkiss Rev. James H.	Hector, N. Y.	Mrs. Martha Waldo, Prattsburgh.
Howell H.	Bloomington, N. Y.	Chh.
Hulburd Calvin T.	East Stockholm, N. Y.	E. Hulburd.
James Rev. John Angell,	Birmingham, Eng.	Gent. asso. New London, Ct.
Kimball Rev. Moses,	Randolph, Vt.	Gent. asso. La. asso.
King Rev. Jonathan,	Tiverton, R. I.	Miss. so. Fall River, Ms.
King Rev. Samuel,	Sag Harbor, N. Y.	Coll. and indiv. in presb. cong.
Kirtland Rev. Orlando L.	Dellii, N. Y.	Ladies.
Knox Rev. James,	New Castle, Del.	Aux. miss. so.

Knox John, D. D.	New York city.	Mrs. Few.
Koontz Rev. Hughell,	Philadelphia, Pa.	Presbytery.
Laberee Rev. Benjamin,	Maury co. Ten.	
Lamb Rev. Dana,	Bridport, Vt.	Gent. asso.
Lamb George C.	New York,	John Lamb.
Lamb A. Jr.	do.	do.
Lamb John, Jr.	do.	do.
Leonard Daniel,	Kingsboro', N. Y.	
Lilly Rev. Alvah,	Hamilton, N. Y.	1st cong. chh.
Little Rev. Jacob,	Granville, O.	Indiv.
Lockwood Rev. Peter S.	Binghamton, N. Y.	Indiv.
Loomis T.	Fly Creek, N. Y.	Benev. asso. and A. North.
Lusk Rev. William,	Cambridge, N. Y.	Asso.
Lyman Rev. Mr.	Keesville, N. Y.	Coll. in cong. chh. and indiv.
McCall James,	New York city.	
McClelland George W.	Philadelphia, Pa.	
McCreary Rev. James B.	East Groton, N. Y.	Coll. in 1st cong. chh.
McKinley Rev. Daniel,		Gent. asso. Winchester, Va.
Marks Rev. Richard,	England,	Henry Hill.
Marsh Rev. Abram,	Tolland, Ct.	Gent. asso. La. asso.
Marsh Rev. Frederick,	Winchester, Ct.	Coll.
Matson Nathaniel, Jr.	Lyme, Ct.	Nathaniel Matson.
Moody Rev. Eli,	Granby, Ms.	Gent. asso.
Musgrave Rev. George W.	Baltimore, Md.	3d presb. chh.
Myrick Rev. Luther,	Jamesville, N. Y.	Mon. con. and coll. in cong. chh. & so.
Nash Rev. Jonathan,	Middlefield, Ms.	Gent. asso. La. asso. Chester.
Nelson Thomas B.	New York city,	T. S. Nelson.
Newton Rev. E. H.	Marlboro', Vt.	Mon. con.
Nichols Rev. Erastus,	Vernon Centre, N. Y.	Fem. miss. so.
Norwood Rev. Francis,	Wilmington, Ms.	La. benev. asso.
Packard Rev. Theophilus, Jr.	Shelburne, Ms.	Gent. and La. asso.
Patrick Rev. William,	Canterbury, N. H.	Gent. asso. and la. asso. and indiv.
Phelps Rev. Ralph R.	Manchester, Ct.	
Pierce Rev. Sylvester G.	Methuen, Ms.	Gent. asso. La. asso. of 1st cong. chh.
Powers Rev. Josiah W.	Kingston, Ms.	Contrib. in evang. so.
Reed Rev. Herbert A.	Byron, N. Y.	Fem. miss. so.
Rice Rev. Nathan,	Bardstown, Ky.	La. frag. so. Trenton, N. J.
Richards Rev. Austin,	Fracestown, N. H.	Mrs. B. Kingsbury.
Richardson Rev. William,	Wilton, N. H.	Gent. and la. asso.
Robbins Rev. Thomas,		Dona. fr. Mattapoissett, Ms.
Rogers Rev. William M.	Townsend, Ms.	Char. so. of Middlesex N. and vic.
Root Rev. David,	Dover, N. H.	Indiv.
Sanford Rev. David,	Dorchester, Ms.	Gent. asso. La. asso. Village chh.
Sanford Rev. William H.	Boylston, Ms.	Gent. and La. asso.
Seabury Rev. Pardou G.	New Bedford, Ms.	1st chh.
Seelye Seth,	Lansingburgh, N. Y.	H. H. Seelye, Geneva.
Sessions Rev. John,	Brownville, N. Y.	Various sources.
Seward Asahel,	Utica, N. Y.	
Sickles J., D. D.	Kinderhook, N. Y.	Fem. benev. so.
Sloss Rev. James L.	Florence, Ala.	Chh.
Smith Rev. Ira,	Union, N. Y.	Indiv.
Smith John W.	Chelsea, Vt.	Aux. so. Orange co.
Smith Rev. Levi,	Kennebunkport, Me.	La. asso. and mon. con.
Spaulding Rev. George,	Bainbridge, N. Y.	Indiv.
Sprague Rev. Isaac N.	Sherburne, N. Y.	Fem. char. so. and coll.
Stebbins Rev. George,	New Rochelle, N. Y.	Mon. con.
Strong Rev. Thomas M.	Flatbush, N. Y.	Fem. benev. so.
Tay Nathaniel,	Lyndeboro', N. H.	
Taylor Rev. Stephen,	Richmond, Va.	La. of presb. chh. Shocko Hill.
Thurston Rev. David,	Winthrop, Me.	Orphan miss. so.
Tomlinson Rev. Daniel,	Oakham, Ms.	Gent. asso. La. asso. &c.
Tracy Walter,	Hinsdale, Ms.	A friend.
Tupper Rev. Martyn,	Hardwick, Ms.	Chh. and so.
Tyler Frederick,	Hunter, N. Y.	
Vanarsdelin Rev. C. C.	Hartford, Ct.	La. asso. in S. so.
Van Liew Rev. John C.		Indiv. of Ref. D. chh. Catskill, N. Y.
Van Rensselaer Henry,	Ogdensburgh, N. Y.	S Van Rensselaer, Albany.
Varick J. V. B.	Jersey city.	
Wadsworth William M.	New York city,	Aux. so.
Waterbury, Rev. Daniel,	Franklin, N. Y.	Chh. and indiv.
White Rev. Morris E.	Southampton, Ms.	Gent. asso.

Whitmore Rev. Zalva,	North Guilford, Ct.	La. asso.
Wild Rev. Daniel,	Brookfield, Vt.	Indiv.
Williams Eliphalet,	Northampton, Ms.	
Willis Rev. Erastus D.	Morrisville, N. Y.	Mon. con. &c. in cong. chh.
Wisner Rev. William,	Rochester, N. Y.	2d presb. chh.
Wynkoop Rev. P. S.	Ghent, N. Y.	Asso. in Ref. D. chh.

## SUMMARY.

Corporate Members,	- - - - -	74
Corresponding Members,	- - - - -	22
Honorary Members,	- - - - -	1,011
		1,107
	Total,	- 1,107

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## MINUTES

OF THE

### TWENTY-FOURTH ANNUAL MEETING.

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THE twenty-fourth annual meeting of the American Board of Commissioners for Foreign Missions was held in the Seventh Presbyterian Church, in the city of Philadelphia, on the 18th, 19th, and 20th days of September, 1833.

#### *Corporate Members Present.*

JOHN COTTON SMITH, LL. D., <i>President;</i>	HEMAN HUMPHREY, D. D.
STEPHEN VAN RENSSELAER, LL. D., <i>Vice President;</i>	WILLIAM ALLEN, D. D.
ASHBEL GREEN, D. D. LL. D.	WARREN FAY, D. D.
CALVIN CHAPIN, D. D.,	HON. SAMUEL T. ARMSTRONG,
JAMES RICHARDS, D. D.	NOAH PORTER, D. D.
JEREMIAH DAY, D. D. LL. D.	HON. PETER D. VROOM,
LEONARD WOODS, D. D.	ELEAZAR LORD, Esq.
WILLIAM NEILL, D. D.	WILLIAM MAXWELL, Esq.
JOHN McDOWELL, D. D.	THOMAS BRADFORD, Jr. Esq.
CORNELIUS C. CUYLER, D. D.	Rev. NATHAN S. S. BEMAN.
SAMUEL AGNEW, M. D.	ORRIN DAY, Esq.
WILLIAM McMURRAY, D. D.	BENJAMIN B. WISNER, D. D.
GARDINER SPRING, D. D.	HENRY HILL, Esq.
JOHN CODMAN, D. D.	Rev. RUFUS ANDERSON,
	Rev. DAVID GREENE.

*Honorary Members Present.*

GILBERT R. LIVINGSTON, D. D., Rev. JAMES PATTERSON, EZRA S. ELY, D. D., Rev. ALBERT BARNES, ALEXANDER HENRY, Esq., WILLIAM A. McDOWELL, D. D., Mr. JOSEPH MONTGOMERY, and Rev. JAMES W. ALEXANDER, Philadelphia, ROBERT CATHCART, D. D. and Rev. JOHN H. HOLMES, York, Penn.; Rev. ALLEN GRAVES, Missionary from Bombay; THOMAS H. SKINNER, D. D., and Rev. HORATIO BARDWELL, Andover, Mass.; Rev. CHAUNCEY EDDY, Utica, N. Y.; JOHN GOSMAN, D. D., Kingston, N. Y.; Mr. CORTLAND VAN RENSSELAER, Albany, N. Y.; Rev. WILLIAM PATTON, Rev. JOSHUA LEAVITT, Rev. EBENEZER MASON, and Rev. AUSTIN DICKINSON, city of New York; BENJAMIN H. RICE, D. D., Princeton, and Rev. PHILIP C. HAY, Newark, N. J.; Rev. ELIPHALET W. GILBERT, Wilmington, and Rev. JAMES C. HOWE, St. Georges, Del.

The minutes of the last annual meeting were read by the Recording Secretary.

Dr. John McDowell was appointed Assistant Recording Secretary.

*Religious Services.*

The meeting was opened with prayer by the Rev. Dr. C. C. Cuyler, and on the succeeding days by the Rev. Dr. N. Porter, and Rev. William Patton. The concluding prayer was by the Rev. Dr. Ely.

The annual sermon before the Board was preached on Wednesday evening, September 18th, by William McMurray, D. D., in the First Reformed Dutch Church, in Crown-street, from 2 Cor. x, 4.

Thursday evening a meeting was held, agreeably to previous arrangement, in the Seventh Presbyterian Church. The meeting was opened with singing, and prayer by Rev. Dr. Cuyler. Extracts from the Report of the Prudential Committee were read, and resolutions were offered and addresses made by Rev. Dr. Gosman, William Maxwell, Esq. and Rev. Drs. Spring, Green, and Rice. The benediction was pronounced by the Rev. Dr. Day.

*Treasurer's Accounts.*

The Treasurer's accounts, as certified by the Auditors, were read and approved by the Board.

The following is a summary view of the receipts and expenditures of the Board during the year ending August 31, 1833.

## RECEIPTS.

Donations, - - - - -	\$132,565 68
Legacies, - - - - -	8,828 85
Interest on permanent fund, - - - - -	2,430 04
Interest on Ashley Fund, on legacies, temporary loans, &c. - - - - -	2,020 20
	<hr/>
	145,844 77
Balance on hand, September 1, 1832, - - - - -	6,677 64
	<hr/>
	\$152,522 41

## EXPENDITURES.

The payments from the Treasury to meet the current charges of the various missions and operations of the Board, were,	-	-	-	-	-	-	-	-	-	149,906	27	
Balance to the credit of the Board, carried to new account, Sept. 1, 1833,										2,616	44	
											\$152,522	41

The following additions to permanent funds, of which the interest only can be expended, have been made within the year past, viz.

<i>To the General Permanent Fund:</i>													
Donations,	-	-	-	-	-	-	-	-	-	-	203	50	
<i>To the Permanent Fund for support of officers:</i>													
Donations,	-	-	-	-	-	-	-	-	-	484	00		
Profits of the Missionary Herald, received during the year,										1,010	86		
Interest, in part, on this fund,										176	40	—1,671	26

*Committees Appointed.*

Drs. Green, Woods, Spring, and Livingston, and Mr. Bradford, were appointed a committee to make arrangements for the public religious exercises to be attended during the present sessions of the Board.

Dr. Fay, Hon. S. T. Armstrong, Dr. Day, Hon. S. Van Rensselaer, Dr. Agnew, Dr. Rice, and Mr. Maxwell were appointed a committee to consider the expediency of electing additional members of the Board, and, if they judge it expedient, to nominate suitable persons.

Dr. Richards, Orrin Day, Esq., and Drs. Wisner, Cuyler, and Ely were appointed a committee to designate a place for the next annual meeting of this Board; and also to nominate a preacher and his substitute for the next stated meeting.

The following committees were appointed to examine the several parts of the Report of the Prudential Committee, viz.

On that pertaining to domestic operations, Pres. Allen, Drs. Codman and Porter, Mr. Cortland Van Rensselaer, and Rev. Mr. Patterson:

On that to southern and southeastern Asia, Pres. Day, Gen. Van Rensselaer, Dr. Cathcart, and Rev. Messrs. Graves and Mason:

On that to the Sandwich Islands, Drs. Codman, Cuyler, Ely, and Livingston, and Rev. Mr. Eddy:

On that to the Mediterranean and Western Asia, Pres. Humphrey, Mr. Lord, Rev. Mr. Bardwell, Dr. Gosman, and Rev. Mr. Dickinson:

On that to the Southwestern Indians, Dr. Spring, Mr. Bradford, Dr. Agnew, Dr. Rice, and Rev. Mr. Howe:

On that to the Northwestern Indians, together with the conclusion, Mr. Lord, Rev. Mr. Beman, Mr. Hill, Dr. Porter, and Rev. Mr. Patton.

Rev. Drs. Cuyler and Green, and Orrin Day, Esq. were appointed a committee to consider the expediency of celebrating at the annual meetings of the Board, the sacrament of the Lord's supper, on Thursday afternoon.

Resolved, That Mr. Lord, Dr. Woods, Gen. Van Rensselaer, Pres. Day, and Mr. Anderson be a committee to consider and report, whether it is expedient that a society be formed, auxiliary to this Board, for the purpose of providing funds for the expenses of translating the Holy Scriptures, and such other books as are necessary in the process of the

missionary work; and if expedient, in what manner such society should be organized.

*Reports of the Committees and Proceedings thereon.*

The reading of the Report of the Prudential Committee was begun on Wednesday, and finished on Thursday.

The committee appointed to consider the expediency of electing additional members of the Board, reported that they are unanimously of the opinion, that it is not expedient to add any new members to the Board at the present session; which was adopted.

The committee to whom that part of the Report of the Prudential Committee, which relates to the domestic operations, was referred, reported, that they have examined the same, and find evidence that the domestic concerns of the Board have been conducted with skill and ability, and recommend the acceptance of the Report; and in the view of the great importance of increasing the number of laborers in the wide field of the world, they would also recommend continual visits, and as frequently as possible, under the direction of the Prudential Committee, to our Colleges and Theological Seminaries; which was adopted.

The select committees to whom were referred the several parts of the annual Report of the Prudential Committee, relating to the missions under the care of the Board, and the conclusion, made their reports, in which, after suggesting a number of alterations, they recommended that the portions committed to them respectively should be adopted. In respect to the whole Report thus examined and approved, it was

Resolved, That the Reports of the Prudential Committee and the Treasurer, as approved by the Board, be referred to the Prudential Committee for publication, with such other documents as they may see proper to be included in their annual publication.

The committee appointed to consider and report whether it is expedient that a translation fund society, auxiliary to this Board, shall be instituted, reported; whereupon

Resolved, That this report be referred to the Prudential Committee, with authority to adopt such measures upon this subject, as to them shall appear most likely to be useful.

The committee to whom was referred the expediency of celebrating the sacrament of the Lord's supper, made a report; whereupon it was

Resolved, That at the annual meetings of the Board, unless peculiar circumstances should render it inexpedient, the Board will unite with their fellow Christians in the celebration of the Lord's supper; and that such celebration take place in the afternoon of the second day of the session.

The committee appointed on the time and place of the next meeting of the Board, and upon its necessary arrangements, reported; whereupon the following resolutions were adopted, viz.

1. That the Board hold its next annual meeting at Utica, state of New York, on the second Wednesday of October, 1834, at 10 o'clock, A. M.

2. That the Rev. Dr. Codman of Dorchester, Mass., be appointed to preach the annual sermon, and that the Rev. Dr. Spring, of New York, be his substitute:

3. That the Rev. Messrs. Aiken, Bethune, and Hopkins, of Utica, together with Alexander Seymour and William Williams, Esqrs., be a committee to make arrangements for the meeting.

*Resolutions and Proceedings on Various Subjects.*

Resolved, That the Recording Secretary present the thanks of this Board to the Rev. Dr. McMurray for his sermon preached last evening, by the appointment of the Board; and request a copy to be placed in the hands of the Prudential Committee for publication.

A resolution of the subscribers of the Oriental Translation Fund of Great Britain and Ireland having been submitted to the Board, together with a letter from Sir Alexander Johnstone, in both which a favorable notice is taken of the operations of this Board in Ceylon, therefore,

Resolved, That a respectful acknowledgment of this Board be communicated to the subscribers of the Oriental Translation Fund of Great Britain and Ireland, through Sir Alexander Johnstone, for the favorable opinion expressed by them of its influence in Ceylon; with an assurance that the labors of that association are regarded by many in this country with a great and increasing interest, and that the Board will always be happy to render them any assistance compatible with its main object.

Resolved, That the Board regard with great satisfaction the proposal of the American Bible Society, to enter upon a course of means, in concert with the British and Foreign and other Bible Societies, for the purpose of supplying the world with the Holy Scriptures, as far as its inhabitants are prepared and willing to receive them, within a limited period; and that, to encourage and co-operate in this benevolent and laudable undertaking, the Prudential Committee be requested to instruct the missionaries of the Board, to report how soon it may be possible to accomplish the proposed object, within their respective fields of labor, what obstacles exist, and how far the laborers now on the ground will be able to render assistance, in translating, printing, and distributing the Scriptures; and further, that the missionaries be informed that the Board desires them to aid and promote the proposed undertaking to the utmost of their ability.

Resolved, That the Board receive and acknowledge with gratitude the renewed and enlarged proffer of aid recently made by the Managers of the American Bible Society, for presenting the Holy Scriptures to the unevangelized tribes and nations, through the missions of this institution.

Resolved, That the Board gratefully acknowledge the liberal aid received, the past year, from the Philadelphia Bible Society for publishing the Holy Scriptures in the language of the Sandwich Islands.

Resolved, That the Board gratefully receive and acknowledge the increasing aid afforded by the American Tract Society in supplying the unevangelized nations with religious books and tracts.

Resolved, That the Board have learned with much satisfaction that the Prudential Committee design to take measures for extending the circulation of the *Missionary Herald*, in connection with the commencement of the next volume; and that they regard it as of great importance that the circulation of this work should be extended as far as possible through the country.

Whereas the exertions of the church for the conversion of the world will be of no avail, without the influences of the Spirit of God; and whereas these influences are granted, according to God's revealed plan, in answer to prayer, and the monthly concert for prayer is especially designed to present the supplications of the churches for these influences to extend the kingdom of Christ throughout the earth,

Resolved, That this Board would earnestly request the attention of ministers and churches to the subject of increasing the interest and efficacy of the monthly concert for prayer.

Resolved, That this Board regard with deep interest the appointment of various ecclesiastical bodies of this country, of the first Monday of January as a day of special fasting and prayer for the conversion of the world; and they earnestly express the hope that this practice will be continued.

Resolved, That it is eminently desirable that the spiritual condition and necessities of the world be ascertained and spread before the church as soon as possible, and that a distinct presentation be made of all the means which ought to be employed to publish the gospel to every creature.

Resolved, That the openings of Providence among the unevangelized nations, and the state of feeling in this country in reference to the work of foreign missions, require in the missionaries of the Board, and in the Prudential Committee, the enlargement and vigorous prosecution of their operations to as great an extent as they can successfully prosecute them, not doubting that the churches will furnish the pecuniary means.

Resolved, That the Prudential Committee be instructed to consider what measures may be expedient for increasing the number of laborers among the unevangelized nations; and, if they think proper, report at the next meeting of the Board.

Resolved, That the thanks of this Board be presented to those individuals and families in this city, whose hospitality and kindness the members have enjoyed, during the solemn and responsible labors to which they have been called by the duties of this annual meeting.

Resolved, That the thanks of this Board be presented to the pastor and trustees of the churches in which public services have been held, during this anniversary, for the accommodation and aid which they have afforded.

Sundry resolves were adopted, making alterations in the Laws and Regulations of the Board, by which the amended articles read as follows:—

3. *Honorary Members.*—Clergymen, on paying fifty dollars, and other persons, on paying one hundred dollars, at any one time, shall be entitled to the privilege of attending the meetings of the Board, and of assisting in its deliberations as Honorary Members; it being understood, however, that the right of voting is restricted, by the charter to the Corporate Members.

III. 3. For the purpose of bringing the whole annual report of the Prudential Committee under the distinct consideration of the Board, previous to its acceptance, it shall be prepared in such a form, that, on presenting it to the Board, the several leading parts of it may be referred to different committees; which committees shall be appointed before the actual reading of the Report. The Prudential Committee shall also cause to be printed, in connection with their annual Report, an abstract of the Treasurer's accounts, and such other documents as they judge proper to be included in that publication.

V. 8. A separate fund shall be established for the support of disabled missionaries and assistant missionaries, and for the widows and children of missionaries and assistant missionaries;—to be constituted in the following manner:

- (1.) By donations from missionaries and assistant missionaries on their entering upon missionary service.
- (2.) By donations and legacies, which shall be given for this specific object.
- (3.) By occasional grants, when necessary, from the general treasury of the Board.

IV. 7. Each corporate member of the Board, who shall apply to the Treasurer for the same, shall be allowed ten cents a mile for travelling expenses in attending any annual meeting of the Board, reckoning the distance only one way, and the usual route from his place of residence to the place of meeting. It is understood that no one shall receive a greater sum than the amount of his actual expenses in going to and returning from the meeting; and that, in no case shall more than forty dollars be paid to any one member.

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### OFFICERS OF THE BOARD.

JOHN COTTON SMITH, LL. D., *President;*

STEPHEN VAN RENSSELAER, LL. D., *Vice President;*

CALVIN CHAPIN, D. D., *Recording Secretary;*

HON. WILLIAM REED.	}	<i>Prudential Committee;</i>
LEONARD WOODS, D. D.,		
SAMUEL HUBBARD, LL. D.,		
WARREN FAY, D. D.,		
BENJAMIN B. WISNER, D. D.,		
HON. SAMUEL T. ARMSTRONG, MR. CHARLES STODDARD,		

REV. BENJAMIN B. WISNER,	}	<i>Secretaries for Correspondence;</i>
REV. RUFUS ANDERSON,		
REV. DAVID GREENE,		

HENRY HILL, Esq., *Treasurer;*

JOHN TAPPAN, Esq.,	}	<i>Auditors.</i>
WILLIAM J. HUBBARD, Esq.,		

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### CORRESPONDENCE.

Communications relating to the Missions and General Concerns of the Board should be addressed—

SECRETARIES of the A. B. C. F. M.  
MISSIONARY ROOMS, 28 Cornhill,  
Boston, Mass.

All donations and letters relating to the Pecuniary Concerns of the Board, (except letters on the subject of the Missionary Herald,) should be addressed—

HENRY HILL, *Treasurer of the A. B. C. F. M.*  
MISSIONARY ROOMS, 28 Cornhill,  
Boston, Mass.

GENERAL AGENTS.

These Agents co-operate with the pastors of the churches, with the agents of other societies, with ecclesiastical bodies, with the officers of the Board and of auxiliaries, and with the friends of the cause generally, in efforts to augment the number of missionaries, and the amount of pecuniary means for diffusing the knowledge and influence of the gospel throughout the world.

*Agency for New England.*—Rev. HORATIO BARDWELL, at Andover, Mass.

*Agency for the State of New York.*—Rev. CHAUNCEY EDDY, at Utica, N. Y.

*Agency for the Western States.*—Rev. ARTEMAS BULLARD, at Cincinnati, Ohio.

RECEIVING AGENTS OF THE BOARD.

David S. Whitney, Northampton, Mass.		Robert Ralston, South Front-st. Philadelphia, Pa.
George M. Tracy, Nassau-st. New York city.		Henry Perkins, No. 159, Chesnut-st. do.
Abijah Thomas, Utica,	} New York.	Rev. A. Converse, Richmond, } Virginia.
H. Ivison, Auburn,		Joseph Cowan, Staunton, }
Rev. Ansel D Eddy, Canandaigua,		John W. Paine, Lexington, }
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Nathaniel Davis, Albany,		William H. Brown, Vandalia, Illinois.
Hiram Pratt, Buffalo,		Michael Brown, Salisbury, } North Car-
Augustus Eaton, do.		Williamson Whitehead, Fayetteville, } olina.
Rev. Artemas Bullard, Cincinnati, }		Joseph Tyler, Charleston, South Carolina.
T. P. Handy, Cleveland,	} Ohio	Samuel D. Corbitt, Savannah, } Georgia.
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		E. P. Hastings, Detroit, Michigan Territory.

Donations will also be received by any Member of the Board, and by the Treasurers of Auxiliary Societies, and will be regularly acknowledged in the *Missionary Herald*.

MISSIONARY HERALD.

Applications and payments for the *Missionary Herald* may be made to the Publishers, CROCKER & BREWSTER, 47 Washington-Street, Boston, or to any of the Agents of the work, a list of whom is given on the cover for February of each year.

TERMS OF SUBSCRIPTION.

Payment for each volume is to be made on the delivery of the sixth [June] number.

Any agent, who becomes responsible for ten copies, is allowed 10 per cent. discount;—for twenty-five copies, 20 per cent.;—for fifty copies, 25 per cent.;—and for one hundred copies or more, 33 1-3 per cent.

NOTICE TO COLLECTORS AND DONORS.

THE HERALD will be sent gratuitously.—To every Donor, who does not prefer taking it as a subscriber, and contributes to the Board, in a year, not less than *ten* dollars: To every Collector, who collects, during the year, not less than *fifteen* dollars: To the Treasurer of every association or society, contributing during one year, not less than *twenty* dollars: To every Clergyman, who maintains regularly the monthly concert, at which collections in aid of the missions of the Board are made, amounting, in a year, to not less than *fifteen* dollars.

A copy of the Annual Report of the Board will be given to every association that contributes *twenty dollars or more* during the year.

Treasurers of associations should inform the treasurers of the auxiliary societies how many volumes of the *Herald*, and whether a copy of the Report, will be required for their respective associations, and to whom they should be sent, and in what manner. These notices the treasurers of the auxiliary societies will transmit to the Treasurer of the Board at the *Missionary Rooms*.

## TWENTY-FOURTH REPORT

OF THE

# PRUDENTIAL COMMITTEE.

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## DOMESTIC OPERATIONS.

MR. PRESIDENT,

It is an admonitory circumstance, connected with the many pleasing incidents of our assembling from year to year, that we rarely come together without being called to mourn over departed associates. But one exception has occurred in fifteen years. Of the corporate members of the Board, one—the Honorable EGBERT BENSON, has been removed by death since our last meeting. Of the Corresponding Members in Foreign Parts, two have deceased—Sir John Malcom, formerly governor of Bombay, and that distinguished benefactor of man, William Wilberforce, Esq., whose name is imperishably associated with the triumphs of humanity and benevolence, and will be regarded with increasing veneration in all succeeding ages. Of the officers, agents, and numerous missionaries connected with the Board, and not corporate or corresponding members, only three—Mrs. Winslow, of the mission in Ceylon, Mrs. Finney and Mrs. Requa, of the missions to the American Indians, are known to have died. In view of these occurrences, with the renewed impression we receive of our own mortality, will be mingled devout feelings of thankfulness to Jehovah for his preserving mercy: and the sincerity of both we will endeavor to attest by renewed diligence in the apostolic and blessed work which He has been pleased to commit to our direction.

Nor is this the only, nor the principal, respect in which we are called upon for thankfulness, and laid under increased obligation of devotedness, to the Author of all good. Ten years since it was remarked, in the Thirteenth Report, that “in tracing the history of the Board, and of the missions under its direction, though disappointments sometimes intervene, and occasion apprehension at least, if not anxiety, there is much to impart courage, and to warrant the ex-

pectation of ultimate success.”\* To no year embraced within the period of the existence of the Board, may this statement be applied with such emphasis as to that which closes with this meeting. In every department, the great work, in promoting which is assigned to this Board so important an agency, has been favored with unwonted progress. The events of providence have opened new and promising fields for missionary enterprise, and are giving cheering indications of the speedy occurrence of great and decisive changes in favor of pure Christianity. There has been in this country a manifest increase of the missionary spirit. Several new missions have been established and resolved upon by the Committee. A considerable number, though less than was desired, of additional missionaries have been sent forth. The means and instrumentality for prosecuting our work with yet greater energy have decidedly increased. The labors of the missionaries, at most of our stations, have been uninterrupted, and prosecuted with vigor, and attended with the divine blessing.

*Of the events of providence referred to as opening new and promising fields for missionary exertion, and giving cheering indication of great and decisive changes in favor of pure Christianity, the more prominent are,—the revolutions among the principal Mohammedan powers; the arrangements of the British government in reference to trade to southern and southeastern Asia; the prospect of general commercial intercourse with the numerous and interesting population of China; and the occurrences, known to the readers of missionary intelligence, which induced the Directors of the London Missionary Society to publish, not long since, to their patrons and to the world, that “IDOLATRY IS NOT LONG TO BE THE RELIGION OF INDIA.” “THE MIGHTY FABRIC OF HINDOOISM IS TOTTERING; AND MANY EVEN OF ITS GREATEST VOTARIES ARE NOW APPREHENSIVE OF ITS FALL.”†* Who can contemplate these events with the eye of Christian philanthropy, and not feel that the Lord is, of a truth, preparing his way in the earth; and be constrained to new and more devoted efforts as a co-worker with Him in accomplishing the purposes of his redeeming love?

*Of the increase of the missionary spirit in this country, there are many indications.*

*The conversation and correspondence of ministers and other Christians shew, that the all-important truth is more and more intelligently and practically embraced, that the church was constituted by its divine Head, and its individual members were redeemed by his precious blood, and renovated by the Spirit, and are preserved in faith and hope, and blessed in providence—not, chiefly, that they may have the comforts of this life, and the consolations of piety, and be fitted for and ultimately received to heaven—but that they may be “the salt of the earth” and “the light of the world”—the means of*

\* Report of 1823, p. 19.

† See Missionary Herald for 1833, vol. 29, p. 209.

diffusing, as extensively and rapidly as possible, the knowledge and blessings of true religion; that "the spirit, the genuine spirit, of missions, is the true spirit of the gospel; love to God, and love to man; the *charity which seeketh not her own, and is full of mercy and good fruits; benevolence in its purest, loveliest, highest character; the same mind that was in the Redeemer of men, when he came to seek and to save that which was lost; the spring of living, active, never-to-be-restrained desire for the promotion of the great design for which He endured the cross, and for which he sits as King on the holy hill of Zion.*"\* And feeling this, ministers and other Christians are less and less thinking and feeling (as has been too much the case) that preaching on the general subject, and the different prominent objects, of benevolence, and attending to the regular contribution of funds for their advancement, is a business which does not belong to them, but only to the societies engaged in prosecuting them, and their agents; and that such preaching and efforts will interfere with the due application and the success of the appropriate means of grace in a congregation, especially if favored with a revival of religion. On the contrary, the conviction is extending and becoming more and more practical, that the great thing to be aimed at, with respect to churches and individual Christians, is to bring them **TO LIVE FOR THE CONVERSION OF THE WORLD:** and, of course, that it is a part, a most important part, of every pastor's duty, to instruct and excite and guide his people; and of the people's, to animate and help one another, in prosecuting the great work of converting the world; that such preaching and efforts, conducted with the right spirit, are among the very best means of grace, and most consonant with a state of revival, and may be expected to contribute to its continuance and power. Some, a goodly number, of ministers and Christians are coming decidedly and habitually to feel and act thus. How happy will it be, for ministers themselves, for their churches and congregations, for this country, for the world, when the description shall be that of the pastors and churches generally of our land.

Another indication of the class now being presented is *the increased estimation and patronage of the Missionary Herald*. On this publication a principal dependence has always been placed in carrying forward our work. The enterprise entrusted to this Board may be contemplated in two grand departments, the conduct of missions abroad, and the excitement and continuance of a missionary spirit at home. The latter is not only first in order, but is also first in importance; for on it depends the extension of the benign influence of missions abroad, and their scarcely less happy reflex influence at home. To excite and extend and cherish the missionary spirit, the great thing required is *the diffusion of information*, as to the state of

\* Report of 1820, p. 73.

the unevangelized nations, the duty of the churches to them, the opportunities and means of extending to them the blessings of the gospel, the efforts making for them, and the success with which God is graciously crowning those efforts. A truly pious mind, when actuated by pious principles, will certainly feel, and pray, and contribute, and make other practicable exertions, for the unenlightened and perishing, if it has before it and pressed upon it the exact and the whole truth concerning them. To do this is the object of the *Missionary Herald*; for which, it is the judgment of judicious friends of missions generally, it is happily adapted. And wherever it is taken, and regularly read, the effect just adverted to uniformly follows. Where taken, the Committee have evidence that it is more and more thus read. And, without any very special efforts to promote its circulation, the number of copies distributed has increased more than a thousand during the past year. The number of copies now distributed is about thirteen thousand. It ought to be many more than this. It is the design of the Committee to make some special efforts to extend its circulation, in connection with the commencement of the next volume. And it is confidently expected that the friends of missions will give their efficient countenance and co-operation to this design. In no way, it is believed, can a minister or a private Christian more effectually promote in others the spirit of missions, and of course the spirit of genuine religion, than by inducing them to acquaint themselves regularly, from month to month, with the facts and incidents presented in this publication.

Another pleasing evidence of the increase of a true missionary spirit in this country is seen in *the more favorable reception generally given in our congregations to the Agents of the Board and of other benevolent societies, and the results which they are permitted to report of their labors*. The nature of the case evinced to the early conductors of our prominent benevolent societies, that, to acquaint the people with the necessity of such institutions, and with their plans, operations, and results, and the calls upon them for new and greater efforts, persons well informed on these topics, and qualified to make a judicious and impressive presentation of them, must be employed for that purpose, as well as to direct and sustain the systems and measures that should be adopted for providing funds. And experience has some time since produced a settled conviction among the directors of our principal benevolent societies, that to carry forward with vigor and success the work entrusted to them, there must be connected with each of them a regular and continued system of agencies. Three years since the Board "recommended to the Prudential Committee to appoint, as speedily as possible, such a number of general and other agents, in different parts of the country, as in their judgment may be necessary to bring before the community the duty of aiding in the great work of converting the world." From that time the Committee have kept the object of the recommendation in

view, and then making exertions to carry it into effect. And within the last eighteen months they have been enabled to make considerable progress towards the completion of the design. They have now three General Agents employed, who are expected to continue in the service,—the Rev. HORATIO BARDWELL, (formerly a missionary of the Board at Bombay) for *New-England*; the Rev. CHAUNCEY EDDY, for the *State of New-York*; and the Rev. ARTEMAS BULLARD, for the *Western States*. And soon, it is hoped, a General Agent will be obtained for the Middle, and another for the Southern Atlantic States.—There have also been employed, during the year, several local and temporary agents; some in parts of the country for which no General Agent has yet been obtained; others to cooperate with and assist the General Agents already appointed, in their respective fields.

Formerly, and no very long time since, prejudices were extensively cherished against agents for benevolent societies. Many thought them unnecessary. More received them with coldness, listened to them with reluctance, allowed upon themselves as little influence as possible from their statements and appeals, contributed sparingly or not at all to the objects presented by them, rejoiced when they departed, and hoped it would be long before they or others would come again; and in the interval, gradually declined in and lost the little interest that had been excited among them in the objects thus brought before them, and soon ceased to do any thing for their promotion. The happy change which is taking place in this particular will be best evinced by a few extracts from the reports of our agents within the past year.

The Rev. Mr. Bardwell remarks:

“The churches of New-England, though far below the standard of missionary feeling and action required in the Gospel, are obviously rising. There seems to be a general expectation of doing more and more every year. If suitable men could be obtained for missionaries, in sufficient numbers to require such an amount of funds, and a call were made upon the churches, New-England alone would cheerfully furnish more funds during the next year, than your treasury has received in any one year since the organization of the Board. Nothing, I am persuaded, is wanting to obtain funds to any reasonable amount, but suitable missionaries to expend them. The prospect from the colleges in New-England has never been more promising than at the present time. But encouraging as is the prospect, it is far, very far, from meeting the calls of Providence. The question almost daily arises in my mind, might not the Board, with fair prospects for success, send out more laymen in their service, than have yet been employed? I know, indeed, that some embarrassing circumstances might attend and result from such a measure; but would not the urgency of the call for more laborers justify measures which, under other circumstances, would be inexpedient? From conversation with various ministers and others on this subject, I am persuaded that the public would sustain the Board in such a measure, should they deem it expedient. In my intercourse with various clergymen, I have been much interested and gratified to find that some who are settled in the ministry are beginning to inquire whether they ought not, even now, to go to the Heathen. A few years ago, the subject was put to rest when an individual received a pastoral charge. Many have said to me in years past, ‘I once thought I should be a missionary; but now I must relinquish the thought.’ Now, it seems not in every instance to be so. ‘If I have formerly done wrong in refus-

ing to go,' it begins to be said, in one instance and another, 'may I not retrieve the wrong by offering myself now?'"

The Rev. Mr. Hand, a temporary agent in the state of New-York, after passing through a region comprising several counties, where the cause of foreign missions had never been generally and systematical-ly presented before, and where he found comparatively little acquaintance with the subject, or interest in it, and many objections,—says:

"A great change has taken place in the community on the subject of missions. This is very evident and encouraging. Contributions have been increased from five to fifteen times the amount. Objections of wicked and ignorant men are greatly removed. In no place have I seen a greater change of public opinion in favor of missions, particularly in men of the higher classes in society. Never have I been so fully persuaded that objections could not stand a critical examination, or that my cause was transcendently good."

The Rev. Mr. Eddy, General Agent in the same state, makes the following statements:

"Among the ninety congregations to which I have preached on the subject of missions, during the seven and a half months that I have been actually engaged in my field, there have been a few instances, perhaps six, possibly ten, in which I have failed to get the people to move forward much beyond their former position, or to do much more than they had before done; though I know not of one instance of their doing less; but in most cases I have witnessed a most animating advancement in feeling and action. Some congregations give this year one third more than they did before; some double; and some three-fold; and a few four-fold. Of the whole number to which I have presented the subject, I should think it safe to say, they do this year one third more than ever before; and at least double what they would have done, had they not been visited by an agent. In the information communicated, in the good feeling produced, in the system for future operations which has been introduced and commenced, and in starting young men to study for the ministry, I hope for still greater good. It is often asserted that the churches are awaking and coming up to the great work of missions. If they were doing so *spontaneously*, it would be animating indeed. But neither the amount contributed by the churches who are not visited, nor in any self-moved preparation and action in them, is there any proof of it. Agents would love to have it so, that the occasion for being agents, rather than pastors, might not exist. But until it is so, great evil would result from admitting it. But while we have not this encouragement, there are others almost as valuable. I. The cause is generally popular; almost all the churches do something for it. II. Objections are almost entirely overcome or silenced. I have heard of them only in five or six places. And there, the churches are twelve or fifteen years behind others in all respects; and the objections made by opposers are the same as were made and answered fifteen years ago;—nothing new. III. The people hear sermons on the subject with great interest. They subscribe, generally, with cheerfulness and liberality. And when they have done more than usual, they are very happy in speaking of it. In returning through places where I had made a successful effort, I am greeted with smiles, and with assurances that my visit next year will be anticipated with pleasure. IV. Nothing is so exhilarating and animating to the people as to tell them that we shall probably have between eighty and an hundred men ready to go to the heathen within eighteen months; and that, next year we shall ask them to *enlarge* their contributions. I am confident that if we now had one hundred men ready to go, I could collect from the state of New-York our part of the necessary funds to send them abroad, and sustain them, with more ease than I can our part to sustain a less number."

The Rev. Mr. Apthorp, now on his voyage to join the mission in Ceylon, who visited various parts of Virginia as an agent of the Board, within the past year, says:

"I have been received with great kindness, and aided with cheerfulness. I have very deeply felt the importance of having a permanent agent for the Southern States. The people are willing to contribute and to pray; but they are in need of guides, or rather of a head, who can set and keep others in action."

The Rev. Thomas P. Johnson, an accepted missionary of the Board, to sail this autumn to the Mediterranean, has been employed as an agent the past year in North Carolina.

"From the scantiness," he remarks, "of your former receipts from this section of the country, you will not be disappointed if the income of the Board is not greatly augmented by my efforts in its behalf among these scattered and feeble churches. A most lamentable want of acquaintance with the condition of the heathen, and of missionary operations, has hitherto left these churches in such a state of indifference in regard to both, as is enough to make one weep, when he recollects that to the church God has committed the work of converting the world. During the whole of my first five months travel in this field, I met with but one minister, having the oversight of a congregation, who was receiving the *Missionary Herald*! I have had the pleasure of introducing it, not only to several ministers, but also into many families, where it is read with interest, and upon the members of which, especially the young, I have no doubt it will, by the blessing of God, have a most happy influence. I have been kindly received in all the congregations I have visited, had opportunity to present the subject of missions to nearly all of them, and generally had the satisfaction of seeing a decided interest excited in the subject, followed by cheerful contributions."

The Rev. Artemas Bullard, General Agent for the Western States, has travelled extensively, during the year, in Ohio, Indiana, Illinois, Kentucky, Tennessee, and Pennsylvania, visiting colleges and theological seminaries, attending meetings of ecclesiastical bodies, and preaching to numerous congregations. In the seminaries and colleges he has visited, the pious students have formed societies of inquiry on missions, and are giving much interested attention to the subject. The society in the college at Danville, Kentucky, have undertaken to furnish every Presbyterian family in that State with a copy of one of the *Missionary Papers* of the Board, every six months; and have already distributed the first paper; and the society in Jefferson College, Pennsylvania, have undertaken to supply every family in that state, west of the mountains, with a *Missionary Paper* once in each year; and it is probable other similar societies in the valley will follow the noble example. Referring to these facts, Mr. Bullard says:

"From these circumstances and others previously narrated, you may form some idea of the materials with which I am called to work. Better there cannot be found in the *land* or *world*. It must be cheering to the heart of every Christian acquainted with the facts, to see what instrumentality the Lord Jesus Christ is now raising up through this mighty valley, to be speedily employed in publishing the glad tidings to earth's remotest bounds."

In reference to his agency generally, Mr. Bullard says:

"I cannot describe the anguish of spirit I frequently endured, after it had been decided that my life should be spent in the service of the American Board of Commissioners for Foreign Missions, as General Agent for the Western States. I felt that I was young, and that the vast field to be occupied would bring upon me

responsibilities which ought to have been sustained by a man of much more experience and far greater talents than I could be supposed to possess. My heart sunk within me when my mind fastened upon the obstacles which I imagined would obstruct almost every step of my path. From what I had known of the indifference and avaricious opposition with which the agents of the Board were obliged to contend when the claims of the heathen were first laid before the churches of the east, it was natural to suppose that I should long be compelled to contend with a still more chilling and deadening influence among the less informed churches of the west. From what I had seen and heard, too, of the spirit of strife and party, by which the churches of this great valley were agitated with reference to most of the other benevolent institutions, I trembled lest I should be called to encounter much of the same feeling while laboring for the American Board. But I was never so happily disappointed, as I have been on ascertaining the spirit with which the churches of the west actually hear and discharge their obligations to the perishing heathen. With one or two individual exceptions, I have not yet found a man in the Presbyterian church, who does not apparently feel the most perfect confidence in the American Board. Some churches I have found which can hardly unite their efforts in favor of any other benevolent institution, that look upon the American Board as common ground, where they can meet and harmoniously labor for the conversion of the world. From the experience I have already had, I am confident it will not require more labor and money to disseminate missionary information among the churches of the west, than has been expended among those at the east, to bring these comparatively infant churches to furnish an example of Christian benevolence and self-denial hitherto unequalled in any section of this country. The eagerness with which all the churches I have visited listen, while their obligations to publish the gospel to every creature are pressed upon them, and the promptitude and cheerfulness with which they give to aid this *good cause*, go far to compensate for the sacrifices of separation from relatives and absence from home, and furnish the most cheering indication that the means will be furnished to send forth and sustain all the suitable men you can obtain to go forth as messengers of salvation to the millions on millions dying in idolatry and sin."

What friend of missions, after listening to or reading these statements will doubt the expediency of agencies, not merely to direct attention to our object and excite an interest in it at first, but also to sustain and direct that attention and interest, to keep open the fountains and guide the streams of benevolence from the hearts and hands of the people to the department of the Lord's treasury entrusted to our care? And no intelligent, reflecting friend of the cause can fail to be convinced that men of the first character in the ministry are required for this work, especially for the General Agencies: that they must be permanently engaged in the work, that they may be induced to qualify themselves for it, and may have the advantage of being known and having influence in the churches; and that they ought to have a comfortable and adequate support. Indeed no part of the expenses we have to meet, in carrying forward this enterprise entrusted to us, is so economical as that of supporting well-qualified and successful agents. They have also a strong claim upon our attention to the comfort of themselves and their families, for with the single exception of missionaries on exploring tours, none connected with the Board, are called to greater personal and domestic sacrifices. Let contributors to the cause every where be willing that they and their families should have a comfortable provision. Let them be received, every where, with respect and kindness. Let them have,

every where, the efficient co-operation of ministers, and of Christians generally, in their self-denying, laborious, and most useful work.

Another pleasing indication of an advance in the missionary spirit of the country, and cause of thankfulness and encouragement, is *the increasing proportion of the young men obtaining education and seeking the ministry, who are devoting themselves to Foreign Missions*. There has been but a solitary instance, in the history of the Board, of there being missionaries ready to go forth to the heathen under its patronage, when there was a deficiency of the requisite funds to send them. And in that instance, the churches were no sooner apprised of the fact, than they, in a few months, furnished the means of sending the missionaries, and of paying a considerable debt at that time owing by the Board. So that it may be said that, from the beginning, the great desideratum, and the great difficulty, in carrying forward our work, has been, to obtain sufficient numbers of competent missionaries. The Committee entirely concur with the statements, already quoted from different agents, of the readiness in the churches to meet calls upon them to send forth and sustain more laborers, to an extent much greater than is likely to be speedily made. Were there suitable men and women enough at the disposal of the Committee, to double the number of evangelical laborers under their direction within the next year, they would unhesitatingly send them forth, not doubting that, with proper effort through the press and competent agencies, the requisite pecuniary means would be obtained.

Under these impressions the Committee have felt it incumbent on them to give a prominent attention to Theological Seminaries and Colleges through the country. Where it is practicable, one of the secretaries, and where it is not practicable the general agents, visit these institutions, annually, or at least once in two years, to present the subject of missions to the whole body of the pious students;—not to endeavor to *persuade* any of them to become foreign missionaries; but to produce, if possible, in them all, a missionary spirit; and to induce all, deliberately, intelligently, and prayerfully, to examine and decide whether it is or is not their duty to become heralds of salvation to the unevangelized nations. Conversation is also had with those individuals who have decided to offer themselves for the service, and with those who are inquiring as to their duty in respect to it, and with their instructors in regard to them. The happiest results, through the divine blessing, follow these efforts. Suitable men, in increasing numbers, are led into the missionary service; those who do not enter it are better fitted for the work of the ministry at home; and a knowledge is obtained of the individual character and qualifications of those who are to become missionaries of the Board, of eminent service in determining their designation. The number in the present senior classes in the different Theological Seminaries who have concluded to offer themselves to be foreign missionaries is small. But in the succeeding classes of the various seminaries, a much larger propor-

tion have, either decided to offer themselves in due time for the service, or are seriously investigating the question of their duty in regard to it. Of the numerous young men of piety in different stages of their preparatory education, a much greater proportion than was ever known before, are looking forward to foreign missionary employment as that in which they shall delight to labor for the advancement of the Redeemer's kingdom. Indeed, of the subjects of the precious revivals with which our literary institutions and churches were so extensively blessed three years ago, a striking and distinguishing characteristic is a feeling that the conversion of the world is to be the great object of desire and purpose and pursuit, with all the servants of Christ, in whatever field or department employed. What friend of God or of man will not pray that such revivals may be repeated, with greater frequency and power?

Nor is this encouraging spirit confined to those who are in course of preparation for the ministry. As the Board have already heard from one of the general agents, "*various clergymen settled in the ministry are beginning to inquire whether they ought not, even now, to go to the heathen.*" And this statement is as true, in proportion to the number of ministers and the diffusion of missionary information, of other parts of the country as of New England. And there are certainly many settled ministers to whom this inquiry is at least as proper as can be, to them or others, the one—whether it is their duty to change their field of labor in this country. They did not from various causes, previously to their entrance upon the pastoral office, thoroughly examine and deliberately decide the question, whether duty to Christ and to our perishing world required them to be foreign missionaries or to remain in their native country. Or they did examine the question, and both judgment and inclination inclined to the missionary work, but uncontrollable obstacles prevented their entering upon it, which Providence has now removed. And their circumstances as to family and other particulars, are such that they might, if called to do so, remove, without insuperable difficulties, to a foreign country. There is now, from the openings of Providence and the increasing missionary feeling and liberality of the churches, an urgent call for many more foreign missionaries. And the clergymen referred to, and their companions, have the requisite qualifications for the work. Should not such clergymen seriously and thoroughly examine whether it is not their duty to become foreign missionaries? How can they contentedly and happily pursue their pastoral work, when so many and such urgent calls are coming to us from the unevangelized nations, without having, *upon such an examination*, come to the conclusion that duty requires them to continue that work? If clergymen so circumstanced, through the country, shall be induced to make such an examination, as we cannot but hope they will, there will be from this source a speedy and considerable increase of the number of our missionaries. Of the four ordained missionaries re-

cently sent by the Committee to Ceylon, three had been acceptable and useful pastors in this country. Other pastors are now in negotiation with the Committee, in reference to their going forth to other missions. And several others are known to be seriously investigating the subject.

Since the last meeting of the Board, the Committee have been permitted to send forth the following *additional missionaries*.

Rev. William Thompson and wife,	- - - - -	to the Mission in Syria.
Doct. Asa Dodge and wife,	- - - - -	do.
Rev. Elias Riggs and wife,	- - - - -	Mission in Greece.
Rev. William Todd and wife,	- - - - -	Mission in Ceylon.
Rev. Samuel Hutchins and wife,	- - - - -	do.
Rev. Henry R. Hoisington and wife,	- - - - -	do.
Rev. George H. Apthorp and wife,	- - - - -	do.
Doct. Nathan Ward and wife,	- - - - -	do.
Rev. Ira Tracy,	- - - - -	Mission to China.
Mr. Samuel Wells Williams, printer,	- - - - -	do.
Rev. Charles Robinson and wife,	- - - - -	Mission in Siam.
Rev. Stephen Johnson, Jr. and wife,	- - - - -	do.
Rev. Samuel Munson and wife,	- - - - -	to the Indian Archipelago.
Rev. Henry Lyman and wife,	- - - - -	do.
Rev. Lowell Smith and wife,	- - - - -	Sandwich Islands.
Rev. Benjamin W. Parker and wife,	- - - - -	do.
Mr. Samuel Fuller, printer,	- - - - -	do.
Rev. William Arms,	- - - - -	Mission to Patagonia.
Rev. Titus Coan,	- - - - -	do.
Rev. Ashur Bliss and wife,	- - - - -	North American Indians.
Rev. Matthias Joslyn and wife,	- - - - -	do.
Rev. Henry R. Wilson,	- - - - -	do.
Rev. John Fleming and wife,	- - - - -	do.
Mr. Edmund F. Ely,	- - - - -	do.
Mr. John L. Seymour,	- - - - -	do.
Miss Relief Thayer,	- - - - -	do.
Miss Esther Smith,	- - - - -	do.
Miss Jerusha Johnson,	- - - - -	do.
Miss Mary B. Choate,	- - - - -	do.
Miss Martyn,	- - - - -	do.
Miss Elvira G. Perkins,	- - - - -	do.

Ordained Missionaries 19; Physicians 2; Printers 2; other assistants 25: total 48.

The Rev. David O. Allen, of the Bombay mission, who had, with the sanction of the Committee, returned to this country, has, within the year, again repaired to his field of labor.

The receipts of the past year have exceeded those of the preceding year by \$15,270,65; and have amounted to \$145,844,77: which, added to the balance in the treasury at the commencement of the year, gave \$152,522,41 of funds at the disposal of the Committee during the year. Of this sum has been expended in prosecuting the various objects of the Board, \$149,906,27; leaving in the treasury, of disposable funds, at the close of the past financial year, on the 31st of August last, \$2,616,14.

In addition to the disbursements just stated, there have passed through our treasury, to various missions of the Board, from other benevolent societies, the following sums:

From the American Bible Society, to the Bombay mission, to print the Scriptures in the Mahratta language,	\$5,000
do. to the Sandwich Islands mission, to print the Scriptures in the Hawaiian language,	5,000
do. to the Cherokee mission, to print the scriptures in the Cherokee language,	300—10,300
From the Philadelphia Bible Society, to the Sandwich Islands mission, to print the Scriptures in the Hawaiian language,	1,500
From the American Tract Society, New York, to the Bombay mission, to print Tracts in the Mahratta language,	1,000
do. to the Ceylon mission, to print tracts in the Tamul language,	1,000
do. to the China mission, to print Tracts in Chinese language,	1,500
do. to the Mediterranean mission, to print tracts in the languages spoken in and around the Mediterranean Sea,	1,500
do. to the Sandwich Islands mission, to print Tracts in the Hawaiian language,	1,000—6,000
From the Society in Scotland for Propagating Christian Knowledge, to the mission to the Stockbridge Indians, near Green Bay,	120
<b>Total from other societies, to aid in printing and distributing the Scriptures and Religious Tracts, &amp;c.</b>	<b>\$17,920</b>

And the liberal aid thus begun to be furnished by these institutions in the great work of enlightening and saving the unevangelized millions of our globe, they are determined to continue and increase. The Managers of the American Bible Society, on the 4th of April last, resolved, "That, provided the means for that purpose be supplied by the auxiliaries of the society, and benevolent individuals, the Board will appropriate, during the year ensuing from that date, \$30,000, for printing and circulating the Sacred Scriptures in foreign countries, and among the Aborigines of our own land;" of which sum from \$15,000 to \$20,000, will, probably, be applied to the noble purpose for which this liberal provision is designed, by missionaries of this Board. And the society, at its annual meeting on the 9th of May last, explicitly and solemnly recognised "the responsibility resting upon Christians for the universal diffusion of the Sacred Scriptures throughout the world," and commenced a course of measures designed to accomplish, in connection with other Bible Societies, the speedy discharge of this weighty responsibility. The American Tract Society, New York, also, at its annual meeting on the 8th of May last, "Resolved, That, while this society express their grateful acknowledgments to God for enabling them to transmit, during the past year, the sum of \$10,000 for the printing and distribution of tracts in foreign and pagan lands, we feel solemnly bound not to relax our efforts until, by his continued blessing, and the help of his people, all of every nation to whom he shall open the way of access, shall be supplied with tracts, and brought to the knowledge of Christ." In execution of the benevolent purpose thus announced

the Executive Committee of the American Tract Society, New York, resolved, on the seventeenth of June last, "that, in the opinion of this Committee, it is desirable that the sum of at least \$20,000 be remitted, during the Society's current year, for Tract operations in Pagan and Foreign lands." Of this sum appropriations have been made, to be remitted as soon as adequate contributions shall be received, to different missionary stations of this Board, amounting to \$10,500.

The sums thus contributed to the aid of our missions, not only afford a substantial relief to the treasury of the Board, by providing for expenses which had to be met before from its funds, but are also of most substantial benefit in enabling the Committee to direct their attention, as well as their appropriations, more directly and exclusively to the departments of Christian education, and of preaching the gospel to the unevangelized nations. Besides expressing to the different societies, as the Board will do at its present meeting, their grateful acknowledgments for the liberal aid thus afforded them, the Committee would distinctly recognize the favor of Providence in thus providing, as our great and responsible work is extending, for the successful prosecution of some of its most important branches by other judicious and efficient agency.

The remaining cause of gratitude and encouragement adverted to, from *the labors and success of our missionaries*, will be presented in the detailed account now to be given of the history of our several missions during the past year; with which will be connected notices of the new missions attempted and contemplated by the Committee.

Before closing this part of their Report, the Committee have only to add, that the duties pertaining to the department of correspondence, have been distributed among the Secretaries as follows:—The three Secretaries to be *jointly responsible* to the Prudential Committee in regard to the business of their department; and in its *execution*, Dr. Wisner to attend to the domestic correspondence, the general superintendence of agencies, the visiting of theological seminaries and meetings of the principal ecclesiastical bodies, &c.; Mr. Anderson to conduct the foreign correspondence, with the missionaries and with other societies; and Mr. Greene to have charge of the correspondence with missions among the Indians, and of editing the *Missionary Herald*. Other duties will be common to the three; and each will assist the others as occasion shall require.

## Missions.

In exhibiting the state of the several Missions of the Board, the Committee will follow the geographical order, commencing with the missions around the eastern shores of the Mediterranean.

### MISSION TO GREECE.

Jonas King and Elias Riggs, *Missionaries*; and their wives.

Our work advances slowly in Greece, because the means are inadequate, and the times have been unfavorable. During the past year, Greece has been in an unsettled condition. Travelling by land has been dangerous, and our operations have been confined almost to Athens; and that city has been in Turkish hands. The new king, Otho, with the Regency, did not reach the country until the 6th of February last, nor was it until the 12th of April that the Acropolis of Athens was delivered up to its rightful owners. That event consummated the deliverance of Greece from Mohammedan authority. A cabinet of ministers has been formed, of which Tricoupis, a Greek gentleman of patriotic and enlightened views, is the president. The country has been divided into ten provinces, in which regard has been paid to ancient landmarks, and these again have been divided into districts. Committees have been appointed by the government to inquire and report on the subjects of education and religion; and the hope is entertained that order will soon be restored, and the roads become safe for travelling.

Mr. Riggs, whose designation to Greece was mentioned in the last Report, sailed from Boston with his wife on the 31st October, arrived at Malta on the 6th of December, sailed from thence on the 1st of January, and entered the port of Athens on the 27th, where he was cordially welcomed by Mr. King, and the brethren of the American Episcopal mission. He had previously paid so much attention to the modern Greek as to be able to make considerable use of it in conversation, and soon took the charge of what might perhaps be called a bible-class in one of the schools. He was greatly interested and pleased by Mr. King's familiar exposition of the Scriptures in his flourishing hellenic school.

One great and obvious benefit arising from the location of intelligent missionaries in different parts of the Levant, is the calling into useful exercise of native talent, when allied, as it often is, to an ingenuous disposition, and a willingness to labor for the instruction of the people. Mr. King has in this way exerted much salutary influence. Niketoplos, one of the best Lancasterian schoolmasters in Greece—George Constantine, educated by the British and Foreign School

Society in London—Baphas, from the Ionian University—and Anastasius Karavelles, educated in Amherst college at the expense of the Board; are employed, with one or two others, in the schools at Athens. The last named person, after completing his education in this country, returned to his parents at Kalamata, in one of the southern districts of the Peloponnesus. In that town, the most considerable westward of the Taygetus, he is expected to open a school, after assisting a while in Mr. King's hellenic school. This school, under the charge of Baphas, contained seventy scholars in February. A public examination of it was held at the commencement of the year, which was attended by the greater part of the demogerontes of Athens, by the bishop, and others to the number of about fifty. At the close of the examination, the bishop made an address to the scholars highly commendatory of the school. A number of the scholars are from other parts of Greece. One is a priest from Sparta. A happy influence has been exerted upon the deportment of many of the scholars in school, though not to that extent which a Christian heart could desire. The female school, owing to a variety of causes, is less prosperous than formerly. The whole number of scholars in the four schools is about 250. The schools have been favorably noticed in the government paper.

From 15 to 120 attend Mr. King's two Greek services on the Sabbath. His manner of preaching the gospel appears to be in a high degree judicious, and not without apparent usefulness.

In July of last year, Mr. King visited Nauplia, the seat of government, at which time he presented Rizos, the secretary for religion and public instruction, with a considerable quantity of books printed at the Malta press, which were respectfully acknowledged, and afterwards distributed among the schools of Greece. The secretary had also received a quantity of New Testaments in modern Greek from Switzerland, which he disposed of in the same manner. In addition to the books presented to the government, Mr. King distributed and sold at this time nearly 1600 school-books and tracts, and 55 New Testaments.

It is exceedingly desirable that the Greek church, and indeed all the other oriental churches, should be induced to acknowledge the Hebrew text as the only proper standard of the Old Testament. A translation from the Hebrew into modern Greek, is now in progress at Corfu. But the merits and claims of the Hebrew text will never be appreciated in Greece, until there is an institution among them, in which an enlightened course of study shall be pursued in Biblical literature. Such an institution our brethren are anxious to see established somewhere in Greece.

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The islands of CRETE and CYPRUS have both been contemplated for some time as desirable fields to be occupied. Two missionaries are expected to leave this country for the former of these islands,

soon after the meeting of the Board; and it is highly probable that before the next meeting, the Committee will be able to station a missionary at Larnica in Cyprus. Both of these islands belong to the dominions of Mohammed Ali, and it is said that the latter has recently determined to make Candia, which is the capital of the island of Crete, a free port for commerce.

### MISSION AT CONSTANTINOPLE.

William Goodell and H. G. O. Dwight, *Missionaries*; and their wives.

The last Report represented Mr. Goodell as having been driven from his abode in Pera, by the terrible fire which, a little more than two years since, desolated that populous suburb of the imperial city; yet busily and successfully occupied in promoting Christian education among the Greeks. It was also stated, that Mr. Dwight left Malta, with his family, on the 15th of May 1832 for Constantinople. He reached that place on the 5th of June, and immediately commenced the study of the Armenian language. Until sometime in August the two families resided at Buyuk Dereh, the village on the Bosphorus to which Mr. Goodell repaired after the fire. They then removed to Orta Koy, an Armenian and Jewish village about five miles above Galata, one of the suburbs of Constantinople. The two families, with Mr. Schaufler, missionary to the Jews, occupied the same house. Here they were soon after obliged to shut themselves up, and observe a strict quarantine for some time, on account of the plague, which was unusually prevalent. And before this calamity had passed, the cholera visited the city: and soon the Turkish capital and throne were shaken by civil war. In April last, in the midst of the impending disasters of the state, a great sensation was produced among all classes in Constantinople, by the arrival of about a dozen St. Simonians from France, as missionaries, or emigrants, or perhaps without any very definite object. Their dress and conduct were very peculiar, and the government thought it best to send them away.

It will be convenient to arrange the notices of this mission under the heads of *Greeks—Armenians—and Aid to the German Armenian mission.*

**THE GREEKS.**—A year and a half had elapsed at the close of the year 1832 since the arrival of Mr. Goodell at Constantinople; and in that time nearly thirty Lancasterian schools had gone into operation among the Greeks of the city and vicinity. In these schools were more than 2,000 children, of whom not less than 100 were girls. It is true Mr. Goodell was not intimately connected with all these schools, yet is it matter of devout thankfulness, that he had been able to exert an extensive and beneficial influence in very many of

them. The patriarch affords them liberal patronage, and most of the bishops seemed well disposed; but by the common priesthood; for some reason, they were not regarded with such general favor. The wise course has been pursued of inducing the people to help themselves in every case as much as possible. Most of the schools are supported by the Greeks, except that the greater part of them have been more or less assisted by supplies of books, etc. Much credit is due to the people on account of the readiness with which a course of instruction has been adopted, so totally unlike the former usages in all their schools. In May of last year the patriarch made out a list, under his own hand and seal, of such books as he was willing should be used in Greek schools and families, comprising all the publications from our press at Malta which had been introduced into the schools.

The only schools on account of which the mission has been at much expense, and over which it has exercised the immediate and entire control, have been those at Buyuk Dereh and Galata. Both of these were mentioned in the last Report. The papists are numerous in the former village, and exerted such an influence upon the Greek bishop, who has been too ready to hearken to their suggestions, that the school in that place has been suspended. It is an instructive fact, that the school house in Buyuk Dereh is the only one which the mission assisted in building, and that this unfriendly interference is traceable more to that fact, than to any other. The school at Galata is a kind of *normal* school, and is the general rendezvous for teachers, who come there to learn the Lancasterian system, or to be instructed by Mr. Paspatis in arithmetic, or to ask advice, or to get slates, books, etc. for their schools. It is now separated into two departments, one for boys, the other for girls. Not long since one of the high officers of the Sultan came in to see the school, and on retiring left a donation of 500 piastres—a proof that the disposition of the government is not otherwise than favorable.

**THE ARMENIANS.**—It is sometimes true of communities, as it is of individuals, that they improve on acquaintance. Such is the fact in respect to the Armenians of Constantinople, amounting, it is supposed, to 100,000 souls. They are more ingenuous and frank in their intercourse, than was expected. As a body, they are intelligent. Many regard their ritual as incumbered with numerous burdensome ceremonies, not required by the Scriptures, and of no practical advantage, and sigh for something better, without knowing exactly what they want—as if the Lord were preparing them for a gracious visitation.

Mr. Goodell's time is divided between the Greeks and the Armenians, and his intercourse with both is chiefly through the medium of the Turkish language. Mr. Dwight devotes his whole attention to the Armenians, and has been busily employed in learning their language; or rather both their ancient and modern language, between

which there is found to be more difference, than between the ancient and modern Greek. His helps are all in the ancient language; the modern he is obliged to learn as he can obtain it from the lips of the people. The modern Armenian is used much more extensively than was at first supposed; and an order was issued by the patriarch, somewhat more than three years since, requiring the children to be instructed in the Armenian only, in all the schools, that being properly their national tongue. Of course our school books, to be acceptable to the people, must be prepared in that language. But after all the Turkish, more than any other, is the universal language of the empire. By means of it intercourse can be held not only with Turks, but with Jews, Greeks, papal Greeks, Armenians, papal Armenians, etc. The papal Armenians are encouraged by their teachers to cultivate this language to the exclusion of their own proper tongue. Many of the Armenians read only the Armeno-Turkish, or Turkish language in the Armenian characters; many read the Armeno-Turkish better than any other; and nearly all the adult Armenians in Turkey who read the Armenian language, read also the Armeno-Turkish.

These facts give importance to the translation of the New Testament into the Armeno-Turkish language, not long since prepared by Mr. Goodell with the assistance of bishop Dionysius, and printed at Malta by the British and Foreign Bible Society. The translation is in a course of thorough revision for a new edition, which it is hoped the American Bible Society will consent to publish. Dionysius has recently completed at Malta a translation of the Old Testament into the Armeno-Turkish; in doing which he made use of the Arabic, Turkish, and Armenian versions, not being acquainted with the Hebrew. The translation will be conformed to the Hebrew; and a version of the Old Testament is believed to be specially demanded in that language. Copies in the Armenian have become extremely rare and can hardly be obtained at any price. The suggestion, also, is worthy of serious consideration, whether the Armeno-Turkish is not better than the Armenian for a *first attempt* to bring back the Scriptures designed for the use of the Armenians, to the standard purity of the original Hebrew and Greek.

Measures have been taken to provide the necessary helps in the Armenian language for Lancasterian schools. The contrast between the advantages enjoyed in this respect by the children of our own land and the Armenian children, is very great, though some good elementary books exist in the language. The Armenians have been stimulated by the schools in operation among the Greeks. Both their former and present patriarchs, some of the bishops, and other distinguished men of that communion, have visited these schools, and declare themselves pleased with the system. The ex-patriarch has been appointed head of the school department; but whether this

event be auspicious to the cause of education, or otherwise, is yet unknown.

A tract entitled "The Loss of the Kent," has been translated into the Armenian. An ecclesiastic of the Armenian church has requested that the 13th chapter of Revelation, with Scott's notes, may be translated into the same language and printed in the form of a tract. This has probably been done. The missionaries also intend to translate and print part or the whole of Christ's sermon on the mount; also a set of Sabbath-school lessons on cards, containing interesting portions of the New Testament, with cuts—such as the prodigal son, Christ raising Lazarus, blind Bartimeas restored to sight, and Christ instituting the Holy Supper. So different are the associations in the minds of oriental people from ours, that many of the most affecting and popular narratives in the series of the Tract society, composed originally to be read in this western world, lose their effect almost entirely among the people of the east. Mr. Goodell says there is no sort of ecclesiastical censorship among the Armenians of Turkey in respect to books. Every man purchases for himself whatever he likes best, and in whatever language.

But when once the spiritual and holy requisitions of the gospel are distinctly apprehended by a considerable number of the people, opposition will no doubt arise. The human heart is every where essentially the same; and never is it more violent in its hostility to the truth, than when that truth disturbs its repose behind the mass of superstition and folly, which constitutes the remains of the ancient Christian churches in the eastern world.

The Researches of Messrs. Smith & Dwight in Armenia, have been published in two duodecimo volumes, and well deserve the particular attention of the Board.

**AID TO THE GERMAN ARMENIAN MISSION.**—When Messrs. Smith & Dwight travelled through Georgia in 1830, the prevalence of the cholera detained them for some time at Shoosha, the seat of a mission from Basle in Switzerland. Here they were most hospitably and kindly entertained, and the objects of their mission were essentially promoted by the local information of their German brethren. Dr. Blumhardt, principal of the missionary seminary at Basle, whose character has long been known to the Board, is one of the more active members of the society from which the mission emanated. Messrs. Smith & Dwight made themselves intimately acquainted with the nature and objects of this mission, and its opportunities for exerting a salutary Christian influence upon the numerous Armenians which now inhabit the Caucasian countries. The whole case is so fully described at the close of the first volume containing the result of their extended tour, that the Committee do not think it necessary to describe it here. After conferring personally with Mr. Smith on the subject, and ascertaining from him, as well as from a letter written by Mr. Dittrich one of the German missionaries, that the mission was

greatly in need of more means for the printing of books and the establishment of schools, than could be afforded by their society, the Committee did not hesitate to adopt the following resolutions; viz:

1. "That the superintendent of the Malta press be authorized to print gratuitously any books in the languages of Asiatic Russia, which shall be furnished by the Rev. Mr. Dittrich, missionary of the Basle Missionary Society, and approved by the superintendent, so far as shall be consistent with the other engagements of the press, to the value of one thousand dollars; and that the books so printed be distributed under the direction of Mr. Dittrich."

2. "That the sum of one thousand dollars be placed at the disposal of the Rev. Mr. Dittrich, missionary of the Basle Missionary Society to the Armenians of Asiatic Russia, to be expended by him in the establishment and support of schools among the Armenians, in accordance with instructions to be given him by the Secretaries of the Board;—it being understood, that the Basle Missionary Society shall give its consent to Mr. Dittrich's taking this agency upon him, before the money, or any part of it, is paid into his hands; and that Mr. Dittrich will accept the agency, and engage to report to the Committee the manner in which the money is applied; and also that no part of the above named sum shall be employed in the erection or purchase of buildings for the schools."

A letter was immediately addressed to Dr. Blumhardt, communicating these resolutions to the Evangelical Missionary Society at Basle, and a very satisfactory answer has been received. The grant for schools has already been remitted to Constantinople.

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In May of last year, in company with commodore Porter whose kindness continues unabated, Mr. Goodell made an interesting tour to Broosa in the ancient Bithynia. The route lay through Nicomedia and Nice, places noted in history, and the latter especially in the history of the Christian church. Their modern names are Isnikmid and Isnik. Nice, to the spectator from without,—like the churches in the east which once assembled there by their representatives,—still appears to exist, as its doubled walls continue to rise upon the plain; but the buildings and the inhabitants are gone, and almost death-like silence pervades the empty space. Broosa is situated at the foot of the Asiatic Olympus, and is described as one of the most beautiful cities in the Turkish empire; with a large number of Moslem inhabitants, about 6,000 Greeks, as many Armenians, three synagogues of Jews, and a few papists. Mr. Goodell strongly recommends this place for a station in Asia Minor. While the capital should by no means be forsaken, he regards outposts in the country as having their peculiar advantages. The people are less wealthy, less aristocratical and self-sufficient, less ceremonious, and more social; and intercourse of a religious nature is less embarrassed by not being under the immediate observation of high dignitaries in the church.

## MISSION TO SYRIA.

BEYROOT.—Isaac Bird, Eli Smith, George B. Whiting, and William Thomson, *Missionaries*; Asa Dodge, M. D., *Missionary Physician*: and their wives.

The inhabitants of Syria no longer look to Constantinople for their laws, but to the banks of the Nile; where a man, once a poor orphan boy in Macedonia, has raised himself by the force of his character, to an independent and powerful sovereignty; and as a patron of the liberal arts and sciences, emulates the renowned among the caliphs of Bagdad.

The mission has experienced a severe loss, during the year past, in the death of Gregory Wortabet, which took place at Sidon on the 10th of September last, after an illness of only a few days. The history of this man must be familiar to the members of the Board. He belonged to the order of Vartabed, or monastic priesthood, in the Armenian church, when, in 1825 and at the age of 26, he became acquainted with our brethren at Beyroot. His previous career, as described by himself in an account published in the 24th volume of the *Missionary Herald*, proves him to have been an uncommon character; and his personal sufferings, both for good and evil doing, prepared him to receive a salutary influence from his new acquaintance. His mind was then in great darkness and confusion, ignorant of the true gospel, a prey to superstition and infidelity. The first ray of light that entered his soul was from the example of his missionary friends. That he compared with their preaching, and he admired the consistency of the two. He then compared both with the Scriptures, reading the New Testament day and night until he had read the entire volume. Then the day broke upon his soul. He became fully satisfied that the Scriptures were from God. He believed the gospel, and committed himself to divine teaching. He renounced his self-righteousness and all his dependance upon the absolutions of the church, and, with new joys and hopes, trusted for pardon only in the blood of the Lord Jesus. Having adopted the opinion that his monastic vows were unscriptural and therefore void of obligation, near the close of 1825 he married an amiable and discreet woman, who not long after gave good evidence of piety. Wortabet's deportment was such as became the gospel, until the departure of Messrs. Bird and Goodell from Syria in the spring of 1828. He accompanied them to Malta—as did Carabet also, or Dionysius, an older member of the Armenian church, of the rank of bishop. This change in their circumstances was at their own earnest solicitation; but it was great, and how different from their anticipations cannot be known. Much allowance must be made for the feelings manifested by Wortabet while at Malta, which brought a cloud upon his Chris-

tian character. But his morals were irreproachable in the view of the world, and, on his return to Syria in 1830, the sun, as if impatient of longer obscurity, broke out with increased effulgence, and shone brightly henceforward till his death. He was not connected with the mission subsequently to his return, and yet became an efficient auxiliary. His residence was at Sidon. He supported himself by trade; was upright in all his dealings; the gospel was the grand theme of his conversation with all who came unto him; and his influence was most salutary and was daily increasing. With such men as Wortabet and Asaad Shidiak as trophies in the forefront of our march upon Syria, and with the promises of the Lord of Hosts, which surely apply to that land if to no other upon earth, we have cause to labor in this mission with joyful expectation.

There is no longer good reason to doubt but that Asaad is dead, and that he died a martyr to the truth, stedfast unto the end. Armed with military power by the generous indignation of Ibrahim Pasha, an English merchant has explored the convent of Canobeen in search of the persecuted man. As the patriarch must have had notice of his approach in season to remove the prisoner to another place, had he been living, the failure of the search to discover him proved nothing. Various circumstances in this singular transaction, however, contributed not a little to the proof before existing, that Asaad had gone where "the wicked cease from troubling and the weary are at rest." Copies of a new edition of his Memoir are at hand for distribution among the members of the Board, nor can they be read without admiration of his talents, and of his spirit and heroism as a Christian confessor.—The Board will be gratified to learn that Pharez Shidiak, a brother of Asaad, is now usefully employed in one of the schools established by the Church Missionary Society in Egypt. Strong and wayward passions have led him astray in time past, but he possesses an excellent mind.

The appointment of Mr. Thomson and Doct. Dodge to this mission was mentioned in the last Report. They sailed from Boston on the 30th of October, spent some time at Malta, and arrived at Beyroot on the 24th of February, to the great joy of their brethren already on the ground, who had long been desiring and expecting such a reinforcement. The forming of a new station was one of the first subjects for consultation. Sidon and Tripoli for a great while had been regarded as desirable posts; more recently Damascus had presented claims; and again Jerusalem was found to offer inducements to the protestant missionary. On the whole it was concluded, that the families of all should remain in Beyroot or its vicinity, while some of the brethren should visit the places of greatest interest, remaining in each for such a length of time as would enable them to obtain decisive information for regulating their future plans. But it was soon found expedient, in the judgment of the whole mission, for Mr. and Mrs. Whiting to try the effects of a voyage to Constantinople upon

the prostrate health of Mrs. Whiting. The voyage was commenced in April, and the Committee have heard of their arrival at Constantinople. The effect had been salutary.

Mr. Thomson was then absent on a visit to Jerusalem, in company with Mr. Nicolayson, a missionary to the Jews, who has long been in habits of intimacy with our brethren, and Mr. Hardy, a missionary from India on his return to England. Mr. Nicolayson had previously visited the city, and had found unusual encouragement to labor among the Jews, and was strongly inclined to make that a place of his permanent residence with his family, provided another family would accompany him. They returned to Beyroot on the 3d of May, after an absence of six weeks, and after making arrangements for the residence of their families at the holy city.

The attention to schools, and to the preaching of the word, is the same as in the last year; and the same may be said with respect to social religious intercourse with the people. Mr. Bird has been diligently employed in composing a reply to the bishop of Beyroot's answer to Mr. King's farewell letter to his friends in Syria and Palestine. The answer was printed at Rome, and is in the Arabic language. It has the merit of quoting the whole, or nearly the whole, of the arguments which it is designed to refute. Mr. Bird's reply is also in Arabic, and is to be comprised in thirteen letters addressed to the bishop of Beyroot "by certain Christians of that city." The letters contain a great variety of extracts from the writings of the fathers and Roman Catholic doctors against the bishop's opinions, reasonings, and expositions of Scripture. Preparatory to this, Mr. Bird was furnished with the more important works of the ancient fathers; and what was found wanting to complete the library of the mission in the polemic department, was munificently supplied by Mr. Parnell, one of the devoted men who commenced the mission in Bagdad: he also presented the mission with a lithographic press, by which it is presumed, the Arabic and Syriac languages may advantageously be printed.

The brethren at Beyroot do not apprehend any serious obstacle to the employment of the press in Syria; and the Committee have instructed Mr. Temple to send the Arabic part of the Malta establishment immediately to Beyroot. Mr. Smith, who has just left this country on his return to the Mediterranean, will superintend the printing in Syria, under the general direction of the mission.

The late communications of the mission to the Committee, mention not only Sidon, Tripoli, Damascus, and Jerusalem, as important places to be occupied, but Aleppo, Antioch, Ladakia, Acre, Jaffa, and Safet, besides populous towns in the fertile vale of Celo-Syria. They ask that five or six more missionaries may be sent to their help, in order that new stations may be commenced without delay in the more important of these places. And they remind the Committee that *physi-*

*cians*, sent to that country as missionaries, will enjoy peculiar facilities of access to the confidence and affections of the people; and also express the wish, that pious and discreet merchants and tradesmen might be induced, on their own responsibility, to settle in the country.

What remains to be said respecting this mission, will best be expressed by an extract from the Instructions lately given to Mr. Smith, who is expected to embark at Boston, with his wife, on his return, during the session of the Board.

“One important part of your duty, will still be that of *observation*. Palestine has been extensively explored by missionaries; but the results have not been recorded in a connected form, except in the volume published by Mr. Jowett; where, indeed, the work is very ably done. Something of this kind ought to come from yourself, or from Mr. Bird. Much remains to be investigated. Much is yet due to sacred literature and geography, which missionaries might contribute without detriment to their particular work. An excursion into the ancient Idumæa would at the same time throw light upon the geography of the Scriptures, and upon a yet unknown field for missions. Gilead and Bashan have never yet been visited by the protestant missionary. Celo-Syria has been crossed, but how little do we know of its inhabitants. Damascus, situated upon the great highway of the Moslem pilgrims to the shrine of their false prophet, has at last been constrained to open its gates to the distribution of the Bible. Looking eastward from Syria, there are two great caravan routes proceeding toward Bagdad, both of which claim a speedy attention. One proceeds from Damascus across the head of the great Syrian desert, and by the ruins of Palmyra, (the Tadmor of the Scriptures,) to the Euphrates, and down the shores of that river—the distance about 500 miles. The other passes from Aleppo over the site of the ancient Edessa, now called Orfah; thence not far south of Diarbekr to Mosul, and thence down the Tigris—a distance of about 600 miles. This latter road is by far the most important, and both are beset with perils. The schools, the libraries, the men of letters, and the commercial and literary enterprise, which once adorned the power of the Caliphate on the banks of the Tigris, have passed away; but still there is much to interest the Christian inquirer. The population is singularly mingled. Mohammedans, Pagans, Jews, and Christians, may all be found. Four sects in Western Asia may perhaps deserve the appellation of Pagans—the Yezedies, the Druses, the Ansari, and the Ismayly; but all these may not exist in Mesopotamia. Of the nominally Christian sects, the Chaldeans, or papal Syrians, have their patriarch at Diarbekr. The Jacobites, a monophysite sect, are found in numerous towns and villages. And the fact that the remnant of the genuine Syrian church exists near Bagdad, will stimulate to inquiry concerning so interesting a relic of the ancient church of Antioch, to which was given the high honor of first bearing the name of Christ, and of sending forth the first mission to the Gentiles.

“There is also another field, to which the Committee would direct the attention of yourself and your brethren—the ancient Cilicia. Access to this province from Syria is easy by water; and from it, as in ancient times, the gospel may be sent across the Taurus into the neighboring provinces on the north. When searching for the most convenient location in Cilicia for a permanent establishment, the eye will first be directed to Tarsus, renowned for its antiquity, its school of letters and philosophy, and still more as the birth-place of the apostle Paul. Adana, however, is now the principal city of Cilicia, though said to be unhealthy in summer; and Maseesa is second to the capital, and is surrounded by a beautiful country of hills, and valleys, and water courses.”

## MISSION TO THE JEWS OF TURKEY.

William G. Schauffler, *Missionary*.

The last Report left Mr. Schauffler in Germany, on his way from Paris to Odessa on the Black sea. He arrived at that place on the 24th of June, 1832. There was his home before he resolved, through the advice of Mr. Wolff, and Mr. King, to repair to this country for education; and there he found relatives and many friends; and, before his departure, was the means of arousing the people to a deeper interest in religion and Christian missions. He proceeded by water to Constantinople, where he arrived on the last day of July.

The Jews at Constantinople are variously estimated at from 40,000 to 80,000. The number is uncertain, but it is believed that more Jews are collected there than at any other place of their dispersion. The field is large, and in the utmost need of cultivation. Having come originally from Spain on the expulsion of the Jews from that country, their language is a corrupted Spanish, which is written in the Spanish Rabbinical letter; differing from the German Rabbinic, and still more from the Hebrew letter. Their language contains a mixture of Spanish and Hebrew words. This language it was of course necessary for Mr. Schauffler to learn; and he soon found it expedient also to become acquainted with the Turkish. Much of his time has been given to these studies.

So far as the preparation of books for these Jews is concerned, the field is yet in great measure to be reduced to cultivation. The New Testament has been translated and printed in the Hebrew-Spanish language, but nothing of the nature of tracts is known to exist in it. Mr. Schauffler is preparing several tracts for the press. Constantinople is frequently visited by Polish Jews, rendering it desirable that he should be furnished with tracts in the Hebrew-German, or German language written with the Hebrew letter. Several tracts have been published in this language in England, and Mr. Schauffler is familiar with the dialect. The Caraites, or sect of Jews which rejects the Talmud, were said to be printing an edition of the Old Testament at Constantinople in Hebrew and Hebrew-Turkish, or Turkish with the Hebrew character, for the use of their sect in South Russia, Crimea, &c.; but it is supposed the edition will be accompanied with Rabbinic notes. It may ere long be worth while to publish an edition of the New Testament for this people in Hebrew-Turkish. Among other desirable works, Mr. Schauffler mentions a short Hebrew grammar written in Hebrew-Spanish, and a brief vocabulary of the Bible, Hebrew and Chaldaic, explained in the Hebrew-Spanish, Turkish, and possibly the Persian languages. Such a work, he says, may be compressed into a smaller compass even than Gibbs's Hebrew vocabulary.

The Jewish boys attend school for several years, but not the girls. Instances where males cannot read are rare, and as rare is it to find a female reader.

Apart from the explicit and animating promises which relate to the Jews, scarcely any enterprise can be more discouraging than a Jewish mission. In the first place, it is exceedingly difficult to get access to the people; and when they encourage our approaches, it is difficult in the last degree to ascertain their motives with certainty. All this is pre-eminently true of the Jews at Constantinople. And yet, from some cause or other, there is an extraordinary excitement among them, which is apparently owing to a disposition among many to inquire after the truth. Some have gone so far as to solicit and receive Christian baptism, in full prospect of severe persecution from their brethren, and notwithstanding the actual experience of it. Many others have desired baptism, and have been deterred, as it would seem, only by the fear of persecution. This is strange, and not easy to be accounted for, when it is known that most of those baptized by the Armenians sometime ago, in the circumstances above described, have since given painful evidence to their Christian friends that they were far from possessing the spirit of the gospel. Indeed, the experience which has been accumulating for these many years past is enough to satisfy any one, that, so far as means are concerned, the foundation of a Jewish mission must, if possible, be laid deep in the infant mind. But after all, we must recur to the promises of God, and rest our main dependence and build our most animating hopes upon his faithfulness and power.

#### PRINTING ESTABLISHMENT FOR THE MEDITERRANEAN.

Daniel Temple, *Missionary and Superintendent of the press*; Homan Hallock, *Missionary Printer*; and their wives.

This establishment bears a common relation to the various missions of the Board around the Mediterranean. A complete report of its productions, the last year, has not been received; but, from various letters, it appears that the following books have been printed since October 16, 1831; all in the modern Greek.

Abridgement of the Acts;		
Peter Parley's Geography, with beautiful maps in lithography;		
History of England, by Worcester,	- -	4000 copies;
History of France, by Worcester,	- -	4000 "
History of Elijah,	- - - -	4000 "
History of Elisha,	- - - -	4000 "
History of David,	- - - -	4000 "
History of the Sandwich Islands,	- -	2000 "
Dialogues on Grammar,	- - - -	1000 "
Scripture Compend by Niketoplos,	- -	4000 "
An Arithmetic;		

In the press:

Bickersteith's Scripture Help, abridged;  
Littleton's Conversion of St. Paul.

Cuts for an edition of Woodbridge's geography in modern Greek have been sent to Malta, having been generously presented by the publishers for that purpose. The Committee have also forwarded a set of stereotype plates for about five and twenty outline and skeleton maps, which Mr. Woodbridge kindly permitted them to cast from plates he had prepared for an atlas of that description. The other printing establishments of the Board will also be furnished with the same admirable device for saving labor and shortening the process of teaching geography in our missionary schools.—Founts of Hebrew and Spanish Rabbinic type have been ordered for the accommodation of the Jewish mission in Turkey.

It was intimated in the last Report, that the Committee intended to divide the establishment at Malta as soon as circumstances should permit, and move the Arabic part of it to Syria, and the remainder to some place near Constantinople. The present is believed to be a favorable time for such a change; and it is an interesting fact that Mr. Temple wrote a letter recommending a course substantially like the one described, on the very day that a letter was written at the Rooms containing the resolutions of the Committee which directed it. The Arabic department is in readiness to accompany Mr. Smith on his return to Syria; and Mr. Temple and Mr. Hallock are prepared to remove with their families and the other part of the establishment to Smyrna, immediately after completing the arrangements with Mr. Smith.

It is believed to be at all events expedient to make the trial whether the printing of religious books can be introduced into Turkey. The Committee believe that it can be, and such is the prevailing opinion of the brethren on the ground. It has always been the wish of the Committee that the brethren immediately connected with the press might have more scope for direct missionary labor, than they have at Malta; and missionaries will be more inclined to write for the press when it is near them, than when it is at a great distance. Syria is now under the government of Mohammed Ali, and the policy of the Turkish government has been progressively tolerant for several years past.—A young man of promising talents and piety, who has been trained as a printer by Mr. Hallock, is expected to accompany Mr. Smith from Malta.

## MISSION TO THE NESTORIANS.

Jonas Perkins, *Missionary*; and his wife.

The Board will remember that a mission was proposed, a year ago, to the Nestorians of Oormiah, one of the western districts of Persia. The Rev. Jonas Perkins and his wife are expected soon to leave this

country for the purpose of commencing such a mission. The position he is expected to occupy is not only interesting in relation to the Nestorians, but it is in the very centre of Mohammedanism, and on the dividing line between the two great sects of that false religion—the Shiites being on the east, who acknowledge only the Koran as of divine authority; and the Sonnites on the west, who give that high honor not only to the Koran, but also to the traditions of their elders. He goes also where least is known concerning the oriental churches, but where possibly their rites and ceremonies are less perverted, than in the parts of Asia more accessible to the power and influence of Rome. Nor should we forget the antiquity of this branch of the church of Antioch, nor how extensively its doctrines were once diffused, nor with what zeal and success it once supported Christian missions among the tribes and nations of central and eastern Asia.

The Committee are anxious to associate a physician with Mr. Perkins in this enterprise, and will procure one as soon as possible. While waiting for a colleague at Constantinople, Mr. Perkins will avail himself of the facilities found in that city for acquiring the language of the Nestorians.

After entering the field of his mission, one of his first duties will be to cultivate an acquaintance with the religious opinions and sentiments of the people. The Board are aware that, except the information collected by Messrs. Smith and Dwight during the few days they were among the Nestorians, almost all we know concerning that sect in modern times, is derived from papal writings. The learned investigations of some of these men entitle them to high honor, but the churches of this country ought to have more accurate and certain information concerning the present state of the Nestorians—their numbers, places of residence, doctrines, rites, morals, education, etc. The savage Kurds may indeed prevent Mr. Perkins, for the present, from penetrating the Kurdish mountains to the seat of the Nestorian patriarchate at Joolamerk, or from crossing those mountains to the banks of the Tigris on the other side, on which many interesting vestiges of the church of Antioch are still to be found; but such investigations constitute a part of the prospective duties of this mission.

The mission is in fact one to the Syrian church, on which was conferred the high honor of once rearing the trophies of its missionary zeal throughout Persia and southern India, and over upper Asia, and even, as there is strong reason to believe, in the very heart of China. Another duty, therefore, incumbent on this mission, will be to examine the Syrian chronicles, wherever found, in search of information concerning those interesting enterprises of the ancient church of God.

But studies and researches, however important, are subsidiary to our main object; which is, through the grace of God, to enable the Nestorian church, to exert a commanding influence in the spiritual

regeneration of Asia. The only acknowledged Head of the churches from which this mission emanates, is Jesus Christ; and their only standard for ultimate appeal in ecclesiastical matters, is the Holy Scriptures. The Syriac church acknowledges the same head, and also the same standard so far, that there is a broad common ground on which to stand; and we have the invaluable privilege of never being compelled in argument to draw our proofs from any other source than the Holy Scriptures, nor to defend any thing else as the rule of our faith and practice. We go among the oriental churches rejoicing in the liberty wherewith Christ hath made us free, and in the advantages we thence derive in our warfare with superstitions which bear the Christian name. From the Holy Scriptures will we derive the weapons of our warfare; and upon the power of the Holy Spirit to apply the means of his appointment, and render them effectual, shall be our dependence. Among those means would we especially insist upon the plain, affectionate, and practical exhibition of the doctrine of *Christ crucified*—to the Jews indeed a stumbling block, and to the Greeks foolishness, but the wisdom of God to every one that believeth.

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It is the intention of the Committee, should divine Providence furnish the means, to take measures for ascertaining with greater certainty what can be done to restore the gospel to Persia, and the countries east and north-east bordering on India and the Chinese empire.

### BOMBAY MISSION.

BOMBAY, on the island of that name—D. O. Allen, Cyrus Stone, William Ramsey, *Missionaries*; William C. Sampson, *Missionary Printer*; Mrs. Stone, Mrs. Ramsey, and Mrs. Sampson; and Miss Cynthia Farrar, *Superintendent of Female Schools*.

AHMEDNUGGUR, on the continent, 175 miles a little north of east from Bombay.—Hollis Read, and G. W. Boggs, *Missionaries*; Mrs. Read and Mrs. Boggs.—Babajee, and Dajeba, *Native Assistants*.

### BOMBAY.

The *gospel has been preached* the past year, as usual, in the chapel, in the streets and market places, and on journies into the interior. Three religious services have been held in the chapel on the Sabbath—two in the native language, the other in English. One of the Mahratta services is of the nature of a catechetical exercise, and is specially designed for the native teachers and scholars connected with the mission schools at Bombay. The teachers are again assembled on Tuesday, and are instructed in the manner of a Bible class. A daily service is also held in the chapel in the morning, at which there

is prayer, and the reading and expounding of the Scriptures, with particular reference to the workmen in the printing office.

What may be called street-preaching falls in with the genius and manners of the people, and has been practiced by the missionaries from the first. The climate is warm, and the houses of the common people are more open than with us, and this practice carries the gospel to the doors of many, who may be disposed to listen to it there, and yet are unwilling to seek for it where it is stately preached. The missionary goes out, and commences a conversation with one or two and extends it to others as curiosity draws them around. The discourse is upon one topic or a number of topics, as occasion may require, and is didactic, argumentative, polemic, or hortatory, according to circumstances. Such walks of usefulness furnish a good opportunity for an extensive distribution of tracts and the Holy Scriptures, as people are often found who have come from distant places. These are given only to those who can read and manifest a disposition to receive them. The demand for tracts, and especially for the Scriptures in Bombay, is greatly on the increase.

For their ordinary tours on the neighboring continent, the missionaries at this station have a convenient circuit embracing the towns of Thull, Naigaum, Allebag, and Revadunda, on the southern coast, and Rohay, Ashtanee, Parlee, and Nagoatnay, in the interior. This circuit was performed twice during the last year; the first by Messrs. Allen and Ramsey, the other by Mr. Ramsey alone. The schools in these towns connected with the mission were examined, and the missionaries preached the gospel to many people in the school-rooms, streets and bazars. About 4,200 tracts and portions of the Scriptures were distributed in these tours. A few schools taught by brahmins, and not under the care of the mission, were supplied with books, at the request of the teachers, to be read in the schools. All classes, except Mussulmen, were eager for the books. During the latter tour many appeared to feel the force of divine truth. One instance in particular is described. A Hindoo, in one of the more southern villages, solicited a copy of the New Testament, saying that he could read. The missionary, not having any with him at the time, invited the man to call upon him in the evening at a neighboring village. He came, and during the conversation which was then held with him confessed that from his childhood he had worshipped idols until within the two years past, when the preaching of a missionary in one of the schools, and some tracts he had received explanatory of the Christian religion, had induced him to throw his own idols away, and cease from the worship of false gods. The parable of the barren fig tree was explained to him, and while he heard he wept. The next morning he called again, and with apparent sincerity reiterated his determination never more to worship idols. He seemed indeed to be wholly convinced of the vanity and wickedness of idolatry, and ac-

knowledged Jesus Christ to be the Savior of sinners; but fear restrained him from openly embracing the true religion.—The village of Panwell on the continent, eastward of Bombay, was also visited by Mr. Allen, and the gospel preached and books distributed at the school-house and in the bazar.

“Our visits on the continent,” say the missionaries, “have been well received by the people generally; and especially in the villages where we have schools established, the desire for books is rapidly increasing, and a preparation of mind to read them with profit and to attend on the preaching of the gospel to advantage was manifest. We may hope that the schools will have no small share of influence in increasing, as they have had in producing, this state of things. Many families are now blessed with the reading of the Scriptures and tracts, in consequence of these schools, which otherwise would not have been the case. The majority of these schools are taught by Jews, who do not permit heathenish rites to be practised in them. We were careful in our tours to call upon the heads of the native government, and to supply them with the word of God and copies of the different tracts in our possession.”

Of *schools* connected with this station, there are twelve exclusively for females, containing 320 pupils; and eighteen other schools containing 63 girls and 1322 boys; making a total of 30 schools, and 1385 scholars. The following table presents another view of the schools.

Girls,	-	-	-	383	Purbhoo and Mahrattas,	1336
Boys,	-	-	-	1002	Goldsmiths,	22
Christians,	-	-	-	3	Mohammedans,	56
Jews,	-	-	-	153	Mhars,	52
Brahmins,	-	-	-	96		

Six of the female schools are supported by the Society in England for Promoting Christian Knowledge. Female education in Bombay is gradually assuming a more encouraging appearance. The difficulty in establishing and sustaining schools for girls no longer arises from the opposition of the parents or the children, but from insensibility as to the value of education, and from the unfaithfulness of teachers, who are necessarily either heathens or Jews. There is no doubt but Hindoo girls are capable of a high degree of improvement in all the departments of knowledge which are appropriate to their station in life. The little girls formerly required a small reward to induce them to learn to work, but now they begin to think it a favor to be instructed. There is evidently a change in progress among the natives of Bombay, in reference to the education of their female children. A public examination of native females belonging to these schools was held in the mission chapel on the 29th of November. The following curious notice of this examination soon after appeared in the *Bombay Hurkaru and Wurtuman*, a native newspaper published in the Goojurattee language, and edited by a respectable Parsee, or fireworshipper, descended from the ancient Persians. The

translation into English was made for the *Durpan*, another native paper published in Mahratta and English, from which it was copied.

“Last Thursday evening there was an examination, at the American mission chapel in Bhendi Bazar of the schools for Hindoo female children. Many European ladies and gentlemen were present, and we also attended. At 11 o'clock the children were examined in Mahratta, which they read fluently. They answered questions promptly, and read a translation of the Christian catechism, [sung a Christian hymn] in a tone of pleasure seldom exceeded even by English children. When the examination in reading was concluded, the girls' needlework, the stockings they had knitted, and embroidery work which they had made up, were exhibited and inspected. On examination, these appeared equal to work of the same description performed in England. There were children's woollen stockings finer than those made in England. The ladies present praised the children, and also the lady who had instructed them.

“The children having learnt so much during the short period of six months, every one present felt convinced that they would soon learn many other useful acquirements. Had these children not been taught the useful arts they know, they could only, like their mothers and grandmothers, have earned six pice, after toiling all day in the fields, exposed to the scorching heat of the sun; but through the charity of those who have subscribed for the support of this institution, these children are rendered capable of earning, with ease, and seated on their chairs, at least from 12 to 18 pice a day. O Parsees! found a charitable institution, where boys and girls may receive instruction. We entertain no doubt that unless you do this, the children of Purwarrees (low caste) will hereafter be held in ten times more respect than your own. We forgot to mention above, that the handwriting of the children at the school, was so neat as almost to pass for lithography.”

*Printing and Translation.*—During the year the mission reprinted the following books in Mahratta.

	No. copies.	Size.	No. Pages.
No. 11. Scripture Catechism, 5th ed. <i>revised</i> ,	3,000	12 mo.	72,000
No. 16. True worship of God, 2d “ “	2,500	“ “	70,000
No. 18. Prayers and Hymns, 3d “ “	3,000	“ “	156,000
No. 19. Summary of the Holy Scriptures,	2,500	8 vo.	210,000
No. 20. Nature of Prayer, with Prayers and Hymns for schools, 1st ed. - - - -	600	12 mo.	19,200
No. 7. Glad Tidings, 4th ed. - - - -	3,000	“ “	72,000
For the Bombay Auxiliary Bible Society.			
Matthew's Gospel lithographed, - - -	1,000	4 to.	675,000
“ Bombay Tract Society, 10 different tracts, amounting to - - - -	22,000	8 vo.	800,000
“ Bombay Church Missionary Society Tract,	1,000	4 to.	24,000
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	38,600		2,098,200

The amount of Mahratta printing from the commencement of the mission is somewhat over 13,000,000 of pages.—The amount of English printing, executed for societies and individuals, during the last year was 671 700 pages

Mr. William C. Sampson, appointed to succeed Mr. Garrett as printer to the mission, sailed from Boston, with his wife, on the 22d day of December, going by way of Calcutta.

Mr. Graves has revised the Mahratta version of the New Testament, made by him and his associates in the mission, of which two editions had previously been issued. While at the Neilgherry Hills

in 1831, for the benefit of his health, he translated several books of the Old Testament into the Mahratta language. The Bombay Bible Society have resolved to print the translation of Exodus. Mr. Graves is now revising his other translations.

A committee has been appointed by the Bombay Bible society for the purpose of preparing an improved version of the New Testament in Mahratta, taking that of the American mission as the basis of their labors. From the nature of the case, a translation is susceptible of almost indefinite improvement; and where 12,000,000 of people are to be supplied with the Holy Scriptures, too much pains cannot be taken to perfect the version. But as this revision required considerable time, and as the Gospels were nearly distributed, the mission had resolved to reprint immediately, such portions of the version already in use, as were most in demand; and to this object the grant of \$5,000 made by the American Bible Society was to be applied.

The tracts and portions of Scripture distributed during the year, amounted to 6,500 copies, besides 250 bound copies of the New Testament.

A temperance society has been formed in the mission on the principle of entire abstinence from the use of ardent spirits, opium, tobacco, and other intoxicating drugs. Eleven men in the printing office, viz. three Indo-Britains, one Portuguese, three Parsees, and four Hindoos, are members of the society.

A Hindoo woman has been added to the mission church, the last year. The whole number of persons now connected with the church at this station is 19, including the eight members of the mission. Five are natives. Two native members, not included in this number, now reside at Ahmednuggur, and are connected with the church formed at that station.

Fourteen ordained missionaries have been connected with this mission, since its commencement in 1812, of whom six have died, and three have been constrained by sickness to leave the field. One printer has died, and another has taken his place. Only two females have died, of the sixteen who have belonged to the mission: four have returned to this country, and two have been removed to Ceylon. Of thirty children born in the mission, nineteen, or almost two-thirds, have died, and all under five years of age. Mr. and Mrs. Ramsey were afflicted with the loss of a child, during the year past.

Mr. Allen, with the consent of the Committee and the approbation of the mission, left Bombay with his child, on the 7th of December, in the ship *Black Warrior*, and arrived at Boston on the 20th of April. He soon became so impressed by the growing disposition amongst the churches of this country to supply the heathen world with the Scriptures and other religious books, that he proposed returning immediately to the Mahratta country, with the special purpose of itinerating for four years as a bible and tract distributor, in-

tending to preach the gospel to the people wherever he delivered to them the printed word. The Committee strongly approved of this course, and Mr. Allen embarked on the 1st of July, in the ship Israel, which took out the reinforcement for the Ceylon mission.

#### AHMEDNUGGUR.

This station has been favored with a very auspicious commencement, notwithstanding some severe afflictions. Mr. Hervey, a missionary of great promise, died on the 13th of May, 1832, of the cholera, but little more than a year after the decease of his wife. His age was 34. Mr. Graves had removed to this station, with his wife, that he might have the benefit of a better climate than that of Bombay, and at the same time be more favorably situated for revising his translations. But at length almost all hope of life being gone, if he remained in the country, he was persuaded to resort to a cooler climate, and sailed from Bombay, with his wife and the orphan child of Mr. Hervey, on the 7th of December, and arrived at Boston on the 15th of January last, coming by way of St. Helena. Mr. and Mrs. Boggs arrived at Bombay on the 14th of September, after a voyage of 108 days, and in December proceeded to Ahmednuggur. Mr. and Mrs. Read were then alone. Babajee and Dageba, the native assistants at this station, are from the church at Bombay, and were mentioned in the last Report. The former is of Brahmin rank.

The means of grace here employed are of the same nature as at the station already described. That important portion of them, which consists in *the preaching of the word*, may best be described in the language of Mr. Read.

“We have had daily three services in Mahratta, and on the Sabbath three. Two of these services may properly be denominated preaching the word, and the third reading the Scriptures, conversation and prayer with those who are members of our church.

“Our first exercise is in our verandah at 9 o'clock in the morning. The usual attendance is from thirty to forty, consisting of our converts, of those in our service, the inmates of the poor-house, and such others as may be disposed to attend. This service usually continues about an hour. A few verses of Scripture are read, explained, and enforced, the services are then closed with prayer. At five o'clock in the evening, we have another similar service in a small building, which has recently been erected for this purpose in a public part of the town, near our bungalow. Before the erection of this building we were in the habit of going into some public part of the town and addressing the people by the way side. But from several instances of indignity and abuse offered us at those times by the brahmins, who now fully understand that the truth of God is destined to undermine and destroy the craft by which they obtained their livelihood, it was judged best at present to have a place of our own so situated as to be conspicuous to the concourse of people, who are passing and repassing at the close of the day, and so constructed as to accommodate both those who are willing to *sit* and hear the gospel, and those who will only *stand* at a distance and hear without seeming to hear. Both of these objects are gained. The number of hearers usually varies from fifty to a hundred, including Hindoos, Mussulmans, and Christians. This

building is so near the Poor Asylum as to afford the inmates the opportunity of attending—twenty or thirty of these are generally present. This gives us a permanent assembly, should none of “the by-way hearers” turn aside to listen. A daily exercise at a stated place has the peculiar advantage of affording to all, who may be disposed to come and see what these strange things mean, an opportunity of knowing *where* the word of God is preached. And another advantage it possesses in a time of angry excitement is, that we are on our own ground, and can make our own rules both for speakers and hearers. Thus we escape the annoyance and abuse which we might otherwise receive from a promiscuous assembly in the bazar. This exercise is conducted in a similar way to the one in the morning, except that it is frequently more colloquial, and sometimes more controversial.

“We have a daily Mahratta service, at half past seven in the evening. This is our family worship, at which our domestics and the members of the church attend. A chapter is read in the New Testament. Each one who is able reads a few verses, and Babajee, Dajeba, and myself pray alternately. An hour is then spent in conversation on the chapter read, or some other portion of Scripture. I sometimes relate some story from the Old Testament, read a chapter in one of the prophets, or give them the character of some of the Old Testament saints, as of Jacob, or David, or Elijah. This interests them much, as they have yet the privilege of reading but a small portion of the Old Testament in their own tongue; the book of Genesis being the only part of the Old Testament which is yet printed in Mahratta. Our first service on the Sabbath, at seven o’clock in the morning, is of a catechetical nature, and designed for our schools. Besides the scholars, who are required to attend, some of the parents of the children and others are present. The children are seated around the side of the room, each teacher with his school. I stand in the centre, and begin to converse on some subject relating to Christianity. As I proceed I continually ask the children such questions as they may be able to answer from the books in the schools. For example, if speaking of the absurdity of idolatry, I ask what God has said respecting the worship of idols? Some one then repeats the second commandment. If speaking of the Savior Christ, I ask who he is? How salvation can be obtained by him? &c. &c. The exercise closes by the girls repeating a hymn, and the boys a prayer, and an extempore prayer by myself, or Babajee if he be present. Our second and third services are at ten in the morning and four in the evening. We commence with prayer, read a portion of Scripture, discourse for three-quarters of an hour, and close with prayer. Sometimes Babajee and myself speak alternately as occasion may require; at other times one of us conducts the whole service, and sometimes I only occasionally suggest topics as he proceeds.”

A service in English has been continued through the year on Wednesday evening.

Here also, as well as in connection with the Bombay station, the gospel has been preached on tours undertaken for the purpose. There are at least fifty villages within twenty miles of Ahmednuggur. Twenty-nine villages within thirty miles of the city were visited by Mr. Read and Babajee in four short tours of six or eight days each. In another tour of a hundred miles they visited twenty-two villages, most of which lie southward of Ahmednuggur, and are subject to Sindia and Holkur. Not more than two of these fifty-one villages are known to have been previously visited by a Christian missionary. In all of them the gospel was preached, and the novelty of the message secured many hearers. A large number of books was distributed. At one place the native government published an order forbidding the people to hear them, and threatening to fine every person who should receive one of their books. This order interposed a serious obstacle to their labors on the first day after it was issued, but in the night sev-

eral persons came for books. On the day following the mandate of the government was openly disregarded by the people, and all classes came to receive books and hear the gospel. No where had the missionary such large audiences as during the remainder of his stay at that place, nor had he known so much eagerness manifested for books. He parted with all he could spare, and still did not supply the demand. The name of this place was Chaurugonda; it lies forty miles south of Ahmednuggur, and contains about 25,000 inhabitants. The magistrate at last came in person to order Mr. Read to leave the town, who took that opportunity to declare to him, and his retinue, and the immense crowd which the occasion had drawn together, the words of eternal life.

Some thousands of religious books and tracts have been distributed within and around Ahmednuggur. The Hindoos have received them with avidity. The apprehension with which they are regarded by the brahmins is proof that at least very many of them are read. Musulmen are seldom willing to receive our books. Ahmednuggur was formerly the capital of their power in that part of India, and they are numerous, haughty, and bigoted.

It would be easy to multiply schools, but it is not thought expedient to have a greater number than can be thoroughly superintended. There is one school for boys, which is visited by some member of the mission every day, and generally twice a day. Mrs. Read has three small schools for females under her care, which are sustained in the face of strong prejudice and continued opposition.

A number of benevolent English gentlemen residing at Ahmednuggur opened an asylum, in the early part of last year, for the infirm poor, and placed it under the superintendence of Mr. Read. The institution is supported by the liberality of its founders. Upwards of sixty were admitted the first year. To these poor the gospel has been preached by our missionaries. The number of inmates at the commencement of the present year was thirty-six; and it is remarkable, and in no small degree encouraging to earnest and united prayer for the spread of the gospel, that on the very day appointed by the General Assembly of the Presbyterian Church and by other ecclesiastical bodies in this country for prayer in behalf of a world lying in wickedness, which was extensively observed, a spirit of inquiry was awakened among the inmates of the asylum, and nearly half of them were found proposing the interesting question, "What shall we do to be saved?"

A Presbyterian church was organized at this station on the 4th of March, consisting of fourteen members, ten of whom were Hindoos. Babajee, the brahminic convert from the church of Bombay, was ordained elder, and Dajeeba deacon. The members of the church soon after formed themselves into a temperance society, or rather a society for promoting christian morals in general; which adopted the

following twenty-four rules, which had been drawn up for the occasion by Babajee.

“In all things we acknowledge the Christian Scriptures to be the grand rule of action.

1. “We will not ourselves use, or give to others any kind of ardent spirits, except as a medicine.

2. “We will not engage in ourselves or go to witness heathen sports, shows, jugglers’ feats, etc.

3. “We will not indulge in buffoonery, jeering, and derision of others.

4. “We will not observe heathen festivals.

5. “We will not regard lucky and unlucky days.

6. “We will not sing or hear lascivious songs.

7. “We will not sit and hear frivolous and vain stories.

8. “We will not use abusive or obscene language.

9. “We will observe no Hindoo custom which is opposed to the Christian Scriptures.

10. “We will not through indolence sit idle, but will be engaged in some useful employment.

11. “We will not do or say any thing against the church of Christ.

12. “Without good reason we will not go from place to place, nor engage in pastimes.

13. “We will not through slothfulness remain in our houses and neglect to hear the word of God.

14. “If engaged in the service of any one, we will not practice those customs of servants which are contrary to the New Testament.

15. “We will in a proper manner administer to the sick.

16. “We will wash, clothe, and bury our dead.

17. “We will not use harsh or unkind language, but will speak humbly.

18. “Drugs which turn the head, as opium, *chang*,\* &c. we will not eat.

19. “We will not swear by God, or Jesus Christ, or by any thing whatever.

20. “We will not give others bad instruction.

21. “For the removing of our diseases or infirmities, we will not use the *muntru* or *tuntru*.†

22. “We will not practice according to the heathen in regard to births, marriages, and funerals, but according to the customs of the Christian church.

23. “We will not gamble, or play any kind of game.

24. “We will do evil to no man.”

Babajee employs himself very diligently in missionary labors, the study of the Scriptures, and writing on theological subjects, and is highly valued by Mr. Read as a helper in the mission. His wife has been won over to the Christian faith, and was received into the church in July of last year. Since becoming connected with the mission she has learned to read and sew. It deserves to be mentioned that on a certain occasion, in the absence of her husband and of Mr. and Mrs. Read, she attended to the daily reading of the Scriptures and prayers with the converts and others, who were in the habit of attending the family worship of the mission. And on the Sabbath, at the customary hours, she voluntarily assembled them in her own house, and prayed with them, and read and explained the Scriptures to them as she was able. Three Hindoos were baptized on the 18th of November, and four more on the 10th of February. Thirteen natives

\* An intoxicating drug used by natives, extracted from hemp, as I am told.

† Incantations and mystical ceremonies much in use among the Hindoos.

requested baptism at a meeting in January. One of these was a Mussulman. Another was the aged mother of Dajeba. For some time after the conversion of her son, she was strongly opposed to Christianity; but her opposition gradually declined, until she consented to give up her last idol to a member of the mission. This was at Bombay, and it was not until five months after this event that she openly renounced caste at Ahmednuggur, and requested baptism.

The Committee have authorised the mission to commence a boarding school in the interior of the country, at which native youth may be educated under favorable circumstances to become helpers in the mission; believing that in every country the great body of religious teachers must be natives of the country, indigenous to the soil, and not exotic, trained among the people whom they are to instruct.

### CEYLON MISSION.

**TILLIPALLY.**—Levi Spaulding, *Missionary*, and wife.

*Native Assistants.*—Charles Hodge, *Catechist*; Jordan Lodge, *Reader*; Seth Payson, *Assistant*; Devasagayam, Paramonthy, Champlain, *Readers and Visitors of Schools*.

**BATTICOTTA.**—Benjamin C. Meigs and Daniel Poor, *Missionaries*, and their wives.

*Native Assistants.*—Gabriel Tissera and Nathaniel Niles, *Native Preachers*; Ebenezer Porter, *Assistant*; Ambalavanam, *Superintendent of Schools*; Vaylaythen, *Reader*; S. Worcester, H. Martyn, G. Dashiell, J. Codman, J. P. K. Henshaw, *Super. of Classes and Teachers in Seminary*; J. DeWitt Henry, *Teacher of English School*; Sanmoogam, Jyrepully, and Thompson, *Tamul Masters*.

**ODOOVILLE.**—Miron Winslow, *Missionary*.

*Native Assistants.*—Charles A. Goodrich, *Native Preacher*; Nathaniel, *Catechist*; J. B. Lawrence and Cyrus Kingsbury, *Readers*; R. W. Bailey and Joshua, *Teachers of the Female Central School*.

**PANDITERIPO.**—John Scudder, M. D., *Missionary*, and wife.

*Native Assistants.*—J. W. Coe, John Cheesman, W. Hopton, Jos. Clay, Sethumporapully, Samuel and S. P. Brittain, *Assistants and Readers*; Sandera Sageren, *Superintendent of Schools*.

**MANEPY.**—Henry Woodward, *Missionary*, and wife.

*Native Assistants.*—Sinnatamby, *Catechist*; Tamben, Catheraman, and Asa Bockers, *Readers*; Edward Warren, *Assistant*; Levi Parsons, *Visiter of Schools*; Pringle, *Master of English School*.

This mission, situated remote from the pride of cities, and from the corrupting influence of foreign commerce, has prosecuted its labors nearly as in years past. It has been bereaved and afflicted by the death of Mrs. Winslow, which took place suddenly on the morning of January 14th, about three months after she had heard of the decease of an only and promising son in this country. She had been thirteen years in the mission. Her usefulness, especially in the fe-

male boarding school, which was consigned to her immediate superintendence in connection with her husband, was great and exemplary. Mr. Poor, in the funeral sermon preached on occasion of her decease, described her as having been "a burning and shining light" in the mission.

Previous to this event it had been determined, with the consent of the Committee, that Mr. Meigs should visit this country, for the purpose of bringing home a considerable number of the children of the mission for education, and with the understanding that he should spend some time in making those oral communications to the churches, for which a residence of sixteen years among the heathen has so eminently fitted him. But in consequence of this bereavement, the missionaries, including Mr. Meigs, unanimously proposed to the Committee that Mr. Winslow should make this visit instead of Mr. Meigs. The Committee approved of this arrangement, and Mr. Winslow may be expected in this country before the next annual meeting. There can be no doubt but, if his life is spared, he will exert a very salutary influence. He will return to the field of his labor.

The Board are aware of the governmental restrictions which have embarrassed this mission for a number of years past. The Committee are happy to state that a more liberal policy prevails. The present governor of the island, Sir Robert Wilmot Horton, an enlightened friend of missions, was pleased to grant official leave for missionaries to be sent from America until reference could be made to England on the subject; and also promised to write to his Majesty's Secretary of State in favor of the mission, requesting a removal of the restrictions. The brethren accordingly lost no time in proposing an accession to their numbers; and on Monday the first day of July last, less than a year after the date of the request, four ordained missionaries and a physician, with their wives, embarked at Boston for Ceylon, in the ship *Israel*, Capt. Bray. Mr. Apthorp, one of these missionaries, was mentioned in the last Report. Messrs. William Todd, Samuel Hutchings, Henry R. Hoisington, and Nathan Ward, M. D., were the others. Mr. Eckard, also mentioned in the last Report as appointed to this mission, was unable to reach Boston in season to accompany his brethren. He is expected to sail soon, with his wife, and Mr. E. S. Minor, a printer, who is also a married man. A printing establishment was sent in the *Israel*, which needs only an assortment of Tamul types to render it complete, and those will be procured from Calcutta. For some time indeed the mission has been in possession of a press,\* but has not been at liberty to use it. The printing for the mission has been executed at the station of the Church Missionary Society, at Nellore. The new establishment will be placed at Batticotta, and until the printer arrives, will be conducted

\*The statement made in the last Report, that the mission had not a press of its own, was, of course, an error. This press has been at Nellore.

by Mr. Hoisington, who has some knowledge of the art of printing. Important advantages will doubtless arise from placing the establishment in the immediate neighborhood of the seminary.

The missionaries now on the ground, by a residence of many years in the country, have acquired a familiar practical acquaintance with the language, and having so many pious and well educated native assistants at hand, it will be easy for them to prepare tracts for the press, and also to superintend the printing of the Holy Scriptures in a language spoken by nearly 300,000 people in Ceylon, and by eight or ten millions on the adjacent continent. And these facts impart an additional interest to the recent grants of our national Bible and Tract societies.

The difficulty, which is felt more or less in all the missions of the Board, of procuring zealous, discreet, and faithful agents for distributing religious books, is felt less in Ceylon than elsewhere, owing to the large number of qualified native helpers, which the missionaries have under their direction. The opportunities and facilities for distribution are also uncommonly good, in the schools and bazars, and at the religious festivals both of papists and heathens. The number of intelligent readers of Christian books, is also considerable in Jaffna. For fifteen years there have been mission schools, and for half that time they have contained between three and four thousand children; and probably as many hundreds have left the school each year, not only instructed in reading, but generally accustomed more or less to the reading of the Holy Scriptures. A considerable part of the younger population in the vicinity of our missionaries, read the *printed* character with ease. In the native schools not connected with the mission, only the *written* character is used, inscribed upon the olla, or palm leaf; but a little practice renders both alike familiar, as the difference between them is small, and the printed character is the plainer of the two. Among the females, except some hundreds instructed in the mission schools, one is rarely found who is able to read. But the cause which has produced hundreds of readers among them, may easily multiply the number to as many thousands, and with a most salutary influence upon the next generation. The Tamulians are not indeed a reading people; but they have curiosity enough to induce them to read small books when put into their hands; nor is any difficulty found in distributing such books even when known to teach the Christian religion, nor is there any doubt but they are and will be read by very many;—by some, for the purpose of learning to read printed books; by others from a curiosity to know what they contain; by others, who are desirous to refute the heresies supposed to be found in them; and by some at least, who wish to be better informed and more assured in respect to the nature of true religion.

It is desirable that every child in the mission schools should be furnished with some portion of the word of God as a reading book, as soon as there is the ability to read it understandingly; and that every

one of the large number of youths who annually leave the native free schools, and are able to read the word of God, should carry home at least a part of the inspired volume. Why teach any to read, and then suffer them to go out from us with nothing to operate as a safeguard against the fascinating and corrupting heathen tales, which form the chief reading of their neighbors and friends? Such a course must be little better than a needless, if not a pernicious, waste of money and of influence. Every member of the mission church, every teacher in the mission schools, and every student in the mission seminary, ought also to be furnished with an entire copy of the Bible in his own language. Indeed the Committee feel that means must be devised for printing the Scriptures in sufficient numbers, without delay, in the Tamul language, to supply a depot, which Christian zeal itself, acting under the guidance of Christian wisdom, shall not be able to exhaust. We ought to be in advance of the demand, and not, as we almost always have been, behind it.

The *system of education*, which forms so prominent a feature in the operations of this mission, advances with as sure and certain a progress, perhaps, as can be affirmed of any instrumentality merely human. The following table exhibits the number in the seminary, and in the female boarding school and the native free schools.

	<i>Seminary.</i>	<i>Female Boarding School.</i>	<i>Free Schools.</i>		<i>Whole No. of Scholars.</i>
			<i>Males.</i>	<i>Females.</i>	
Tillipally, - -			814	103	917
Batticotta, - -	144		643	100	887
Oodooville, - -		50	644	108	802
Panditeripo, - -			392	42	434
Manepy, - -			195	135	330
English school at Batticotta, - -	-	-	30		30
do. at Oodooville, - -	-	-	20		20
do. at Manepy, - -	-	-	25		25
			2,763	488	
In seminary and female boarding school, -			144	50	
			2,907	538	3,445
Totals, - -					

The number of village free-schools is 78. Most of the 75 boys in the three English schools attend with the hope of being fitted to enter the seminary. The prevalence of the cholera has diminished the number of scholars in the village schools.

The importance of the *female boarding school* will best be made to appear by using the language of the missionaries themselves.

"The *female central school*," say they, "continues to answer the expectations formed from it, and every year to rise in importance. It was increased in June, by the addition of 28 girls, selected from more than 70 who were brought by their parents and friends on the day appointed for receiving them. Most of those admitted were from the village schools; and had made some progress in learning to

read. A few of the number received, were found on trial not to be of sufficient promise, and were dismissed; but the greater part of them continue to do well. Two others from very respectable families, have more recently been received.

"The studies of the school continue the same as last year; the first and second classes attending somewhat to English, but principally to arithmetic, geography, and scripture reading in Tamul; and the lower classes to reading and writing their own language, with learning catechisms and scripture lessons. All are practiced in plain sewing, and some other branches of female labor.

"As a leading part of the system of female education here, the institution deserves all encouragement. It strikes at the root of idolatry, by raising up Christian wives and mothers. Females here are, it is true, degraded. The wife is in some sense a slave to her husband. She must eat after him; walk behind him; wait upon, and submit to be beaten by him; but still she has much influence; and more in this district as the *property* is principally in her hand. In this respect the husband is dependent on the wife. He marries for a dowry, and this dowry is secured to the wife and her children. Should she die without heirs, the property reverts to her friends, so that the man who has to-day, in the right of his wife, a large estate, may to-morrow be a beggar. This gives the women great influence, and unhappily they use it more decidedly in the cause of idolatry, and more zealously, than would the men. Though, on other occasions, women of respectability will scarcely venture from their door-yards; they flock to the festivals of the idols, carrying their little ones in their arms, and teaching them with their first accents to say *Swamy*,\* and lift up their little hands to a senseless image. *The mother's teaching is never forgotten.* As these mothers cannot read, and are generally inaccessible to missionaries and their assistants, their minds remain shrouded in a darkness which is unmingled with the least ray of Christian light. Indeed they know nothing beyond the ordinary concerns of their own families and neighborhood.

"It is pleasing to see those who have left the school, and married Christian husbands, sustaining as they do a Christian character, and shedding to a good degree the light and loveliness of domestic piety on the darkness and deformity of a heathen neighborhood.

"Their children and children's children will, it may be hoped, rise up—not as they otherwise would to abuse and mock them—but, to call them blessed."

The *boarding school for boys*, a preparatory school, which has heretofore been at Tillipally, was removed to Batticotta in September of the last year, that it might be placed under the same general superintendence with the seminary, and Mr. Spaulding be left more at leisure for preaching the gospel and visiting among the people. The number of lads removed to Batticotta, was 46, varying in their ages from nine to seventeen years. Mr. Spaulding, since taking the superintendence of this school in 1828, has seldom failed, when at home, to attend prayers with the pupils at sunrise in the morning, at which time he was accustomed to expound and apply in few words, the practical part of the scripture then read. On the Sabbath, and at other times, the lads committed to memory and recited to him catechisms and scripture history. He also heard them recite the parables and miracles of the New Testament, and many of the more interesting parts of the Old. On the Sabbath he generally met two or three select companies in private, and in case of any special seriousness in the school, he held meetings with the pupils on other days. Thus much for the moral influences employed, which were remarkably sal-

\*"*Swamy*, is the term commonly used by the natives in addressing one of their gods, and signifies much the same as Lord."

utary. For somewhat more than a year previous to the removal of the school, Mr. Spaulding says there was not a really bad boy in it, nor was any punishment found necessary, except the mere expression of disapprobation. Six of the scholars were members of the church.

The relative importance of the *seminary* at Batticotta, entitles it to the particular attention of the Board. A class in theology was formed at the close of the last year, consisting of about 30 scholars, mostly those who had completed a course of study in the seminary. About two thirds will pursue their studies at Batticotta; the others come in at stated times from the neighboring stations. In the instruction of this class the principal is assisted by other members of the mission, one of whom delivers a weekly lecture, and hears the dissertations on systematic theology. It is not to be expected that all the members of this class, or nearly all, will become preachers of the gospel. In that country, and in every heathen country, and indeed in every country to a greater or less extent, a considerable number must be educated in order to secure a few efficient laborers in any good work. A large proportion, however, it may be hoped, will by the grace of God be prepared for usefulness in various departments.

A particular account has been received by the Committee of a public examination or exhibition of the seminary in the Tamul language, held in June of last year; published soon after in the Colombo Journal. It is understood to have been prepared by Mr. Winslow. An abstract of this account will doubtless be acceptable to the Board.

The examination was in the chapel of the seminary, which was somewhat crowded with native spectators. Mr. Poor, the principal of the seminary, commenced the business of the day by reading the 19th Psalm, and making some remarks upon the objects and state of the institution. The several classes were then briefly examined in English and Tamul phrases, and in the native system of arithmetic, a native poetic work on morals, and a grammar of the poetic dialect. Part of a prize translation into Tamul from English was then read by one of the students. It was the first section of the essay prefixed to the Library of Useful Knowledge, on the "objects, advantages, and pleasures of science," written, as is understood, by the present lord chancellor of England. After this the second class were examined in trigonometry, and gave popular illustrations of the methods of ascertaining the heights, distances, and magnitudes of inaccessible objects; and this was succeeded by a dissertation on the method of applying the principles of trigonometry to land surveying, illustrating it by the necessary apparatus. The remaining part of the exhibition (for such it was in fact) was designed to give a comparative view of the Hindoo and European systems of geography and astronomy, so as to elucidate and prove the latter, and show the absurdity and falsehood of the former. Preparatory to a series of dissertations, extracts were sung from the Skanda Pourana, one of the

Hindoo sacred books in verse, containing the principal points of the Hindoo system, which were explained, and drawings exhibited representing the earth and the planetary world according to that system, and also according to that of the Europeans. Dissertations were then read upon the following subjects by members of the first class, and were illustrated by appropriate diagrams and apparatus.

1. *On the shape of the earth.* The object was to prove that the statements in the Pourana of the flatness of the earth, cannot be true; which was done by a reference to principles and facts known to the people and admitted by them.

2. The principles of the foregoing dissertation were applied to show *the falsity of what is said in the Pourana about Mount Meru, or the centre of the earth, and the seven islands that surround it.*

3. *Three proofs that the earth is round;* to which was added an explanation of the method in which its diameter and circumference are measured, and the importance of knowing the earth's semi-diameter, as a base line, in several important calculations.

4. *An application of the principles of trigonometry to navigation,* showing that a ship is navigated, when out of sight of land, with the help of tables which are formed on the principle of the earth's convexity.

5. *Method of ascertaining by the rules of trigonometry the distance of the sun and planets* after the semi-diameter of the earth and parallaxes are known.

6. *The real magnitude of the heavenly bodies,* ascertained by a knowledge of their distances and apparent magnitudes.

7. *The motions and phases of the moon and the causes of eclipses,* illustrated in a familiar manner.—The principles established in this and in the other essays were compared with the absurd doctrines of the Pourana.

8. Two dissertations in Tamul, on the advantages to the natives of Ceylon of studying the English language, and the benefits of veracity to individuals and to society;—themes given out by His Majesty's commissioners for inquiry for prize essays in English.

The exhibition was closed by an address from one of the native instructors, formerly a student of the seminary, giving a short account of the history, nature, objects, and utility of the institution.

This examination was wholly in the *Tamul* language. In the September following, there was one in *English*, before his excellency the governor. A very brief outline of the course pursued in this examination will suffice, with what has been already said, to give a tolerable idea of the studies pursued in the seminary.

The *fourth* class were examined in the syntax and exercises of Lennie's grammar and construing the pronouncing New Testament, in the progression and logarithms of Joice's arithmetic and Cummings' first lessons in geography and astronomy, with the use of dissected maps.

The *third* class were examined (1.) In English grammar, in connection with construing Murray's introduction to the English Reader. (2.) In Woodbridge's geography, in connection with projecting maps, and the use of blank globes. (3.) Algebra. (4.) In connection with the second class, in a catechism of geometry, mensuration of superficies, and solids and heights and distances, plain trigonometry, solution of problems by geometrical construction and Gunter's scale.

The *second* class were examined in English grammar and construing the American Reader, geography and the use of globes, the simple and quadratic equations of algebra, and the first book of Euclid.

The *first* class were examined, (1.) In the Copernican and Pouranic systems of astronomy, in the theory of eclipses and the elements for calculating them, and specimens of projecting eclipses both of the sun and moon. (2.) In Blair's

grammar of natural and experimental philosophy, in course through optics. (3.) In land surveying. (4.) In Bishop Porteus's Evidences of Christianity.

The four classes united were then examined in a course of biblical instruction, both in Tamul and English, including an outline of sacred geography and chronology.

The importance of this seminary and the wisdom of its course of instruction, will not be duly appreciated, unless we consider the intimate connection of science and religion among the Tamul people. Indeed their systems of geography and astronomy are so much a part of their religion, that the credit of their sacred books is gone when the convexity of the earth, or the truth of the Copernican system, is admitted; and it is a somewhat curious fact in the history of human nature, that the heart of a genuine follower of Brumha, appears to be arrayed against some of the most obvious doctrines of science in the same manner, and perhaps for a similar reason, that men in Christian lands are opposed to some of the no less obvious doctrines of revealed religion. We should be careful not to estimate the value of human science too highly as an auxiliary to the gospel; but then we ought to estimate it justly. If the credibility of a false religion could be destroyed by the simple application of principles in the exact sciences, why should not those principles at once be set in battle array in the warfare of truth with error? If the conceited brahmin hold his seat on high, born up by science falsely so called, and wield the prejudices of the abject multitude against us, and if the demonstration of a mathematical problem would bring him down in any measure from his pernicious ascendancy; why should that advantage be neglected? The journals of Mr. Poor show, that the brahmins regard the progress of learning in the seminary with increasing solicitude. It is obvious, too, that in a country where learning is held in such reverence, the acquisition of so much true science at the seminary, as will enable our native preachers to cope with the most learned of the heathen, must add not a little to their influence among the people. The seminary has already had an effect upon the opinion, said to have been almost universally prevalent before its establishment, that the Tamulians are more learned than the Christians. That opinion is losing ground; and even some of the learned men begin to manifest a desire to become acquainted with the sciences of the west. Mr. Poor says of a man, who in certain branches was accounted the most learned in the district, and who had been hostile to missionary operations, that he had consented to reduce the Kanda Pourana from the high and sacred language to that of the common people. A young brahmin had made application for employment in the seminary as a teacher of Sanscrit. Two young brahmins and another man of some learning had expressed a wish to be instructed by the missionaries in trigonometry. Another young man of good family, having entered the seminary to acquire a knowledge of English, and not wishing to study any other sciences there taught, was strongly urged by an aged brahmin named Vesuvenather,

to enter the whole course pursued at the seminary. "If you do not thoroughly examine these things," said the old brahmin, "how will you know whether what Vesuvenather says is true, or what the padre says is true?"

There are other facts of a somewhat different character, but of the same general tendency, of which the following is a specimen, extracted from the journal of Mr. Poor.

"The first class in the seminary are engaged with much interest in examining the proofs of the truth of the solar system. They have come to this subject with skeptical feelings; being fully aware that there are great points of difference between us and the learned of their own country, and they are fully resolved not to admit any thing as true, of which they do not perceive the clearest evidence. Agreeably to my wishes, they are in the habit of communicating with certain persons in the parish, who have some knowledge of the Hindoo systems, and who are able sometimes to start plausible objections to what we teach. The following objection to our proof of the convexity of the earth, arises from the fact that it has been many times circumnavigated, is a specimen of their manner of reasoning and objecting. This proof, say they, rests on the *testimony of foreigners*. Against this we may bring the testimony of all the learned of our own country for many generations. They have testified that the earth is flat, and this testimony accords with our own observation. But further, Europeans make a mistake in thinking they circumnavigate a *globe*, whereas they merely sail round the mount Maha Meru on a plain. This they illustrate by means of a parallel sphere, supposing the upper hemisphere to represent the mountain, and the wooden horizon the earth. In this illustration there is a dexterous use of knowledge obtained in the seminary, applied for the defence of the Hindoo system. In this same way the whole system of mythology is receiving constant improvement. Hence it is easy to foresee that, from the rising generation, there will be many ingenious and powerful defenders of idolatry."

Two pious and promising native young men, members of the seminary, died the last year. Their names were Claudius Buchanan and Lawrence Methewin. The former had been a member of the church since 1825; the latter was a member of the theological class; and both were sustained and even animated in their last moments, by the hopes of the gospel.

The seminary in its present form has been in operation ten years, and about *one hundred and fifty* natives have been or are now members of it. Of these, four are now in government service as interpreters, five are employed as private tutors in English families, and most of the remainder, except those who are now connected with the seminary as students, are acting in various capacities, as native preachers, catechists, and school-masters, in connection with the American and other missions. The commissioners on the part of the government, whose visit to the district was mentioned in a former Report, have published a very favorable opinion of the seminary, and of the mission. "The students," say they, "have made some creditable proficiency in mathematical and other branches of useful knowledge, affording the most satisfactory proofs of the capacity of the natives and of their disposition to avail themselves of the opportunities of improvement afforded them. The American missionaries

are fully impressed with the importance of rendering the English language the general medium of instruction, and of the inestimable value of the acquirement in itself to the people. As the northern districts of the island are chiefly indebted to these missionaries for the progress of education, the benefits of which are already experienced, it is but just to recommend that they should receive all the encouragement from the government to which their exertions and exemplary conduct have entitled them."

The governor while at the seminary declared himself to be highly gratified with what he had witnessed as the results of the institution, and said he should afford it every assistance in his power, and that he should have much pleasure in recommending it to the favorable notice of His Majesty's government. Being particularly pleased with some specimens of small globes and projections of eclipses executed by Henry Martyn, and pleased also with Martyn's appearance at the examination on the subject of astronomy, Sir Robert made provision for his support as a teacher in the seminary. He has also officially signified his intention to support four young men, descendants of Europeans, at fifteen pounds sterling each per annum, as soon as a class of that description can be admitted into the seminary.

The expenses incurred in the department of education, independently of the cost of buildings, during the year 1832; were as follows:

Native free schools, - - - - -	\$1,564 00
Female boarding school, 38 girls, - - - - -	601 00
Preparatory school, 46 boys, - - - - -	640 00
Seminary, 90 students, board, clothing, native teachers, and monitors, furniture, stationary, books, taxes, sundries, - - - - -	1,928 00
Total,	<u>\$4,733 00</u>

Remittances have been made the past year to enable the missionaries to extend their schools, repair a part of the old church at Batticotta, and complete the principal building of the seminary, called Ottley Hall.—The expense of the native assistants, in distinction from the teachers and superintendents of the school, was about \$600.

Thirty members were added to the mission churches the last year, and one, who had been excommunicated for marrying a heathen wife and for not demeaning himself in other respects as a Christian, was restored. One of those admitted to the church was the eldest daughter of Mr. Spaulding. The number of native members in the churches is 203. The manner in which the native members in the churches belonging to the seminary are sometimes employed, may be learned from the following instance. On one occasion twenty-two of them went to a village in the neighborhood to visit regularly from house to house, and thus to pervade the whole village. They carried with them printed copies of a circular letter, each enclosing a tract, and addressed to the inhabitants by the missionaries at Bat-

ticotta. They visited one hundred and thirty-one families, to whom they read the circular, and delivered eighty copies of the letter enclosing tracts to persons able to read and willing to receive them. Many persons, especially females, heard the gospel for the first time; and with a very few exceptions they were treated with great civility. In this manner they have pervaded all the villages around Batticotta.

A "moral improvement society," has been formed in the seminary for the purpose of inquiry in respect to those defects of moral character, for which the natives of the island and of India generally are notorious; and for promoting a reform, especially with regard to intemperance, sabbath-breaking, fraud, bribery, and other kindred immoralities.

What is called the "verse-system" has been adopted at all the stations.

A very honorable notice of this mission, by Sir Alexander Johnstone, formerly chief justice of Ceylon, will be communicated to the Board in the letters of that gentleman.

"Perhaps in no former year," say the missionaries, "has so much light gone forth, among the people, as in the last. The heathen have been roused in two or three instances to answer the tracts addressed to them, and in one case have written a very long defence of idolatry, grounded on the practices and ceremonies of the Jews as recorded in the Old Testament. There is therefore evidently a spirit of inquiry and investigation abroad. Some head-men are more or less inquiring. A Modeliar of Oodooville who is interpreter of a magistrates court and connected with the first families in the district, openly defends Christianity, and professes his determination to unite himself with the people of God. Another leading man, a Roman Catholic in Panditeripo, the most celebrated native doctor in this part of the country, has also expressed his dissatisfaction with his own church and a wish to embrace a purer faith. Whatever may be the result in these or any other individual cases, and whether the Lord may see fit, at present, to bring into the church any of the more honorable among the people, and thus prepare the way for multitudes to follow, who are only waiting the example of some influential men, must be left to his infinite wisdom. Perhaps this would make a profession of Christianity too easy, and tend to fill the church with hypocrites. At present though nearly all the members are of the vellale caste, which is next to the Brahmin, there are few men of much wealth or influence as yet found in our ranks, and no brahmin has thrown away his poita to receive Christian baptism."

## MISSION TO SIAM.

David Abeel, Charles Robinson, Stephen Johnson, *Missionaries*; Mrs. Robinson and Mrs. Johnson.

Messrs. Robinson and Johnson, with their wives, sailed from Boston on the 10th of June last, with the expectation of making their permanent residence in Siam. The Committee, in their Report a year ago, brought down the history of Mr. Abeel's labors to the commencement of the year 1832. He was then at Singapore, a flourishing commercial entreport south of the Malayan peninsula, whither he had accompanied Mr. Tomlin from Siam, for the benefit of his health. Several of his letters, describing his subsequent proceedings, appear

to have miscarried. After spending a short time at Singapore, he hastened back to Siam, that he might supply the numerous trading vessels from China with Christian books, before they commenced their homeward voyage. A number had sailed before his arrival, but he had the privilege of furnishing fifty with religious tracts and portions of the Holy Scriptures.

Mr. Abeel found the aspect of the mission somewhat changed for the worse since his former visit. On his arrival the captain of the junk, for some reason, informed the king that he had returned with a large supply of books; upon which a royal veto was issued against their distribution. The king said that if the object was to effect a change in religion, such a thing might be attempted in other countries, but not in his. Mr. Abeel thinks this measure was the result of a previous concert between the priests and his majesty; the priests having become alarmed at the consequences of an extensive distribution of the anti-pagan doctrines contained in Christian books. It was however conceded by the king's officers, that the royal interdict did not apply to the distribution of books among the Chinese junks. The priests were much less familiar than during the former visit. Still numbers of them came for medicine; and one, who was frequently mentioned in former journals, came occasionally by night to converse with Mr. Abeel.

The interference of the government had very little effect on Mr. Abeel's labors. His strength was so exhausted by supplying the junks with books, that he was afterwards obliged to confine himself in great measure to his house; where he administered to the sick, and preached the gospel to all who came to him. His patients were numerous, especially towards the close of his residence at Bangkok. The number of his hearers on the Sabbath seldom exceeded twenty, but this was more than had ever attended during his former visit, and he believed that the number might be increased without much difficulty. Five or six professed to renounce their idols, and evinced a very encouraging eagerness in their inquiries after truth. "I did not feel it my duty," says Mr. Abeel, "to admit any of them into the visible church, and consequently should prefer not denominating any of them converts. Still I have great hopes that time may prove some of them members of the invisible church, and that they may become the rejoicing of future laborers. The one baptized by Mr. Gutzlaff appears well, and has been of considerable assistance to me. We did not see him during our previous visit to the place. He and a few others have agreed to meet together according to our usual custom, every Sabbath, for divine worship. He is well qualified to discharge the duties of a leader in the exercises."

Bangkok possesses more importance in relation to China, than any other outpost that can be selected. Not less than eighty junks visited the place during the last year; and the crews of these vessels are

generally disposed to receive books of any kind, and there is every reason to believe that they carry them to their homes.

Mr. Abeel was again compelled by the entire failure of his health to return to Singapore. He endeavored to obtain a passage to Canton, but could not; and the junk in which he desired to go is supposed to have been lost, with all on board. The chaplain at Singapore having died, Mr. Abeel found a demand for his labors as a preacher, and the Lord had been graciously pleased to apply the truth with more than ordinary power to the minds of a few of his hearers. In April, having received the invitation of the Committee to revisit his native land, according to the arrangement made by the Board with the Reformed Dutch Church, he was preparing to return, and is now expected in this country.

### MISSION TO CHINA.

Elijah C. Bridgman and Ira Tracy, *Missionaries*; Samuel Wells Williams, *Printer*.

Mr. Bridgman is still residing at Canton. A few brief extracts from a letter written in a familiar strain in February last, will give a striking view of his situation and feelings.

“Since I wrote you last I have been sick, but, by the blessing of our Heavenly Father, I am well again. Were it not for the exceeding great and precious promises, my heart would fail me—the work is so great, so vast, and the laborers so few and feeble. We are as nothing. I am not discouraged, my brother; I am not disheartened; but I am often as now, *sad*. To see so much to be done, and so little doing, makes my heart ache. The prospect all around us is very dark. I have been here now almost three years—have gained considerable knowledge of the people—can speak their language so as to be pretty well understood—have assisted in the publication of Sabbath school lessons and some tracts—have instructed, and have now with me, five native youths—have preached on the Lord’s day in English—have done something with the English press, and am trying the lithographic;—yet all this is *nothing, nothing at all*. No soul has been convicted—none converted. Little Atih is, perhaps, the most promising subject. But, O sir, more must be done here and every where.

“I must continue to give my attention to the language, and I purpose to become master of it. This will require more time. I will also give more attention to the lads. How far the system of instructing boys can be carried to advantage, can only be known by experiment. I am anxious to see if something more cannot be done abroad in Canton. As yet all is silent—nothing is brought out to public view. The government are doubtless aware of our being here, and perhaps well informed of what we are doing; and if we keep still, will probably let us alone. But this will not do always. The light of the gospel cannot and must not be kept hid. I am anxious, too, about the press. The Repository, if supported, and rightly conducted, will do great good; but much more help is needed to carry it on. There is a demand for effort on every side. More missionaries and more pious laymen are needed. But, dear Sir, I cannot tell you all that is wanted. Could the whole American church see with their own eyes what there is to be done here, then they would give us their aid; especially *their most fervent and earnest prayers to God in our behalf.*”

Mr. Bridgman is favored with the friendly advice and assistance of Dr. Morrison; and has been greatly indebted to the kindness of Messrs. Talbot, Olyphant & Co., a mercantile house in Canton, which, from the first, has evinced a lively interest in the prosperity of the mission. A considerable share of responsibility, in conducting the Chinese Repository, devolves on Mr. Bridgman. The work is of great value, and is indispensable, at present, as a means of collecting and diffusing information concerning that populous region of the globe. The readers of the Missionary Herald must have noticed the number of interesting pages derived from that source. But the growing interest felt in this country in the distribution of the Holy Scriptures and religious tracts in foreign nations, and especially among the millions who read the Chinese language, make it necessary that Mr. Bridgman should have less to do in his native tongue, and more in that of the people among whom he resides. Three days after the letter just quoted was received, which so earnestly calls for help, the Rev. Ira Tracy and Mr. Samuel Wells Williams embarked at New York in the ship Morrison for Canton. The ship belongs to the house already mentioned, and their passage was gratuitous. Mr. Tracy will be able to render essential aid in conducting the Repository; and as Mr. Williams is a printer, Mr. Bridgman can now devote most of his time in superintending the publication of Chinese Scriptures and tracts. The Board are aware that Chinese printing cannot be performed at present in the method common throughout Christendom, except by the very expensive process of casting metallic types. As every idea has a distinct character in Chinese, it would seem that metallic types would never be brought into extensive use; though Mr. Dyer, an English missionary at Penang, who has devoted much attention to the subject, appears to have arrived at a different conclusion. The Committee feel a strong confidence, however, that the much desired result of employing metallic characters and the common printing press in Chinese printing, may be secured by a more simple and economical process, viz: *by procuring metallic castings from the wooden blocks*, and making the same use of them as is made of any other stereotype plates in printing; and Mr. Bridgman has been instructed to send home blocks without delay, and a quantity of Chinese paper, that the experiment may be made. It is easy to see that, should the experiment be successful, the benefit thence arising to the cause of truth in China must be immense. The Chinese method of printing was briefly described in the last Report. It has its peculiar advantages, especially for itinerant laborers. But the process, though not expensive, even in comparison with our own printing, is too slow to meet the exigencies of the millions which make use of the Chinese language.

The Committee leave this field after a few general remarks:

(1.) Its extent and populousness are equal to that of Europe.

(2.) It is probable that no other language is spoken by so many people, who are able to read.

(3.) The Chinese are said to be a reading people. Indeed the Buddhists, as a sect, possess a greater number of books, perhaps, than any other heathen sect whatever. Their *sacred* books are numerous beyond example.

(4.) No other people have had such changes produced in their religious views and habits, *by the mere reading of books*. It appears to be a well authenticated fact, that Buddhism has been propagated in China by means of books, without the aid of teachers;—and by means of books, assisted by the grace of God, why may not Buddhism be subverted?

(5.) The recent voyages along the coast of China, by Mr. Gutzlaff, have demonstrated that the Chinese people are not misanthropic in their feelings towards the rest of the world, but would rejoice in a more social intercourse. The knowledge of this fact is of great importance in respect to the commercial world; for China has no naval power, no fortified coast, to prevent the extension of trade along her whole maritime frontier.

(6.) Influences are in preparation to operate upon the whole southern border of the Chinese empire. Her southwestern frontier is separated from the British power in India only by the Himmaleh mountains; and the influence of that power is gradually extending through all the nations on the south. Nor can we conceive of any probable occurrence which shall prevent the Christian missions commenced in the countries south of China from becoming a great system, the influence of which no laws can debar from the empire.

(7.) The enterprise of a few missionaries is concentrating a vast amount of attention upon China. The first voyage of Mr. Gutzlaff was to the mercantile community almost like the discovery of a new coast along some fertile and populous continent. That, and his second voyage, an account of which has just been published, will constitute an era in the commercial history of China. The same will be true, doubtless, with respect to its religious history. Morrison and Bridgman have been sending forth appeals, which are extensively read. And the design of supplying China with Christian books embodies all the elements and all the interest of moral sublimity. We may be sure the Christian world will not sleep again over China. The church and the world are both in a very different state from what they were in, one or two centuries ago, when the papal church prosecuted her missions in China: and our missions are on a totally different footing from theirs. China and Japan are a singular anomaly among the nations of the earth.

## MISSION TO THE INDIAN ARCHIPELAGO.

Samuel Munson and Henry Lyman, *Missionaries*, and their wives.

Messrs. Munson and Lyman embarked with their wives, at Boston, on the 10th of last June; and are bound on a tour of observation and inquiry among the islands of the Indian Archipelago, and especially what may be termed the Malayan groupe; that is, Sumatra and some small islands in its neighborhood, Java, Celebes, the Sulu Islands, the Moluccas, and Borneo. The Malays, found on the shores of most of these islands, but rarely in the interior, constitute one people, possessing a similar character and similar customs. The Scriptures have been printed for them, both in Arabic and Roman letters. The other parts of the islands are said to be peopled by nations radically distinct from the Malays, speaking languages entirely different, and using a variety of written characters, original and peculiar to each.

The two missionaries sent into this great field will be expected to add to the valuable stock of information communicated by Mr. Abeel concerning Java; and also to point out stations in other islands of the Archipelago, which may be advantageously occupied as soon as the suitable missionaries can be obtained for them. Wherever they go, their inquiries are to be directed to the following points, among many others—the typography, population, languages, and religions of the island or district; the intellectual, moral, and social condition of the people; their disposition to receive Christian teachers; the means of access to them, and the facilities for sustaining a mission when once established among them.

## MISSION TO THE SANDWICH ISLANDS.

## ISLAND OF HAWAII.

*Kailua*.—Asa Thurston and Artemas Bishop, *Missionaries*, and their wives.

*Kaawaloa*.—Samuel Ruggles and Cochran Forbes, *Missionaries*, and their wives.

*Hilo*.—Joseph Goodrich, Shelden Dibble, and David B. Lyman, *Missionaries*, and their wives.

*Waimea*.—Dwight Baldwin and Lorenzo Lyons, *Missionaries*, and their wives.

## ISLAND OF MAUI.

*Lahaina*.—William Richards, Lorrin Andrews and Ephraim Spaulding, *Missionaries*; Alonzo Chapin, *Missionary Physician*; and their wives; and Miss Maria C. Ogden and Miss Mary Ward.

*Wailuku*.—Jonathan S. Green, *Missionary*, and wife.

## ISLAND OF MOLOKAI.

*Kaluaha*.—Harvey R. Hitchcock, *Missionary*, and wife.

## ISLAND OF OAHU.

*Honolulu.*—Hiram Bingham and Ephraim W. Clark, *Missionaries*; Gerret P. Judd, *Missionary Physician*; Levi Chamberlain, *Superintendent of Secular Concerns and Inspector of Schools*; and Andrew Johnson, *Associate Superintendent of Secular Concerns*; and their wives; Stephen Shepard and Edmund H. Rogers, *Printers*; and Mrs. Shepard.

*Waiului.*—John S. Emerson, *Missionary*, and wife.

## ISLAND OF KAUAI.

*Waimea.*—Samuel Whitney and Peter J. Gulick, *Missionaries*; and their wives.

Reuben Tinker, William P. Alexander, and Richard Armstrong, *Missionaries*, and their wives, had not received a particular designation since their return from the Washington Islands.

The *Averick*, with the nineteen new helpers, male and female, which constituted the fourth reinforcement of this mission, arrived at Honolulu on the 17th of May, 1832. The disposition made of the company appears above in the schedule of the stations occupied by the mission.

A fifth reinforcement sailed from New-London, Connecticut, in the ship *Mentor*, capt. Rice, on the 21st of November. It consisted of Benjamin W. Parker and Lowell Smith, *Missionaries*, and Lemuel Fuller, *Printer*, who were mentioned in the last Report as appointed to this mission. The two former were accompanied by wives. The *Mentor* has been thrice spoken since she sailed, the last time off Cape Horn. Mr. Fuller had not enjoyed good health on the voyage; the rest were well, and all experienced the kindest treatment on board.

An unusual number of communications have been received from the missionaries at these islands during the last year. And as the writers have resided at the islands for different periods,—some for twelve years, others for nine, others for three, others for one year, and others but just arrived,—we have the advantage of so many different points of observation, from which to contemplate the state of the islands and the progress of the mission. The Committee have sought to avail themselves of this advantage to the utmost, and will now attempt (what indeed is no easy task) to do justice to the multitudinous statements received from their brethren in the Pacific.

Language, when used in reference to geometry or mathematics, conveys precisely the same ideas to every mind. But not so when employed in describing the character and condition of mankind. Here the meaning is varied by a thousand causes. To give the people of Great Britain, for instance, a perfectly correct apprehension of the state of society in our own country, by means of mere descriptions, is perhaps impossible. The difficulty would be increased in France, and greater in Turkey, and greater still in China; and would,

if possible, be farther magnified when we passed to the barbarous islands of the Pacific Ocean. The meaning of language is comparative. The terms employed by the missionary in his descriptions have often a very different idea attached to them in civilized lands from that which he attaches to them at his station among the heathen. The missionary speaks of cottages, houses, churches, and palaces; of laws, judges, and nobility; of schools, academies, and colleges; of rest from labor, and large congregations, on the Sabbath day; of native churches, and meetings of the church for prayer; of marriages, and baptized children, and domestic happiness. And this he does, because all these things exist among the people whom he describes. But how will his language be misapprehended, and mislead, if the same force of meaning is given to it, in these cases, which properly belongs to it when used in describing such things in this country, or England. The difference between a people just emerging from pagan barbarism, and a people which has been civilized and christianized for ages, is immense, and no language can mark with precision the various stages between the two extremes.

The missionaries at the Sandwich Islands have been intent on making progress in their work; and in their communications to their patrons, they have noted the indications of their progress with those lively feelings of joy and gratitude, which are so becoming in the servants of God. In speaking of this progress, they have had their eye more upon the depths of moral and intellectual debasement in which they found the people, than upon that high standard of purity and intelligence, to which they wished to conduct them. Like the mariner bound homeward on a long voyage, who at first loves daily to measure the distance he has sailed, rather than weary his imagination with the wide oceans he is yet to traverse, so may it have been with them. This was natural, and it was not improper. But now that we are calculating our distances anew, and determining our position by new observations, and may possibly find our progress less than we had supposed, we should beware of such a reaction in the mind, as would be unfavorable to our continuance in well doing. In the minds of our brethren at the Sandwich Islands, there is no danger of such a reaction. If there is misapprehension with us, there is not with them. No sooner are they convinced that too high an estimate has been placed upon their success, in this country, than they hasten to apply a remedy.

It may be proper to say at the outset, that the following will be found to be facts at the Islands, after making every necessary abatement; viz. that the language of the Sandwich Islands has been reduced to writing—that printing presses have been put into operation upon the islands—that the New Testament and some parts of the Old, and a number of other small but highly important works, have been printed in the native language—that some hundreds of schools are instructed by native masters—that many thousands of the natives have

been taught to read, and not a few to write—that a considerable proportion of the highest chiefs, and some hundreds of the common people, belong to the Christian church—that the influence of the government has been decidedly on the side of piety—that large buildings have been erected by the natives for the worship of God at the several missionary stations, in which large congregations assemble on the Sabbath—that the cause of temperance has made great progress—and that indeed a great and wonderful change has been effected, rendering it proper to call the nation of the Sandwich Islands a Christian nation. All this is strictly true; and this is what has been affirmed in times past, and it is all that has been affirmed. Nor has the picture been one of unmingled brilliancy. The canvass has presented both light and shade.

But yet it may be, that the bright and glowing colors have been thrown too much upon the foreground. The following cautionary remarks are, therefore, submitted, with the hope that they may be ever kept in view, not only in reference to the mission at the Sandwich Islands, but to all other missions of the Board in heathen lands, which are similarly situated.

1. *It is necessary to understand the genius of the Sandwich Islands government.* It is but a little while since the chiefs were regarded by the present generation as something more than mortal. A feeling the most despotic on the one hand, was met on the other, by the great body of the people, with a feeling the most abject and servile. This is still true to a very great extent, and is the natural result of the oppressive tyranny to which the islands have been subjected from time immemorial. It has hence come to pass, that the great body of the people perform most of the acts of their lives from a regard to the authority of the chiefs, and not in obedience to their own sense of fitness and propriety. It is true, also, that it is almost impossible for the chiefs to give their subjects what may properly be termed *advice*. Their *wishes*, when once known to the people, are in effect as absolute as their *will*, and their *advice* has all the force of *command*. This gives their *example*, too, prodigious influence upon the people. And this fact is one of great importance in estimating the real extent of the national changes, which have taken place in reference to religion. When the chiefs were moved by the Holy Ghost, as they doubtless were, to embrace the Christian religion, and advised the people to embrace it, their advice and example must have had the force of law. It would seem, too, that whenever the chiefs have exhorted the people to attend upon the instructions of the missionaries, their exhortations have come with authority. So when the chiefs call upon them to attend church, they attend; and to study the word of God in schools, they study it; and to purchase books, they purchase them; and to become religious, they put on the form of godliness. All this is not mentioned as of course an evil in the state of things at the Sandwich Islands. If the common people are such

children as they are described to be, and as they doubtless are, it is desirable for them to be under authority, and to have this authority carried much beyond the bounds which would be desirable for people of mature minds. It is well for them to be commanded to attend school, and to attend church, and to study the Bible.

2. When it is said, *that as a nation they have renounced idols and embraced Christianity*, this statement, though true, is to be understood with great limitations. Idolaters are still found occasionally among the people. It is also possible, that there may be to some extent, a secret leaning towards idolatry among the people, and that nothing more would be necessary than the consent and countenance of the chiefs, to rear again the bloody altars of paganism. Such an event is not probable, but is surely possible. It is certain, that the great body of the people can yet know but little concerning the nature of Christianity, and that the mass of intellect and of feeling in the nation can have been very little changed, since the destruction of the morias and tabus. In the sight of God, however, there may still be more just apprehension of the gospel, and more genuine piety, among the Sandwich islanders, than there are in Portugal and Spain.

3. When it is said, *that some hundreds of the natives give evidence of piety*, this, though true, is also to be understood with limitations. Who would think of addressing such cautions to a Christian church in this country, as Paul found it necessary to address to the church in the dissolute city of Corinth? In forming an estimate of Christian character, we must take into view the circumstances under which it is formed, and the previous character and habits of the converts. The *essential* traits of Christian character must, of course, be every where substantially the same; but who has not observed the influence of circumstances in moulding character into a thousand forms, even among the followers of the Lord Jesus? Every day we have to make allowances for these when judging of character. We make allowances on the score of ignorance, of early habits, of circumstances in life, of present occupation, and daily associates. Go now to the Sandwich Islands, and mingle with the native converts in the low walks of their common life;—what could you reasonably expect, except the mere *essentials* of piety—the *mere primary elements* of Christian character; and those, too, often in little better than a chaotic state? In knowledge, we ought to expect them to be babes; in stability and decision of character, children; generally slow to apprehend the spirituality and extent of God's law, and their guilt in violating it; not thorough and pungent in their convictions of sin; not quick to fly to Christ; and rarely sending out a strong tide of affection towards him. The great cause of wonder is, that the missionaries, who insist upon evidence of piety as a condition of church-membership, should have had so few cases of discipline among the native members.

4. When it is said, *that the natives, to a great extent, cease from work on the Sabbath day, and that numerous congregations assemble in the churches on that day*, this, also, is true. But then the well known fact ought to be considered, that the natives are not an industrious people; that they do not work, as in this country, through all the other six days; and that, in their times of heathenism, they were accustomed to observe *tabued* days with great strictness. This comparative leisure, and these habits, so favorable to the external observance of the Sabbath, together with the example and wishes of the chiefs, and even their will expressed in law, are to be taken into account in determining how far the observance of the Sabbath at the Sandwich Islands is to be referred to Christian principle.

To what extent the large congregations are owing to similar causes, it is impossible to say. The congregation at Kaawaloa, declined on the death of Naihē, the resident chief of the district; but it afterwards revived, and apparently without the intervention of a chief. Yet doubtless the influence of the rulers, and especially of their example, has much to do in bringing the people to hear the word of God. But, that such an influence should have been created there upon the high places of the land, where it is so rarely found, is cause for astonishment, as well as the liveliest gratitude. The morning service on the Sabbath is better attended than that of the afternoon; but this appears to be owing, in part at least, to the distance at which many of the people live. Those who attend do it willingly; but multitudes, like multitudes in our own land who regularly frequent the house of God, do not go from desire to hear the gospel, and appear to be satisfied with a mere attendance.

5. There is need of repeating the cautions which have been given in former times, with respect to *the native schools and readers*. It was stated in the last Report, that the progress of instruction upon the existing system had nearly attained its maximum, and was becoming stationary, for want of suitable persons to carry it beyond the mere rudiments. The most that can be said of the qualifications of the teachers generally, is, that they should be able to read intelligently. They of course instruct their scholars in nothing but reading, and to this task they are by no means fully adequate, as few of them have just notions of correct reading. The teachers receive no *stipulated* pay for their services, are not exempt from taxation by the government, and most of them are obliged to cultivate the ground more or less for their own support. The great proportion of the scholars are adults, who, after laboring during the former part of the day, spend a part of the afternoon in school. Three causes occasion much irregularity in the schools; viz.—the unsettled state of the people, they being frequently removed from place to place to accompany the chiefs and for other reasons—the taxes, which sometimes call a portion of the people into the mountains for successive days, or weeks, or even months—and the indolence and apathy both of teachers and

scholars. It is natural that the last of these three causes should be most operative immediately after the examinations, and such is said to be the fact. These evils are by no means equally great in all parts of the islands, but from the very nature of the case they must in a great degree be universal.

The fact is that thought among this people is in its veriest infancy, and they undoubtedly have a very inadequate notion as to the precise object of an education; and it is not improbable that many have actually learned to read, without once getting the idea distinctly in their minds, that the book they were reading was designed to be the medium of thought. One of the missionaries relates this curious fact, that teachers had ingenuously expressed their surprise on hearing that words had the same meaning in books, which they had when spoken from the lips. The power and habit of thinking, which alone makes education valuable, can be introduced into these schools only through the minds of the teachers.

6. *The demand for books* may easily be misapprehended by the unthinking reader of statements on this subject. Nothing could be a greater novelty to a Sandwich Islander, than a book, and the art of reading it. This novelty, and the curiosity which it awakened, are of course gradually passing away; and that, too, before the people have acquired so much knowledge as to realize its value, and to love and desire it for its own sake. The demand for books will be in proportion to the prosperity of the schools. It is true that the press has supported itself or nearly so, since it has been on the islands; but in connection with this fact it was stated, that most of the receipts for books had been in the form of labor, building materials, food, fuel, etc. The natives have very little money in their possession, and like people in most other parts of the world, they are disposed to obtain their books at as low a price as possible. And whenever it is said of them in any one of the islands, that there is an encouraging disposition to purchase books, and to read them, it should be remembered, that this is spoken comparatively, in reference to a people just rising from the lowest depths of ignorance and sin. A disposition, which would there afford joyful encouragement, might in some parts of our own favored land, be regarded as the most disheartening apathy. The fact is, that human nature no where affords a soil, upon which good fruits can be produced without laborious cultivation; and even then nothing will grow without the rain and sunshine of heaven.

The shaded part of the picture which was to be drawn of these islands, will not be finished without two or three more touches.—The reins of parental government are held with so slack a hand, that when children arrive at the common age for attending school, they are usually unmanageable. It is with difficulty they are induced to attend school, or the public worship of God; and unless efficient measures are taken to bring them under instruction, they bid fair to grow up

nearly as ignorant as their fathers, and more vicious. There is nothing the missionaries witness with greater pain, than the criminal neglect and more criminal conduct of parents towards their children.

The insensibility of the natives generally on the subject of death, is shocking to a religious mind. At first, when a friend dies, there is a burst of lamentation; but in most cases this is momentary, and is followed by a dreadful calm which nothing human can disturb. The people often die quite suddenly. The population was rapidly on the decrease at the arrival of the mission, and it is supposed that this diminution has not yet been wholly checked. They have no medical attendance worthy of the name, and it is presumed that in most cases no assistance of the kind is sought. They are wholly destitute of comforts in time of sickness, and have none capable of nursing them, or in any way affording much relief. Of course they suffer much in sickness.

The native *kapa* answers well for bed clothes, and for a garment made to be thrown over the shoulders. The cotton tree grows luxuriantly on the islands, and produces the best kind of cotton, but the natives have no means of manufacturing it into cloth. Every yard of cloth worn on the islands, is brought from foreign countries. Almost all their tools are of foreign manufacture; and nearly all their well built, permanent houses, if not erected by foreign workmen, are at least finished by them. The sandal wood, which has been the grand national resource, is gone, and hence the chiefs are induced to be more exorbitant in their demands upon the common people.

A reaction or disheartening reverse of things, has long been feared by the missionaries at the islands, as well as by many of their patrons at home; but He, who is mighty in power and wonderful in working, and whose agency has been most manifest in the history of this mission, may prevent it. It remains, however, to be seen, in the results of the many experiments now making in different parts of the world, and on different classes of men, and on men in very different circumstances, by what process it is desirable, on the whole, that men should be brought under the influence of the gospel;—whether by a gradual, though constant advance, as in Ceylon, where the real and apparent progress are the same; or by a sudden and general movement, as at the Sandwich Islands, where the real progress is considerably less than the apparent.

Having completed this part of their duty, the Committee proceed to a brief statement of the more important transactions and events of the year past.

NEW STATIONS.—Three new stations have been formed; one on Maui, another on Molokai, and a third in Oahu. The first is on the border of a tract of country containing more than 25,000 souls. It may be hoped that Mr. Green, who commenced this station, has ere

this time been furnished with a fellow laborer, and that soon the hills and valleys of that populous part of Maui will be blessed with the light of the glorious gospel. The head man at this place had made preparations for building a stone church, 118 feet long, with a *rainai*, or sort of native piazza, 40 feet wide, the whole of which will accommodate 2,000 people. The second station was commenced by Mr. Hitchcock, one of the eight missionaries who went out in the *Averick*, and with the usual promising indications. The name of his station is *Kaluaha*; it appears to be on the western extremity of *Molokai*. The new station on *Oahu*, called *Wailua*, is on the north-western shore of the island, and about 30 miles by land from *Honolulu*—easy of access by land, the climate several degrees cooler than at *Honolulu*, the water good, vegetation abundant, and the number of inhabitants coming under the immediate care of the station, between 7,000 and 8,000.

**RELIGIOUS INSTRUCTION.**—The most important means of religious instruction employed the last year, as auxiliaries to the preaching of the gospel, have been bible-classes, classes for catechetical instruction, and sabbath-schools. The means are adapted to the infant state of the native mind in regard to all religious knowledge. Schools, or classes for instruction in the Holy Scriptures, are found at all the stations, have been well attended, and promise very happy results. What is called the *verse-a-day* system, being regarded by the missionaries as well adapted to the state of the people, has been recommended for general adoption. It is stated that about 600 adults at *Honolulu* commit their verse daily, about 400 at *Kaawaloa*, and 250 at *Lahaina*. The introduction of this custom has made it necessary to print a new edition of the book of *Acts*; and not a few of the natives are now travelling through that book, in company with a great number of their brethren in this country. And there is surely something very striking in the thought, that the time may come when the greater part of the inhabitants of this world shall, by common consent, all be learning the same verse in God's word on the same day. The practice of questioning people at the usual weekly meeting on Wednesday afternoon, respecting the sermons which they heard on the preceding Sabbath, has been found to increase their attention to the preaching. The meetings that were opened only to persons of certain moral qualifications, which were mentioned in former Reports as held every week, have been discontinued, or greatly modified. They were undoubtedly a source of much improvement to the people, but the particular qualification required for admission to them, viz. correct morals, was found to foster pride and self-righteousness in those who were moral without being pious.

Notwithstanding the diminished interest of some, and perhaps of many, in the preaching of the gospel, it is true that the number of *attentive* and *intelligent* hearers of the gospel is greater than ever,

and gradually increasing. The desire in many parts of the islands to listen to the preached gospel, is manifestly gaining strength. The congregations on the Sabbath generally are large, especially in the morning; and our brethren appear to be indefatigable and faithful in their vocations as preachers of the gospel, both in season and out of season.

**TRANSLATION AND PRINTING.**—The urgent nature of other duties has caused the work of translating to be prosecuted with less vigor than in some previous years. The mission are of the opinion that the demand for books is gradually increasing. The publication of the entire New Testament in the Hawaiian language, was mentioned in the last Report. It will be revised, and a new and large edition printed, as soon as possible. The Old Testament is in a course of translation, but the work is checked by the numerous other duties which cannot be deferred.

The following works were printed in the native language, during the year ending June 1832.

	Pages.	Copies.	Pages.
Reprint of the 1st Book for children,	36	10,000	360,000
2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2, and 3 John, Jude and Revelation,	104	10,000	1,040,000
A Geography,	216	5,500	1,188,000
Eight hand bill tracts, printed partly as hand bills and partly as a single tract,	8	10,000	80,000
Reprint of Acts,	60	5,500	330,000
Hymns for children,	12	3,000	36,000
Decalogue, handbill with a plate,	-	-	420
<b>Total,</b>	<b>436</b>	<b>44,000</b>	<b>3,034,420</b>

This swells the amount of printing since the language was reduced to writing twelve or thirteen years ago, to 600,000 copies and 24,065,800 pages. But, reckoning all the works in a single series, the number of pages in the series would be only about 1,620. If these were bound into volumes, of 100 pages each, they would make but 16 small volumes; nor is there a printed page in all the Sandwich Islands, except what has come from the mission. It is affecting to think of the smallness of a Sandwich islander's library, even when he is so fortunate as to obtain a copy of each of the publications in his language. A catalogue of his books, excepting some very small ones, would then be as follows :

- A Spelling Book, and three or four other elementary books;
- The Decalogue;
- A Catechism;
- The New Testament;
- A Hymn Book;
- The History of Joseph;
- A Compend of Scripture History;
- The Rev. Jonas King's Letter to his friends in Palestine, Syria, &c.;
- An Arithmetic;
- A Geography.

The geography, in connection with the maps it contains, is said to have occasioned much wonder among the people with regard to the comparative size of their islands. What before seemed to them a considerable part of the world, has dwindled down to a very insignificant point.

A grammar of their language is preparing for them, and a dictionary; with a treatise on civil history, a tract on book-keeping, and another on marriage. There are now three printers at the islands, and as many presses, and the Committee hope to send out a competent book-binder very speedily. The mission intends to employ the aid of 15 or 20 natives in the printing office and bindery. The whole establishment is at Honolulu.

**SCHOOLS.**—As multitudes attend the schools occasionally, and are enrolled as scholars, who give very little evidence of deriving material benefit from them, the number of readers only will be mentioned. The following tabular view has been forwarded to the Committee by the mission, of the number of persons who were able to read at the several stations, in June of last year: viz.

Island of Hawaii, viz.		
Kailua	- - - - -	1145
Kaawaloa, no returns, say	-	2000
Waimea	- - - - -	2000
Hilo	- - - - -	1987—7132
Island of Maui	- - - - -	6369
Islands of Molokai, Lanai and Kahoolawi		400
Island of Oahu	- - - - -	6,526
Island of Kauai	- - - - -	2,700
		<hr/>
		23,127

The only sufficient remedy for the extremely inadequate system of schools now in operation, (if system it can be called,) must be found in the better education of the teachers. Of this the mission is fully aware. The arrival of the fourth reinforcement was very seasonable in reference to the schools, as it enabled the members of the mission to devote a larger portion of their time to the instruction of teachers at their several stations. Schools for teachers are mentioned as existing at most of the stations. At Hilo, and probably at other places, ground is provided for them while attending the school, by the chiefs, on which they are permitted to build their houses and raise their food. These are of course, nothing more than mere elementary schools; but they will advance the teachers very much beyond their previous standing. But the High School at Lahaina, under the care of Mr. Andrews, is expected to be the grand nursery of education in the islands. The school commenced in September 1831, with about 25 scholars. The pupils gradually increased to the number of 60 and upwards. The instruction had been confined to reading and recitation from books, and to oral instruction from the princi-

pal. The manual-labor system was early introduced, and promises at present to do much for the civilization of the islands. A substantial school-house, 50 feet by 26 inside, has been erected and covered by the scholars. It is the earnest desire and hope of the Committee, that this institution may become, through the blessing of God, a burning and a shining light to the people for whose benefit it exists.

Infant schools have been commenced at several of the stations, and being firmly persuaded of their utility among a people situated as are the Sandwich islanders, the Committee design to encourage the missionaries to multiply these institutions.

PROGRESS OF REFORMATION.—During the past year upwards of 1400 Christian marriages were solemnized: viz.

On Hawaii, (no returns from Kawaloa)	441
On Maui - - - - -	464
On Oahu . . . . .	384
On Kauai - - - - -	179

These added to the marriages during the previous year, make the whole number of Christian marriages solemnized in the two years to exceed 3,000, it probably fell not much short of 4,000. The marriage covenant is generally respected, and the missionaries regard the people as gradually improving in their domestic habits.

The encouraging progress of that most important reformation, which consists in a total abstinence from ardent spirits, was mentioned in the last Report. It would seem that the law enacted by the chiefs against the sale of that pernicious article at Honolulu, had not prevented some foreigners from continuing the trade. But at Lahaina on the island of Maui, no traffic whatever is allowed in spiritous liquors. Some foreigners and some natives have attempted it, but in vain. Fines, imprisonment, and banishment are the speedy consequences of a violation of this wholesome law, and from choice on the part of many, and necessity on the part of others, almost none of this fascinating and bewildering poison is consumed on an island containing 35,000 people, not long since flooded with intemperance.

The islanders have been addicted to another species of indulgence. The Committee refer to the use of tobacco. The exceptions to this practice among the men, the women, and the children over ten years of age, were perhaps not more than one to forty; and the expense of time and health, thus consumed, has been very great indeed. The members of the mission, having first relinquished themselves all use of tobacco, determined unanimously upon discountenancing the use and cultivation of that noxious plant; and they call upon the members of the Board, and all the clergy and students in divinity of their native country, to countenance them in this measure. What gives a special interest to this species of reform is, that it seems to owe its commencement and progress entirely to other causes than the author-

ity of the chiefs. At Lahaina, it commenced among the females, while Mr. Richards was absent at Honolulu, in consequence of addresses from Mrs. Richards and Miss Ogden on the evils of tobacco. A number of females gave in their names in pledge of their entire abstinence. These prevailed on their husbands to relinquish smoking, and for successive days the people came in companies to Mr. Richards' house, bringing their tobacco and tobacco pipes with them. Not only was Mr. Richards absent, but the chiefs also, and no other means were employed except the persuasion of the two ladies just mentioned. There can be no doubt that many of the natives acted from principle; and the influence of ardent spirits having been entirely banished from the place sometime before, this other kindred evil was the less able to maintain its ground. Said a native, "When Mr. Richards returns, I hope he will point out some other evil course that we may know the blessedness of reformation." More than 2500 natives at Lahaina thus pledged themselves to entire abstinence from the use of tobacco. Two of their pipes are equivalent in value to a goat, and enough of these were voluntarily given up to fill a box of twelve solid feet.

An unusual number of vessels resorted to Lahaina the last year; perhaps in consequence of the greater absence of temptation there, than at Honolulu. Fourteen captains of vessels and one hundred and fifty seamen were at one time seen at the house of God. Indeed there was among them a very promising state of serious inquiry, far greater than had ever been witnessed at the islands among seamen before; and it was at the very time when the churches of this country were preparing to send a missionary to those islands for the special benefit of the seamen. One of the shipmasters, whose attention had been awakened to the importance of religion at a previous visit, had come to the resolution to take no whales on the Sabbath; and had performed a successful cruise in the strict observance of this pious and proper resolution.

The number of natives admitted to the mission churches during the year ending June 1832, was 235; making the whole number admitted since the commencement of the mission, 577. Of these about one in a hundred has been excommunicated; and about four in a hundred have died, as it is believed, in the faith of the gospel. The names of Keopuolani, Taumuarii, Karaimoku, and Naihe, will long be held in affectionate remembrance by the church of Christ at the Sandwich Islands. And now we have to place another name on the list of departed worthies—of one more distinguished than either of the others, as a religious reformer and benefactor of the nation. The queen regent, Kaahumanu, was removed by death on the 5th of June, 1832. The hereditary chiefs of the Sandwich and other islands in the Pacific Ocean are a higher order than the common people, in their physical structure and in the character of their minds; and she, for native energy of character, was pre-eminent among the chiefs.

Naturally she was haughty and cruel. But the gospel took firm hold upon her mind, and, through the power of the Holy Spirit, wrought a great, permanent, and most salutary change upon her disposition and character. The nation leaned upon her. So did the mission, perhaps more than was pleasing to Him, who ought ever to be the chief corner stone to all our hopes and confidences. She was the kind friend and benefactress of the missionaries, the firm supporter of their cause, and the faithful guardian of them and of the infant churches which have been formed in the several islands. When the large reinforcement arrived in the *Averick*, she kindly sent them her salutations while yet on board the ship, almost as soon as they entered the port. Being too ill to meet them when they were publicly introduced to the government, she received them at her house, took each of them by the hand, expressed her satisfaction at their arrival, and was so tenderly affected that she wept. Being assured that they had come to seek the good of her people, she replied, "That is the single object of us all." Her deportment in her sickness was most exemplary and becoming. Evidences of her Christian character seemed to multiply as she approached the confines of the world and drew near the ineffable glory of heaven; and some of the foreign residents who before spoke lightly of her conversion to Christianity, now declared their conviction that it was genuine. She had always appeared grateful on receiving portions of the Holy Scriptures as they came successively from the press, and until her strength was too much reduced, spent much time in reading them. The last sheet of the New Testament was completed during her sickness, and an entire copy of the sacred volume was presented to her when she was no longer able to read. After surveying it attentively, both inside and out, she emphatically pronounced it "*maitai*," (that is, excellent,) then wrapped it carefully in her handkerchief, laid it upon her bosom, gently clasped her hands over it, and looked upwards as if it were a passport to that region of immortal life, with which it had made her so joyfully acquainted. She died in the full possession of her reason, which she employed to the last in supplicating and adoring thoughts of the Lord Jesus; and one of her last expressions was, "I will go to Him, and shall be comforted." She died at the age of 58 years.

Another native member of the church died the last year; belonging to a very different condition of life on earth, but manifestly an heir to the same glorious inheritance in heaven. He was a domestic in the family of Mr. Richards, and his name was Kaohumu. An interesting account of him has been given in the *Missionary Herald*, and cannot be repeated in the space devoted to such notices in this Report.

In connection with their other efforts for the good of this people, the missionaries aim to encourage habits of industry; neatness in the habitations and dress of the inhabitants; punctuality in all engagements, especially the payment of debts; justice and mercy in the ex-

ecution of the laws; and loyalty, order, and peace among all the people, in all their relations of life.

It is an interesting question, What methods shall be adopted, and by whom, to enable the Sandwich islanders to manufacture cloth for their garments? The Committee are of opinion that the simple domestic machinery, wrought wholly by manual labor, which was found so extensively in families throughout a considerable part our country, only a few years since, is much better adapted to the state of society in the Sandwich Islands, than that more complicated labor-saving machinery which is moved by mechanical power. The people at the Sandwich Islands need to have their manual labors increased, rather than diminished; and in the progress of society from a state of barbarism, the spindle and distaff, and the hand-wheel and hand-loom come in order before those ingenious contrivances, which go so far towards superseding the labors of man.

It has been proved, the last year, by Henry Hudson, Esq., of Hartford, Conn., that excellent paper, both for printing and writing, may be made from the *kapa*, or native cloth of the Sandwich Islands. A specimen of the paper made by him under great disadvantages, there being not half enough of the *kapa* for the engine, and the coarsest material being necessarily mixed with the fine, is submitted to the inspection of the Board. The *kapa* is readily manufactured, and the paper bleaches and sizes well.

The Jesuit missionaries, mentioned in the last Report as sent from the islands by the government, were safely landed on the coast of California.

**VISIT TO ISLANDS IN THE SOUTH PACIFIC.**—The occasion which suggested to the Committee the idea of sending a mission to the northern Marquesas, or Washington Islands, was the visit of the Rev. C. S. Stewart to that groupe in the U. S. ship *Vincennes* in 1829. Not recollecting that the London Missionary Society had ever attempted to establish a mission in this group, and not knowing that such an enterprise was seriously contemplated by its Directors, the mission at the Sandwich Islands was provisionally instructed, nearly three years ago, to send some of their own number to the Washington Islands.

The missionaries accordingly gave the subject an immediate and serious attention, and addressed letters of inquiry to their English brethren at the Society Islands. In reply it was stated by the English missionaries, under date of February 1st, 1832, that one of their number had recently visited the northern Marquesas, and had left there several native teachers; and that it had been recommended to the Directors of the London Missionary Society to send six missionaries out immediately to the Marquesas. It is proper to remark, also, that our English brethren regard the entire group as included under

the denomination of Marquesas, and do not distinguish the northern cluster by the name of Washington.

However, as it had long been desirable that some member of the Sandwich Islands mission should visit the English mission in the Society and Georgian Islands, for the purpose of ascertaining more perfectly the results of their long experience, the mission determined to send a deputation to the Washington Islands by way of the islands just mentioned; leaving it to be decided on their return, whether the mission should be undertaken or not; and Messrs. Whitney, Tinker, and Alexander were appointed on the deputation. They accordingly sailed from Honolulu on the 18th of July, 1832, taking with them a native teacher from the Society Islands, and some of the Hawaiian teachers, to help them in prosecuting the object of their mission. On the 23d of August they entered the harbor of Raiatea one of the Society Islands. From thence they proceeded to Huahine, and from thence to Tahiti. Their intercourse with their English brethren was on both sides of the most fraternal character, and no doubt mutually beneficial. To the mission at the Sandwich Islands the results of it must be of very great value. The English missionaries preferred that the proposed mission to the Washington Islands should be delayed until they could hear from their Directors at London: but should their American brethren deem such a delay inexpedient, they cheerfully consented to relinquish all claim to the northern group.

From thence the brethren proceeded to the Washington Islands, where they were able to satisfy themselves very fully that a mission might be undertaken with fair prospects of safety and success; and such was the report they made to their brethren on their return to Honolulu about the middle of November, after an absence of four months.

The mission, at their general meeting in June, had referred it to the brethren who should be at Honolulu on the return of the deputation, to receive their report, and determine on the expediency of occupying the Washington Islands. These were in favor of the measure, and the mission would have been fitted out immediately, had circumstances been such as to permit either of the physicians to accompany it. Such not being the fact, the subject was referred to the general meeting in June of the present year.

Meanwhile the Committee have forwarded instructions to the mission at the Sandwich Islands to take no farther steps in relation to the Washington Islands, in case decisive measures shall not have been adopted before the arrival of these instructions. It is contrary to their general principles to interfere with other missionary societies; and besides it is found that a mission to the Washington Islands can be more conveniently sustained by the London Missionary Society than by the Board.

## MISSION TO PATAGONIA.

William Arms and Titus Coan, *Missionaries*.

The mariner visits the shores of Patagonia every year in pursuit of seals, braving the rough waves and incessant rains; and recently some officers of the British navy have traced the almost unparalleled intricacies of the western coast, for the benefit of commerce. But the most interesting subject of inquiry in that region has yet been in great measure overlooked. The Committee refer of course to *man*, as immortal and as much in need of the gospel in the savage state, as in any other. Little is known concerning his character and habits in Patagonia; except that in the east, he roams on horseback over the boundless pampas, while in the west, his life is spent in a canoe among the islands. If he has fixed habitations, to which he resorts at stated seasons and where are the graves of his fathers, as it would seem he must have, we know nothing about them. Nor are there any data, by which we may estimate the number of human beings in that great country. Nor have we any certain information concerning their religious opinions and feelings.

But it is time that the moral condition of every part of the world were made known to the church. Nor are any countries so remote and inhospitable, if the abode of human beings, but that they ought to be visited by the Christian traveller, and to have their necessities made known to those whose duty it is to relieve them.

The attention of the Committee having been providentially called to the western coast of Patagonia, they resolved, if possible, to investigate the condition of at least some part of the country; and were encouraged to persevere by the generous offer of a gratuitous passage for their missionaries, by Silas E. Burrows, Esq., of New York city. Messrs. Arms and Coan accordingly embarked at New York on the 16th of August last, in the schooner *Mary Jane*, capt. Clift. They are expected to be landed somewhere on the south-eastern coast of Patagonia, and will, if possible, make their way across the continent to the foot of the Andes. Upon receiving their report, the Committee will be able to decide on the expediency of attempting a permanent mission in that country.

## MISSION TO AFRICA.

The Committee are now ready to commence the mission in Western Africa, which was enjoined upon them by the Board, eight years ago; and the Rev. John L. Wilson will, by leave of Providence, receive his Instructions in this city, within a few days, preparatory to his speedy embarkation for Liberia. As the nature of the contem-

plated mission will be explained in those Instructions, the Committee forbear to enlarge on the subject in their Report.

A mission to the southeastern shore of Africa is also in contemplation, to which there will be a reference in the same document.

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The following are the passages in the Instructions, to which reference is made above.

Eight years ago, the Board by a formal resolution enjoined it upon the Prudential Committee to embrace the earliest opportunity for establishing a mission in Africa. Nor have the Committee been unmindful of this injunction, but have attentively observed the indications of Providence unto this day, not only in reference to western Africa, but also the northern and eastern shores of that continent. In the year 1829, a missionary of the Board made a visit of inquiry to two of the principal cities on the northern shore. But on the eastern; until within a few months past, no cloudy pillar was seen to invite our labors. Through the space of forty degrees of latitude, from the port of Natal to the strait of Babelmandel, it seems quite impracticable for the Board to establish and sustain a mission. At length, after the Committee had directed one of their Secretaries to address a letter of inquiry to the Rev. Dr. Philip, of South Africa, light gleamed unexpectedly from the southeastern shore, and laid open to our view a promising and accessible field; and now we wait for nothing but suitable men for the service to commence a series of stations on the eastern, as well as the western, coasts of Africa. And from De la Goa Bay we may hope to advance northward upon Mozambique, and perhaps ascend into the interior.

But it has been towards *western* Africa, that the Committee have looked with the most intense desire to labor for the spiritual good of that benighted continent. Soon after the resolution just referred to was passed by the Board, which had special reference to western Africa, a colored Presbyterian clergyman, in one of our western States, was appointed a missionary of the Board to the native tribes within the colony of Liberia. He has since died in that colony; but, for reasons which it is not important to relate, did not go thither as a missionary of the Board.

Since that time, until your disposition, dear brother, to consecrate yourself to the liberation of Africa from her thralldom of ignorance and sin became known to the Committee, no man offered his services to the Board, whose constitution and habits were thought to be adapted to the climate, and who was at the same time willing to encounter the perils of that field. But now the time appears to have come for us to enter the arena of that spiritual conflict, which is to extend itself with invincible power, until Africa shall rejoice under the peaceful reign of Jesus Christ.

Though you have been inured to a southern climate from your infancy, and are supposed to possess a constitution in a great measure adapted to the climate of Africa, your mission is planned with a view to save you from all unnecessary exposure of health and life. Your first visit is to terminate, if possible, before the commencement of the rainy season; and no other duty is enjoined upon you, during this visit, than to *commence* our missionary operations in western Africa. The Committee have not yet relinquished the hope of obtaining an associate for you to share the responsibilities and duties of the mission; and a free colored man has been engaged to accompany you.

On the morrow, by leave of Providence, you will repair to Baltimore, and there you will, if possible, make arrangements for sailing in a vessel belonging to the Colonization Society of Maryland, and soon to proceed with emigrants for a new colony at an advantageous location on Cape Palmas, between two and three hundred miles south-eastward from Monrovia. That society, which is commencing operations on a plan which promises great ultimate success, has already given its cordial assent to our establishing a mission on the site of its projected colony, and availing ourselves of all the protection that colony can afford. It is intended, therefore, should the Head of the church favor our designs, that one of our first stations be at Cape Palmas. The ship is expected to touch at Monrovia; but it is presumed your most prudent course will be to retain your connection with the ship, and proceed with the colonists to the Cape. You will then be able to determine whether there is any thing to forbid our entrance; and if there is not, you

will take measures for the speedy commencement of a mission there, to be under the direction of yourself, or of some other person, as shall be found expedient.

Having accomplished the object of your visit to Cape Palmas, you will return to Monrovia, and employ the remainder of your time in gaining information concerning the colony of Liberia, and the native tribes within and around it.

The main dependance of our mission in western Africa, so far as means are concerned, must be upon the labors of pious natives and colonists; trained for the work in seminaries provided for the purpose, and acting under the superintendence of missionaries sent from this country. These laborers must be of various descriptions—schoolmasters, catechists, preachers—and should be endowed with respectable attainments in knowledge, as well as with the Christian graces. We shall need a seminary for this purpose very early in our mission. It should be a boarding-school, modelled entirely with reference to the wants of the mission; and yet it may perhaps be made a means of substantial good to the colonists among whom it shall be situated. The judicious selection of a place for this institution, will demand much care; for wherever the seminary is, there, almost of necessity, will be the central point of our operations. Regarding only the local situation, Cape Palmas, dividing, as it does, the windward and leeward coasts, would seem the most eligible point; but other circumstances may determine your own mind in favor of Monrovia, or Grand Cape Mount, or some other place within the colony; and the place of the seminary will probably be that of your own future residence. Should you determine this point to your satisfaction, you may take what steps you deem proper towards securing the necessary buildings; having, of course, a due regard to economy, and to the incipient nature of your mission.

The information you will naturally seek concerning the native tribes, will relate to the character of their superstitions; the hold these have on the minds of the people; the nature of their vices; their social condition; their various languages; how far the gospel may be preached to them; their disposition in respect to schools; the connection subsisting between the tribes on the sea-coast and those of the interior; the probability of procuring helpers from among the sons of Africa, or of the colonists; and the expediency of sending them from among the colored people of this country.

Having made a successful beginning among the tribes of the coast, around the colonies, we shall, as our laborers increase, and the roads are opened, advance into the interior with our permanent establishments. The native race promises the speediest results, and the progress of the Mohammedans must be checked. From the English fort on the Gold Coast, we may enter the country of the Ashantees; and when the Niger is open, we may ascend to the kingdom of Borgoo, northward of the Kong mountains.

Wherever we go, seminaries must be founded for educating schoolmasters, catechists, and native preachers. The language must be learned and reduced to writing. Printing-presses must be erected, and the natives taught to work them. Constellations of Christian schools must be called into being, and shine around these. The preacher, too, must revolve in his orb, and truth from the pure word of God come down upon the people like rain upon the mown grass, and showers that water the earth.

From these illuminated districts the light will radiate, the heavenly influence will spread, and God, the Holy Spirit, will bless the means of his own appointing when used in obedience to his command.

Meanwhile the mission, which we hope soon to commence on the southeastern coast, may be expected to extend its outposts more and more, and ascend the coast, and advance upon the central high lands. Our European brethren, also, of different denominations, whose line of march already extends across the continent on the south, will advance from that quarter; and the English Episcopal missions will advance from the wild mountains of Abyssinia, and our brethren of the same denomination at Sierra Leone, and those of various names at Liberia, will move with us from the west;—and our children may hear of the meeting of these upon some central mountain, to celebrate in lofty praise Africa's redemption. Oh, what a meeting, what a day! And it will surely come; and Africa, all Africa, shall rejoice in the liberty wherewith Christ maketh his people free.

## MISSION TO THE CHEROKEES.

**BRAINERD.**—John C. Ellsworth, *Teacher and Catechist*, and *Superintendent*; John Vail, *Farmer*; Ainsworth E. Blunt, *Farmer and Mechanic*; and their wives; and Delight Sargent, *Teacher*.

**CARMEL.**—Daniel S. Butrick, *Missionary*, and Mrs. Butrick.

**CREEK PATH.**—William Potter, *Missionary*; Mrs. Potter; Erminia Nash, *Teacher*.

**WILLSTOWN.**—William Chamberlin, *Missionary*; Mrs. Chamberlin, Mrs. Hoyt, Anna Hoyt, and Nancy Thompson, *Assistants*; John Huss, *Native Preacher*.

**HAWEIS.**—Elizur Butler, *Physician and Catechist*; Mrs. Butler; Catherine Fuller, *Teacher*.

**CANDY'S CREEK.**—William Holland, *Teacher and Catechist*; and Mrs. Holland.

**NEW ECHOTA.**—Samuel Austin Worcester, *Missionary*; Mrs. Worcester; Sophia Sawyer, *Teacher*; Elias Boudinot, *Native Assistant*.

**AHMOHEE.**—Isaac Proctor, *Teacher and Catechist*; and Mrs. Proctor.

Mr. Parker, with his family, on account of the impaired health of his wife, left the station at Brainerd early last fall. For similar reasons, in connection with others arising from the circumstances of the station at Willstown, it was thought expedient that Mr. Ellis, the farmer at that station, and his family, should be released from the further service of the Board, which was done, and he left the station on the 9th of October. Miss Thompson removed from Haweis to Willstown in March, as it was thought that she might be more useful at the latter station.

After Messrs. Butrick and Proctor were compelled by the Georgia guard to abandon the station at Carmel, the former resided principally at Candy's Creek, till about the 20th of May last, when he returned again to Carmel, and Mrs. Butrick recommenced the school.

**CHURCHES.**—The past year, like the year or two that preceded, has been a period of great exposure and peril to the church members. Their Christian principles have been put to a severe test by the temptations that have beset them on every hand, while the perplexity and despondence, occasioned by the injuries they are suffering, and the embarrassed state of the political affairs of their people, have caused them to neglect to a considerable extent, the means of religious improvement. At most of the stations, however, the congregations have been as large as heretofore. Numbers have been hopefully converted and added to the churches.

The following table will exhibit the time when the several churches were organized, the number and classes of persons who have been admitted to them, and their present state. As no mission family has resided at Hightower, no information has been received respecting the church at that place. The numbers are supplied by estimate.

	Organized,	Total received.	Died.	Dismissed to other churches.	Excommunicated or suspended.	Present number.	Members of Schools.	Indians.	Africans.	Whites.
Brainerd, - - -	Sept. 1817	104	9	45	4	47	20	35	4	8
Creekpath, - - -	1820	47	6	11	2	23	15	19	2	7
Carmel, - - - -	1823	74	1	13	21	39	6	34	1	4
Willstown, - - -	Oct. 1824	59	6	9	2	42	10	31	6	5
Hightower, - - -	1823	35			10	20		20		
Haweis, - - - -	Sept. 1826	81	7	10	2	58	9	51		7
Candy's Creek, -	Sept. 1825	28	1	4	1	20	6	19		3
New Echota, - - -	Aug. 1830	8				8	2	4		4
Almohee, - - - -	None.									
		436	30	92	42	262	68	213	13	33

About half of those who have been received to the churches have been females.

The testimony of the missionaries respecting the members of these churches is, that, considering their former character and circumstances, the temptations and examples by which they are now surrounded, and the imperfect religious instruction which they have received, they might be favorably compared, in respect to docility, conscientiousness in duty, and Christian deportment generally, with the members of churches in our own villages. With two or three exceptions, all the members composing these several churches abstain from the manufacture, traffic, and use of intoxicating liquors.

**PREACHING AND CONGREGATIONS.**—Meetings have been continued at the several stations as heretofore, and the congregations remain about the same. Mr. Butrick has travelled and preached extensively at the stations and in other places, spending his Sabbaths principally at Brainerd, Carmel, and Candy's Creek. Rev. Joseph B. Adams, who spent the last winter and spring in the nation, residing at Haweis, also visited many neighborhoods and families, preaching the gospel, and performing other missionary service.

The congregation at Brainerd varies from twenty to one hundred; at Willstown, from one hundred to three hundred; at Haweis, from thirty to two hundred; at Candy's Creek, from thirty to one hundred. The congregations are much larger when there is to be preaching, than when there is not; and larger still when the Lord's Supper is to be administered, or some other special occasion calls the people together from a distance. At a meeting held in the woods between Haweis and Willstown, continued four days, it was estimated that as many as five hundred Cherokees were present. More than one hundred sat down at the Lord's table, and seventy or eighty presented

themselves as inquirers after the way of life. One hundred and five subscribed to the temperance pledge on the occasion.

At Ahmohee no meeting is usually held by Mr. Proctor, there being preaching by a missionary of the Methodist denomination in the same neighborhood.

Prayer meetings and other social religious meetings are held frequently at the stations, and in various settlements around them.

**SCHOOLS.**—The present state of the schools at the several stations, together with the number of pupils who have heretofore been members, will be seen in the following table. Somewhat more than half of all the pupils received into the schools, have been taught to read the New Testament. Ten or fifteen have been qualified to teach the common branches of knowledge. About half the whole number received have been females.

	Begun.	Total received.	Present number.	Indians.	Whites.	Boarding scholars.	Qualified for common business.
Brainerd, - - -	1817	325	31	29	2	31	100
Creekpath, - - -	1820	125	32	19	3	25	36
Carmel, - - - -	1820	75	20	20			25
Willstown, - - -	1823	94	31	24	7	16	4
Hightower, - - -	1823	50					30
Candy's Creek, -	1825	83	18	15	2	10	20
Haweis, - - - -	1823	50	18	15	3	17	20
New Echota, - - -	1830	30	24	22	2		
Ahmohee, - - - -	1831	50	25	22	3		
		882	199	166	22	99	235

Though much apathy exists in some parts of the nation respecting the education of the children, yet the interest felt in this subject by the more enlightened portion of the Cherokees, and especially by the members of the churches, is manifestly increasing every year. The parents of the pupils at New Echota, have contributed twenty dollars in aid of the school. Schools have been requested in some neighborhoods, where the people are willing to erect a school-house, board their own children, and defray the ordinary expenses of a teacher, if one can be sent to them.

The missionaries have been authorised to employ itinerant teachers to instruct the people in reading and writing their own language. Sabbath schools are taught at nearly all the stations, embracing the scholars of the week-day school, and a few others, children and adults, from the vicinity of the stations.

**TRANSLATIONS AND PRINTING.**—The whole number of persons speaking the Cherokee language, on both sides of the Mississippi,

probably amounts to 16,000 or 18,000; and it is estimated that somewhat more than half of all the adults can read their own language, with more or less fluency; while only about one in fifteen or twenty can read the English language. The language of the Cherokees was first reduced to writing in the Roman character, by Mr. Butrick and David Brown, and a spelling book prepared by them, was printed in the year 1820. The first printing in the syllabic character invented by Guess was executed in the Cherokee Phoenix, in February, 1828.

The following is a list of the books that have been printed in that character.

Cherokee Hymns	A. D. 1829	52 pages.	24 to.	800 copies.	41,600 pages.
Gospel of Matthew	" 1829	124 "	24 "	1000 "	124,000 "
Litany of the United Brethren	" 1830	12 "	12 mo.	300 "	3,600 "
Cherokee Hymns, 2d ed. enlarged	1830	36 "	18 "	1500 "	54,000 "
Scripture Extracts	" 1831	12 "	12 "	3000 "	36,000 "
Cherokee Hymns, 3d ed.	" 1832	36 "	18 "	1750 "	63,000 "
Gospel of Matthew, 2d ed.	" 1833	124 "	24 to	3000 "	372,000 "
"Poor Sarah," (tract)	" 1833	12 "	12 mo.	3300 "	39,600 "
				14,000	733,800

The Church Litany and "Poor Sarah," were published for the United Brethren; the expense of the latter and also of the Scripture Extracts was borne by the American Tract Society; and that of the second edition of the Gospel of Matthew by the American Bible Society. Many of the people are fond of books and desirous to learn, and many have learned to read their own language without the aid of schools. The demand for Cherokee books is such that tracts and portions of scripture are needed much faster than they can be prepared and printed. The translation of the Acts of the Apostles is nearly completed, and more than half of it has been printed.

STATE AND PROSPECTS OF THE PEOPLE.—Previous to the last two or three years, the Cherokees as a body were improving in morals and civilization, and were obtaining the various necessaries and comforts of life. Owing to causes too well known, their course, in these respects, is now, however, retrograde. Idleness, gambling, intemperance, and lewdness are prevailing to an alarming extent, occasioning much want and suffering, and threatening to occasion much more. Anxiety and despondency respecting their national affairs have manifestly exerted an unfavorable influence; and we are afflicted to say, that a dark cloud hangs over them. But whether they remain in their own country, or remove to some territory west of the Mississippi, it seems to be the duty of the Board to omit no efforts that may have a tendency to meliorate the condition of this injured people.

The whole of the Cherokee country lying within the chartered limits of Georgia, has been surveyed and divided into lots of 140 acres each, and distributed by lottery among certain citizens of that State; the law, however, forbidding the person having drawn any lot

on which there was a Cherokee house or field, to take possession, until the claim of the Cherokee should be extinguished. This prohibition it is said, has in many instances been disregarded. The laws of the State of Georgia have to some extent been enforced. Counties have been organized, courts held, and magistrates and other civil officers have been appointed. Still great disorder prevails and many crimes are perpetrated with impunity.

Much division of sentiment exists among the Cherokees on the question whether it is expedient for them to make a treaty with the United States and remove from their country. The parties who advocate and oppose a treaty are both numerous and manifest much warmth of feeling. Tempting offers have been made to induce the nation to cede their country, but as yet without effect. Enrolling agents have been sent among them and considerable numbers have in this manner been induced to remove and join their brethren on the Arkansas river. If this state of suspense and exposure shall long continue, it cannot fail to bring the nation to ruin.

*Exposure of Mission Property.*—The situation of the Hightower station is such, owing to the influx of white men into that vicinity, that it has not been thought expedient to place a mission family there again. Most of the moveable property has been taken to other stations, but the buildings and improvements on land will probably be lost to the Board. Two persons who claim to have drawn the lot on which Haweis is situated have presented their claim, and threaten to take possession, notwithstanding it has an Indian improvement upon it, which should according to the law of Georgia, be a protection. To Carmel and New Echota, the only other two stations included within the chartered lands of that State, it is not known that any claim has been preferred.

RELEASE OF MESSRS. WORCESTER AND BUTLER.—Subsequently to the circumstances narrated respecting these brethren in the last Report, nothing occurred worthy of note till near the end of the following November, when they were informed that, if any motion were to be made before the Supreme Court of the United States for further proceedings in their case at its next approaching session, notice to that effect must be served on the governor and attorney general of Georgia without delay. They had no time to deliberate or consult their patrons on the subject. Knowing, however, that if the notice should be served, and they should afterwards decide that it was inexpedient to prosecute their case further, the notice could be withdrawn, and the process arrested; while if they neglected to serve the notice till it should be too late, the motion in their behalf before the Supreme Court could not be sustained, however desirable it might seem, but must be deferred another year, they decided that it was expedient to give notice of the intended motion, leaving the question whether that motion should be actually made, open to further consid-

eration. They then informed the Prudential Committee, with whom they had communicated freely on the whole subject from the beginning, of what they had done, and asked their advice, whether it was expedient for them to prosecute the case further before the Supreme Court, or to withdraw the notice already given. The Committee, after maturely considering the subject in its various aspects and bearings, and for reasons most of which are contained in the subjoined statements, advised these brethren to prosecute their case no further. They accordingly instructed their counsel to withdraw their notice, and to make no motion in their favor before the Court.

On the 14th of January the keeper of the penitentiary received a proclamation from the governor of the State, directing him to set Messrs. Worcester and Butler at liberty. This he communicated to them and forthwith discharged them. They immediately returned to the stations which they had respectively occupied in the Cherokee country, and resumed their missionary labors.

Justice to these brethren, who stood so long and in so unpleasant an attitude before the public, and on the propriety of whose conduct, both in exposing themselves to imprisonment in the first place, and subsequently in withdrawing their suit before the Supreme Court, many remarks have been made, requires that the document alluded to above, in which they state the principles and motives which had guided them through the whole of this painful controversy should be inserted here.

It has seemed to us expedient to give a summary view of the grounds on which we have acted from the beginning to the end of the late controversy between ourselves and the State of Georgia.

We were residing among the Cherokees for the purpose of communicating to them the knowledge of the way of salvation, in obedience to the command of our Redeemer to preach the gospel to every creature. This object we were aiming to accomplish by means of public preaching and exhortation, by the publication of the written word of God, and other religious books in the native language, and through the medium of schools. In this residence and these labors, we had the sanction of the Government of the United States, and of the Cherokee nation.

While we were peaceably engaged in these labors, a law was enacted by the State of Georgia, asserting jurisdiction over the territory where we resided, and forbidding the residence of white men after a specified date, unless they should have taken an oath to support the constitution and laws of the State and to demean themselves uprightly as citizens thereof, under penalty of four years confinement in the penitentiary. This oath the following considerations forbade us to take.

1. The oath required would have been understood on all hands, not only as *including*, but as *particularly intending*, an obligation to support the jurisdiction of the State *over the Cherokee people*; since the recognition of this jurisdiction was the immediate design of the requirement.

2. We had always considered the Cherokees as possessing both a natural and conventional right to govern themselves, subject only to such limitations of sovereignty as were expressed in existing treaties between them and the United States.

3. As we understood this right of self-government to be secured to the Cherokees by their treaties with the General Government, an oath to support those laws which deprived them of this right would have been inconsistent with an understanding which existed between ourselves and the General Government that we should respect those treaties as the supreme law of the land.

4. We supposed ourselves required by the word of God to respect the rightfully constituted authorities of the place where we resided. This principle would require us to acknowledge, either the jurisdiction of the State of Georgia, or that of the Cherokees, whichever was the rightfully constituted authority; for both claimed jurisdiction as to the same matters, and both claims, therefore, could not be acknowledged. Supposing the Cherokee government was of rightful authority, an oath inconsistent with the recognition of that authority would have been a violation of the injunction to regard the powers that be. We are the more particular on this point, because, by *apetitio principii*, the requirements of Scripture to which we refer, have often been urged as demanding of us that allegiance to the State of Georgia, which the oath would have recognised. Scripture could not require us to recognise at the same time two conflicting authorities.

5. The extension of the jurisdiction of the State over the Cherokees we regarded as unjust and oppressive; and we could not swear to uphold that injustice and oppression.

6. Believing that the lawful jurisdiction of the State did not extend to the territory where we resided, and having never lived under its jurisdiction, we did not suppose ourselves to be citizens of the State. An oath to demean ourselves uprightly *as citizens*, would be an acknowledgment under oath that we *were* such—a virtual declaration upon oath of what we did not believe to be true, and therefore *perjury*. This utterly precluded the possibility of our taking the oath.

In these circumstances and with these views, our only alternative was, either to be banished from our homes, and from the field of our interesting and important labors, or to suffer temporary imprisonment, and appeal to the justice of our country in defence of our constitutional rights, in defence of the cause of religion as involved in the privilege of publishing to all men the gospel of our Lord Jesus Christ, and in defence of the rights of a much injured people.

We will next state the reasons by which we were induced to adopt the latter alternative.

1. We had no doubt of our *civil right* to refuse obedience to the law in question, appealing to the Supreme Court of the United States to sustain us in that refusal. We regarded the law as manifestly unconstitutional, and therefore *no law*; and we could not see to what purpose the constitution should forbid the enactment of such and such laws, if when those laws *are* enacted, any individual, who suffers by them, may not rightfully appeal to the judicial tribunals against their operation.

2. We did not see that our character as missionaries either exonerated us from the obligations, or divested us of the rights, of American citizens.

3. Not only our rights *as citizens*, but our rights *as missionaries* were infringed. It is said, indeed, that we were not forbidden to preach the gospel in the disputed territory. True—but every one must perceive that the prohibition of the residence of missionaries within a given territory is a great RESTRAINT upon the preaching of the gospel there. The law did prohibit the residence of missionaries, except upon terms to which no missionary who was then laboring in the territory in question, with a single exception, could conscientiously accede. If submitted to, it was to break up several important missionary stations. It was greatly to hinder the preaching of the gospel. It was to put almost an entire stop to one important branch of missionary labor, viz. that of training up youth under the influence of the gospel by means of mission schools. And another most important branch, in which one of us was engaged, the translating and publishing the written word of God, could not, under existing circumstances, be successfully prosecuted, except at a place within the prohibited territory. This labor must be interrupted by removal.

And the law not only *did* operate, but it was *designed* to operate, as an interruption to missionary labors. We do not make this statement without grounds. We have good reasons for believing that the expulsion of missionaries was the *particular object* of the law. This opposition to missionaries was grounded *in part* upon the *mistaken* apprehension that we were endeavoring to persuade the Cherokees not to remove. But this was not all. The authorities of the State had charged it upon the Government of the United States, as a violation of the compact with Georgia, that they had caused the Cherokees to be instructed, because their progress in knowledge and in civilization had the effect to attach them to their home, and render them unwilling to part with those lands, which the United States were conditionally bound to purchase for the use of the state. The au-

thorities of the State were therefore opposed to the instruction of the Indians within her chartered limits, and wished to expel the missionaries because they communicated that instruction. We did not consider the desire of the State to obtain the lands of the Cherokees as a sufficient reason why they should be left to perish through ignorance; and, believing that the laws of our country were on our side, we were disposed to contend for the right of continuing among them our labors for their temporal, and especially their eternal welfare.

4. The rights of thousands were involved with our own. We have already said that we regarded the extension of the jurisdiction of the State over the Cherokees as most unjust and oppressive. We believed that the design of their extension was to force the Cherokees away from the soil which was their own, and which, so long as they were disposed, they had a perfect right to retain. The effect upon the Cherokees, we believed, would be ruinous. And as their rights and ours were involved in the same question, we felt, that, in maintaining our own, we were maintaining theirs also. The constitutional question involved appeared to us so plain, that we could not expect any other than a decision in our favor, when our cause should come before the Supreme Court; and we could not but hope that, when that court should have sustained by its decision the rights of the Cherokees, those rights would be defended by every department of the national government, and this unhappy people be saved from the oppression under which they groaned. We felt, therefore, that Christian philanthropy demanded a temporary sacrifice of our personal liberty, in order to obtain a decision of so much importance to thousands of our fellow-men.

5. The faith and justice of our nation were at hazard. That faith and justice were pledged for the protection of the Cherokees in their rights; but that pledge was apparently about to be forfeited, that faith to be broken, and an act of flagrant robbery to be committed upon a defenceless people, with the sanction of our national authorities. Whether this should be done was not the question of mere political expediency, but of clear moral obligation—a question of right or wrong—of keeping or violating the commands of God, of obtaining, as a nation, Divine favor, or incurring Divine vengeance. We hoped that a decision of the Supreme Court might be the occasion of arresting the hand of oppression—of averting from our beloved country the guilt of covenant breaking, and robbery, and the vengeance of heaven. We did not know but these consequences might depend upon our maintaining our ground, and appealing to the highest judicial tribunal of our country in our defence. While suffering for this object, we felt that we were suffering for righteousness' sake. And we feared that if we should shrink from that suffering in such circumstances, we should be partakers of the guilt in question. We wished, if the people among whom we had labored in the work of the gospel were to sink under the weight of oppression and injustice, to be found guiltless not only of participation, but even of acquiescence.

Why then, it may be asked, if we were impelled by a sense of duty to make our appeal to the Supreme Court, did we not insist to the last upon the execution of its decision? Not, we answer, from any change in our views, but on account of changing circumstances.

1. The law which had prohibited our residence in the former field of our labors had been repealed. We had no longer to contend for the right of laboring among the Cherokees without restraint in the work of the gospel.

2. There was no longer any hope, by our perseverance, of securing the rights of the Cherokees, or preserving the faith of our country. The Supreme Court had given a decision in our favor, which recognized the rights of the Cherokees; but it still rested with the Executive Government, whether those rights should be protected, and *it had become certain that the Executive power would not protect them.* The *utmost* we could expect from that source was interference to the extent of executing the mandates of the court; and as those mandates could extend only to the causes before the court, the execution on them would only effect our release from confinement, *without benefitting the Cherokee nation.*

The leading motives, therefore, which first induced us to make our appeal, existed no longer. In the mean time, however, other motives had incidentally arisen. The supreme judicial tribunal of our country had given its decision in our favor, and the State which held us in unlawful and oppressive servitude was trampling the authority of that tribunal under her feet. Did not *patriotism*, therefore, require us to insist upon the maintenance of the authority of the court? For a time it was our impression that it did. But we had to consider that

3. Any advantage to be derived from our perseverance, as to maintaining the authority of the Supreme Court, was extremely doubtful. The State had placed herself in an attitude of resistance, which it appeared evident that nothing but force could overcome; that force could not be obtained without the agency of the President of the United States; and we had much reason to believe that the President would not interfere.

4. Had it been ever so plain that our cause could and would be maintained by force of arms, and however plain it is that, in case of our perseverance, it would become the duty of the Executive to maintain at all hazards the authority of the law, it was not so clear that it was *our* duty to insist upon this course. It is no sacrifice of the authority of the law, for an individual to yield his lawful right, rather than that blood should be spilt in his defence. While the right of preaching the gospel without restraint, and the question of grand moral obligation respecting the rights of the Cherokees and the faith of our country were depending, we felt it to be our duty to go forward; but the aspect of the case was changed, when the former of these was no longer to be contended for, and our further perseverance could not affect the latter.

5. The political aspect of our country was in other respects such, as to render it doubtful, in our apprehension, whether the public would not sustain injury by the prosecution of our appeal.

6. As far as our personal liberty was concerned, it were better to suffer unjustly, than to seek redress at the hazard of civil war.

7. We had the assurance of an unconditional release, provided we should desist from the attempt to obtain that release by force. This assurance came, not from any solicitation on our part. We made no solicitation, no overture, no compromise. But we were often and earnestly solicited by persons in the confidence of the governor, to desist from the prosecution, and assured that if we did so, we should not long remain in prison. So long ago as last August we were told by Col. Mills, that the governor had expressed to him his intention to release us as soon as the Cherokees should form a treaty of cession, or as the State should have taken actual possession of the territory by the operation of existing laws, and added "You may tell them so." After we had given notice of our intention to move the Supreme Court for further process, Gen. Coffee and Judge Schley, two members elect of Congress, earnestly solicited us to recall the notice, and said that, though they were not *sent to us*, and did not give the assurance *officially*, yet they had conversed with the governor, on the subject, and knew his views; and we might be assured that, if we should withdraw our suit, we should be discharged without any concession, or condition, or even an application to the governor, before many weeks. Mr. Cuthbert, another gentleman in the confidence of the governor, and who had also solicited us to withdraw the suit, told us that he had received the most unqualified assurance from the governor, that if we did so, we should be discharged immediately after the adjournment of the Supreme Court. Mr. Forsyth had called on our counsel, Mr. Wirt, for the purpose of bringing about the same object, and had expressed his full confidence, though he said he was not empowered to give any pledge from the governor to that effect, that we should be discharged *immediately* on the governor's receiving information that no motion would be made before the court. We at first believed, and have since been informed, that Mr. Forsyth was authorised by the governor to give Mr. Wirt such assurance.\*

Since our release the question has been asked, What have the missionaries gained by suffering imprisonment, and appealing to the Supreme Court? This inquiry may deserve a reply.

1. Suppose we have gained nothing. Ought we therefore to repent having made the attempt? Are we never to make efforts and sacrifices, for the accomplishment of an important object, without the certainty of success? Or when we have done it and failed, are we therefore to wish we had not done it? No. If we have gained nothing else, we have at least gained a very cheerful testimony of our consciences, that *we have done what we could*, for the prevention of injustice, oppression and robbery, and the preservation of our national faith.

2. If we have not gained, we have at least *not lost*, the privilege of laboring among the Cherokees in the work of the gospel.

\* We ought, perhaps, here to say, that Mr. Wirt did not give us any advice on the subject, preferring, as he said, to sustaining to us simply the relation of legal counsel.

3. We have gained in behalf the Cherokees a decision of the Supreme Court, which, although it does not avail for the protection of their present rights, may nevertheless have a very important bearing on their future prosperity—a decision worth far more than the sacrifices we have made to obtain it.

We do not repent of what we have done. We greatly rejoice in it. And now that we are free, it gives us consolation to reflect that we have not obtained our freedom by any abandonment of principle, or by ceasing to bear our testimony against the injustice of the measures by which the Cherokees are deprived of their possessions. We felt it to be due to the cause of justice in announcing to the authorities of the State our determination to prosecute the case no further, to declare our unaltered conviction of the correctness of the principle on which we have acted. Having made the declaration then, we feel a freedom which we should not otherwise feel in making it now.

We know not but we shall be considered as using language unjustifiably severe, in this communication, respecting the proceedings of the State of Georgia; but our own vindication appears to require that we speak of things as they are in our own view. The nature of the proceedings by which the defenceless Indians are deprived of their possessions, appears to us very plain. We wish certainly to avoid opprobrious language, but we cannot see why, when we have felt ourselves called upon to oppose a torrent of iniquity, we should attempt to gloss over that iniquity by giving it names too smooth to express the truth. And we feel unwilling to retire from the contest into which we have been led, without giving our decided testimony against what it is impossible for us to regard in any other light than *injustice, oppression and robbery*. Towards the State of Georgia or her authorities we are conscious of no vindictive feelings. It is our unceasing prayer that her transgressions and the transgressions of our countrymen be forgiven, and those judgments of heaven averted, which there is so much reason to fear.

## ARKANSAS CHEROKEE MISSION.

DWIGHT.—Cephas Washburn, *Missionary*; Mrs. Washburn; Rev. Henry R. Wilson, *Missionary*; James Orr, *Superintendent of Secular Affairs*; Mrs. Orr; Jacob Hitchcock, *Steward*; Mrs. Hitchcock; Asa Hitchcock, *Teacher*; Mrs. Hitchcock; Esther Smith and Cynthia Thrall, *Teachers*.

FAIRFIELD.—Marcus Palmer, *Missionary and Physician*; Mrs. Palmer; Jerusha Johnson, *Teacher*.

FORKS OF ILLINOIS.—Samuel Newton, *Teacher and Catechist*; Mrs. Newton; Ellen Stetson, *Teacher*.

Rev. Henry R. Wilson, from the Theological Seminary at Princeton, joined this mission about the 25th of December, and has since labored as an itinerant evangelist.

The health of Miss Stetson, after having had the charge of the girls' school at Dwight, and labored with great assiduity and success for more than eleven years, became so far impaired, that she has been compelled to relinquish her station. She spent the winter and spring in teaching the less laborious school at the Forks of Illinois.

Mr. Newton, with the approbation of the Committee, visited New-England last spring, at his own expense, and proceeded as far as Boston, for the purpose of having an interview with the Committee.

Mrs. Finney, widow of the late Rev. A. Finney, died at Dwight, supported by a Christian hope, about the middle of January, much beloved by the Indians and mission family. Other members of the family were severely afflicted with sickness about the same time.

**PREACHING AND CONGREGATIONS.**—Public worship is maintained at each station on the Sabbath, with regular preaching at Dwight and Fairfield about half the time. At Dwight the congregation varies from one hundred to three hundred persons, a large majority of whom are Indians. The largest congregation at Fairfield is about one hundred and fifty, and the average one hundred, nearly all Indians. From thirty to seventy attend meeting at the Forks of Illinois. Various other meetings are held weekly at each of these stations, for prayer, religious conference, instruction of candidates for the church, and for the pupils of the schools. Stated meetings are held more or less frequently in eight or ten neighborhoods, at a distance from the stations. The congregations are uniformly attentive and solemn; but during the latter part of the year, especially, there have not been as many instances of conviction of sin and hopeful conversion to God, as there were during the preceding year. Still the missionaries find great encouragement to the diligent prosecution of their work.

**CHURCH.**—The converts among this portion of the Cherokees remain united in one church, though the communion is attended at the several stations, and occasionally at other places in the nation. This church was organized in April, 1822, and has received one hundred and sixteen members, including the mission family. Nine have died in the faith, two have been excommunicated, and three dismissed to other churches; leaving one hundred and two now connected with it; of whom seventy-five are Indians, six Africans, and the remainder whites. Sixty-three of these have been received to church fellowship since the beginning of the year 1832, and were the fruits of the religious revival experienced in the nation during the last three years. All these church members, with two exceptions, are represented as sustaining a good moral and Christian character, and are in a good degree active in labors to promote the spiritual improvement of their people. They are generally ready to aid, by prayer and exhortation, in conducting religious meetings. All abstain entirely from using, vending, or distilling ardent spirits, and nearly all are members of the temperance society. Thirty of the church members reside near Fairfield, seventeen near Forks of Illinois, and the remainder near Dwight, and in other parts of the nation.

**SCHOOLS.**—At Dwight three schools; one for the larger boys, containing twenty-eight pupils; one for the girls, containing thirty-one; and one infant school, containing fifteen; making an aggregate of seventy-four, of whom fifty-eight are Indians. Their studies are the common branches taught in district schools, to which are added geometry, history and projection of maps. None are deficient in capacity to learn. Nearly all have acquired a desire and a taste for improvement, and have made good progress in their studies. The whole number of pupils received to the school since its commence-

ment in 1822, nearly all of whom are boarded and many of them clothed at the expense of the mission, is 269; of whom 244 were of Indian descent, and 176 full blood, or from families who spoke no English, and lived in all respects like the full blood Indians. Of the whole, 146 were males and 123 females. Thirty-four males, and thirty-five females have been qualified in the schools for transacting the ordinary business of life. A desire to do good to their people generally prevails among the pupils, and the influence of those who have left the school is generally highly favorable. Seven males and eight females are able and of a suitable character to teach. A number who are educated at this school are employed as clerks by merchants; one is a physician; one the national secretary; one a district judge; and two are clerks of the two houses of the national legislature.

The school at Fairfield commenced in the fall of 1829, has received ninety pupils, half of whom are females, and are of Indian descent. The average number each year has been thirty; and about half of this number are now boarded in the mission family, principally however at the expense of their parents. The chiefs decided in May last that half the public school fund, amounting to about two thousand dollars annually, should be appropriated for the support of a school at this place, under their own direction; and also made arrangements for purchasing the buildings and improvements at Fairfield, to be held hereafter by the nation for this purpose. Doctor Palmer will have the immediate superintendence, and Miss Johnson will continue to be the teacher. A Cherokee committee was appointed to receive and dismiss pupils, and a Cherokee family to take charge of the boarding house. The sum to be received out of the annuity will be about \$750 annually, which, it is supposed, will defray the expense of thirty boarding scholars. All the children and youth in the vicinity of this station, of a suitable age, attend the school more or less. One has been sent to the Lane Seminary at Cincinnati.

The school at the Forks of Illinois has been attended by forty different pupils since its commencement in August, 1830; but has suffered much from protracted suspensions occasioned by the severe sickness which has prevailed extensively among the Indians and in Mr. Newton's family. The present number is about thirty Indians and seven whites, all of whom board with their parents. They are docile and their proficiency good. All write, twenty-five sing, thirteen read in the New Testament, and fourteen more in easy reading lessons, and sixteen attend to arithmetic. All the parents near the station are decided that their children shall be educated at school.

Sabbath schools have been established at all the stations. That at Dwight embraces seventy pupils, with a library of nearly 200 volumes; that at Fairfield, forty or fifty; and that at Forks of Illinois about thirty.

Arrangements were made last winter by the United States' agent for this portion of the Cherokees, for the establishment of four district schools, to be taught, as was understood, by native teachers, and the books and apparatus requisite were obtained for the purpose. It is presumed that they have already gone, or will soon go, into operation.

The number of children and youth of Indian descent, of a suitable age to attend school, is estimated at 2000; while the number actually attending school does not exceed 200. Parents in all parts of the nation, especially those who are pious, are becoming more desirous of educating their children, and more disposed to make exertions to effect it; and notwithstanding there is in some a great apathy on this subject, still there is a visible improvement every year. About three-fifths of the people, it is estimated, can read their own language in the character of *Guess*, and not far from one-fifth can read the English.

INDICATIONS OF IMPROVEMENT AMONG THE PEOPLE.—The population of this portion of the Cherokees is estimated at about 4000. They are settled in their habits, generally employed in agriculture, and live and dress themselves comfortably, and many of them well. The state of morals is generally as good as it is in the newly settled parts of our own country, and in many respects much better; their heathenish superstitions and customs are wholly abandoned, except by a few of the most ignorant and degraded class; their houses are comfortable, and to a considerable extent well supplied with furniture and provisions; they raise all the common articles of consumption for their own use, and considerable quantities, both of vegetables and meat, for market; nearly all the females know how to spin and weave the cotton and wool produced by these people, and are furnished with the means. In all these respects the improvement has been great and obvious since the establishment of the mission, and is going on every year.

A national temperance society was organized in 1830, which has been joined by more than 160 persons, very few of whom have broken their pledge. A female society has been formed for the suppression of vice and for benevolent purposes, which has procured a library of more than 300 small volumes. A male society for doing good has done considerable for the relief of the poor, and contributed fifty dollars for portions of the Cherokee Gospel and hymn-book, for distribution. A Bible society, auxiliary to the American Bible Society, has raised more than seventy dollars for purchasing portions of the Scriptures in their own language.

ADDITIONAL LABORERS.—Three additional preachers are much needed in this tribe; one to supply the place of Mr. Wilson, who it is expected will soon remove to the Choctaw country, and two others

to occupy new stations, one of which is in the Forks of the Canadian, south of the Arkansas river, where is a large community of Cherokees, remote from the influence of the missionaries now in the field. Rev. Jesse Lockwood, of the New-Haven Theological Seminary, appointed to this mission, has just been ordained, and is expected to proceed to the field of his labors the present autumn. Five preachers of the Methodist church have recently been appointed to this field.

*Missionary Presbytery and Convention* met at Dwight in October last, at which most of the missionary brethren among the Arkansas Cherokees, the Creeks, and the Osages, were present, and spent two or three days in religious exercises and in discussing various important topics relating to their situation and labors as missionaries to the heathen. Eight stations and four churches, all under the care of missionaries of the Board, are connected with this presbytery. The meeting was rendered specially interesting by the presence of a gentleman from Texas, who had formerly resided near Dwight, and been known to the missionaries, and hopefully converted by their instrumentality; and who had resided three years in that province, teaching school and communicating religious instruction among the people. By the divine blessing, he had secured the favor of the inhabitants and the local authorities, met with little opposition from any source, and his prayers and instructions had been the means of converting a number of persons. He presented to the presbytery a petition, signed by more than 400 of the people with whom he had labored, requesting that he might be ordained as an evangelist and sent back to break among them the bread of life.

## MISSION TO THE CHICKASAWS.

TOKSHISH.—Rev. Thomas C. Stuart, *Missionary*; Mrs. Stuart.

TIPTON COUNTY, TENNESSEE.—Rev. Hugh Wilson, *Missionary*; Mrs. Wilson; Prudence Wilson, *Assistant*.

The operations of this mission, during the past year, have been much embarrassed. In October a new treaty was concluded between the Chickasaws and Commissioners of the United States, the basis of which is that the lands of the former are to be surveyed and sold in the same manner as the public lands of the United States, and the nett proceeds to be paid over to the Chickasaws; out of which they are to purchase a new country, remove themselves, and provide for their support after their removal; they being allowed to occupy one third of their present country, while the other two thirds shall be sold, and then to be allowed the same occupancy three years

longer, while completing their removal. Reservations may be held by families on specified conditions, and the value of the improvements made upon them, to a certain extent, will be paid to the holders out of the funds created by the general sales. No provision is made for disposing of their stock or other moveable property. If they can find no new country which can be obtained, they may remain permanently on the one third allotted to them for their temporary residence, subject to the laws of the State of Mississippi. They are not, however, to be permitted, in that case, to settle together, retaining one compact third of their country, but must remain dispersed, as they now are, over the whole of it.

The result of this treaty is an aggravation of the evils experienced after the conclusion of that which preceded it. Great dissatisfaction and despondency prevail among the Indians; and white intruders, who are pressing in upon them from all quarters, are harassing them by vexatious lawsuits and depredations upon their property. Large quantities of intoxicating liquors are also brought into the country by them, and offered at almost every door, to tempt and destroy. Exorbitant prices are charged for this destructive article, by which, and in other ways, the poor Indians are daily defrauded. Not less than three hundred gallons of these liquors were brought into the single neighborhood of Tokshish, within a period of three months, where a grocery for the sale of them had been erected near the house of God. The more intelligent Indians complain and remonstrate without effect.

Should the treaty be carried into effect, it is quite uncertain to what place the Chickasaws will remove. It is understood that they have been invited by the Choctaws to settle with them between the Arkansas and Red rivers. The two tribes speak a common language.

**REMOVAL OF MESSRS. WILSON AND HOLMES.**—The scholars connected with the school at Caney Creek have, during the last four or five years, been boarded and taught principally in one of the neighboring counties of Tennessee, under the superintendence of Mr. Wilson, with the approbation of the Committee and the Chickasaws. In December last, owing to the circumstances of his family, and with the hope of being more extensively useful, Mr. Wilson proposed to the Indians to remove the school permanently to Tipton county, in the western part of Tennessee, he making the requisite arrangements for securing the property at Caney Creek, and agreeing to board and instruct the scholars from the avails of the farm there and of the annuity appropriated to that station. As this arrangement was cordially approved by the Chickasaws, and as there was no field for missionary labor at the station besides the school, it was sanctioned by the Committee. The school was opened at the new place, in connec-

tion with a high school, embracing a male and female department for white children and youth.

Early in the winter, as the church and congregation at Martyn had been in a great measure dispersed, and his ministerial labors being much impeded by the agitated political state of the people, Mr. Holmes proposed, in accordance with the desire of the Indians, to remove his school also to Tipton county, and unite it with that of Mr. Wilson, which was effected in March last; similar arrangements having been made for the preservation of the mission property, and for the support of the school, as had been made at Caney Creek. Both these stations were originally formed, and have continued to be supported, by the avails of an annuity belonging to the Chickasaws. Mr. and Mrs. Holmes and Miss Richmond, who had occupied the station at Martyn, requested that their connection with the Board might be dissolved, at the time of their removal, which was accordingly done. Mr. and Mrs. Wilson still continue their connection, and report the state of the Indian portion of the school, though they receive no pecuniary aid from the Board. These brethren retain an unabated attachment to the missionary work and to the Chickasaws; and being but little removed from the borders of their country, will continue to do all in their power for their spiritual improvement.

**CHURCHES.**—The gospel would be expected to make little progress among a people as much agitated and exposed to as powerful temptations as have been the Chickasaws during the last year. Almost every possible artifice has been employed by the enemies of the truth to decoy the members of the church and congregation and turn them aside from their steadfastness, and with too much success. Great stupidity and worldliness have prevailed, and numbers have fallen into sin. Seven were cut off from church fellowship early in the winter. Subsequently the very greatness of their exposure seemed to produce a partial reaction. Professors awoke from their stupidity, and became more prayerful and exemplary; numbers of the impenitent were convicted of sin; and some gave evidence of having been brought into the kingdom of Christ.

The members of the church residing near Martyn, being similarly exposed, fell into the same deplorable state. The number connected with the church is supposed to be about ninety, the same as stated in the report of last year. The Indian congregations have been much diminished.

**SCHOOLS.**—As most of the Indians had removed from the vicinity of Tokshish, and their places were supplied with white settlers, Mr. Stuart proposed to occupy the mission premises, and use so much of the other property as he might need, and with the income accruing from the tuition of white pupils received at the school, to sustain the mission without further aid from the Board, excepting to meet the

expense of eight or ten Indian youth who resided in his family. The school has been taught only a part of the year for want of a teacher. Mr. Stuart is now acting in that capacity.

The school at Monroe was opened in March, 1823; and till 1829, when it was suspended, and the families removed to Tokshish, it contained, on an average, about forty pupils; nearly all of whom were boarded at the expense of the mission. The whole number received to that school and Tokshish is probably about 200; a number of whom are now clerks, and a few were qualified to teach a common English school. The improvement which a still larger number of others have received is indicated by their domestic habits and present manner of living.

Sixty-eight Indian pupils were received to the school at Caney Creek, and continued in it sufficient time to be benefitted—thirty-two females and thirty-six males. At the time of its removal to Tipton county, it contained twenty-five. The whole sixty-eight could read easily, and spoke the English language well, except three. All, except five, wrote; all were tolerably well acquainted with geography; half possessed considerable, and ten a good knowledge of arithmetic, and most of them were capable of becoming good members of society.

The school at Martyn remained in much the same situation as last year, till its removal.

**MISSION PROPERTY AT MONROE AND TOKSHISH.**—The mission property at these two stations was last winter appraised by three impartial persons at the request of the Committee. The buildings and improvements at Monroe were estimated at \$1500, and those at Tokshish at \$1200. The live stock, agricultural implements, furniture, &c. at the two stations, was estimated at \$755; making an aggregate of property valued at \$3,455, belonging to the Board among the Chickasaws. No provision was made in the treaty to compensate the Board for this property, which of course is rendered useless for missionary purposes by the situation in which the treaty places the Indians. The moveable property can probably be disposed of without great sacrifice. Application has been made to the Secretary of War and to the Chickasaws for compensation for the mission premises. The result is uncertain.

### MISSION TO THE CHOCTAWS.

Very little missionary labor has been performed in the old Choctaw country during the past year. The removal of the tribe to their new homes was nearly completed last fall and winter. The remnant have been much scattered and in an unsettled condition. Two stations only have been occupied by mission families.

MAYHEW.—Cyrus Kingsbury, *Missionary*, and Mrs. Kingsbury.

YOKNOKCHAYA.—Cyrus Byington, *Missionary*, and Mrs. Byington.

No schools have been taught at either of these stations, there being few or no Choctaw children, residing within a convenient distance to receive benefit from them. About forty of the members of the Mayhew church still linger around their former homes. To these and others who were disposed to attend religious meetings, Messrs. Kingsbury and Byington have preached as they had opportunity; and have found meetings generally well attended, and the people disposed to listen with seriousness. They have also preached frequently in the adjacent white settlements. No information has been received respecting the few Choctaws who remain in the other parts of their old country. White settlers are coming in on every side, and exposing them to numerous temptations and injuries.

Mr. Byington has devoted most of his time during the year to the preparation of a Choctaw dictionary and grammar, which he hopes to complete during the ensuing winter. He has collected and arranged more than ten thousand Choctaw words, with their significations in English; and to more than fifteen thousand selected English words he has affixed their signification in Choctaw. This work, when revised and corrected, he hopes may be of much service in settling the orthography of the language, and in facilitating the labors of those who may hereafter attempt to acquire a knowledge of it.

The time of Mr. Kingsbury has been principally occupied in disposing of the property belonging to the Board, and in closing the extensive secular concerns of the mission. This work is now nearly completed, and he has recently been appointed by the Committee to make a tour of visitation to the several missions of the Board west of the Mississippi, in which he will probably spend the ensuing fall and winter; and subsequently to proceed further into the interior and collect information respecting other tribes situated between our frontier settlements and the Rocky Mountains.

Mr. Hotckin and his wife and Mr. Moulton joined the mission among the Choctaws in their new country last fall; the former as catechist, and the latter as teacher and mechanic. Mrs. Moulton and Miss Burnham are expected to start for the same field during the present month.

Messrs. Cushman, Smith, Howes, Bardwell, Gage, and Town, with their wives, have been, at their own request, released from the further service of the Board. Most of these brethren and sisters have been under the patronage of the Board as assistant missionaries ten or twelve years, laboring in various departments, to promote the objects of the mission with much faithfulness and self-devotion, and they do not now relinquish the missionary work because they are less attached to it, or less willing personally to encounter the hardships of it, than when they entered the field; but principally on account of

the circumstances of their families, and of the fact, that the mission among the Choctaws in their new country, is expected to be conducted on such a plan as not to require their services. Mr. and Mrs. Town have returned to their friends in the state of New-York. The other families will probably reside permanently in some portion of the country sold by the Choctaws.

By the event just noticed the Committee have been led, more than by any thing else that has heretofore occurred in the operations of the Board, to a careful consideration of the claim which missionaries and their families, who, after having labored faithfully for a series of years, are providentially called to leave the service, have upon the Board. The subject is one encompassed with difficulty, and requires much wisdom in order to meet the views and feelings of the patrons of missions on the one hand, and the just claims of mission families on the other. It is obvious that no allowance should be made to such families in the light of *compensation* for past services. However great sacrifices they may have made by entering the mission field, or however long and arduously they may have labored in it, they have no more than performed their duty to the Lord Jesus Christ and to the heathen. It is obvious also, that, as they entered the missionary service with the understanding that they would receive nothing more than a comfortable support for themselves and families, even if they continued faithful in it through life, it would be improper to make them any allowance by which they would be enabled to live at ease or to accumulate wealth. At the same time, it does not seem consistent with that christian fellowship and sympathy which should exist between the patrons of missions who remain at home and those who themselves become missionaries, that the latter, after consuming that portion of their life in laboring among the heathen without compensation, during which they would have acquired property and provided for their families and for sickness and old age, should be left, with impaired health, in the decline of life, and with burdensome families, to suffer from anxiety and want. It was to be remembered, also, that many of these assistant missionaries expended much of the little property which they possessed when they devoted themselves to the missionary work, in procuring their own outfit and defraying the expenses of the journey to their field of labor; and in the spirit of giving up all to Christ, made a donation of the remainder to the treasury of the Board. This they did with the expectation of spending their life in the service, and receiving a continued support from this treasury. It is surely, then, no more than just, when they resume the responsibility of their own support, that they should be placed in such circumstances, that, with industry and frugality, they may obtain for themselves and their families an economical and comfortable maintenance. It is believed that the whole Christian community will regard this as one of the necessary contingent expenses of conducting the missionary enterprise. The appropriations made in aid of

these families have not been drawn directly from the treasury, but have consisted principally of portions of the stock, agricultural implements, household furniture, and other moveable property, belonging to the Board at the several stations recently abandoned, and which could be of no further use for missionary purposes, and could not be disposed of advantageously at sale. In making these appropriations, the peculiar circumstances and claims of each family have been considered, and it is believed that in all instances they have been in a good degree satisfactory.

It was stated in the last Report that a memorial had been sent to the Congress of the United States praying that the value of the mission buildings and improvements in the Choctaw nation might be refunded to the Board. The subject was brought before that body near the close of the last session, and a clause was inserted in the law making appropriations to meet the expenses of the Indian departments, directing the Secretary of War to cause the mission buildings and improvements to be appraised, and to pay the amount, after deducting the sums heretofore paid by the United States, to the Board. Information has recently been received from the War Department, that a person has been appointed to make the appraisal; and it may therefore be expected that the business will be brought to a settlement without great delay. The amount to be received by the Board, will depend much on the light in which the property shall be regarded by the appraiser, and the construction which shall be put on the law by the Secretary of War.

### MISSION TO THE CHOCTAWS ON THE RED RIVER.

**WHEELOCK.**—Alfred Wright, *Missionary*; Samuel Moulton *Teacher*; and their wives, Anna Burnham, *Teacher*.

**BETHABARA.**—Loring S. Williams, *Missionary*; Mrs. Williams: Eunice Clough, *Teacher*.

—Ebenezer Hotchkinn, *Catechist*; and Mrs. Hotchkinn.

Henry R. Wilson, *Missionary*; and Matthias Joslyn, and his wife, *Teachers*, who have spent the last year among the Arkansas Cherokees, are expected soon to remove to the Choctaw country, and commence a new station.

The new Choctaw country is bounded on the east by the Arkansas Territory, on the north by the Arkansas river, on the south by the Red River, and on the west by lands occupied by other tribes of Indians.

Mr. Wright recovered from the sickness by which he was detained at Little Rock, on his way from the old nation, so as to be able to enter his new field of labor on the 14th of September of last year; and soon after selected a site for a station, six miles south of Little River, a branch of the Red river, and eighteen miles east of Fort Towson, to which he has given the name of *Wheelock*, in memory of the first president of Dartmouth College, who was a zealous friend of the Indians, and first opened his Indian school, afterwards transferred to Hanover, in the state of New Hampshire, in Lebanon, Connecticut,

the native town of Mr. Wright. That portion of the Choctaws, among whom he labored before their removal are settled compactly around his station, there being as many as 2000 within the distance of ten or twelve miles.

Mr. Williams entered the new country and selected the site of his station on the 12th of July of last year. To his station he gave the name of *Bethabara*, it being near the principal fording place of the mountain fork of Little River, ten miles west of the eastern boundary of the Choctaw country, and about twenty-five miles north of Wheelock. Around this station, also, there is a dense settlement of Indians, amounting to 1,000 within a distance of five miles, and not less than 3000 within twenty-five miles.

Mr. Hotchkin, who, with Mr. Moulton, arrived early in December, has been authorised to commence a separate station among the Christian portion of the Choctaws near Wheelock, where he was urgently requested to settle by two chiefs.

**CHURCHES.**—The missionaries were very cordially received by the christian portion of the Choctaws generally, and entered on their labors immediately with very encouraging prospects. The church at Bethabara was organized on the 19th of August, of last year, embracing 56 persons who had been members of the church before their removal, and one who was admitted on a new profession. The number has since been increased to 143; of whom 136 are Choctaws, five of white and two of African descent; 126 of whom had been connected with the church in the old nation. Two pious captains have died in peace. Although many who joined the church in the old nation have, owing to the perilous situation in which they were placed for some time before their removal and during their journey, made shipwreck of their faith, yet the old church members generally withstand temptation, appear docile, and maintain a fair Christian character, presenting a striking contrast in regard to industry and propriety of deportment, with what they once were. Seven or eight Choctaws are candidates for admission to the church at this station.

The church at Wheelock was organized on the second Sabbath in December, including thirty-seven members, seven of whom had not before been connected with any church. All were carefully examined as to their religious views and character. The spiritual condition of this church is much the same as that of the one at Bethabara.

**CONGREGATIONS.**—As the people are settled so compactly, larger congregations can be collected to hear preaching than could be collected in common circumstances in the old nation. The average number attending the preaching of Mr. Williams at Bethabara is 150, the largest 500. The number attending at two other places where he spends half of his Sabbaths is considerably less. Nearly all are Indians. At the stations and in a number of other places, native

church members hold stated meetings on the Sabbath, which they conduct themselves, when no missionary is present. Frequent meetings are held by the missionaries on week days. Meetings for prayer and mutual religious improvement are steadily held in various places, both by the male and female members of the church, and conducted by themselves.

The Choctaws have erected two houses for public worship in the part of the nation where Mr. Williams resides,—one near his station, and one in a settlement twenty miles distant. Three Sabbath-schools have been established by Mr. Williams, principally taught by native teachers, embracing about one hundred scholars; and two more were about to be opened. The calls for preaching and pastoral labor are numerous and urgent, and at this crisis two or three additional preachers are much needed.

**SCHOOLS.**—The Choctaws, on arriving in their new country, were urgently desirous of having schools established among them without delay; so much so, that, within a few weeks after Mr. Williams arrived, Mrs. Williams opened a school of twenty-five scholars, the parents offering to pay three or four dollars a quarter for each scholar. This was continued one quarter, when the health of the teacher compelled her to relinquish it. Mr. Williams has since opened schools in three settlements, in which the pupils are taught to read and write in both the English and Choctaw languages, by native teachers, under his superintendence. The parents board and clothe their scholars and generally furnish the books. The teachers are paid by the Board. These schools now embrace ninety scholars. Others were about to be established on the same plan, in the settlements near the stations of Mr. Wright and Mr. Hotchkin, and under their superintendence. Other schools are still needed, especially one or two of a higher order, into which those who formerly attended school in the old nation and the more promising pupils from the neighborhood schools may be collected and carried through a more advanced course of instruction. The state of feeling on this subject is represented to be such, both among the friends and the opposers of Christianity, that it would seem, if suitable teachers and books could be furnished, that a very large portion of all the children and youth of a suitable age might be gathered into schools without delay. Mr. Moulton and Mr. Joslyn are expected to devote themselves to teaching and superintending schools. One or two other persons will be sent to co-operate in the same work as soon as they can be obtained.

**BOOKS IN THE CHOCTAW LANGUAGE.**—A second edition of the Choctaw Hymns amounting to 3000 copies, has been printed at Boston during the past summer. The book has been revised and enlarged to 162 pages, embracing 123 hymns; making the whole number of copies of books printed in this language 13,000, contain-

ing 1,666,000 pages. The desire to possess books in their own language and the inclination to learn to read them are prevailing among the Choctaws. The principal men generally approve of them, and some of the full-blooded captains have learned to read without the aid of the missionaries. The books heretofore printed have been extensively circulated and are obviously exerting a salutary influence. Elementary books on arithmetic, geography, and other subjects, are much needed in the native schools, and will probably be prepared without much delay.

STATE OF THE PEOPLE.—Definite information respecting the number of the Choctaws who have become settled in their new country has not been received. It is probably between 10,000 and 14,000. The number of the whole tribe before their removal commenced was estimated at 18,000 or 20,000. They generally appear to be satisfied with their new country, and are laboring with a good degree of vigor to prepare for themselves fields and comfortable residences, and manifest generally considerable industry and public spirit, though they have obviously suffered in their habits and moral character by their exposures to temptation while preparing to remove, and while on their long and hazardous journey. They have also suffered much from sickness while on their journey and since their arrival in their new country; 160 out of several companies embracing about 3000 having died by the way, including many aged persons and infants. During the past spring and summer the mission families also have been afflicted with sickness.

### MISSION TO THE CREEKS.

John Fleming, *Missionary*; George L. Weed, *Physician*; and their wives.

More than a year and a half has elapsed since Doct. Weed commenced his residence among the Creeks, settled between the Arkansas and Verdigris rivers. During this time he has visited the people extensively, administering medicine, imparting Christian instruction, and promoting the interests of morality and religion. He has, also distributed a considerable number of books and tracts among those who were able to read. His visits have almost uniformly been kindly received, and he has found the people generally favorable to good morals; though not half of them, probably, ever attended a religious meeting. Doct. Weed has also occasionally aided in conducting religious meetings. What he has received from the Indians, in return for his medical services, has been sufficient to defray the expenses of his family.

Mr. Fleming then recently from the Princeton Theological Seminary, arrived at Fort Gibson on the 22d of December, and entered

the Creek country and commenced his labors on the 2d of the following month, where he was very kindly received by the United States' agent and by the people. Most of his time since has been devoted to the study of the Creek language, which he has prosecuted principally by associating with the Indians, visiting them from house to house, conversing with them, and writing sentences. He has at the same time preached to small congregations through an interpreter, as he was able to collect them.

Most of the members of the church gathered from among the Creeks by Mr. Vaill of the Union mission, amounting to more than eighty, had, in the absence of a resident missionary of the Board, joined churches collected by preachers of the Baptist and Methodist denominations, who had entered the Creek territory a few months before Mr. Fleming arrived. Many of the Creeks are strongly prejudiced against Christianity.

Mrs. Weed opened a small school last fall, which was suspended on the approach of cold weather, because the children were destitute of suitable clothing. Another school was subsequently opened by Mrs. Fleming with fifteen scholars. The Creeks very generally desire to have their children educated; and especially to have them able to read their own language. Mr. Fleming has already made such proficiency in the study of the Creek language, as to be able, with the aid of an interpreter, to prepare an elementary book, with select portions of scripture and hymns, which will soon be in readiness for publication. The language is said to bear some degree of resemblance to that of the Choctaws, and has never before been reduced to writing.

The number of Creeks now settled on the Arkansas river is not accurately known. The population of the whole tribe is estimated at about 20,000; all of whom are expected soon to be located contiguous to the country now occupied by the western portion. A wide and promising field will there be opened, demanding the labors of a number of additional missionaries; and as the population is likely to be compact, opportunity will be furnished for bringing local schools, in their own language, within the reach of the whole people.

## MISSION TO THE OSAGES.

UNION.—Rev. William F. Vaill, and Rev. William B. Montgomery, *Missionaries*; Abraham Redfield, *Farmer and Mechanic*; and their wives.

HOPEFIELD.—William C. Requa, *Farmer and Catechist*; George Requa, *Farmer*; Mrs. Requa.

BOUDINOTT.—Rev. Nathaniel B. Dodge, *Missionary*; Mrs. Dodge.

HARMONY.—Rev. Amasa Jones, *Missionary*; Daniel H. Austin, *Steward*; Samuel B. Bright, *Farmer*; and their wives; Richard Colby, *Mechanic*; John H. Austin, Elvira G. Perkins, Mary B. Choate, and Mary Etris, *Teachers and Assistants*

During the last winter Mr. Dodge visited Boston, with the permission of the Committee, and conferred with them fully respecting the

interests of the Osage mission. His journey was undertaken in part for the purpose of making arrangements for the education of two of his own sons, and one of Mr. Austin and one of Mr. Bright. These have all been placed at a manual labor seminary in South Hanover, Indiana, under favorable circumstances. Mr. Redfield and Mr. John H. Austin have also during the year visited their friends in the northern States, at their own expense. Miss Elvira Perkins and Miss Choate, from the State of Vermont, accompanied Mr. Dodge on his return.

**PREACHING AND CONGREGATIONS.**—Public religious meetings are stately held at each station on the Sabbath. At Union and Harmony the services are generally performed in the English language without an interpreter, as few persons are present, except the mission families, the pupils of the schools, and white persons residing near the station. The congregation at the former place, while the school was continued, varied from sixty to ninety; and at the latter it averaged seventy or eighty, including a few persons of African descent and a few French Catholics. At each of these stations there have been two or three other meetings for prayer, or for the special religious instruction of the schools, each week. At Hopefield the services are conducted in the Osage language by one of the assistant missionaries, the congregation amounting to 20 or 25 being composed almost wholly of Osages. Occasional services are held in the English language which are attended by a few French Catholics and others. At Boudinott Mr. Dodge is accustomed to address the Osages at their village near the station, or at his house once on the Sabbath, through an interpreter, and to hold another meeting at his house in the English language, which some of the Indians attend. He also visits their lodges during the week as circumstances will permit. More interest than heretofore, has been manifested by the Indians, and one, it is hoped, has passed from death unto life.

Mr. Montgomery has made frequent visits to Clermont's village, 25 miles from Union, during the year, and addressed the people at their lodges, or in small assemblies, as access could be obtained. In September of last year, Messrs. Vaill, Dodge, and Washburn made a preaching tour through the Osage villages, and though but few of the Indians could be induced to attend the meetings, yet the missionaries were somewhat more encouraged than they had been on similar tours before. The interest manifested, and it is hoped the good effect produced, was increased by the presence of two or three Osage converts from Harmony, who prayed and publicly exhorted their people. In May another visit was made to the same villages by Messrs. Vaill, Wilson and Fleming; during which they almost wholly failed of assembling the people, or inducing them to listen patiently to their message, and were exceedingly pained to observe how little had been accomplished, during the twelve years since the mission was commenced, towards

subduing the warlike and savage character of these Indians, or causing them to abandon their superstitious and cruel practices. At all the villages they found that war parties had just returned victorious from excursions against their enemies, the Pawnees, bringing with them scalps, horses, and other booty. Universal excitement and exultation prevailed among the bands; and such was the confusion that reigned while they were preparing to hold the war dance, or were actually engaged in its orgies, that no ear could be given to those who came to preach peace on earth and good will to man. Mr. Jones often preaches at a small white settlement about thirteen miles from Harmony, where an interesting state of religious feeling has prevailed during the year, and numbers, it is believed, have been savingly benefitted.

**CHURCHES.**—At Hopefield and Boudinott no churches have been organized. That at Union was organised in May, 1821. Thirty-one persons, including the mission family, have been members of it. The present number is nineteen; of whom three are of African descent, two Creeks, one Osage, and the remainder whites. Four have died in the faith, and one has been excommunicated. Four have been members of the school. The church at Harmony was organized in August, 1822, consisting of twenty persons, all members of the mission family. Only two persons were added to it, and those by letter, till June 1832, when two more were received in the same manner, and eleven by profession, the fruit of a gracious visitation which the station experienced during the preceding winter and spring. Seven others were added by profession in November following. Of these twenty nine were Indians, nine whites, and two of African descent. Ten have been dismissed to other churches, and thirty-two still remain—seventeen males and fifteen females—nine Indians, two Africans, and twenty-one whites. Fifteen of those hopefully converted at the station, and admitted to Christian fellowship, have been members of the mission school. Many of the converted youth appear uncommonly intelligent and decided in their piety, and often lead in social prayer, in a very solemn, appropriate, and affecting manner. None have been cut off from church fellowship. All abstain from the use of intoxicating liquors. Some other persons have recently given evidence of having been converted to God.

**SCHOOLS.**—One hundred and fifty-four Indian children and youth have been received to the boarding school at Union, including fifty-four Creeks, twenty-nine Cherokees, and seventy-one Osages; of whom ninety-one were males and sixty-three females. In October last, the number attending school was fifty-four, of whom only seven were Osages, twenty-eight were Creeks, and nineteen Cherokees. Ten or twelve of those educated in this school have been married and are respectable as heads of families; and a number of others are

employed in different places, at various kinds of labor for hire. More than half the pupils who have been in the school any length of time, have learned to read, and numbers of them promise to be useful to their people. About thirty white children have also been taught in the school.

In January last it was thought expedient to discontinue the school at this station. The Osages, for whom it was designed, and to whom the district in which it was located then belonged, did not feel inclined to avail themselves of its advantages, partly because they cared little for the education of their children, and partly because the school being now on the lands of another tribe, brought them into an undesired connection with the Cherokees and Creeks. Nearly all their children were withdrawn. It was not thought by the Committee expedient to continue so expensive a boarding school for the benefit of the Cherokees and Creeks, who might probably be as much benefited by schools of a different character at far less expense, and in connection with other missionary labor among them. And as this station, since the change made in the location of the surrounding tribes by treaties with the United States, is unfavorably situated for a preaching station, or a school of any other character, the property will be disposed of, and the mission family remove to other stations, as early as the requisite arrangements can be made.

At Hopefield and Boudinott no schools have been established, as it is impracticable, without boarding schools, to separate the children sufficiently from their parents to induce them to acquire a knowledge of the English language, and no books in the Osage language have yet been printed. This latter hindrance, it is hoped, will soon be removed.

The school at Harmony was opened in December, 1821, and has received two hundred pupils—126 males and 75 females—133 of Indian, 63 of white and five of African descent. The present number is 50, of whom thirty-two are males, thirty-seven of Indian, ten of white, and three of African descent. The studies are similar to those pursued in common district schools among the whites. The studious and orderly habits of the pupils, and especially their attention to religious instruction, have been highly encouraging. All are promising, and some make remarkable proficiency in their studies. A Delaware girl, sixteen years of age, ignorant of the alphabet, after attending school thirty-six days, read fluently in the New Testament, and wrote a tolerably good hand. About half of those who have belonged to the school have acquired an education adequate to the transaction of the common business of life, and as many as twelve, in respect to their attainments in the common branches of knowledge, would make competent teachers. The influence of those who have left the school is generally favorable. The Sabbath school embraces ten adults and fifty children. Its character and influence are good,

and many of its members are making rapid progress in scriptural knowledge.

**PREPARATION OF BOOKS.**—The number of Indians speaking the Osage language, or some dialect so nearly resembling it as to be easily understood by each other, is supposed to be between 15,000 and 20,000, including the Osages, estimated at 6,000, the Omahaws, 7,000, the Kansas, 2,000, together with the Quapaws, Ioways, and Otoes; all of whom occupy contiguous districts of country, though much scattered, and all addicted to a migratory mode of life. Their language has never been printed, nor indeed reduced to writing, except so far as the missionaries have proceeded in preparing vocabularies for their own use, and small books for the press. Mr. Montgomery and Mr. W. C. Requa now understand the language so far as to be able to communicate freely with the Indians. Other members of the mission families can converse with them more or less on common topics. Considerable progress has been made in preparing an elementary book for schools, and also in translating one of the gospels and some other portions of Scripture, and a few hymns. Some of these, it is hoped, may be completed and printed before the next spring. This, with other small books which are in a course of preparation, and which will be printed as soon as the state of the mission shall require, will open the way for the introduction of schools in the native language at Hopefield and Boudinott, and other stations which may hereafter be formed on a similar plan, in connection with Osage settlements.

**PROSPECTS OF THE MISSION.**—Although the adult Osages have manifested little or no desire to hear the gospel, and have in very few instances been seriously benefitted by it, during the twelve years that the mission has existed among them, yet the Committee do not feel authorised to abandon them, as irreclaimably given over of God to savage debasement and infatuation; especially when they consider that the habits of the people and the plan of the mission have been such, that only a very small portion of them have been placed steadily, for a length of time, under the influence of divine truth. Most of the mission families have found it necessary to devote their time and labors almost exclusively to the boarding schools, at a distance from the Osage villages; while those who have resided and labored at the villages, with the exception of those at Hopefield, have found their instructions interrupted and counteracted by the frequent absence of the Indians on hunting and war excursions, amounting to at least half of the year. The occasional instruction given at the villages has been so unfrequent and small in amount, and until recently, so imperfectly communicated, that very few of the Indians, probably, have obtained any adequate understanding of the great truths of the Bible. Of course little fruit could be anticipated.

Proposals were made to the Osages last March, by commissioners on the part of the United States, to remove to a tract of country on the Kansas river, northwest of their present location, where they would be contiguous to the Kansas Indians and other tribes having nearly the same language with themselves. The Osages rejected the overtures, and no treaty was concluded. It is understood that the subject will be urged upon their attention again the ensuing winter. Should this removal take place, or should it be decided that they may remain on their present reservation, it is in contemplation to establish small stations, nearly on the plan of Hopefield, where inducements shall be held out to the Indians to abandon their hunter and warrior life, and to settle and cultivate the ground; and where they shall, as fast as practicable, be brought under the steady influence of Christian instruction, and of schools taught in their own language.

### MISSION TO THE STOCKBRIDGE INDIANS.

Rev. Cutting Marsh, *Missionary*; J. D. Stevens, *Teacher*; and Mrs. Stevens.

This mission has heretofore been denominated the *Mission near Green Bay*; but as other missions have been established in the same vicinity, designed for other bands of Indians, and under the care of other missionary societies, it seems proper to designate this mission by the name of the tribe for whose benefit it is principally designed.

When the last report was presented, a treaty was in progress between these Indians and the government of the United States, which seemed likely to result in their removal to some other tract of country in that quarter. The treaty has since been concluded and ratified by the parties, with some important modifications in favor of the Indians; the new country has been explored and marked out; and the removal will probably be effected without great delay. Their new lands are situated on the east side of Lake Winnebago, and are said to be better adapted to agricultural purposes than those which they now occupy. They are also sufficiently extensive, and will not require the Indians to remove more than twenty or twenty-five miles. The Indian buildings and improvements, and also those belonging to the mission, are to be appraised, and remuneration, not exceeding \$25,000, is to be made by the government of the United States. This is understood to be a fair estimate of their value; and with this, as well as the other provisions of the treaty, the Indians are said to be satisfied. Similar arrangements have been made for the Munsee and Brothertown bands, who reside in the same vicinity.

**CHURCH.**—This church was organized at New-Stockbridge, in the State of New-York, in the year 1818, and then consisted of eleven

members. The members of it soon after removed with a small colony to the northern part of the State of Indiana, and thence, in the year 1822, to their present location. From 1818 till 1827, they had no minister, or other means of grace than reading the Scriptures and social meetings for prayer and exhortation, conducted by themselves, which were regularly continued through this period till they were visited by a missionary of the Board in the year 1827. The church then embraced eight members. The whole number admitted to the church, since its organization, is seventy-nine, of whom sixty-four now remain in it. Twenty-six are males and thirty-eight females; sixty-one are Indians, and three are whites. Four have been dismissed to join other churches, and eleven have deceased. Six other persons belonging to the tribe, not members of the church, have died, giving evidence that they were prepared for heaven. Three members of the church are absent, and some others are under discipline. With these exceptions, the members sustain a fair Christian character; giving, as in other churches, some more and others less, evidence of vital piety. Every member of the church is a member of the temperance society, and a vote has recently been unanimously adopted, at their own suggestion, including wine, cider, and strong beer in their pledge of abstinence. Two persons are candidates for admission to the church.

**PREACHING AND CONGREGATIONS.**—There is preaching twice every Sabbath, on which a congregation, wholly Indian, (except the mission family,) amounting to one hundred or one hundred and fifty, regularly attend. In the whole settlement, embracing about fifty families, and 250 or 260 persons, there are not more than two or three families which are not accustomed to attend meeting more or less; and of those who do thus attend, not one family is known to violate the Sabbath by attending to secular concerns, or indulging in amusements of any kind on that day. The religious instruction given and all the services performed by the missionaries are in the English language, which all the people, except fifteen or twenty, can understand and most of them read tolerably well. Some of the Sabbath exercises are, however, interpreted into the language of the Indians, as that is understood more perfectly. At social meetings, of which there are two or three each week, the members of the church take a part. The monthly concert for prayer, and the meeting of the temperance society, once in six weeks, are usually attended by from thirty to eighty persons. The Sabbath school concert for prayer, a weekly female prayer meeting, and the meeting of the Maternal Association, once in three or four weeks, are attended by a somewhat smaller number. No special attention to the concerns of the soul has prevailed during the year; and though there has been a number of serious inquirers, it is not known that more than one has been hopefully converted.

**SCHOOL.**—The school is principally under the control of the Indians, and the teacher receives wages from a fund which they hold for this object. It is usually taught about eight months in a year, the number of pupils varying from twenty-five to fifty; all of whom are of Indian descent, and about three-fifths boys. Their attendance is irregular, owing in part to the scattered state of the people. Nearly all the children and youth of a suitable age attend more or less. The desire to have their children educated is general and increasing. A Sabbath school and Bible class were established with the mission in the year 1828, which are attended regularly, and with much interest and benefit, by about forty-five children and twenty-five adults.

Two editions of a small primer, containing translations of the Assembly's Shorter Catechism, select portions of Scripture, and of Watts's Psalms, were formerly printed in the Stockbridge, or more properly, the Moheakunnah language, and are read by nearly all the tribe. The language very nearly resembles that of the Delawares, Munsees, Saux, and Foxes; and more distantly that of the Ojibwas and Menominies.

**REMARKS.**—This tribe has been under a Christian influence nearly a hundred years—much longer than any other tribe has been among which the Board have had a mission. For a considerable number of years previous to 1828, when the Board sent a missionary to them, they had been much neglected, and exposed to very unfavorable influences. Still we find them at the present time a Christian and civilized people; as large a portion of the community being members of the church of Christ, and as large a portion of the children and youth attending school as is to be found in almost any part of our country. Nearly the whole population can read both their own language and the English. The hunter and warrior life, and their migratory habits, have been abandoned, and the employments of agriculture and the mechanic arts, in which they are tolerably well skilled, are substituted in their stead. No heathen rites are practised among them, and belief in witchcraft, with all similar superstitions, is nearly extinct. They may be called a moral community, and the social virtues, hospitality, kindness, readiness to forgive injuries, respect for the aged and superiors, and industry, are generally prevalent, and the missionaries testify that an improvement in these respects is constantly going on. There is, to a gratifying extent, the appearance of competence, comfort, and neatness in their houses and on their farms. A correct and healthful public sentiment is active in putting down vicious and disorderly amusements, and in frowning on immorality. More than half the whole population, male and female, old and young, amounting to more than 150, have united with the temperance society, and about half were in regular standing in May last, a few being under censure for having broken their pledge. They have their municipal and police officers regularly appointed,

who perform their duties with exemplary fidelity, and are greatly respected. Associations for mutual improvement and for religious and benevolent purposes, some of which have already been adverted to, have been successfully formed among them. An association for promoting industry and missions to the heathen, has, during the past year, contributed thirty dollars in aid of the Board. They begin to feel under obligations, not only to support the institutions of the gospel among themselves, but also to aid in sending it to their heathen neighbors.

The missionary at this station, Mr. Marsh, has, for some years past, been principally supported by the avails of a fund for propagating the gospel among the Indians in North America, intrusted to a society in Scotland; and as the Indian fund for supporting the school nearly defrays the expenses of the teacher, the mission has been, and is likely to be in future, but little dependent on the treasury of the Board.

### MISSION AT MACKINAW.

William M. Ferry, *Missionary*; Mrs. Ferry, Chauncey Hall, John L. Seymour, Eunice O. Osmar, Elizabeth M'Farland, Hannah Goodale, Matilda Hotchkiss, and Persis Skinner, *Teachers and Assistants*.

**OBJECT AND PLAN OF THE STATION.**—The Board are aware that this station was at first designed for the accommodation of a large boarding school, to be composed principally of pupils to be brought from various Indian settlements to the west and northwest; and that it was intended that they should remain under the care of the mission a length of time sufficient not only for them to acquire a knowledge of the common branches of a school education, but also to become acquainted with the various kinds of labor appropriate to their situation. For the accomplishment of this object, mechanics shops were erected and furnished, and land was obtained for cultivation. The girls were to be instructed in sewing and other household labors. Perhaps all that ought to have been anticipated from this plan has been effected; but it has been found to be very expensive in its execution, and to involve many difficulties, owing in part, perhaps, to the local situation of the place, and in part to a failure in obtaining suitable helpers in the several departments: and though Mr. Ferry has labored to remedy the evils with great efficiency and self-devotion, the Committee have seen, for the last two or three years, that important changes must be made in the plan and labors of the station, and have endeavored to prepare the way for this by the establishment of new stations, and opening schools among the Indians in the interior. Early last summer they instructed Mr. Greene, the Secretary to whom the correspondence with the Indian missions is specially intrusted, to proceed to Mackinaw, and effect such changes as he might think ad-

visible, after conferring with Mr. Ferry and other friends of the mission in that quarter. This visit resulted in the following changes, which were heartily concurred in by the mission family and subsequently approved by the Committee, and will be carried into effect as soon as practicable.

1. The release of Mr. Ferry from secular labor and superintendence, with a view to his devoting his time to the spiritual concerns of the family and school, and of the inhabitants of the village.

2. The reduction of the number of boarding scholars to forty or fifty.

3. The reduction of the secular affairs within such limits that they can be performed principally by a secular superintendent, with the aid of the boys of the school.

As the health of Mr. Heydenburk would not admit of his taking charge of the secular department, it was thought expedient by him and the Committee, that his connection with the Board should be dissolved, which has accordingly been done. The health of Mr. Newton, a mechanic at the station, required him also to retire from the service of the Board for the present. Should his health be restored he may hereafter enter that or some other field. Mr. and Mrs. Campbell, partly of Indian descent, who have been valuable helpers at Mackinaw for a number of years, removed from this station to La Pointe, on Lake Superior, their services being more needed there, the former as a mechanic, and the latter as an interpreter. Miss Cook, the teacher of the girls' school at Mackinaw, and Miss Stevens, also removed to the same station, the former to take charge of the school there, and the latter as an assistant in the mission family. Miss Taylor, having been previously married to Mr. Ayer, proceeded to Yellow Lake, another station among the Ojibwas. Mr. Seymour joined the station at Mackinaw in July, and will remain there or proceed to one of the stations in the Ojibwa country, as may hereafter seem expedient. A new teacher is needed for the girls' school at Mackinaw, and Miss Jane B. Leavitt, of Meredith, New Hampshire, has been appointed by the Committee, and is expected to proceed thither in a few weeks. Mr. Abel L. Barber, of Avon, Connecticut, is to be ordained in a few days, and, with his wife, to proceed to Mackinaw, to spend the winter there in acquiring a knowledge of the Ojibwa language, preparatory to his commencing a station somewhere among those Indians, next summer.

**RELIGIOUS STATE OF THE MISSION.**—No important changes have occurred in the religious aspect of the mission during the year. The congregation on the Sabbath, consisting of the mission family, the pupils of the school, families from the village, officers and soldiers from the garrison, and occasional visitors, has remained about the same. At these meetings and others held during the week, some seriousness has occasionally been manifested during the year, but

there have been few instances of religious inquiry. No information has been received respecting any additions to the church. The Sabbath school at the meeting house, has been well attended, and the pupils are obviously improving in religious knowledge. Another Sabbath school has been opened in the village, composed to a considerable extent of Roman Catholic children.

**SCHOOLS.**—The number of pupils has been less the past year than previously, amounting to about seventy boarding scholars, and thirty or forty children from the village. Sickness, and a species of ophthalmia, that have prevailed extensively in the mission family and among the pupils, have seriously interrupted their studies during a considerable portion of the year.

### MISSION TO THE OJIBWAS.

**LA POINTE.**—Sherman Hall, *Missionary*; John Campbell, *Mechanic*; and their wives; Delia Cook, and Sabrina Stevens, *Teachers and Assistants*.

**YELLOW LAKE.**—Frederick Ayer, *Catechist*; Mrs. Ayer; Hester Crooks, *Native Teacher*.

**SANDY LAKE.**—William T. Boutwell, *Missionary*; Edmund F. Ely, *Teacher and Catechist*.

**LEECH LAKE.**—Mr. Boutwell, who last year visited the Indians at this place, is expected to spend a considerable portion of the current year among them, and to make preparations for a permanent station there, as soon as additional laborers can be sent.

The station at La Pointe has been occupied during a large portion of the last three years, and that at Sandy Lake during about six months. No missionaries have heretofore resided at Yellow Lake or Leech Lake.

La Pointe is on an island in a large bay near the south-west part of Lake Superior, about 400 miles nearly west from Mackinaw, and is a place of frequent resort for a large number of Indians, besides about two hundred who reside there. Yellow Lake is 150 or 200 miles south south-west from La Pointe, on the travelled route from that place to St. Peter's on the Mississippi, from which it is about equally distant, and may be approached principally by water, and without great difficulty from either place. The number of Indians residing there is between 300 and 400, besides other small bands in the vicinity. Sandy Lake is near the Mississippi river, communicating with it by a small eastern tributary; about 400 miles by water and 250 by land above St. Peter's. The number of Indians residing near is about 300. Leech Lake communicates with the Mississippi river by one of its western tributaries, and is 200 miles by water and 110 by land northwest from Sandy Lake. About 700 Indians reside there, besides a number of small bands within thirty or forty miles, amounting in all, perhaps, to as many more. The last two stations can be approached much more easily by the waters of the Mississippi,

than by those of Lake Superior. Each of these stations is near the post of one of the gentlemen connected with the American fur company. Although the number of Indians who are considered as residing at these several posts is not large, yet as the other bands which are scattered over that immense territory are frequently passing and repassing from place to place, a much larger number than is stated above would come under the occasional influence of missionaries occupying these stations, being drawn thither and often delayed some time, by their dealings with the fur traders.

**PRESENT STATE OF THE MISSION.**—Mr. Ayer, on first entering the Ojibwa country in the summer of 1830, opened a small school at La Pointe which has been continued most of the time since, and taught subsequently by Mr. Hall or Mr. Boutwell. The number of pupils has varied, owing to the unsettled state of the Indians, and their indifference on the subject of education, from twelve to twenty-five or thirty. They have generally been as easily governed and made as much proficiency in their studies, as, considering their previous habits, could have been expected. As there were no books in the Ojibwa language, it has been necessary to instruct them orally and in elementary books in English. Numbers have made considerable progress in learning the latter language, and some can read the New Testament.

The school taught at Sandy Lake during the last fall and winter, by Mr. Ayer, was usually attended by fifteen or twenty pupils, who were taught in a similar manner, and with similar embarrassments. These, it is hoped, will not be felt to so great an extent hereafter, in consequence of introducing into the schools an elementary book in the Ojibwa language, prepared by the missionaries, and printed during the past summer.

During the current year the missionaries hope to keep three schools in operation. That at La Pointe is expected to be taught by Miss Cook, the former teacher of the girls' school at Mackinaw; that at Yellow Lake by Mrs. Ayer and Hester Crooks, a half Indian girl, from the Mackinaw school and that at Sandy Lake by Mr. Ely, who has recently been appointed to that service. Mr. Boutwell will, if circumstances permit, open a school at Leech Lake. The experience of the teachers has led them to adopt, to a considerable extent, the method of teaching commonly adopted in infant schools. Not only very young pupils, but youth and even adults, among untutored Indians, are so unaccustomed to all purely intellectual effort, that they acquire knowledge very slowly when communicated in the ordinary manner, and feel little interest in it, even though presented in the simplest language and accompanied with the most familiar illustrations; while their attention is at once riveted by the exhibition of pictures, maps, articles of common school apparatus, simultaneous recitations, and other objects which appeal to the senses.

Christian instruction has been communicated to the Indians to only a very limited extent. They could be collected only in small companies and very irregularly. The missionaries have, however, generally held one religious exercise for them on the Sabbath, and visited them in their lodges from day to day, as their other labors would allow, conversing and praying with them, reading portions of the scriptures, and singing hymns in their own language, with the last of which they are particularly fond. These visits have almost uniformly been kindly received. Little opposition has been manifested; some have listened seriously; and respecting one or two the missionaries indulge the belief that they have been born of the Spirit. One has died leaving encouraging evidence that he was an heir of heaven. Want of a knowledge of the native language and the impossibility of obtaining good interpreters have hitherto opposed obstacles in the way of the missionaries, in this department of their labors, which they hope soon to remove. Messrs. Hall, Boutwell, and Ayer have already obtained such a knowledge of the Ojibwa language, as to begin to hold intercourse with the people in it.

The book already referred to, as prepared and printed in the Ojibwa language, contains elementary lessons in spelling and reading, with select portions of scripture and a few hymns, amounting to 72 pages; of which 500 copies were printed. Other books for the schools, and religious tracts, will, it is hoped, be prepared without much delay. Dr. James, late of the United States army, has completed the translation of the New Testament into this language, and had it printed under his superintendence.

The gentlemen engaged in the fur trade among the Ojibwas still continue to extend to the missionaries their countenance and kind cooperation; and the assistance which they have afforded in transporting them and their effects to their fields of labor, and in sustaining them since their arrival, have contributed greatly to promote the comfort of the mission families, and to diminish the expenses of the mission.

Among the *obstacles to the introduction of Christianity and civilization* among the Ojibwas, Messrs. Hall and Boutwell mention the following—

1. Their migratory habits. A part of the autumn and winter the Indians are scattered on their hunting expeditions; they then go to their sugar camps; then to the place where they make their fields; then to their fishing grounds. No band, and hardly a family, resides in one place during a whole year. Wherever they go they take their women and children with them. To this their extreme improvidence and consequent poverty compel them. One feature in the plan of the stations to be established among them will be to hold out inducements to them to adopt a settled mode of life and devote more time to agriculture.

2. The difficulty of introducing and comfortably supporting mission families in a country so remote and not easy of access. The necessary articles of consumption must be produced by the families themselves, or be carried great distances where few facilities for transportation exist. Nothing can be purchased at present in the country. Many of the Indians suffer severely and often die from want.

3. Their attachment to their religious superstitions; which, though exceedingly crude and trifling, exert much influence over them.

4. Roman Catholic influence. Most of the clerks and laborers employed by the traders are French Catholics, from Canada; or half breeds born in the country who are nominally attached to the Romish church. But the opposing influence from this source has not hitherto been great.

5. The prevalent warlike disposition of the Indians. This not only often carries them beyond the reach of the missionaries, but also engrosses their attention, calls into action all their savage and malignant passions, increases their poverty and wretchedness, and renders them more indocile and inhospitable.

Among the encouragements they mention—

1. The favorable disposition of the gentlemen engaged in the fur trade, who generally believe that the introduction of civilization and Christianity would be advantageous to their business, and who would give their countenance and aid to measures for the accomplishment of this object. The indications of Divine Providence in this respect are very remarkable, and have been noticed in previous reports.

2. The location of the Indian country, remote from the white settlements, and the corrupting influence of unprincipled white men. There is also little prospect that the wave of white population will soon reach or disturb them.

3. The determination of the agent and traders of the American fur company that no intoxicating liquors shall be carried into the country to use in trade with the Indians, and the vigilance of the United States' agent for Indian affairs in that quarter in preventing such liquors being carried in by other persons. Thus a great source of wretchedness and moral debasement to the Indians is removed; especially as it is understood that the Hudson Bay company have decided that no such liquors shall be carried into the adjacent portions of the country by traders in their employ.

Mr. Boutwell, in performing the exploring tour which, it was stated in the last Report, he was kindly invited by Henry R. Schoolcraft, Esq. agent for Indian affairs in that quarter, to make with him, without expense to the Board, passed from Fon du Lac up the St. Croix and Savannah Rivers, and then descended another of the latter name into Sandy Lake and the Mississippi river; thence up that great highway to Upper Red Cedar and Elk Lakes; then visiting Leech Lake, he descended the Des Corbeau and the Mississippi to St. Peters;

and then by the way of another river named St. Croix and the Brulé, to Lake Superior, which he reached about the first of September, having travelled an estimated distance of 2400 miles, mostly in bark canoes, in the period of sixty days. During this tour he visited numerous bands of Indians, ascertaining their numbers, dispositions, and the best manner of approaching them; for all which he was furnished with the amplest facilities which circumstances permitted, by Mr. Schoolcraft. On the Sabbath and at other times, he was accustomed to address the Indians on the great truths of the gospel, and to lay before them the object and character of the mission which he contemplated establishing among them.

Both Mr. Boutwell and Mr. Ayer met Mr. Greene at Mackinaw and conferred with him fully respecting the state and prospects of the Ojibwa mission.

### MISSION AT MAUMEE.

Rev. Isaac Van Tassel, *Missionary*; Mrs. Van Tassel; William Culver, *Teacher*.

Mr. Sidney L. Brewster, who had labored at the station as a farmer more than two years, was compelled to leave it in June last, on account of impaired health. Miss Rebecca Newell and Miss Hannah Riggs, have also, during the past summer, been released from the further service of the Board, partly on account of impaired health, and partly because the circumstances of the mission did not require their aid.

Last fall the Ottawa Indians residing on the Maumee river sold the only tract of land remaining in their possession to the United States; by which act this unhappy remnant, embracing 600 or 700 persons, are left wholly destitute of country or home, except a few small reservations retained by the principal men. They still persist in refusing to accept a country west of the Mississippi river, and though strongly urged to remove thither, very few have yet consented. At the suggestion of Mr. Van Tassel, the Committee authorized him to offer them the use of a portion of the mission lands, which amount to 600 or 700 acres, provided they would erect buildings and open fields upon them, abandon their unsettled mode of life and the use of intoxicating liquors, and would avail themselves of the advantages offered for obtaining religious instruction and educating their children.

They have, however, with the exception of ten or twelve families, treated this offer with much indifference. Their present condition, with no fixed place of residence, and exposed to almost every species of temptation from the surrounding white settlers, who are pressing in upon them, is nearly as unfavorable as possible to their improvement in any respect. Should no favorable change take place

before the ensuing spring, it will probably be expedient to discontinue the mission. It was commenced in November 1822.

**SCHOOL.**—The boarding school has been continued at the station more than ten years, the number of pupils varying from fifteen to forty. The whole number educated at the school, since its commencement in February 1823, is about ninety; about thirty of whom have acquired an education adequate to the transaction of the ordinary business of life, and are now generally engaged in respectable employments and exerting a salutary influence. The school now embraces thirty-one pupils—eighteen boys and thirteen girls—thirteen full Indians seventeen mixed blood, and one white. All are boarded and most of them clothed at the expense of the mission. They generally make good proficiency in their studies. A Sabbath school at the station, embraces the children of the school and a few white children and youths from the neighborhood.

**CHURCH.**—The mission church was organized, in March 1823; to which twenty-four persons have since been added, of whom eighteen were received on profession of their faith. The present number of members, including the mission family, is twenty-five—eight males and seventeen females—fourteen whites, two Africans, and nine Indians; fifteen of whom have been instructed in the mission school or family, and all of whom entirely abstain from the use of intoxicating liquors.

**PREACHING AND CONGREGATIONS.**—Two sermons are uniformly preached on the Sabbath, when Mr. Van Tassel is not absent or unable to perform the labor. One of these is interpreted to the Indians. The congregation averages about eighty, including the children of the school, three or four Africans, and about twenty Indians. During the last winter and spring much serious attention to the concerns of the soul prevailed in the school, and in the adjacent white settlements, and for some time religious meetings were attended at different places, nearly every day or evening. Fifteen or twenty persons gave evidence of having been born again, most of whom have since been received into church fellowship.

The Ottawas retain to a great extent their former habits of life and their religious superstitions. They are indolent and much addicted to intemperance; and when intoxicated are quarrelsome, and not unfrequently wound and murder one another. It has not been practicable to form a temperance society among them. Their mode of life and their vices occasion much suffering.

Mr. Greene visited this station, during his tour last summer, and conferred fully with the family respecting the interests and prospects of the mission.

## MISSION TO THE INDIANS IN THE STATE OF NEW-YORK.

TUSCARORA.—John Elliot, *Missionary*; Mrs. Elliot; Elizabeth Stone, *Teacher*.

SENECA.—Asher Wright, *Missionary*; Hanover Bradley, *Farmer*; and their wives; Miss Bishop and Miss Martin, *Teachers*.

CATTARAUGUS.—Asher Bliss, *Missionary*; Mrs. Bliss; Relief Thayer, *Teacher*.

ALLEGHANY.—No resident missionary. One has recently been appointed, and, it is hoped the field will soon be occupied.

**PREACHING AND CONGREGATIONS.**—These continue nearly the same as last year. The congregation at Tuscarora generally consists of about 200 Indians, which is enlarged by the coming in of white people from the vicinity, occasionally to as many as 400. That at Seneca varies from similar causes from 120 to 200; and that at Cattaraugus from 150 to 130 or 140; nearly all of whom are Indians. Public worship is held every Sabbath at each of the stations, and there is generally preaching by the missionaries. At Alleghany, however, there is not preaching more than one Sabbath in five or six. Besides the regular Sabbath meetings, two or three other religious meetings are held weekly at each station. Though there has been no special outpouring of the Holy Spirit, yet the congregations have been as large and attentive as in any previous year, and the missionaries have been occasionally encouraged by finding some anxiously inquiring after the way of life, and by a few hopeful conversions.

**CHURCHES.**—The whole number received to the church at Tuscarora since its organization in 1805, is 74 Indians and three whites; of whom seven have died in the faith, eleven have been excommunicated, and three dismissed to other churches; leaving fifty-three Indians and three whites remaining. That at Seneca, organized in April 1823 has received seventy-two members, including six of the mission family; of these four have been excommunicated, six others are under discipline, and eighteen have been dismissed to other churches, leaving forty-eight Indians, and one white now members in good standing. Two are candidates for church fellowship. The church at Cattaraugus was organized in July 1827, and has received fifty-nine Indian members; three of whom having died, five been excommunicated, and three dismissed to other churches, and there now remain forty-eight. A church was organized on the Alleghany reservation in February 1830, of which fifty-four Indians have become and still remain members.

The members of the churches at Tuscarora and Seneca, and with a very few exceptions, those on the other reservations abstain wholly from the use of ardent spirits. Nearly all the excommunications from these churches, and indeed from all the other Indian mission churches, have been for the sin of intoxication or of unchaste con-

duct. The members are, in various degrees enlightened respecting the doctrines and duties of Christianity, and are, of course, in various degrees exemplary in their Christian deportment, and actively engaged in doing good. Very few of them being able to read the Bible, and receiving little or no instruction more than they obtain through interpreters at public meetings, their views of religious subjects cannot be supposed to be very much enlarged. Before their conversion they were generally very debased and corrupt as to all their habits and modes of thinking, and are now daily tempted by example and persuasion to commit the sins in which they were formerly accustomed to indulge without restraint, and to which they are most inclined. The same remarks may be made respecting almost all Indian converts.

The monthly concert for prayer is regularly held at all the stations, and small contributions for missionary purposes are made by a few Indians.

**SCHOOLS.**—The number of pupils taught in the school at Tuscarora since it was commenced in 1805, is supposed to be about a hundred. The average attendance is twenty-five or thirty, all boarding with their parents. The boarding school at Seneca, was discontinued last spring, after having been in operation twelve years, and received 244 pupils, of whom 237 were Indians and 98 were females; and in its place are to be substituted day schools in the several neighborhoods, under native teachers or other teachers furnished by the Board. Two schools on this plan, with fifteen or eighteen pupils each, have already been commenced, and others will be added to the number as soon as the requisite arrangements can be made. The progress of knowledge and civilization among these Indians seemed to call for this change. They are able to bear the burden of supporting their own children, and are so well aware of the value of an education, as to be inclined to make the requisite effort. They appear satisfied with the new arrangement. Considerable expense will be avoided by the Board, and an important step taken towards introducing the district school system. About forty pupils in this school, including ten females, have obtained an education adequate to the transaction of the common business of life.

The boarding school at Cattaraugus continues to be pretty well supported by the Indians, who erected the building, and furnish the provisions, fuel, &c. About 200 pupils have been members of it, of whom fifteen were whites. At present the average attendance is thirty-five or forty. No school is now taught on the Alleghany reservation.

Ten or twelve young men on the several reservations are qualified to teach, and a number have been employed successfully in this manner. Some are prosecuting their studies at schools and seminaries in the white settlements, with the hope of becoming further useful to

their people as teachers or preachers. Sabbath schools and Bible classes are taught at each of the stations.

REMARKS.—The whole number of the Senecas, including 600 or 700 now west of the Mississippi, is estimated at about 3000. Most of the other portions of the Six Nations, amounting probably to about as many more, speak dialects so nearly resembling the language of the Senecas, as to be easily understood by them. Messrs. Wright and Bliss are prosecuting the study of the Seneca language, and the former has made so much progress as to begin to communicate religious instruction in it without an interpreter.

About forty or fifty of the Indians can read the books that have been printed in their own language. These consist of the gospels of Luke, two editions of a small book of hymns, with portions of Scripture, &c., and a small spelling-book, all amounting to about 700 copies and 140,000 pages. Very few, excepting those who have been taught in the schools, can read in the English language. The people are gradually advancing in their desire of knowledge for themselves and their children, and in the exertions they are willing to make to obtain it; and also in the industry and the skill with which they manage all their domestic affairs.

The temperance societies embrace about the same number of members as they did last year. The convention of Christian Indians met again on the Alleghany reservation in February, conducting their meeting in much the same manner as last year, and turning their attention to nearly the same subjects. As the result of their plans for benefitting the heathen portion of their tribe, meetings were held for them by committees of the churches appointed for the purpose, and many heathen families visited, especially on the Alleghany and Tonawanda reservations, and about twenty dollars collected on the former for missionary purposes.

The courts organised at the previous meetings of the convention, for investigating questions relating to breaches of the marriage contract, and granting divorces, have prosecuted their work with firmness and Christian discretion, and promise to effect much in purifying the churches and raising the standard of morals in this respect among the people.

## OPENINGS FOR NEW MISSIONS AMONG THE INDIANS.

Numerous reasons urge the Board to extend its operations among the aborigines of this continent, as rapidly and to as great an extent as divine Providence shall permit. The work of Christianizing these tribes is obviously committed to the missionary societies of this country, and if ever performed must be performed by them. In this work this Board has hitherto taken a leading part. The results of past

exertions in this field, although not as great and as favorable as could be desired, are still such as ought to encourage the churches to prosecute the work with augmented energy and hope. The circumstances of the Indians, also, are such as appeal in a loud and affecting manner to Christian compassion. No class of heathens are more destitute of all the various blessings which flow from Christianity and a knowledge of the arts of civilization; none probably suffer more from their heathen and savage mode of life; none are more exposed to the debasing and otherwise pernicious influence of unprincipled men from civilized countries; and none, probably, were ever placed more directly under the inspection, and, as it were, guardianship of a Christian community; and probably no heathen nations entertain less definite prejudice against the gospel, or the arts of civilized life.

The Committee would proceed to mention some of the tribes situated along our frontier settlements, where no missions have ever been established, or are contemplated, so far as they know, by any other missionary society; but which can be easily approached, and among which they think, missions should be attempted as soon as suitable laborers can be obtained.

1. The *Menominies*, occupying the territory lying west of Lake Michigan, and extending to the Fox and Ouisconsin rivers. Their number is estimated at about 2,500. They are migratory in their habits, poor, dissipated, and wretched in the extreme.

2. The *Winnebagoes*, occupying a country north of the Ouisconsin river, and extending to the west of the Mississippi, amounting to about 4000 in number, and in character and condition much resembling the Menominies, though possessing, probably, somewhat more vigor of character.

3. The *Sioux*, a numerous and warlike tribe, occupying the country north of the State of Missouri, extending nearly from the Mississippi to the Missouri rivers. Their number is not known, but may probably amount to 10,000 or 15,000. They are said to be a noble band of Indians, and very little under the influence of white men.

4. The *Kansas* and *Omahaws*, and other smaller kindred bands, estimated together to include at from 8,000 to 12,000, occupying the country northwest of the Osages, watered by the Kansas river and its branches. Very little is known respecting these. Their languages resemble that of the Osages, and probably their character and habits are not dissimilar, except that it is to be hoped that they are less addicted to a warlike and predatory life.

5. The *Camanches*, a somewhat numerous tribe, situated near the Rocky Mountains, and principally within the Mexican territory. A respectable gentleman who has spent a number of years in trading among them, has expressed a strong desire that a mission may be sent to them, and promised to aid it all in his power. He thinks they might be approached without great difficulty, and that missionaries would be favorably received.

Other tribes occupying the territory extending from the 35th to the 45th degree of latitude, and from the Rocky Mountains nearly to the Pacific Ocean, could probably be approached without great difficulty or danger. Their situation, and the practicability of establishing a mission among them, ought to be ascertained without delay.

6. *Remnants of various tribes* that have recently been removed from their former residences, east of the Mississippi, to countries assigned to them on the west. A number of these remnants are located on the southern tributaries of the Missouri river, and west of the State of Missouri, and are in part supplied with missionaries of the Baptist and Methodist denominations. Others are on the tributaries of the Arkansas. On the Neosho river, 60 or 70 miles from its mouth, is a band of Senecas, amounting to 600 or 800, entirely destitute of Christian teachers. The Creeks and Choctaws, on the Arkansas river, and extending to the Red river, amounting, when the whole tribes shall have been removed, which will probably be soon accomplished, to about 40,000, will be very inadequately supplied.

At least ten or twelve ordained missionaries, and as many well qualified school teachers, ought to be sent into these various fields without delay. It is true that, in commencing and conducting missions among these tribes, many hardships and discouragements must be encountered, and much expense incurred; while, at the same time, the missionary laborers could bring their instructions to bear on the minds of comparatively few heathens; but still, taking into view all the unfavorable influences to which the Indians have been subjected, there has been a very encouraging measure of success attending missionary labors among them. Although the number of Indians who have been instructed in Christianity is very small, compared with the number of heathens who have received instruction in other fields, yet 22 of the 39 churches that have been organized by the missionaries of the Board, and more than 1500 of the 2300 converted heathens received to them, have been among the Indians.

### SUMMARY.

The Board now has under its care twenty-four missions and fifty-six stations; connected with which are eighty-five ordained missionaries, (four of whom are regularly educated physicians, and six others have prosecuted medical studies to such an extent as to render them highly useful in that capacity,) six physicians not ordained, six printers, twenty teachers and catechists, twelve farmers and mechanics, and one hundred and thirty-seven married and unmarried female assistants; making a total of *two hundred and sixty-six* missionaries and assistant missionaries sent forth from this country, forty-eight of whom have entered the service during the past year. Four native

preachers and fifty other native assistants, employed principally as teachers, are also laboring at the several missions. The number of converts received to the thirty-nine churches under the care of the missionaries of the Board among the heathen, since their organization, is about two thousand and three hundred, and the present number is about one thousand nine hundred and forty. At the schools established among the heathen, through the agency of persons sent forth by the Board, and taught by them, or by persons to a greater or less extent under their superintendence and direction, not less than seventy-five thousand pupils have been instructed since their commencement, and about fifty-six thousand are now in a course of instruction. Connected with the missions are five printing establishments, including nine presses, at which and at other presses employed by the Board, not less than sixty-six millions of pages have been printed, in sixteen different languages, exclusive of the English.\* During the past year missionaries have embarked from this country to commence three new missions—in Persia, the Eastern Archipelago, and in Patagonia; and another missionary is on the eve of embarking to commence a mission on the western coast of Africa. Six new stations have been occupied during the year, in connection with missions heretofore established. Other new missions are contemplated in Africa and among the aborigines of this country, which, if Providence permit, will be commenced during the ensuing year.

## CONCLUSION.

### THE GENERAL OBJECTS OF THE BOARD STATED.

The Committee have agreed in the following statement of the *objects* of the Board, regarded as an institution for diffusing a knowledge of the gospel among the unevangelized nations of the earth.

Our field of operation embraces pagans, Mohammedans, and Jews, as our main object; but the remains of the oriental church are also necessarily included, as, in the present state of spiritual corruption and degradation, they are almost insuperable barriers between us and the Mohammedans.—In the cultivation of this great field, the Board may be regarded—

1. As an *educating society*.—Nearly all the females, and the greater part of the males, among the hundreds of millions yet to

\* The numbers in this summary are considerably affected by the interruption of the missions to the Chickasaws and Choctaws, on account of which nine stations have been abandoned during the last two years, and nearly twenty assistant missionaries have ceased to be connected with the Board. About 200 of the former members of the Choctaw mission churches, also, are not reported, being dispersed in various parts of their old country, or not having yet become connected with the churches west of the Mississippi. About 70 members of the Creek church have transferred their relation to churches not under the care of the Board.

be blessed with the gospel, are unable to read; and our work will be done at an immense disadvantage, if we are restricted to mere oral instructions. Indeed it cannot be accomplished in this way. While the gospel is preached to the people, they must be taught to read the written word of God. Considering the number to be instructed, this department of labor is of vast extent. And schools ought everywhere to form an integral part of missionary operations: they ought to be established by missionaries, and to exist under their immediate superintendence and direction.

But it is not enough, in these schools, to impart the mere ability to read. The gospel speaks to the heart through the medium of the understanding. We ought, therefore, to cultivate the understanding.

Now, throughout all the uneducated and benighted parts of the world, and to an extent of which we in this country have no adequate conception, the mind of man is unthinking. Sin has debased and paralyzed it. We aim to rouse it to action. To this end we not only teach it to read, but to record its thoughts, and reciprocate them with other minds, by means of writing. To habituate it to regularity and accuracy of thinking, as well as to fit it for the transaction of ordinary business, we teach it arithmetic. And it is no small advantage, which the God of heaven is giving us in these latter days, and which we enjoy more and more as knowledge increases upon the earth, that truth is shining out from *all* her sources of light upon the darkness of the world, and making manifest its abominations. It is seen more and more, that all truth is related, and all error, and that they are opposed to each other as day is to night; and that all truth is of God, in whatever volume of his works it be found, whether of nature, providence, or grace. In heathen lands, now that heathenism has had time to work out its natural results, we find the light of truth extinguished on most subjects, and very few correct ideas of any kind remaining. We find error entwined in error—errors of all kinds, and in respect to almost all subjects—connected, and mutually dependent, like the parts of some ancient and stupendous arch, now hastening to decay. We do wisely, therefore, to attack the system as a whole—to assail it at all points—and, while our main dependence, under God, is upon the gospel as the grand means of his grace, to make use of any advantages which God is pleased to give us.—Hence, in our schools among the heathen, we teach not only reading and writing, and the doctrines and duties of Christianity, but also, as far as possible, the elementary principles of arithmetic, geography, astronomy, and other sciences; endeavoring to make them subservient to the better understanding and appreciation of the gospel.

Our department of education, however, includes more than mere elementary schools; for in general our schools must be instructed by natives of the country, and these we must educate for the purpose. For them we have High Schools, where a more liberal education is bestowed. Into these we gather a select number of more promising

youth, giving preference, of course, to such as are pious, or seriously disposed, and endeavor, relying on divine aid, to furnish them thoroughly for their good work.

Nor can we stop here; but selecting a certain number from among the more pious and promising of our native youth, we educate them for preachers of the gospel. To them we give as thorough and comprehensive an education as possible; for by no ministers of the gospel can it be more needed.

Thus it is one of the great objects of the Board to establish Christian schools and seminaries, and to diffuse the blessings of a Christian education, in all the benighted portions of the world, to which its missions shall be extended; and in this point of view it may be regarded as an *educating society*.—It is, also,

2. A *translating society*. The first translation of the Scriptures into any language is almost always made by missionaries. Thus it will be, and thus it ought to be. Translations ought to be made by persons residing among the people for whom they are intended, and in the habit of frequent religious intercourse with them. There is reason to fear, however, that too large a proportion of missionaries, during the fifteen years past, have employed themselves in translating. “Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?” Every missionary should endeavor to understand his own particular gifts and calling. But it is evident that, before the world can be supplied with the Bible, that volume must be translated into hundreds, if not into thousands, of languages, and dialects, most of which do not yet contain a sentence of revealed truth. The translators, in the judgment of the Committee, ought to be members of the mission, or missions, which have it in charge to preach the gospel in the field for which the version is intended. At the same time, it is desirable that the translating of the Scriptures should, in some way, be made to assume more *distinctness*, than it has hitherto, in the view of the churches, as a department of missionary labor. Again,

3. The Board is a *book-printing society*.—Throughout the great field we are to cultivate, we shall scarcely find a book adapted to our use in any one department of our labor. Bible and tract societies may be expected to furnish the means for printing the greater part of the Bibles, tracts, and books on practical religion, which we shall need hereafter; but at present there is no institution to supply us with books for our schools. These we need in great and increasing numbers, and the Board is under the necessity of printing them at the expense of its own treasury. Taking the whole field into view, this department alone is one of amazing extent. And what a vast variety of other works will be needed in the progress of the enterprise, as the world is learning to read, and think, and inquire.

4. Again: the Board is a *book-distributing society*.—Every missionary of the Board is by office, and by judgment and inclination, in fact, an agent for Bible and tract societies for distributing Bibles and tracts. This is an essential part of his business. Were those societies to send distributing agents of their own into the fields occupied by our missions, it would no more really be *their* duty to exert themselves to the utmost in distributing Bibles and suitable religious tracts among the people, than it is of all missionaries. Such agents would, in fact, if not in name, be missionaries. They would have to go through precisely the same training for their work, and must preach wherever they go to distribute the Scriptures and religious tracts, or they would distribute them with comparatively little benefit. The distribution of the Scriptures and of religious tracts will be an important part of the duty of our missionaries, and one demanding more and more of their attention and zeal, as Bible and tract societies become more determined to press the work of foreign supply. And auspicious will be the day, when the church no longer waits to be herself urged by missionaries to the performance of her duty to the heathen, but urges *them* onward in their work by the abundance of her supplies.

That there will not, at a future time, be a call for such a division of labor as to require Bible and tract societies to send their own agents to distribute their respective publications in fields occupied by missionary societies, the Committee by no means venture to affirm. At present there is, evidently no such necessity, nor does such a step now appear desirable. In general the missionary to the heathen finds his most precious opportunities for preaching the gospel, when he is distributing copies of the word of God, or of religious tracts. These opportunities he should seek, rather than avoid; and their number should be increased upon him, to the extent of his ability to meet them, rather than diminished.

To say nothing, then, of the immense number of other books, besides the Scriptures and religious tracts, which must be distributed before our work is done among the heathen, it is easy to see that this department of labor is of itself immensely extensive and important.

5. The Board is, pre-eminently, a *society for preaching the gospel*. This is its primary and leading design—the grand object for which it exists. All its plans have an ultimate reference to the preaching of the gospel. The heathen are educated, and books are translated, printed, and distributed among them, that they may become attentive, thoughtful, intelligent hearers of the gospel. The preaching, also, gives efficacy to the schools and the press, and to all the other means of instruction. Every missionary of the Board is expected to spend much time in preaching the gospel, unless prevented by uncontrollable circumstances. The manner will be various; but every where his doctrine should drop as the rain, and his speech distil as the dew, “as the small rain upon the tender herb, and as the showers upon the

grass." The Sabbath day will be especially devoted to preaching; but he should preach every day. He will, if possible, have a place or places consecrated to stated preaching; but should preach wherever he finds convenient opportunities—in his own house, by the way side, in the market place, in the dwellings of the natives, at their religious festivals, by the thresholds of their idol temples, in the mission schools, and always when distributing copies of the Scriptures and other religious books.

6. The Committee mention lastly, what ought perhaps to have been mentioned first, that the Board is a *society for observation*.—The condition of the world must be ascertained before it can be improved; and it is surprising how little information suited to our purpose is obtainable from the whole body of those travellers, whose investigations have been prompted by merely secular motives. How often has western Asia, for instance, been traversed by such persons. Yet missionary societies find it almost as necessary to investigate those countries, as if those men had never travelled. The politician, the soldier, the geographer, the antiquarian, the man of mere taste, and the man of mere insatiable curiosity, are all of use to us as travellers; but we are obliged to send after them our own messenger, with special instructions, before we can safely venture upon an extended system of missionary operations. So that our investigations will necessarily be *co-extensive with the ground we would occupy*.

And the *exploration* and the *actual occupation* of the ground, are parts of our great work which are in some respects distinct. We may send out missions merely for the purpose of investigating. We may explore on a far more extensive scale than we can occupy. We may lay open the condition of the world long before we can make it fully acquainted with the gospel. Indeed we *must* search out various countries before we can determine which of them afford the most eligible fields of labor.

There is another important view of this subject. Missionary societies owe a solemn duty to the churches, as watchmen stationed upon the mountains round about Zion, to make report concerning the benighted nations of the earth. The Committee, on their post of observation, seem to hear the churches saying unto them continually, "Watchmen, what of the night?" And shall they restrict the attention of their messengers to a few small districts of the world, and a few nations only, when they ought to take into view every nation under heaven, and every soul for whom Christ died? When the American Bible Society resolved to supply our whole country with Bibles in the space of two years, immediately an investigation was commenced in all the States of the Union to learn the extent of the needed supply; and the report then made on the subject was both an indispensable directory to the society, and a powerful incitement to its patrons. So it should be in our grand enterprise to benefit the heathen world. The gospel ought to be published throughout all na-

tions, and preliminary investigations of vast extent are necessary. Many large districts of the world are almost wholly unknown. Who can describe the interior of Borneo, New Holland, South America, Africa, or Asia? And how little is yet known concerning the greater part of the languages of mankind!

The Board has made some progress in its work of observation. Its messengers have been sent among the Indian tribes along the whole extent of our southwestern border, far towards the Rocky Mountains. Others have been sent to the great lakes, and beyond them, and to the head waters of the Mississippi. The condition of the Sandwich Islands has been fully reported. One of our messengers has explored a part of the northwest coast. Another has visited Mexico, and most of the independent States of South America. Others have visited the Washington Islands. Others are stationed on the southern borders of China, and in Siam, and in the northern part of Ceylon, and in western India. We have observers, also, in Syria, and at the capital of the Moslem empire; at Athens, anciently the eye of Greece, and at Malta; and have pushed our inquiries through the northern provinces of Asia-Minor, into the Caucasian countries, and the borders of Persia. Others are on their way to traverse, if possible, the unknown regions of Patagonia. Others have gone to explore among the islands of the great Indian Archipelago. Another is about proceeding to western Africa; and a mission is projected for the eastern shores of that benighted continent, and waits only for the suitable men to commence it. Within a few months from the present time, we hope to occupy a post which shall throw light upon the condition of the large and important island of Cyprus. At the foot of Mount Olympus, too, in Asia-Minor, a mission will be planted within a year, should Providence favor our designs; and within that time a messenger who has just left our shores, expects to find a home beyond the plains of Mesopotamia, and the Kurdish mountains.

How much farther it will be advisable for the Board to extend its posts of observation, must be referred to that Providence which is so rapidly multiplying facilities and inducements to hasten the publication of the gospel among all nations. A joint and solemn responsibility does certainly rest upon the several missionary societies of Christendom, to lose no time in making a full report to the churches of the condition of the heathen world, and of all that is necessary for its spiritual regeneration. The object merits and demands the greatest talents, the highest attainments, and the most exalted spirit of devotedness to Christ. And the number requisite for this object is comparatively small. A few self-denying men, of sound judgment, comprehensive views, and cultivated intellect, might explore a nation. Twenty or thirty such men would suffice for all central Asia, south of the Russian empire. Planting themselves upon the route pursued by Alexander, when he advanced upon the Indus, and also in Can-

bul, Cashmere, and Bukhara, they might pour certainty over a vast region, which has long been given up to doubtful conjecture.

And how desirable that this part of our work be speedily accomplished—that the *whole world* be laid open to the view of the church—that all its abominations and miseries be seen, and all its cries of distress be heard; which indicate a world diseased and perishing for lack of the gospel. Then will the church find it no longer possible to sleep, and no longer possible to forbear acting on a scale commensurate with the work to be performed.

## Pecuniary Accounts.

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### EXPENDITURES OF THE BOARD FOR THE YEAR ENDING AUGUST 31, 1833.

#### *Mission in Greece.*

Outfit and expenses of Mr. and Mrs. Riggs, - - -	\$587 39	
Passage of Mr. and Mrs. Riggs to Malta, - - -	200 00	
Remittances, purchases, &c. - - - - -	2,344 77	— 3,132 16

#### *Mission at Constantinople.*

Remittances, purchases, &c. - - - - -	3,879 58	
Grant to the German-Armenian mission at Tiflis, in Georgia, for schools among the Armenians, - - -	1,000 00	— 4,879 58

#### *Mission to Syria.*

Remittances and purchases for the mission, - - -	5,131 62	
Outfit and expenses of Mr. and Mrs. Thomson, - - -	248 14	
Outfit and expenses of Dr. and Mrs. Dodge, - - -	392 76	
Passage of Mr. and Mrs. Thomson, and Dr. and Mrs. Dodge to Malta, - - - - -	400 00	
Outfit, in part, of Mr. Smith, - - - - -	200 00	— 6,372 52

#### *Jewish Mission in Turkey.*

Remittances, &c. - - - - -		634 61
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#### *Printing Establishment for the Mediterranean.*

Remittances for the expenses of the establishment,	5,535 06	
Hebrew type, cuts, and various articles purchased in Boston,	622 74	
Expenses of Mr. Smith, - - - - -	480 00	— 6,637 80

Carried forward, 21,656 67

Brought forward, 21,656 67

*Nestorian Mission.*

Outfit and expenses of Mr. and Mrs. Perkins, in part,	304 85
Remittance for the expenses and general objects of the mission, - - - - -	1,440 00—1,744 85

*Bombay Mission.*

Remittances, drafts, &c. - - - - -	13,424 75
Types, paper, books, &c. purchased in Boston, - -	437 52
Outfit, in part, of Mr. and Mrs. Sampson, - - -	285 27
Passage of Mr. and Mrs. Sampson to Calcutta, - -	400 00
Expenses of Mr. and Mrs. Graves, since their return,	223 38
do. of Mrs. Garrett, - - - - -	110 00
do. of Mr. Allen, while in this country, - -	170 00
Passage of Mr. Allen to Madras, - - - - -	200 00—15,250 92

*Ceylon Mission.*

Remittances, &c. for seminary, boarding schools, free schools, native assistants, building, repairs, &c. including the expenses of the mission families,	18,389 14
Printing press, types, paper, cuts, books, and various articles purchased in Boston, - - - - -	3,493 03
Outfit and expenses of Dr. and Mrs. Ward, - - -	718 83
do. of Mr. and Mrs. Todd, - - - - -	719 38
do. of Mr. and Mrs. Apthorp, - - - - -	737 04
do. of Mr. and Mrs. Hoisington, - - - - -	752 48
do. of Mr. and Mrs. Hutchings, - - - - -	791 78
Passage of the above named individuals to Ceylon or Madras, - - - - -	2,000 00
Outfit, in part, of Mr. and Mrs. Eckard, - - - - -	499 23
do. of Mr. and Mrs. Minor, - - - - -	406 00—28,506 91

*Mission to Siam.*

Outfit and expenses of Mr. and Mrs. Johnson, - - -	710 52
do. of Mr. and Mrs. Robinson, - - - - -	732 62
Passage of Mr. and Mrs. Johnson and Mr. and Mrs. Robinson to Batavia, - - - - -	700 00
Remittances to defray the expenses of the mission, - -	2,880 00
Purchases of books, medicines, &c. - - - - -	418 26
Draft of Mr. Abeel, - - - - -	309 75—5,751 15

*China Mission.*

Remittances, purchases for the printing department, &c.	1,825 58
Outfit and expenses of Mr. Tracy, - - - - -	589 33
Expenses of Mr. Williams, - - - - -	41 18—2,456 09

*Mission to the Indian Archipelago.*

Outfit and expenses of Mr. and Mrs. Lyman, - - -	896 79
do. of Mr. and Mrs. Munson, - - - - -	936 32
Passage of Mr. and Mrs. Munson, and Mr. and Mrs. Lyman, to Batavia, - - - - -	700 00

Carried forward, \$2,533 11 \$75,366 59

	Brought forward,	2,533 11	75,366 59
Purchases of books, medicines, &c.	- - - -	411 18	
Remittances for the expenses of the mission,	- - - -	2,880 00	
Expenses of Dr. Bradley,	- - - -	50 00	5,874 29

*Sandwich Islands Mission.*

Drafts, remittances, purchases, &c. for the general objects of the mission,	- - - -	13,812 08	
Outfit and expenses of Mr. and Mrs. Smith,	- - - -	470 73	
do. of Mr. and Mrs. Parker,	- - - -	565 20	
do. of Mr. Fuller,	- - - -	235 66	
Passage of Mr. and Mrs. Smith, Mr. and Mrs. Parker, and Mr. Fuller,	- - - -	750 00	15,833 67

*Mission to Patagonia.*

Outfit and expenses of Mr. Arms and Mr. Coan,	- - - -	878 07
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*Mission to Western Africa.*

Expenses of Mr. Wilson,	- - - -	166 53
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*Cherokee Mission.*

Drafts, remittances, &c.	- - - -	6,515 82	
Donations in money at the different stations,	- - - -	411 19	
Supplies purchased in Boston, including freight, &c.	- - - -	1,399 96	
Expenses of Jeremiah Evarts, a Cherokee youth, at the Lane Seminary,	- - - -	30 00	8,356 97

*Chickasaw Mission.*

Drafts, &c.	- - - -	130 29
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[Between thirty and forty Chickasaw pupils, under the care and instruction of missionaries of the Board, are supported at a school in Tipton county, Ten. by an annuity paid to the Chickasaw nation by the government of the United States.]

*Choctaw Mission.*

Purchases, &c.	- - - -	121 86
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*Arkansas Choctaw Mission.*

Expenses at Wheelock and Bethabara, and remittances to Mr. Hotchkin and Mr. Joslyn,	- - - -	2,171 34
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[Besides the sum stated above, upwards of \$2000, received from the sale of mission property in the Old Choctaw nation, and the balance of the Choctaw school fund remaining in the hands of Mr. Kingsbury, have been appropriated for this mission.]

*Arkansas-Cherokee Mission.*

Drafts and remittances,	- - - -	5,994 52
Purchases in Boston,	- - - -	1,000 34

Carried forward, \$6,994 86 \$108,899 61

	Brought forward,	\$6,994 86	\$108,899 61
Outfit and travelling expenses of Mr. Wilson,	-	421 12	
do. of Mr. Lockwood,	-	400 00	
do. of Miss Johnson,	-	100 00	
		<hr/>	
		7,915 98	
Deduct balance on hand for the expenses of this mission, as stated in the account of last year,	- - -	1,086 37	6,829 61

*Creek Mission.*

Drafts, remittances, and supplies purchased in Boston,	969 73
Outfit and travelling expenses of Mr. Fleming,	452 25—1,421 98

*Osage Mission.*

Expenses at Harmony,	2,309 65
do. Union,	1,903 46
do. Boudinot,	1,025 24
do. Hopefield,	494 64—5,732 99

*Mission at Mackinaw.*

Drafts, purchases, &c.	2,064 93
Donations received at Mackinaw,	150 00
Travelling expenses of Assistant Missionaries,	85 00—2,299 93

*Stockbridge Mission, near Green Bay.*

Purchases, &c.	258 17
Deduct amount received of the Society in Scotland for promoting christian knowledge,	240 83—17 34

*Ojibwa Mission.*

Drafts and purchases,	1,128 39
Outfit and expenses of Mr. Barber,	350 00
do. of Mr. Ely,	105 00—1,583 39

*Mission at Maumee.*

Drafts, purchases, &c.	2,382 61
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*Missions among the Indians in New York.*

Cattaraugus station,	577 20
Seneca do.	930 41
Tuscarora do.	490 29
Deduct amount on hand for expenses of this mission, as stated in the account of last year,	84 32—405 97—1,913 58

*Indian Missions generally.*

Travelling expenses of Mr. Greene to Mackinaw, Maumee, and the stations in New-York,	106 66
Transportation, freight, &c.	120 11—226 77

Carried forward, \$131,307 81

Brought forward, \$131,307 81

*Agencies.*

Services of Rev. H. Little, and travelling expenses,	-	17	83
do. of Rev. W. Arms, 4 weeks,	- - - -	32	00
Travelling expenses,	- - - -	12	11
do. of Rev. W. M. Thomson, 8 weeks,	- - - -	64	00
Travelling expenses,	- - - -	20	26
do. of Rev. I. Tracy, 17 3-7 weeks,	- - - -	139	42
Travelling expenses,	- - - -	29	10
do. of Rev. G. H. Apthorp, 22 weeks,	- - - -	176	00
Travelling expenses,	- - - -	31	28
do. of Rev. T. P. Johnston, 22 weeks,	- - - -	176	00
Travelling expenses,	- - - -	30	87
do. and travelling expenses of Rev. H. P. Strong,		291	93
do. of Rev. Dr. D. Porter, within the year 1832, including travelling expenses,	- - - -	300	00
do. of do. between Jan. 1st and Aug. 31st, 1833, including travelling expenses,	- - - -	200	00
do. of Rev. C. Eddy, 11 months,	- - - -	733	33
Travelling expenses, stationary, &c., including expenses in removing his family to Utica,	- - - -	223	05
do. of Rev. H. Bardwell, one year,	- - - -	808	33
Travelling expenses and removing his family to Andover,	- - - -	265	76
do. of Rev. A. Bullard, one year,	- - - -	833	33
Travelling expenses,	- - - -	251	26
Office rent, stove, fuel, &c.	- - - -	52	00
Balance of expenses in removing furniture, &c. of Mr. Bullard to Cincinnati,	- - - -	127	27
Expenses of Rev. J. Proudfit,	- - - -	15	00
do. of Dr. Wisner, three times to New-York, Philadelphia, &c.	- - - -	68	50
do. of Mr. Anderson to New York and to New London,	- - - -	39	67
do. of deputations to attend the anniversaries of auxiliary societies, &c.	- - - -	159	59
		<hr/>	
		5,097	89

Deduct amount received for a horse sold by an agent in 1827, - - - - - 45 05— 5,052 84

*General Expenses.*

Travelling expenses of members of the Board in attending the annual meeting in New-York, October 1832,	- - - -	234	73
Contingent expenses of the annual meeting,	- - - -	52	71— 287 49

*Secretaries' Department.*

Salary of Dr. Wisner, in part, from Nov. 12th, 1832, to Aug. 31st, 1833,	- - - -	795	00
do. of Mr. Anderson, in part, for the year ending Aug. 31st, 1833,	- - - -	950	00
do. of Mr. Greene, do. do.	- - - -	950	00
Clerk hire and copying, within the year,	- - - -	485	23— 3,180 23

Carried forward, \$139,828 37

Brought forward, \$139,828 37

*Treasurer's Department.*

Salary of the Treasurer, in part, for the year ending Aug. 31, 1833, - - - - -	950 00
Clerk hire within the year, - - - - -	480 00
	-----1,430 00

*Printing Department.*

Twenty-third Annual Report, 2,500 copies, including paper, folding, covers, &c. - - - - -	682 56
Abstract of do., 2000 copies, - - - - -	43 00
Dr. Allen's Sermon, - - - - -	45 87
Missionary Paper No. 2, 5,000 copies, - - - - -	65 40
do. do. No. 3, 5,000 do. - - - - -	89 55
do. do. No. 4, 5,000 do. - - - - -	92 96
do. do. No. 5, 5,000 do. - - - - -	65 40
do. do. No. 6, 5,000 do. - - - - -	96 67
do. do. No. 7, 5,000 do. - - - - -	92 96
do. do. No. 8, 8,000 do. - - - - -	231 59
do. do. No. 9, 5,000 do. - - - - -	51 69
do. do. No. 10, 5,000 do. - - - - -	65 40
do. do. No. 11, 5,000 do. - - - - -	65 40
do. do. No. 12, 5,000 do. - - - - -	124 68
Monthly Papers, Nos. 1 to 15, in all 51,000 copies, - - - - -	322 58
Mr. Smith's Address, 3,000 copies, - - - - -	64 65
Mr. Tinker's Address, 3,000 do. - - - - -	40 95
Mr. Tracy's Sermon, 500 do. - - - - -	15 00
Laws and Regulations of the Board, 1,500 copies, - - - - -	45 37
Character and condition of Females in heathen coun- tries, 18,247 copies, - - - - -	182 47
Duty to the Heathen, 25,200 copies, - - - - -	83 03
Circulars, certificates, blank receipts, &c. - - - - -	79 87
Copies of the Missionary Herald, at cost, presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world, - - - - -	2,914,80
	-----5,561 85

*Agency in New-York.*

Salary of Mr. Geo. M. Tracy, for the year ending Au- gust 31, 1833, including clerk hire, office rent, fuel, &c. - - - - -	650 00
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*Miscellaneous Charges.*

Postage of letters and pamphlets, - - - - -	750 87
Fuel and oil, - - - - -	77 38
Blank books and stationary, - - - - -	96 68
Wrapping paper, twine, nails, &c. - - - - -	29 96
Porterage, labor, freight, transportation of bundles, &c. - - - - -	71 98
Periodical publications, books, pamphlets, and binding of books for various stations, &c. - - - - -	324 05
Model plates of maps and geometrical cuts for various stations, - - - - -	128 15
Books for the missionary library, - - - - -	147 92
Rent of the Missionary Rooms, - - - - -	395 00

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Carried forward, \$2,021 99 \$147,470 22

Brought forward, \$2,021 99 \$147,470 22

Furniture and fixtures, - - - - -	203 00
Insurance on property at the Missionary Rooms, - -	15 70
Discount on bank notes and drafts, 90,73; counterfeit notes, and notes of banks that have failed, 53; -	143 73
Notarial certificates, letters of attorney, bond, &c. - -	17 38
Use of chapel in New-York, and meeting-houses in Boston, and sextons services, - - - - -	34 25
	<hr/> 2,436 05
Total expenditures of the Board, - - - - -	149,906 27
Balance on hand, carried to new account, Sept. 1, 1833,	2,616 14
	<hr/> \$152,522 41

RECEIPTS OF THE BOARD DURING THE YEAR ENDING AUGUST 31, 1833.

Donations received during the year, as acknowledged in the Missionary Herald, - - - - -	132,647 18
Deduct \$48, and \$33,50 remitted by agents by mistake, - - - - -	81 50
Legacies received within the year, as acknowledged in the Missionary Herald, - - - - -	8,828 85
Interest on the Permanent Fund, - - - - -	2,430 04
Interest on the Ashley Fund, on legacies, temporary loans, &c. - - - - -	2,020 20
	<hr/> 145,844 77
Total receipts of the Board, - - - - -	145,844 77
Balance on hand, September 1, 1832, - - - - -	6,677 64
	<hr/> \$152,522 41

PERMANENT FUND.

The Permanent Fund amounted August 31, 1832, to	49,947 81
Received within the year, as acknowledged in the Missionary Herald, - - - - -	203 50
	<hr/> 42,151 31

PERMANENT FUND FOR OFFICERS.

This fund amounted August 31, 1832, to - - -	37,206 18
Received during the year as follows:	
Donations as acknowledged in the Missionary Herald, - - - - -	484 00
For profits of the Missionary Herald, - - - - -	1,010 86
For interest in part on this Fund, - - - - -	176 40
	<hr/> 1,671 26
	<hr/> 38,877 44

## Auxiliary Societies.

The following is a list of payments during the year, into the treasury of the Board, by auxiliaries formed on the model recommended in the XIXth volume of the Missionary Herald p. 365. The year commences with September 1832 and ends with August 1833. It should be remarked, that some of these societies, during this time, have paid more, and some less, than is properly to be regarded as their receipts for one year.

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	Calvin Selden, Tr.	Norridgewock,	110 32
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	Rev. Seneca White, Tr.	Wiscasset,	458 89
Cumberland County,	Reuben Mithell, Sec.	Portland,	
	William C. Mitchell, Tr.	Do.	1,226 13
York County,	Charles W. Williams, Tr.	Kennebunk,	703 44.....2,498 78
Oxford County,	Rev. Henry A. Merrill, Sec.	Norway,	
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	Asa Freeman, Tr.	Dover,	732 49
Merrimack County,	Samuel Evans, Tr.	Concord,	576 31
Hillsboro' County,	Silas Aiken, Sec.	Amherst,	
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Grafton County,	William Green, Tr.	Plymouth,	515 77.....5,320 03

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	Solomon Warriner, Tr.	Springfield,	898 50
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	Allen Newell, Tr.	West Brookfield,	1,382 98
Worcester Co. North,	Rev. Cyrus Mann, Sec.	Westminster,	
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	John S. Pearson, Tr.	Do.	961 43
Essex County South,	Rev. George Cowles, Sec.	Danvers,	
	Joseph Adams, Tr.	Salem,	1,640 37

Carried forward,      \$14,125 06      \$11,023 22

		Brought forward,	\$14,125 06	\$11,028 22
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	Charles Stoddard, Tr.	Do.	8,141 99	
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# REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

*Foreign Missions,*

READ AT THE

TWENTY-FIFTH ANNUAL MEETING,

HELD IN THE

CITY OF UTICA, OCTOBER 8, 9, & 10,

1834.

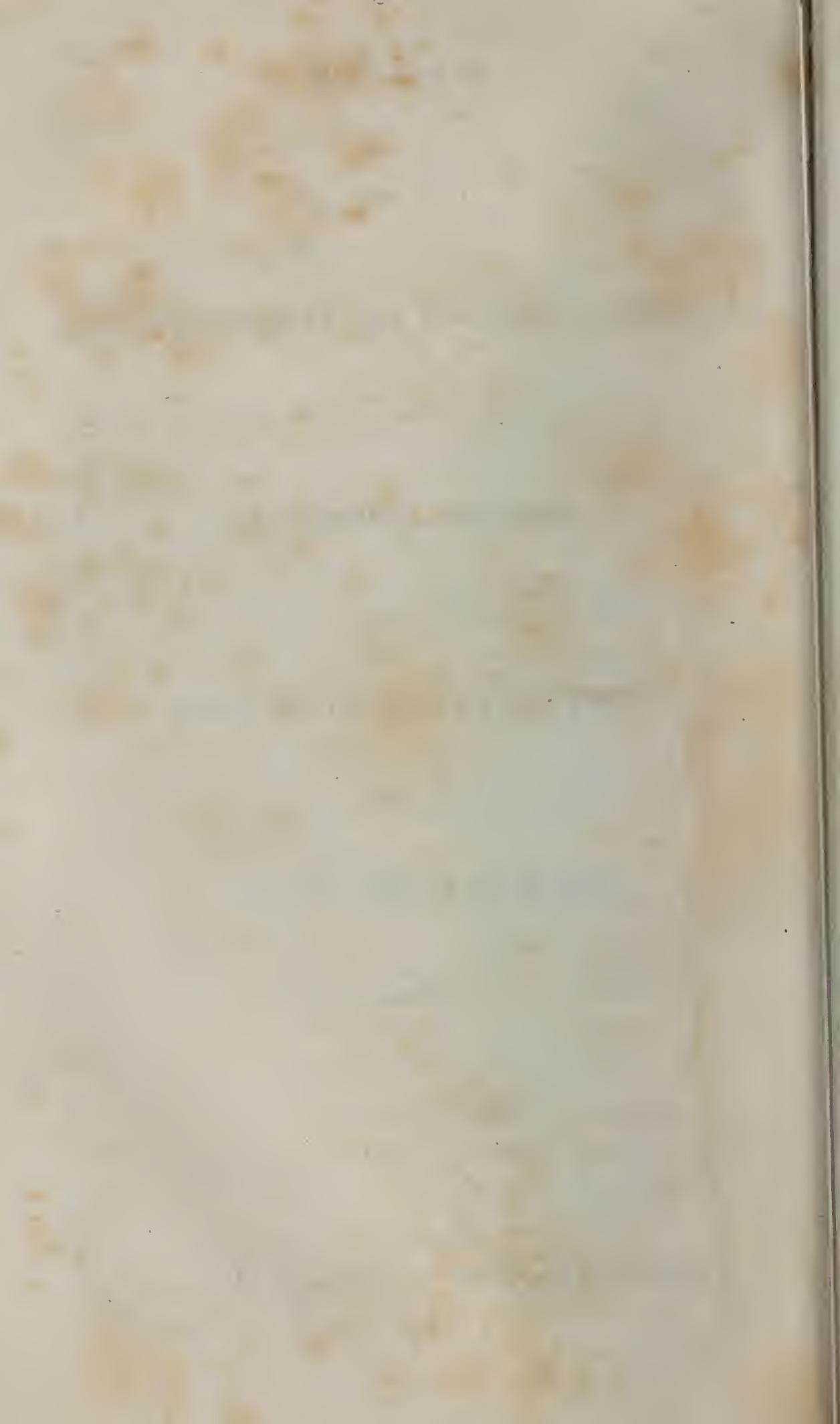
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1834.



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 Lombard Rev. Horatio Jones, Oswego, N. Y.  
 Loomis Rev. Hubbell, Wilmington, Ct.  
 Loomis T., Fly Creek, N. Y.  
 Lovell Rev. Alexander, Vergennes, Vt.  
 Lovejoy Rev. Daniel, Albion, Me.  
 Lowrie Walter, Washington, D. C.  
 Luce Rev. Leonard, Westford, Ms.  
 Ludlow Rev. Henry G., New York city.  
 Lusk Rev. William, Cambridge, N. Y.  
 Lyman Rev. Mr., Keesville, N. Y.  
 Lyons Rev. Luke.  
 McAuley Rev. James.  
 McCall James, New York city.  
 McCartee Robert, D. D., New York city.  
 McClelland George W., Philadelphia, Pa.  
 McCreary Rev. James B., East Groton, N. Y.  
 McDowell W. A., D. D., Philadelphia, Pa.  
 McEwen Rev. Abel, New London, Ct.  
 McEwen Rev. James F., Topsfield, Ms.  
 McElroy Joseph, D. D., New York city.  
 McGee Rev. Jonathan, Brattleboro, Vt.  
 McIntire Charles, Charleston, S. C.  
 McKinley Rev. Daniel.  
 McLane James Woods, New London, Ct.  
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 \*McLeod Norman, Boston, Ms.  
 McMillan Rev. William, New Athens, Ohio.  
 Mack David, Middlefield, Ms.  
 Mack David, Jr., Amherst, Ms.

- Magoffin Rev. John, Bucks co. Pa.  
 Mahan Rev. Asa, Cincinnati, Ohio.  
 Maltby Rev. Erastus, Taunton, Ms.  
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 Mann Rev. Cyrus, Westminster, Ms.  
 Mann Rev. Joel, Greenwich, Ct.  
 Manning Rev. Abel, Chester, N. H.  
 Marks Rev. Richard, Great Missenden, England.  
 Marsh Rev. Christopher, Roxbury, Ms.  
 Marsh Rev. John, Haddam, Ct.  
 Marsh Rev. James, Burlington, Vt.  
 Marsh Rev. Abram, Tolland, Ct.  
 Marsh Rev. Frederick, Winchester, Ct.  
 Mason Rev. Cyrus, New-York city.  
 Mason Rev. Ebenezer do.  
 Mason Rev. Erskine, do.  
 \*Mason John M., D. D., do.  
 Mason Rev. Stephen, Nantucket, Ms.  
 Matson Nathaniel, Jr., Lyme, Ct.  
 Meach Rev. Asa, Hull, Lower Canada.  
 Meacham Horace, Albany, N. Y.  
 \*Mead Rev. Asa, East Hartford, Ct.  
 Mead Rev. E., Riga, N. Y.  
 Merrill Rev. Joseph, Dracut, Ms.  
 Merrill Rev. Nathaniel, Lyndeboro', N. H.  
 Merrill Rev. Stephen, Biddeford, Me.  
 Merrill Rev. T. A., Middlebury, Vt.  
 Merwin Rev. Samuel, Wilton, Ct.  
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 Miller Rev. Rodney A., Worcester, Ms.  
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 Mills Rev. Henry, Auburn, N. Y.  
 Milton Rev. Charles W., Newburyport, Ms.  
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 Mitchell Rev. David M., Waldoboro', Me.  
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 Moore Ebenezer G., Wells, Me.  
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 Morris Rev. Henry, East Windsor, Ct.  
 Mortimer Rev. Benjamin, New York city.  
 Murray John R., New York city.  
 Murray John R., Jr. do.  
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 Nelson Thomas S., New York city.  
 Nelson Thomas B. do.  
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 Newcomb Jonathan, Braintree, Ms.  
 Newhall Rev. Ebenezer, Lincoln, Ms.  
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 Nott Samuel, D. D., Franklin, Ct.  
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 Peck Jesse, New Haven, Ct.  
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 Perry Rev. Gardiner B., Bradford, Ms.  
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 Phelps Rev. Eliakim, Geneva, N. Y.  
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 Phillips Rev. Charles, Amada, Ky.  
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 Phoenix Rev. Alexander, Chickopee, Ms.  
 Pierce Rev. George E., Hudson, Ohio.  
 Pierce Rev. Sylvester G., Methuen, Ms.  
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 Pomroy Rev. Swan L., Bangor, Me.  
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 Porter Samuel, Berlin, Ct.  
 Porter Rev. Stephen, Palmyra, N. Y.  
 \*Porter Rev. William A., Williams' College, Ms.  
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 Pratt Rev. Miner G., Waid, Ms.  
 Pratt Rev. Enoch, West Barnstable, Ms.  
 Prentice Rev. Joseph, Northwood, N. H.  
 Proctor John C., Boston, Ms.  
 Proudfit Rev. John A., New York city.  
 Puncard Rev. George, Plymouth, N. H.  
 Punderson Rev. Thomas, Huntington, Ct.  
 Putnam Rev. John M., Dunbarton, N. H.  
 Putnam Rev. Rufus A., Chichester, N. H.  
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 \*Reed Eliakim, Greenville, N. Y.  
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 Rich Rev. Ezekiel, Troy, N. H.  
 Rice Rev. Nathan, Bardstown, Ky.  
 Richards Rev. William, Missionary, Sandwich Islands.  
 Richards Rev. Austin, Francestown, N. H.  
 Richardson Rev. William, Wilton, N. H.  
 Riddell Rev. Samuel H., Glastenbury, Ct.  
 Riddell Rev. William, Bernardston, Ms.

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 Robinson George, New Haven, Ct.  
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 Robbins Rev. Francis D., Enfield, Ct.  
 Robbins James W., Lenox, Ms.  
 Robbins Rev. Thomas, Mettapoissett, Ms.  
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 Rockwood Rev. Elisha, Westboro', Ms.  
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 Rood Rev. Heman, New Milford, Ct.  
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 Rogers Rev. William M., Townsend, Ms.  
 Root Rev. Judson A., North Branford, Ct.  
 Root Rev. David, Dover, N. H.  
 Ropes William, St. Petersburg, Russia.  
 Rowell Rev. Joseph, Cornish, N. H.  
 Rowland Rev. Henry A., Windsor, Ct.  
 Rowland Rev. Henry A. Jr., New York city.  
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 Russell Joseph, Troy, N. Y.  
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 \*Salisbury Stephen, Worcester, Ms.  
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 \*Sanderson Thomas, Wlatately, Ms.  
 Sandford Rev. B., E. Bridgewater, Ms.  
 \*Sandford Rev. Joseph, Philadelphia, Pa.  
 Sanford Rev. David, Dorchester, Ms.  
 Sanford Rev. William H., Boylston, Ms.  
 Savage Rev. Amos Jr., East Granville, N. Y.  
 Savage Rev. Thomas, Bedford, N. H.  
 Scales Rev. Jacob, Henniker, N. H.  
 Scranton Rev. Erastus, Burlington, Ct.  
 Scott Rev. John, Enosburgh, Vt.  
 Scovel Hezekiah, Albany, N. Y.  
 Seabury Rev. Pardon G., New Bedford, Ms.  
 Searle Rev. Jeremiah, Coxsackie, N. Y.  
 Searle Rev. Moses C., Bradford, Ms.  
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 Seelye Seth, Lansingburgh, N. Y.  
 Sessions Rev. John, Brownville, N. Y.  
 \*Sewall William, Boston, Ms.  
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 Sheldon Rev. Noah, Stockbridge, Ms.  
 Shepard Rev. George, Hallowell, Me.  
 Shepard Samuel, D. D., Lenox, Ms.  
 Shepard Rev. Samuel N., Madison, Ct.  
 Shepard Rev. Thomas, Ashfield, Ms.  
 Shepley Rev. David, North Yarmouth, Me.  
 \*Sherman Josiah, Albany, N. Y.  
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 Skinner T. H., D. D., Andover, Ms.  
 Sloss Rev. James L., Florence, Ala.  
 Sluyter Rev. Richard, Claverack, N. Y.  
 Smith Erastus, Hadley, Ms.  
 Smith Rev. Elizur Goodrich, Durham, Ct.  
 Smith Rev. Ethan, Pompey, N. Y.  
 Smith Gerrit, Peterboro', N. Y.  
 Smith Rev. Hervey, East Stafford, Ct.  
 Smith Israel, Albany, N. Y.  
 Smith James A., Andover, Ms.  
 Smith Rev. John, Exeter, N. H.  
 Smith Rev. John, Cooperstown, N. Y.  
 Smith John Pye, D. D., Homeiton, Eng.  
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 Smith Norman, Hartford, Ct.  
 Smith Thomas, Hartford, Ct.  
 Smith Rev. Thomas M., Catskill, N. Y.  
 Smith William Mather, Sharon, Ct.  
 Smith Rev. Worthington, St. Albans, Vt.  
 Smith Rev. Ira, Union, N. Y.  
 Smith John W., Chelsea, Vt.  
 Smith Rev. Levi, Kennebunkport, Me.  
 Snell Thomas, D. D., N. Brookfield, Ms.  
 Snowden Rev. Samuel F., Sackett's Harbor, N. Y.
- Soule Rev. Charles, Denmark, Me.  
 Southmayd Rev. Daniel S., New York city.  
 Spaulding Rev. George, Bainbridge, N. Y.  
 Spencer Rev. I. S., Brooklyn, N. Y.  
 Spofford Jeremiah, Bradford, Ms.  
 Spofford Rev. Luke A.  
 Sprague William B., D. D., Albany, N. Y.  
 Sprague Rev. Isaac N., New York city.  
 Spring Rev. Samuel, East Hartford, Ct.  
 Starkweather Charles, Northampton, Ms.  
 Starkweather Rev. John, Bristol, R. I.  
 \*Starr Rev. Peter, Warren, Ct.  
 Stebbins Rev. Stephen W., Orange, W. Haven, Ct.  
 Stebbins Rev. George, New Rochelle, N. Y.  
 Steele Rev. Julius E., Bloomfield, N. Y.  
 Steele Rev. Joseph, Castleton, Vt.  
 Stephenson Rev. George, Lexington, N. Y.  
 Stewart Rev. Charles S., U. S. Navy.  
 Stille John, Philadelphia, Pa.  
 Stone Rev. Cyrus, Missionary, Bombay, India.  
 Stone Rev. John S., Boston, Ms.  
 Stone Rev. Micah, Brookfield, S. par. Ms.  
 Stone Rev. Timothy, South Cornwall, Ct.  
 Storrs Rev. Richard S., Braintree, Ms.  
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 Stow Rev. Jeremiah, Livonia, N. Y.  
 Strong Rev. Henry P., Phelps, N. Y.  
 Strong Rev. Lyman, Hebron, Ct.  
 Strong Rev. William L., Somers, Ct.  
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 Stuart Rev. Moses, Andover, Ms.  
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 Talcott Rev. Hart, Warren, Ct.  
 Tallmadge Benjamin, Litchfield, Ct.  
 Tappan Arthur, New York city.  
 Tappan Rev. Benjamin, Augusta, Me.  
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 \*Taylor Rev. James, Sunderland, Ms.  
 Taylor Rev. John, Groton, Ms.  
 Tay or Knowles, New York city.  
 Taylor Rev. Veron D., Litchfield S. Farms, Ct.  
 Taylor Rev. Stephen, Richmond, Va.  
 Temple Rev. Daniel, Missionary, Smyrna.  
 Tenney Caleh J., D. D., Wethersfield, Ct.  
 Thatcher Rev. Washington, Jordan, N. Y.  
 Thomas Rev. Daniel, Abington, Ms.  
 Thomas Rev. J. H., New Windsor, N. Y.  
 Thomas S. P., Green Village, N. J.  
 Thomson Rev. Lathrop, Cornish, N. H.  
 Thompson Rev. Charles, Humphreysville, Ct.  
 Thurston Rev. David, Winthrop, Me.  
 Tobey Rev. William, Hanover, N. J.  
 Todd Rev. John, Northampton, Ms.  
 Todd Rev. William, Brenton, N. Y.  
 Tomlinson Rev. Daniel, Oakham, Ms.  
 Torrey Rev. Reuben, Ashford, Ct.  
 Torrey Rev. Joseph, Burlington, Vt.  
 Townsley Abner, Sangersville, N. Y.  
 Train Samuel, Medford, Ms.  
 Trotter Matthew, Albany, N. Y.  
 Tracy Jedidiah, Troy, N. Y.  
 Tracy George M., New York city  
 Tracy Walter, Hinsdale, Ms.  
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 Treat Rev. Joseph, Windham, Ohio.  
 Tucker Mark, D. D., Troy, N. Y.  
 Tupper Rev. Martyn, Hardwick, Ms.  
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 Turner Rev. William W., Hartford, Ct.  
 Tuttle Rev. Timothy, Groton, Ct.  
 Tyler Rev. Frederick, Hunter, N. Y.  
 Twining Rev. William, Lowell, Ms.  
 Vaill Rev. Joseph, Brimfield, Ms.  
 Vail George, Troy, N. Y.  
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 Vandervoort Rev. J. C., Basking Ridge, N. J.

- Van Dyck Abraham, Coxsackie, N. Y.  
 Van Dyck Rev. Leonard B., Hillsdale, N. Y.  
 Van Liew Rev. John C.  
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 \*Van Rensselaer Philip S., Albany, N. Y.  
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 Van Vechten Rev. Jacob, Schenectady, N. Y.  
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 Vose Thomas, Boston, Ms.  
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 Wallace William, Newark, N. J.  
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 Walker Rev. Charles, New Ipswich, N. H.  
 \*Walton Rev. William C., Hartford, Ct.  
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 Wardlaw Ralph, D. D., Glasgow, Scotland.  
 Ware Rev. Samuel, Conway, Ms.  
 Warner Rev. Aaron.  
 Warner Rev. Wyllis, New Haven, Ct.  
 Warren Rev. Charles J.  
 Warren Lyman M., Le Point, Mich. Ter.  
 Washburn Rev. Asahel C., Royalton, Vt.  
 Washburn Horace B., Hartford, Ct.  
 \*Washburn Rev. Royal, Amherst, Ms.  
 Waterbury Rev. Jared B., Hudson, N. Y.  
 Waterbury Rev. Daniel, Franklin, N. Y.  
 Waterman Rev. Thomas T., Providence, R. I.  
 Webster Rev. Charles, Hempstead, N. Y.  
 Weed Rev. Henry R., Albany, N. Y.  
 Weeks Rev. William R., Paris, N. Y.  
 Wells Rev. Elijah D., Oxford, N. Y.  
 Wellman Rev. Jubilee, Warren, N. H.  
 Weston Rev. Isaac, Cumberland, Me.  
 Wheeler Rev. John, Burlington, Vt.  
 Wheelock Rev. S. M., Warren, Vt.  
 Whelpley Rev. Samuel W.  
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 White Rev. Charles, Oswego, N. Y.  
 White Rev. Seneca, Wiscasset, Me.  
 White Rev. Morris E., Southampton, Ms.  
 Whitehead Rev. Charles, Hopewell, N. Y.  
 Whiting Rev. Joseph, Cheshire, Ct.  
 Whiton Rev. J., Salem, N. Y.  
 Whiton Rev. John M., Antrim, N. H.  
 Whitmore Rev. Roswell, Westfield, Ct.  
 Whitmore Rev. Zalva, North Guilford, Ct.  
 Whittlesey Rev. Joseph, Stonington, Ct.  
 Wickes Rev. Thomas S., Greenbush, N. Y.  
 Wickham Rev. J. D., New Rochelle, N. Y.  
 Wilcox Rev. Chauncey, North Greenwich, Ct.  
 Wilcox Rev. L., Springfield, N. Y.  
 Wild Rev. Daniel, Brookfield, Vt.  
 Willard John, Albany, N. Y.  
 Williams Rev. Abiel, Dudley, Ms.  
 Williams Rev. Joshua, Newville, Pa.  
 \*Williams Rev. Samuel P., Newburyport, Ms.  
 Williams Rev. Solomon, Northampton, Ms.  
 Williams Rev. William, Salem, Ms.  
 Williams William, Utica, N. Y.  
 Williams Eliphalet, Northampton, Ms.  
 Willis Rev. Erastus D., Eaton, N. Y.  
 Williston Rev. David H., Tunbridge, Vt.  
 Williston Rev. Seth, Durham, N. Y.  
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 Woodbury Rev. Benjamin, Falmouth, Ms.  
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 Worcester Rev. Leonard, Peacham, Vt.  
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 Wynkoop Rev. P. S., Ghent, N. Y.  
 Yale Rev. Calvin, Kingsboro', N. Y.

THE following persons have been constituted Honorary Members since the last Annual Report was printed. Where it is not otherwise specified, they have been constituted by their own donations.

Adams Rev. Erastus H.	Ludlowville, N. Y.	Indiv. of Syracuse.
Adger James,	Charleston, S. C.	
Adger Rev. John B.	Smyrna, Asia.	James Adger, Charleston, S. C.
Aiken Rev. Silas,	Amherst, N. H.	Mon. con.
Albro Rev. John A.	Fitchburg, Ms.	Char. so. of Middlesex N. and vic.
Alexander Adam,	Washington, Ga.	
Andrews Rev. W. W.	South Cornwall, Ct.	Coll.
Arns Rev. Clifford S.	Bottle Hill, N. J.	Presb. cong.
Armstrong Mrs. Sarah A. L.	Fishkill, N. Y.	La. of 1st presb. chh.
Armstrong Rev. William J.	Richmond, Va.	La. asso. of 1st presb. chh.
Atwood John M.	Philadelphia, Pa.	
Avery Joseph,	Conway, Ms.	Gent. asso. La. asso. ch. so.
Barrett Rev. Gerrish,		Fem. so. of 1st chh. Trenton, N. J.
Barrows Rev. E. S.	Cazenovia, N. Y.	Indiv. of presb. chh.
Bartlett Rev. Francis,	Rushville, Ohio.	Three sisters in Virginia.
Beatty Rev. Charles C.	Steubenville, Ohio.	Mrs. Susan F. Beatty.
Beardsley Rev. Nehemiah B.	Somers, Ct.	La. asso.
Beaumont F.	Natchez, Missi.	
Betts Rev. William R. S.	Monmouth, N. J.	H. H. Seeley, Geneva, N. Y.
Boardman Rev. Geo. S.	Watertown, N. Y.	1st presb. chh.
Boies Joseph,	Union Village, N. Y.	Legacy of Moses Cowan, Union Vil.
Bradford Arthur B.		M. W. Bloomfield, Rome, N. Y.
Brearley Rev. William,	Winusboro', S. C.	Cong.
Bridgman Rev. E. C.	Canton, China.	La. asso. Hatfield, Ms.
Briggs Rev. Isaac,	Chatham, Ms.	Gent. and la. asso.
Bronk Mrs. John I.	Coxsackie, N. Y.	
Brower Rev. Cornelius,	Geneva, N. Y.	Coll. in Ref. D. chh. Utica, N. Y.
Brown Alexander,	Baltimore, Md.	
Bull Rev. Norris,	Middlebury, N. Y.	Presb. chh. and so.
Bullions Rev. Alexander,	Cambridge, N. Y.	Legacy of Moses Cowan, Union Vil.
Bunce Russell,	Oswego, N. Y.	James Bunce, Hartford, Ct.
Burnham Rev. Owen,	Kennebunkport, Me.	Fem. aux. so. Kennebunk,
Burritt Rev. Stephen W.	Trenton, N. Y.	Mon. con.
Bushnell Rev. Horace,	Hartford, Ct.	A. M. Collins.
Butler Charles,	Geneva, N. Y.	
Butts Obadiah H.	Westminster, Ct.	Legacy of Miss Catharine Butts.
Cannon J. S., D. D.	New Brunswick, N. J.	R. D. chh. Utica, N. Y.
Chapin Rev. Seth,	Middle Granville, Ms.	Legacy of Miss Elizabeth Atkins,
Chapman Rev. Nathaniel,	Boothbay, Me.	Mon. con. in cong. so.
Cheever Rev. George B.	Salem, Ms.	Howard-st. chh. and so.
Clarke Rev. A. P.	Augusta, N. Y.	Indiv.
Clark Rev. Gardner K.	Preble, N. Y.	Indiv.
Coe Rev. Harvey,	Hudson, Ohio.	
Coit E'isha,	New York city,	Samuel Hubbard, Boston, Ms.
Colburn Rev. Jonas,	Stoneham, Ms.	Gent. and la. asso.
Colt Roswell L.	Baltimore, Md.	
Condit Rev. Robert W.	Oswego, N. Y.	Presb. so.
Cone Rev. Jonathan,	East Durham, N. Y.	Indiv.
Conklin Rev. Robert H.	Holley, N. Y.	1st presb. chh.
Cook Rev. Amos I.	Fryeburg, Me.	Mon. con.
Cooke Mrs. Catharine,	Catskill, N. Y.	Thomas B. Cooke,
Cooke Joshua A.	do.	do.
Cowan Mrs. Elizabeth,	Union Village, N. Y.	Legacy of Moses Cowan,
Crocker Rev. Zebulun,	Upper Middletown, Ct.	Mrs. S. W. Savage.
Crosby Rev. Stephen,	Penn Yan. N. Y.	Ladies.
Davies Rev. Thomas F.	Greens Farms, Ct.	Gent. and La. asso.
Davis Rev. Thomas,	Blairsville, Pa.	Mrs. Sally G. R. Davis,
Davis Rev. R. Montgomery,	Marshall, N. Y.	Cong. so.
Day Rev. Alva,	Hebron, N. Y.	Indiv.
Day George B.	Catskill, N. Y.	Orrin Day.

Day Charles H.	Catskill, N. Y.	Orrin Day.
DeForest William,	Bridgeport, Ct.	Mon. con. &c.
Deruelle Rev. D.	New York city,	C. R. Roberts.
Diell Rev. John.	Sandwich Islands,	Robert Coit, New London, Ct.
Dumont Rev. A. Henry,	Newport, R. I.	La. of United cong. chh.
Duryea Rev. Philip,	Eng. Neighborhood, N.J.	Legacy of Moses Cowan.
Edmond William,	Newtown, Ct.	Daniel P. Hopkins, Hartford.
Elliot Rev. Geo. W.	Mount Morris, N. Y.	1st presb. so.
Ely Elibu,	Binghamton, N. Y.	
Fassitt James,	Philadelphia, Pa.	
Fay Rev. Samuel A.	Northboro'. Ms.	Gent. and La.
Field Rev. Pindar,	Apulia, N. Y.	Mon. con.
Fisher Samuel, D. D.	Paterson, N. J.	1st presb. chh.
Fonda Rev. Jacob D.	Union Village, N. Y.	Legacy of Moses Cowan.
Fridge Alexander,	Baltimore, Md.	
Fuller Rev. E. L.	Chelsea, Ms.	A friend, Boston.
Furman Rev. Charles E.	Clarkson, N. Y.	1st cong. chh.
Garrison Rev. A.	Waterville, N. Y.	Gent. asso. La. asso.
Goodwin Rev. Harley,	New Marlboro'. Ms.	Gent. asso. La. asso.
Goodyear, Rev. George,	Ashburnham, Ms.	Gent. asso. La. asso.
Gould Herman D.	Delhi, N. Y.	Miss Sarah Downs, Colchester.
Gray James,	Richmond, Va.	
Grant Rev. John L.	Philadelphia, Pa.	11th presb. chh.
Gregory Rev. D. D.	Westfield, N. Y.	Indiv.
Gretter Rev. John A.	Genito, Va.	A friend, Albemarle co.
Gridley Rev. Samuel H.	Perry, N. Y.	Mon. con.
Hall Rev. Edwin,	Norwalk, Ct.	La. asso.
Hallenbeck Mrs. Sarah,	New York city.	
Hart Rev. J. A.	Cooperstown, N. Y.	2d presb. chh.
Hathaway Rev. Geo. W.	Bloomfield, Me.	Indiv.
Hawley Elias,	Binghamton, N. Y.	
Henderson Rev. Ebenezer,	Islington, Eng.	Charles Stoddard, Boston, Ms.
Hendricks Rev. John,		La. of Coxsackie & N. Balt. N. Y.
Hill Rev. Robert W.	East Bloomfield, N. Y.	Indiv.
Hill Henry Martyr,	Boston, Ms.	Rev. Dr. Porter, Catskill, N. Y.
Hollister Rev. Edward,	Oxford, N. C.	Mon. con. in presb. chh. &c.
Hopkins Rev. Erastus,	Cooperstown, N. Y.	Mon. con. La. so. and coll.
Hopkins Rev. A. T.	Utica, N. Y.	Bleecker-st. chh. and so.
Howell Rev. Lewis D.	Binghamton, N. Y.	
Hubbard Rev. O. G.	Leominster, Ms.	Char. so. of Middlesex North and vic.
Hubbard Rev. Hiram,	Attica, N. Y.	Indiv.
Hubbell Walter,	Cauandaigua, N. Y.	
Hudson Alfred,	Hartford, Ct.	B. Hudson.
Hudson David,	Hudson, Ohio.	
Hunter Rev. Christopher,	Nassau, N. Y.	Coll. in Ref. D. chh.
Huntington Rev. Daniel,	New London, Ct.	La. so.
Hurlbut Rev. Rufus,	Sudbury, Ms.	Gent. and La. asso.
Hyde Rev. Charles,	Norwich Falls, Ct.	Chh. and so.
Hyde John A.	Freeport, Me.	Gent. asso. La. asso.
Hyde Edward,	Auburn, N. Y.	A friend, West Hartford, Ct.
Hyde Rev. Oren,	Fayetteville, N. Y.	
James Rev. Robert W.	Bradleyville, S. C.	
Jennison Rev. Edwin,	Walpole, N. H.	Gent. & La. asso. & Mon. con. in 1st cong. so.
		Gent. asso.
Jewett R. W.	Hollis, N. H.	1st chh.
Johnson Rev. N. E.	Cortlandville, N. Y.	Gent. asso. La. asso.
Kitchell Phineas,	Bridport, Vt.	Char. so. of Middlesex North and vic.
Kittredge Rev. Charles B.	Groton, Ms.	
Lanneau Rev. John,	Charleston, S. C.	
Law William,	Columbia, S. C.	
Lebaron Rev. Samuel,	Mattapoissett, Ms.	La. mite so. and Mon. con.
Lewis Rev. John N.	Brooklyn, N. Y.	J. Nitchie, New York city.
Lilly Rev. Robert H.	Granger, Ky.	Sab. school and fem. miss. so. Kingston, N. J.
		La. of cong.
Lockhead Rev. William,	Cherry Valley, N. Y.	Coll. in presb. so.
Loss Rev. Lewis H.	New York Mills,	Indiv.
Lounsbury Rev. T.	Ovid, N. Y.	2d presb. chh.
Magie Rev. David,	Elizabethtown, N. J.	Philo Mills, Kingsboro'.
Mair Rev. Hugh,	Johnstown, N. Y.	
Maltby Rev. Julius,	Northford, Ct.	
Mandeville Rev. Sumner,	Hanover, N. J.	J. Nitchie, New York city,

- Mann Alexander M. Ithaca, N. Y.  
 Manning Mrs. Mary, Ossipee, N. H.  
 Manning Rev. S. Masonville, N. Y.  
 Martyn Rev. J. H. Buffalo, N. Y.  
 Mathieson James, D. D. Durham, Eng.  
 Maason Israel, Jr. Lyme, Ct.  
 Mead Obadiah, North Greenwich, Ct.  
 Mentz George W. Philadelphia, Pa.  
 Messler Rev. Abraham, Somerville, N. J.  
 Mills Charles, Kingsboro', N. Y.  
 Mitchell Rev. John, Fairhaven, Ct.  
 Mitchell Rev. William, East Rutland, Vt.  
 Morse James O. Cherry Valley, N. Y.  
 Morse Rev. Abner, Manlius, N. Y.  
 Munger Rev. S. B. Bombay,  
 Murdock Carey, Binghamton, N. Y.  
 Mussey Reuben D. Hanover, N. H.  
 Myers Rev. A. H. East Berne, N. Y.  
 Myers Rev. Joseph, Lockport, N. Y.  
 McCollough Rev. J. W. Carlisle, Pa.
- McDermott Rev. Thomas,  
 McEwen Rev. Robert B. Pontiac, M. T.  
 McIlhenny Rev. John, Lewisburgh, Va.  
 McIlvaine Rev. Isaac, Kinsman, Ohio,  
 McKeen Rev. Silas, Belfast, Me.  
 McLelland Rev. Alexander, New Brunswick, N. J.  
 McMurray Mrs. Esther, New York city.  
 McMasters Rev. Erasmus D. Ballston, N. Y.  
 Newell Rev. Wm. W. Brighton, Ms.  
 Parker Rev. Joel, New Orleans, La.
- Parker Rev. Freeman, Wiscasset, Me.  
 Paige Rev. Winslow, Broome, N. Y.  
 Page Rev. William, Greenwich Village, N. Y.
- Peabody Rev. David, Lynn, Ms.  
 Peckman Rev. Samuel H. Plaistow, N. H.  
 Phelps Rev. P. F. New York city,  
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 Pollock Rev. A. D. Culpepper co. Va.  
 Porter William, Hadley, Ms.  
 Porter David, Constantinople,  
 Prentice E. P. Albany, N. Y.  
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 Rowland Rev. Jonathan M. Union, N. Y.  
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 Schaffer Rev. Samuel, East Groton, N. Y.  
 Schoonmaker J., D. D.
- Schneider Rev. Benjamin, Broosa,  
 Scudder Rev. John, Ceylon,
- Scoville John, Harwinton, Ct.  
 Shaw Rev. James B. Pompey Hill, N. Y.  
 Sibley Derrick, Rochester, N. Y.  
 Sluyter Rev. Richard, Claverack, N. Y.
- Smith William, Augusta, Ga.  
 Smith James, Leicester, Ms.  
 Smith Rev. David, Parsonsfield, Me.  
 Smith Rev. Theophilus, New Canaan, Ct.  
 Smith Rev. Robert W. Bradleyville, S. C.
- Coll. in cong. of R. D. chh.  
 Rev. Abel Manning.  
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 Gent. asso. La. asso. Mon. con.  
 Young la. sew. so.  
 Joseph Otis, New York city.  
 Gent. asso. and Mon. con.  
 Jamesville so.  
 Gent. la. & Mon. con. Lebanon, N.H.  
 Fem. asso. &c. in R. D. chh.  
 Presb. cong. and young ladies.  
 Coll. in presb. cong. Lansingburg,  
 N. Y.  
 Fem. so. 1st chh. Trenton, N. J.  
 A friend, New London, Ct.  
 Joseph Otis, New York city.  
 Presb. chh.  
 Orphan miss. so.  
 R. D. chh. Utica, N. Y.  
 Gleaning so. in R. D. chh. Market-st.  
 Presb. chh.  
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 Miss Susan E. Monro, Wilmington,  
 Del.  
 Mon. con.  
 Ref. D. chh.  
 Fem. Union benev. asso. Pougkeep-  
 sie, N. Y.  
 La. asso.  
 Gent. asso. La. asso. Mon. con.  
 La. frag. so. Trenton, N. J.  
 C. Stoddard, Boston, Ms.  
 Individ.  
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 E. Learned, New London, Ct.  
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 North chh.  
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 Presb. cong.  
 Ref. D. chh.  
 Cong. chh.  
 Consistory of Ref. D. chh. of Jamai-  
 ca and Newtown, N. Y.  
 Miss. so. New Castle, Del.  
 Fancy article so. in R. D. chh. New-  
 York city.  
 Legacy of Miss Mary Williston.  
 Brick chh.  
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 and Miss M. Heermance.  
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 La. benev. so.



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## CORRESPONDENCE.

Communications relating to the Missions and General Concerns of the Board, should be addressed—

SECRETARIES of the A. B. C. F. M.

MISSIONARY ROOMS, 23 Cornhill,  
 Boston, Mass.

All donations, and letters relating to the Pecuniary Concerns of the Board, (except letters on the subject of the *Missionary Herald*,) should be addressed—

HENRY HILL, *Treasurer of the A. B. C. F. M.*

MISSIONARY ROOMS, 23 Cornhill,  
 Boston, Mass.

## GENERAL AGENTS.

These Agents co-operate with the pastors of churches, with the agents of other societies, with ecclesiastical bodies, with the officers of the Board and of Auxiliaries, and with the friends of the cause generally, in efforts to augment the number of missionaries, and the amount of pecuniary means for diffusing the knowledge and influence of the gospel throughout the world.

*Northern District of New England,*  
 (Maine, New Hampshire, and Vermont,) } Rev. RICHARD C. HAND.  
*Southern District of New England,*  
 (Massachusetts, Rhode Island, and Connecticut,) } Rev. HORATIO BARDWELL, at Andover, Ms.  
 For the State of New York.—Rev. CHAUNCEY EDDY, at Utica, N. Y.  
 For the Western States.—Rev. ARTEMAS BULLARD, at Cincinnati, Ohio.  
 For Virginia and North Carolina.—Rev. WILLIAM J. ARMSTRONG, at Richmond, Va.

## RECEIVING AGENTS OF THE BOARD.

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G. Manning Tracy, Brick-church chapel, Nassau-street, New York city.		Rev. A. Converse, do.	} Virginia.
Nathaniel Davis, Albany,	} New York.	Joseph Cowan, Staunton,	
Jedidiah Tracy, Troy,		John W. Paine, Lexington,	
Abijah Thomas, Utica,		Jacob Reinhard, Louisville, Kentucky.	
H. Ivson, Auburn,		Rev. Thomas J. Hall, Farmington, Tennessee.	
Rev. Ansel D. Eddy, Canandaigua,		Cowan, Bias, & Co., Memphis, Tennessee.	
Ebenezer Ely, Rochester,		William H. Brown, Vandalia, Illinois.	
Hiram Pratt, Buffalo,		Michael Brown, Salisbury,	} North Carolina.
Augustus Eaton, do.		Williamson Whitehead, Fayetteville,	
William T. Truman, Cincinnati,		James Adger, Charleston,	} South Carolina.
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Rev. Harvey Coe, Hudson,	Blodget, Fleming & Co. Augusta,		
Russell Clark, Ashtabula,	Hall & Prentice, Mobile, Alabama.		
William Slocomb, Marietta,	William W. Caldwell, New Orleans, Louisiana.		
Peter Patterson, Chillicothe,	Joshua B. Biant, St. Louis, Missouri.		
Robert Ralston, South Front-st. Philadelphia, Pa.	E. P. Hastings, Detroit, Michigan Territory.		
Henry Perkins, No. 159, Chesnut-st. Philad. Pa.	A. & W. McKinley, Halifax, Nova Scotia.		

Donations will also be received by any Member of the Board, and by the Treasurers of Auxiliary Societies, and will be regularly acknowledged in the *Missionary Herald*.

# MINUTES

OF THE

## TWENTY-FIFTH ANNUAL MEETING.

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THE Twenty-Fifth Annual Meeting of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, was held in the Reformed Dutch Church, in the city of Utica, N. Y., on the 8th, 9th, and 10th of October, 1834.

### *Corporate Members Present.\**

JOHN COTTON SMITH, LL. D., <i>President;</i>	JUSTIN EDWARDS, D. D.
STEPHEN VAN RENSSELAER, LL. D., <i>Vice President;</i>	NATHANIEL W. HOWELL, LL. D.
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JAMES RICHARDS, D. D.	BENJAMIN M. PALMER, D. D.
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HON. WILLIAM REED,	JAMES CARNAHAN, D. D.
HON. CHARLES MARSH,	BENJAMIN B. WISNER, D. D.
LEONARD WOODS, D. D.	HENRY HILL, Esq.
JOSHUA BATES, D. D.	ORRIN DAY, Esq.
S. V. S. WILDER, Esq.	HIS HONOR SAMUEL T. ARMSTRONG,
DAVID PORTER, D. D.	NATHAN LORD, D. D.
GARDINER SPRING, D. D.	REV. RUFUS ANDERSON,
	REV. DAVID GREENE,
	CHARLES STODDARD, Esq.

### *Honorary Members Present.*

The following were present, belonging to the State of New-York :  
Rev. DAVID ABEEL, of New-York city; Rev. WILLIAM W. ADAMS, Hammondsport; Rev. S. C. AIKIN, Utica; Rev. D. C. AXTELL, Auburn;

\* The order in which the names of members and officers of the Board are arranged, is not perhaps of much consequence, yet it is desirable to follow some rule. Hithertot we have endeavored to follow the order of college graduation, and where that could not be, the order of age. But the facts are not always attainable with ease, and the rule therefore is inconvenient. Since the first sheet of this Report, containing the names of corporate members, was struck off, the Committee have directed that the names of corporate members and of officers be hereafter arranged according to the order of election into the Board, or into office. This is done in the Minutes, excepting the names of the President and Vice President; and the rule will be observed hereafter, as being on the whole more practical. Where the elections were made in the same year, regard will be had as far as possible to age.

Rev. ELEAZER S. BARROWS, Cazenovia; Rev. HENRY BENEDICT, Lansingburgh; Rev. GEORGE S. BOARDMAN, Watertown; Rev. S. W. BRACE, Skeneateles; Rev. JOHN C. BRIGHAM, New-York city; Rev. SILAS C. BROWN, West Bloomfield, Rev. CALEB BURGE, Sandy Creek; Rev. S. W. BURRITT, Tienton; Rev. ALFRED E. CAMPBELL, Cherry Valley; Rev. ELIAS CHILD, Smyrna; Rev. ABNER P. CLARK, Augusta; Rev. GARDNER K. CLARK, Pieble; Rev. NOAH COE, New Hartford; Rev. ROBERT W. CONDIT, Oswego, Mr. A. CROSBY, Cambridge; Rev. STEPHEN CROSBY, Penn Yan; Rev. R. MONTGOMERY DAVIS, Marshall; Rev. WARREN DAY, Geneva; AMMI DOUBLEDAY, Esq., New-Hartford; SERENO E. DWIGHT, D. D., Clinton; Rev. A. D. EDDY, Canandaigua; Rev. CHAUNCEY EDDY, Utica; SILAS EGGLESTON, Esq., East Bloomfield; Rev. MARSHALL L. FARNSWORTH, Elmira; Rev. PINDAR FIELD, Apulia, Rev. JOHN FROST, Whitesboro'; Rev. GEORGE W. GALE, Whitesboro'; Rev. AARON GARRISON, Waterville; Rev. MOSES GILLET, Rome; Rev. CHARLES GOODRICH, Havana; Rev. BERIAH GREEN, Whitesboro'; Rev. SAMUEL H. GRIDLEY, Perry; Rev. R. C. HAND, Gouverneur; Rev. J. A. HART, Cooperstown; Rev. ROBERT W. HILL, East Bloomfield; Rev. JAMES H. HOTCHKIN, Hector; Rev. BERIAH B. HOTCHKIN, Saquoit; Rev. A. T. HOPKINS, Utica; Rev. LEWIS D. HOWELL, Binghamton; Rev. OTTO S. HOYT, Utica; Rev. LEVERETT HULL, Watertown; Rev. ORRIN HYDE, Fayetteville; Rev. EVAN JOHNS, Canandaigua; Rev. HIRAM KELLOGG, Clinton; Rev. EDWARD N. KIRK, Albany; Rev. JOSHUA LEAVITT, New York city; Rev. WILLIAM LOCKHEAD, Cherry Valley; Rev. LEWIS H. LOSS, New-York Mills; Rev. A. M. MANN, Ithaca; Rev. J. H. MARTYN, Buffalo; Rev. SAMUEL T. MILLS, Peterboro'; Rev. ELIAKIM PHELPS, Geneva; Rev. DENNIS PLATT, Homer; Rev. JONATHAN M. ROWLAND, Union; Rev. E. SCOVILLE, Warsaw; Rev. AVERLYN SEDGEWICK, Rome; Rev. JOHN SESSIONS, Brownville; ASAH EL SEWARD, Esq., Utica; DERRICK SIBLEY, Esq., Rochester; Rev. CHARLES SMITH, Manlius; Rev. ETHAN SMITH, Pompey Hill; GERRIT SMITH, Esq., Peterboro'; Rev. STEPHEN S. SMITH, Fayetteville; Rev. HENRY SNYDER, Cayuga; Rev. GEORGE SPAULDING, Bainbridge; Rev. MILLS P. SQUIER, Geneva; ELISHA TAYLOR, Esq., Schenectady; Rev. WASHINGTON THATCHER, Jordan; ABNER TOWNSLEY, Esq., Sangersfield; Rev. JOHN WATERS, New Hartford; Rev. CHARLES WHITE, Oswego; Rev. JOHN WHITON, Salem; Rev. LUMAND WILCOX, Springfield; Rev. E. D. WILLIS, Eaton; Rev. S. M. WILLISTON, Durham; Rev. JOEL WOOD, Tuscarora; Rev. WILLIAM WOODBRIDGE, Utica; Rev. CALVIN YALE, Kingsboro'; Rev. ELISHA YALE, Kingsboro'.

From the State of New-Jersey:

Rev. CHARLES HOOVER, of Morristown.

From the State of Delaware:

Rev. JOHN HOLMES AGNEW.

From the State of Connecticut:

Rev. RALPH S. CRAMPTON, of Hadlyme; Rev. THOMAS F. DAVIS, Greens Farms; Rev. THOMAS PUNDERSON, Huntington.

From the State of Massachusetts:

Rev. HENRY B. HOOKER, of Lanesboro'; Rev. JOEL H. LINSLEY, Boston.

From the State of Maine:

Rev. GEORGE C. BECKWITH, of Portland.

The whole number of Honorary Members present, was ninety-one, and of Corporate Members, twenty-eight;—in all, one hundred and nineteen.

The Minutes of the last annual meeting were read by the Recording Secretary.

Mr. Stoddard was appointed Assistant Recording Secretary.

*Committees Appointed.*

Gen. Van Rensselaer, Mr. Aiken, and Mr. Greene, were appointed a committee to make arrangements for the public religious exercises to be attended during the session.

Drs. Miller, Proudfit, DeWitt, Palmer, Edwards, and Wisner, and Mr. Marsh, were appointed a committee to consider the expediency of making additions to the Board by an election of new members; and if such election be found expedient, to present a nomination.

Drs. Woods, Spring and Carnahan, were appointed a committee to report a suitable time and place for the next annual meeting of the Board; and also to name for that meeting a preacher and his substitute.

The following committees were appointed on the several parts of the Report of the Prudential Committee, viz :

Dr. Bates, Gen. Van Rensselaer, and Mr. Patton, on the part relating to domestic operations:

Dr. Proudfit, Mr. Tappan, and Mr. Crampton, on that part which relates to Africa, Syria, and the Holy Land:

Mr. Marsh, Dr. Porter, and Mr. Brigham, on the part relating to Greece, Constantinople, and Asia Minor:

Dr. Carnahan, Mr. Day, and Mr. Coe, on the part relating to Persia, and the Mahratta mission:

Dr. Spring, Judge Howell, and Mr. Punderson, on the part relating to Ceylon, Siam, China, and the Indian Archipelago:

Drs. Beman and Palmer, and Mr. G. Smith, on the part relating to the Sandwich Islands, and Patagonia:

Dr. Edwards, Mr. Hand, and Mr. Phelps, on the part relating to the Cherokees east and west of the Mississippi:

Dr. Richards, Mr. Agnew, and Mr. Taylor, on the part relating to the Chickasaws, Choctaws, and Creeks:

Dr. Lord, Mr. Eddy, and Mr. Yale, on the part relating to the Osages, Pawnees, Sioux, and Ojibwas:

Dr. DeWitt, and Mr. Frost and Mr. Squier, on the part relating to the Mackinaw, Green Bay, and Maumee Tribes, and to the Indians of New York, together with the Summary, and Conclusion.

Drs. Miller, Edwards, Richards, and Wisner, and Mr. Hill, were appointed a committee to consider what arrangements may be necessary in respect to the affairs at the Missionary Rooms for the ensuing year.

Hon. Pliny Cutler, and Messrs. Daniel Noyes, Charles Scudder, Nathaniel Dana, and Benjamin Perkins, of Boston, were appointed a

committee to consider what compensation ought to be made to the Treasurer and Secretaries of the Board, at the Missionary Rooms, and report their decision and advice to the Prudential Committee, for its adoption.

Dr. Proudfit, Mr. Wilder, and Mr. Anderson, were appointed a committee to consider and report on a communication of the Prudential Committee relative to the claims of the children of missionaries.

### *Reports of Committees.*

The *Report of the Treasurer*, as approved by the auditors, was made, accepted, and approved.

The *Annual Report of the Prudential Committee* was read by the Secretaries, with some omissions, and was finished in the former part of the second day. It then went into the hands of the committees previously appointed for its examination, which severally reported in favor of its adoption, with a few amendments. After some discussion regarding its length, the Report was accepted, approved, and ordered to be printed; together with the Treasurer's report, and such other matter as the Prudential Committee should think proper to append to these documents.

A separate report was made by the Prudential Committee, on the subject of the claims of the children of missionaries, which was referred to a special committee.

The committee appointed to consider and report on the *place and time of the next annual meeting of the Board*, and the *preachers* to be chosen, presented the following report, viz.—That the next annual meeting be held in Baltimore, Md., on the second Wednesday in September, 1835; and that *the second Wednesday of September be determined upon as the time for the annual meeting hereafter permanently*. The committee also recommended that Dr. Miller, of Princeton, be appointed the preacher for the next annual meeting, and Dr. Codman, of Dorchester, be second preacher. The report was accepted and approved.

The committee to whom was referred that part of the Report relating to Africa, reported, that in their opinion this mission has been conducted with wisdom and zeal; but when the importance of this mission is contemplated, not merely in its relation to the region where it is established, but also to the long benighted inhabitants of the continent, your committee would affectionately commend it to the prayers and charities of the American churches. Approved.

The committee on domestic operations recommended the following resolution, which was adopted, viz.—That this Board highly approve of the new arrangements in the domestic department, by which the Prudential Committee are enabled to conduct its operations with increased facility, efficacy, and success.

The committee appointed to consider the expediency of adding to the members of the Board, presented a nomination, which was accepted.

The committee on the Report concerning the missions among the Osages, Pawnees, Sioux, and Ojibwas, reported that the conduct of the

Prudential Committee, in relation to this mission, as presented in the Report, has been, in their judgment, worthy of the approbation of the Board, and of the Christian community.

The committee on the Report concerning the Chickasaws, Choc-taws, and Creeks, reported, that in consequence of the distracted state of all these tribes, growing out of their removal from the land of their fathers, the Prudential Committee had not been able to accomplish all that was desirable, but, under the circumstances, have acted with energy and decision, and effected all that could be rationally expected. They therefore only recommend further to the Prudential Committee the same steady, firm, and Christian course which they have hitherto pursued.

The committee on *the claims of the children of missionaries* reported the following rules for appropriations to such children as are sent to this country for education, or for permanent residence, which, after a full and interesting discussion, were adopted and approved,\* viz.

1. When parents, who are missionaries or assistant missionaries of the Board, are desirous of sending their children to this country for education, or for a permanent residence unless qualified and disposed at a future time to engage in the work of missions among the heathen, the Prudential Committee, at their discretion, may allow a sum adequate to defray the necessary travelling expenses of the children from the missions with which their parents are connected, to the place where the children are to be educated or to reside.

2. After the children have arrived in this country, the Prudential Committee, at their discretion, may allow, for a *boy*, an annual sum not exceeding fifty dollars;—the allowance not to be continued after the child is eighteen years of age, and the whole sum allowed for any one boy, after his arrival in this country, not to exceed three hundred dollars: and for a *girl*, an annual sum not exceeding forty dollars;—the allowance not to be continued after the child is eighteen years of age,

\* This subject was amply discussed in the Board, and settled, it is presumed, to the satisfaction of all who were present. At the commencement of the discussion, there was considerable difference of opinion. Some were for giving a full support for the children from the Treasury of the Board; others only what would be sufficient, in all common cases, to ensure a support. The latter of these plans is the one which was recommended by the Prudential Committee, and adopted by the Board. So long as the Christian public are as kindly disposed towards the returned children of missionaries as at present, and so long as families are as disposed to adopt them, the certainty that a grant of forty or fifty dollars a year will be made to the children, when necessary, for the space of six years, or till they reach the age of eighteen years, will ensure them homes far preferable to boarding establishments formed expressly for them. What the children need is, to be received into pious families, where they will be regarded and treated in all respects as children of the family, and thus be nourished in the very bosom of the church. An allowance adequate for their full support, would ultimately have the effect,—possibly in most instances where the children had not near relations rich in this world's goods,—to throw them out upon the surface of society, as mere boarders in the community.

The principle on which the present arrangement is based, is analagous to that, indeed it is the very same, adopted by our education societies in determining the amount of assistance which shall be rendered to their beneficiaries. In extraordinary cases, the Prudential Committee will have the power of making special grants, not provided for by the above rules.

and the whole sum allowed for any one girl, after her arrival in this country, not to exceed two hundred and forty dollars.

3. In ordinary cases, it shall be presumed that a child does not need pecuniary assistance, when no application is made to the Prudential Committee for such assistance by the parent or guardian; and the grants shall be made only for the current year, and not without reason to believe that they are required by the circumstances of the children.

4 In case children are left without either parent, and there is no missionary family, or Christian friend, or guardian, by whom such children could be well taken care of in the mission, the Board will then authorize the removal of the children to this country, and will provide for them according to article second.

5. The allowances made on account of the children of living missionaries, or assistant missionaries, in the service of the Board, wherever the children may be educated, shall be charged to the mission to which the parents belong.

6. The allowance made on account of orphan children shall, in ordinary cases, be charged to the mission to which the parents belonged at the time of their decease.

7. The Board regard it as not consistent with the multiplied cares and duties of the Prudential Committee, for them to undertake the guardianship of the children of missionaries sent to this country.

### *Resolutions.*

The following resolutions were adopted by the Board at various times during the session.

Mr. Reed and Dr. Woods having declined a re-election as members of the Prudential Committee;

Resolved, That the thanks of the Board be presented to the Hon. William Reed and the Rev. Dr. Woods, for their long continued and faithful services as members of the Prudential Committee.

Resolved, That Mr. Reed and Dr. Woods be requested to continue in attendance and assistance at the deliberations of the Prudential Committee, whenever it shall be consistent with their convenience; and that it be recommended to the Committee to give them notice and request their attendance at meetings where business is to be transacted of peculiar importance.\*

\* It may be proper to subjoin the letters from Mr. Reed and Dr. Woods, in which they decline being re-elected members of the Prudential Committee.

GENTLEMEN,—I beg leave to inform this committee, that my situation does not admit of my paying that attention to the business of the Prudential Committee, which its importance demands for its best performance. I must therefore decline a re-election. With my best wishes for the success of the great cause of Foreign Missions, I am respectfully, your obedient servant,  
WILLIAM REED.

DEAR SIR,—When the business of electing officers, for the ensuing year, comes up in the Board, I request you to state, that I deem it my duty to decline being continued as a member of the Prudential Committee. And, in order to prevent the possibility of any misconstruction of this measure, I beg leave to state, that,

Resolved, That the Prudential Committee consist of six members.

Resolved, That the Recording Secretary be directed to present the thanks of this Board to the Rev. Dr. Spring; for his discourse delivered before them last evening, and that he be requested to furnish the Prudential Committee with a copy for publication.

Resolved, That in adopting the Report of the Prudential Committee, the Board deem it necessary to request the Committee to guard the missionaries against too great an accumulation of secular cares from their schools and other labors.

Resolved, That this Board regard the preaching of the gospel, by the living voice, as the great business of our missionaries; that the preparation and circulation of the Scriptures and tracts is next in order; and that the establishment and instruction of schools, and other labors directly aimed at the amelioration of society, should always be kept strictly subordinate to the others.\*

Resolved, That the members of the Board feel humbled before God, in view of the small progress reported this year in the conversion of sinners to Christ; and that we invite the special, fervent, and believing prayers of the churches for the descent of the Holy Spirit upon our missions.

Resolved, That in view of the importance of the diffusion of missionary information, it be recommended to the Prudential Committee to consider the expediency of preparing and publishing a history of this Board, and its operations, in a form and size suitable for general circulation; and also of causing their Missionary Papers which have been published, to be bound for sale, or for gratuitous distribution.

Resolved, That the thanks of the Board be given to the American Bible Society, and to the Philadelphia Bible Society; and also to the

during the long time in which I have been a member of that Committee, my intercourse with them has, without any exception, been delightful to my feelings; and that I have ever had, and now have, the most sincere and entire confidence in the Committee, both individually and collectively. I have also a growing impression of the importance of the missionary cause, and of my own duty to do all in my power to promote it. The reason, and the *only* reason, why I deem it proper to decline any further connection with the Committee, as a member, is this, namely: That the increasing labors of my office, and my distance from Boston, render it utterly impracticable for me to attend the meetings of the Committee, except in a very few instances, in the course of the year. This has been the case for several years past. Now I cannot think it consistent for me to hold an office, when it is out of my power to discharge its duties. It is my decided opinion, that the great interests of the Board require, that a proper man should be chosen in my place, who lives near the Missionary Rooms, and who will be able to assist in the constantly increasing business of the Prudential Committee, by regularly attending its meetings. It shall ever be my prayer that heavenly wisdom may be abundantly imparted to the Board, and to its executive officers.

Utica, Oct. 9, 1834.

Yours affectionately, LEONARD WOODS.

\* This resolution, and the one which precedes it, gave rise to a very animated discussion, and did not receive a unanimous vote of approval. The chief point in debate was the place which education ought to hold in the system of missionary efforts. It is obvious, however, that schools are as important as it is to have intelligent hearers of the preached gospel, and intelligent readers of the Bible and of religious tracts; and the resolutions are doubtless to be understood in accordance with this fact. Indeed, but few, comparatively, in the heathen world can read at all, and of the readers only a small proportion—unless we must except the Boodhists—read with thought and intelligence. At the same time, the caution in the former resolution is highly important.

American Tract Society, and to the American Sunday School Union; for the great and important aid afforded to the missionaries of the Board by these societies, in introducing the Holy Scriptures and religious tracts and books among those nations where the missions of the Board are established.

Resolved, That the harmonious and efficient co-operation with the Board of the societies named in the foregoing resolution, in diffusing Christian knowledge among the unevangelized nations, is a source of great encouragement; is adapted to awaken interest in all classes of the community; is bringing all appropriate means to bear, as they ought, on the work of converting the world; and gives cheering promise that this object will be speedily accomplished.

Resolved, That the fact that the church has not furnished the men or the funds for cultivating the numerous and extensive fields for missionary labor, which divine Providence has opened, is cause for humiliation and self-condemnation; and that the disciples of Christ, acting under his last command, should charge themselves to occupy, with as little delay as possible, every open field, and to advance as rapidly in the work of preaching the gospel to the heathen, as God in his providence shall render them accessible.

Resolved, That the vastness and difficulty of the work of converting the world to God, demands a great and immediate increase in the number of missionaries, otherwise the mass of the present generation of the unevangelized nations, amounting to 500,000,000 or 600,000,000, will die without a knowledge of the Savior; that the church ought to feel a responsibility, not only to furnish the requisite funds, but also to see that an adequate number of missionaries be furnished, with the least possible delay; and that, therefore, ministers, candidates for the ministry, students in all the stages of preparation, and other young men of piety and talents, should prayerfully examine the question, whether it may not be their duty to engage in personal labors among the heathen; and that the churches should take immediate measures for bringing forward young men in her bosom, and qualifying them for and consecrating them to this work.

Resolved, That, in the propagation of Christian knowledge, the preaching of the gospel, the translation of the Holy Scriptures, the preparation of religious tracts and school-books, the superintendence of schools, and the training of native teachers and preachers, there is employment adapted to, and requiring men of, the deepest piety, the soundest judgment, the best talents, and the most varied and extensive learning which the church can furnish.

Resolved, That in view of the smallness of the number of missionaries who are furnished from Christian lands, and the extent and the solemn urgency of the work of sending the gospel to the heathen, it is highly important that special efforts should be made to select natives of piety and promising talents, and give them an appropriate education, with a view to their becoming preachers and teachers among their benighted countrymen.

Resolved, That the Board recognize their dependence on the influence of the Holy Ghost, for all success in labors for converting and saving the heathen, and the indispensable importance of fervent and

importunate prayer to Almighty God for this purpose; therefore, that they deeply lament that special occasions, set apart for such prayer, are so little regarded by the professed friends of Christ; and that the Board earnestly press on the attention of ministers and church members, a general, conscientious, and solemn attendance on the monthly concert for prayer, and that the first Monday in January, in conformity with the recommendation of various ecclesiastical bodies, be devoutly observed as a day of fasting and prayer for the conversion of the world.

Resolved, That this Board feel themselves called upon to make renewed and self-denying sacrifices in the cause of foreign missions, and to be exemplary in their devotedness to their Master and to this cause.

The very interesting discussions and addresses to which the nine preceding resolutions gave occasion, were briefly suspended, while the Board and the congregation united with Dr. Edwards in special prayer that the efficacious influences of the Holy Spirit might accompany the efforts of the Board and of the Christian community for evangelizing the world.

Resolved, That the thanks of this Board be presented to the consistory of the Reformed Dutch church, and to the pastors and trustees of other places of public worship, in which public services have been performed, and devotional exercises enjoyed, for the accommodations afforded during the solemn labors of the present anniversary.

Resolved, That the thanks of this Board be presented to the choir of singers, for their very acceptable services in connection with the public exercises of this anniversary.

Resolved, That the thanks of this Board be presented to those individuals and families in this city, whose hospitality and kindness the members have enjoyed while engaged in performing the interesting duties of the annual meeting.

#### *New Members Elected.*

The following gentlemen were elected corporate members of the Board, viz.—Col. JOSEPH LUMPKIN, of Lexington, Ga.; THOMAS GOLDING, D. D., Professor in the Theological Seminary at Columbia, S. C.; Rev. W. McPHERTERS, D. D., Raleigh, and JOSEPH CALDWELL, D. D., President of the University at Chapel Hill, N. C.; THOMAS P. ATKINSON, M. D., Halifax county, and Rev. WILLIAM S. PLUMMER, Richmond, Va.; Rev. ISAAC ANDERSON, D. D., Professor in the Theological Seminary at Maryville, Ten.; ROBERT BISHOP, D. D., President of Miami University, Oxford, Ohio; WILLIAM NEVINS, D. D., Baltimore, Md; ALEXANDER HENRY, Esq., Philadelphia, Pa.; JAMES MATHEWS, D. D., Chancellor of the University in New York city; and Rev. SYLVESTER HOLMES, New Bedford, Mass.

#### *Officers of the Board.*

The following officers were appointed for the year, viz.

JOHN COTTON SMITH, LL. D., *President*;

STEPHEN VAN RENSSELAER, LL. D., *Vice President*;

CALVIN CHAPIN, D. D., *Recording Secretary*.

SAMUEL HUBBARD, LL. D.,	}	<i>Prudential Committee;</i>
WARREN FAY, D. D.		
BENJAMIN B. WISNER, D. D.,		
HIS HONOR SAMUEL T. ARMSTRONG,		
CHARLES STODDARD, Esq.,		
JOHN TAPPAN, Esq.,	}	<i>Secretaries for Correspondence;</i>
REV. BENJAMIN B. WISNER,		
REV. RUFUS ANDERSON,		
REV. DAVID GREENE,	}	<i>Auditors.</i>
HENRY HILL, Esq., <i>Treasurer;</i>		
WILLIAM J. HUBBARD, Esq.,	}	<i>Auditors.</i>
DANIEL NOYES, Esq.,		

### *Religious Services.*

The meeting was opened with prayer by Dr. Proudfit, and on the succeeding days by Drs. Miller and Edwards; and was concluded by singing the 117th Psalm, L. M., "From all that dwell below the skies," &c., and a prayer by Dr. Bates, at half past five, P. M. on Friday.

The annual sermon before the Board was preached by the Rev. Dr. Spring, on Wednesday evening, in the First Presbyterian church, from Matthew 10: 6. Dr. Carnahan offered the introductory prayer.

In the afternoon of Thursday, the Lord's Supper was administered in the Bleecker-street church. Drs. Miller, Proudfit, Palmer, and DeWitt, and Mr. Patton, led in the services.

In the evening of the same day, there was a missionary meeting in the First Presbyterian church. Besides the usual devotional services on such occasions, a summary view of the missions of the Board was given by one of the Secretaries, and addresses were made by Mr. Abeel, lately from southeastern Asia, Mr. Winslow, of the Ceylon mission, and Mr. Kirk, of Albany. The prayers were offered by Mr. Phelps and Mr. Yale.

Great interest was shown in this annual meeting by ministers and other Christians through the interior of the State. The number of clergymen present was estimated at about two hundred.

**TWENTY-FIFTH REPORT**  
**OF THE**  
**PRUDENTIAL COMMITTEE.**

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**MR. PRESIDENT :**

Since our last meeting, the Hon. JONAS PLATT, one of the Corporate Members of the Board, has been removed by death. And we have been informed of the decease of one ordained missionary, and one male assistant missionary, connected with the missions of the Board among the North American Indians, and of one married female assistant missionary, connected with the Mahratta mission.

In presenting to the Board an account of their proceedings during the year now closed, the Committee will, as in the Report of last year, speak first of their

**DOMESTIC OPERATIONS.**

This Board has been constituted, by the Providence of God and the choice and confidence of his people, the principal agency for conducting the work of Foreign Missions in behalf of several Christian denominations in this country, coinciding in their views of doctrine, and not materially differing in ecclesiastical order and discipline. The advantages of such an agency, located at some convenient place in that portion of our sea-board from which is principally carried on the foreign commerce of the country, having an enlarged experience, and a standing and character that would enable it to make advantageous commercial and financial arrangements for prosecuting its work, have long been perceived and appreciated. And the desirableness of Christians, in all parts of the country and of different denominations, so far as would be consistent in their view with the maintenance of peculiarities of doctrine and discipline deemed important, securing for themselves these advantages by employing such an agency, has also been extensively felt, and more

and more increasingly exhibited, as progress has been made in the work of conducting missions. But would it be practicable for such an agency, thus advantageously situated for the business of conducting the missions it should be enabled to establish, also to give due attention to exciting and cherishing the missionary spirit, and procuring qualified missionaries and funds, within the denominations just referred to, throughout our extended country, with its varied sectional as well as denominational predilections and peculiarities? If any such agency might do it, it might be done, it would seem, by this Board, having the best advantages of location and of experience in conducting Foreign Missions, composed of members residing in all parts of the country, fairly representing the denominations alluded to, sustaining to each of those denominations and to the public at large high responsibilities, and giving to each denomination ample security for the soundness of faith and character of the missionaries sent forth, and that its just expectations will be regarded in the ecclesiastical organizations that shall be called for as the grace of God shall crown the labors of the missionaries with success. Yet the question needed a *practical* solution. And one important step towards such a solution was taken when the Board, in 1830, recommended to the Prudential Committee to employ, in different sections of the country, general and permanent agents. A still more important step, of the same bearing, was taken when, in 1831, the plan of co-operation in the work of Foreign Missions, so happily subsisting between this Board and the Reformed Dutch Church, was adopted. During the year now under review, great and decisive progress has been made in the same course. In October last were formed "The Foreign Missionary Society of the Western Reserve," and "The Foreign Missionary Society of the Valley of the Mississippi,"—the former designed for the northern part of the State of Ohio and the Territory of Michigan, the latter to combine all who shall choose to be connected with it in the portion of our country west of the Alleghany mountains. Both are voluntary associations, directly auxiliary to this Board; and undertake the management, with the aid that can be furnished them from the Missionary Rooms, of the various operations requisite within their limits for promoting the missionary spirit, and raising funds. Also in October last was formed "The Central Board of Foreign Missions," for the States of Virginia and North Carolina; and in December was formed "The Southern Board of Foreign Missions," for the States of South Carolina and Georgia. These are ecclesiastical organizations, constituted by delegated members, appointed for three years, (one third to go out of office annually;—to the Central Board, by the Synods of Virginia and of North Carolina,—to the Southern Board, by the Synod of South Carolina and Georgia. They are not, in terms and according to the common meaning of the phrase, auxiliary to this Board. They are, however, by their constitution, connected with

it; and their declared object is, in connection with this Board, to promote, in all suitable ways, within their limits, the foreign missionary spirit, and extend through every part of the earth the saving knowledge of our Lord Jesus Christ. They have each an Executive Committee, Treasurer, and Secretary, the last of whom, when it shall be deemed expedient by the Prudential Committee of this Board, is to be also its General Agent within the same territory, and to devote himself to the business of his office, promoting, in the most vigorous manner, the purposes of the organization. The missionaries raised up, and licensed, and ordained, and the other helpers in the direct work of Foreign Missions, brought forward, within the limits of these Boards, are to be, in all ordinary cases, commissioned as foreign missionaries, and assigned to their fields of labor, and directed in their work, by the Prudential Committee of the A. B. C. F. M.; and the funds raised by these Boards, after defraying the necessary expenses of conducting their operations, are, ordinarily, to be paid over to the said Prudential Committee, to be by them applied in the prosecution of the work entrusted to their management, the Executive Committee of the Board by which they are furnished, to direct their application, if it shall see fit, to a particular mission or missions.

Already have very happy results followed the constituting of these helpers in our arduous and benevolent work.

At the first meeting of the society of the Western Reserve, at the time of the meeting the last year of the Synod of the Western Reserve, a new and decided impulse was given to the cause of missions in that region. The Rev. HARVEY COE, agent of this Board on the Western Reserve, was appointed Secretary of the new society, and has been diligently employed through the year in the business of his office. Of the results of his agency, Mr. Coe thus speaks:

The cause of Foreign Missions has certainly received a new impulse the past year, within my field, and is now, to a considerable extent, a very popular object. I have presented the subject, in many places, for the first time; in some instances to churches not one year old, consisting of from ten to twenty members. I have presented it in a log school-house, standing in the woods; and I presume they gave as much, on the gospel scale of estimation, as the city of Boston. I cannot tell definitely, but full \$5000 have been subscribed within my field during the year. In three instances I have had a greater amount subscribed in a single town, than the whole county to which it belonged had ever given in one year for Foreign Missions. I have, during the year, passed through some very interesting scenes, and witnessed some noble specimens of liberality and benevolence. In some instances, if I could have influenced individuals and congregations to subscribe more by uttering another word, I would not have done it. It did seem to me they had done their duty, and subscribed all that was required of them under existing circumstances. I have endeavored to enlist the feelings of the youth and children in this subject, and trust these labors will not prove to have been altogether in vain. I am not without hope that the labors of the past year may be productive of good in years to come, by having contributed to the promotion of the spirit of missions and a spirit of liberality. This field needs cultivating; information needs to be diffused among the people; and I verily believe they will not be behind other sections of the country in giving, according to their ability. They will be willing to

share with other portions of Zion, the expense and labor of sending the gospel around the world.

At the first meeting of the Foreign Missionary Society of the Valley of the Mississippi, in conjunction with other public meetings in behalf of the principal benevolent institutions of our country, held at Cincinnati, in the last week of October, 1833, a new era is considered as having been commenced in favor of the general cause at the West. Already has the Society of the Valley a State auxiliary in Kentucky, and another in Indiana, which have commenced operations under favorable auspices, and has an agent for each of those States, and another for the States of Illinois and Missouri. In reference to the progress of the cause, generally, in the interesting region in which the Society of the Valley is designed to operate, the Rev. Mr. BULLARD, its Secretary, and General Agent of the Board in the same region, observes:

There has been a great increase of missionary spirit among the students of our literary and theological institutions, during the year. There are some in all our colleges and seminaries, who are looking forward to the foreign missionary work. And there are many among the private members of our churches, who are beginning seriously and prayerfully to inquire whether it is not their duty to spend the remainder of their days among the heathen. Settled pastors, too, are beginning to consider, whether it is their duty to remain in America, when so many millions are perishing for lack of knowledge.

With one or two exceptions, every church I have visited twice, has given more the second time than the first. And this has been done notwithstanding the severe pecuniary pressure, which has been felt more generally in the West than in any other part of the land. In fact I do not believe the pecuniary distress now prevalent has diminished the amount raised in the West for Foreign Missions. Christians feel it to be the only wise course, when the Lord is chastening them for their undue love of the world, to increase rather than diminish the amount of their benevolent contributions.

But the interest manifested for the perishing heathen by our *children* and *youth* is the brightest spot in my field of labor. This encourages me to hope, that the day is not far distant, when the inhabitants of this mighty Valley will be eclipsed by none who labor and pray for the universal spread of the glorious gospel of the blessed God.

The Central and Southern Boards of Foreign Missions have been formed in sections of the country, distinguished for liberality, where there had previously been no general organization, and comparatively little effort, for the promotion of this great work. The whole business of forming these Boards was conducted, in all three of the Synods, with entire unanimity, and was felt by all to have exerted, on those bodies, and on the cause of religion, as they are related to it, a most happy influence. In the Synod of South Carolina and Georgia, the business was concluded by the unanimous adoption of the following resolution: "*Resolved*, That this Synod acknowledge with gratitude, the goodness of God in bringing before them the great subject of Foreign Missions, and in directing them to a *unanimous and blessed* result." And a member of the Synod, a pastor of one of its most

important churches, speaks of the influence of these proceedings as follows, in a letter to one of the Secretaries:

This Synod has been by it saved from disunion and discord. It has been harmonized and united. It has been melted down into one mass. It has now one soul, and breathes one sentiment—to live, not for ourselves, or our own sectional interests, but for the conversion of the world. Such a happy, holy, rejoicing, and blessed meeting of Synod has never, according to the opinion of the oldest members, been witnessed and enjoyed. There were dark and portentous clouds hanging over it. Every mind was filled with apprehension. Each feared to ask the sentiment of his brother. But the clouds are dispersed and gone. Our fears are changed into joys. And we parted from each other in the warmest interchange of brotherly affection. And all is attributable,—and by a solemnly recorded resolution of the Synod,—to the discussion of the missionary subject, and engagement in the missionary cause. The scene which occurred when we all stood up, after uniting in prayer, to adopt the whole Constitution, was overpowering. There were few dry eyes, even of those unused to tears. There were frequent and loud sobbings. There was the solemnity of eternity. There was the cool intrepidity of a band of soldiers, preparing for a charge upon the citadel of an armed and enraged enemy. After adopting the Constitution, we sung the Missionary Hymn; when it seemed that heaven heard the sound, and earth responded with a glad Amen.

Both the Boards of which we are now speaking have commenced operations with vigor. Owing to particular circumstances, the organization of the Central Board, was not completed until March last. At their first meeting, they appointed as their Secretary, the Rev. WILLIAM J. ARMSTRONG, for some time pastor of the First Presbyterian Church in Richmond, Va. He has accepted the office, and been dismissed from his pastoral charge, and has also been appointed General Agent of this Board for the States of Virginia and North Carolina, and has entered upon his work, and meets with unanticipated encouragement and success. “I find,” he says, “the churches I have visited ripe for engaging in our work;” and the contributions received from them have been, considering their circumstances, truly liberal. The Central Board, in the six months since its organization, during the latter half of which time only have any efforts been made in its behalf in the form of agency, has, besides defraying its own expenses, paid into our treasury about \$2000.

The Southern Board has not yet obtained a Secretary. It, however, employed as an agent for several months after its organization, the Rev. JOHN B. ADGER, a native of South Carolina, who has lately sailed to Smyrna, as a missionary of this Board to the Armenians. The amount paid into our treasury by this Board, since its formation, after defraying its own expenses, is \$3,457 12. Of the general influence already exerted by the operations of the Southern Board upon the churches for which it acts, Mr. ADGER thus speaks, in a farewell letter which he addressed to them on leaving for his missionary service:

Let one glance be given at the recent changes in the public sentiment of our community concerning Foreign Missions. I look around with delight to behold the difference. Five years ago, how far behind our present position! The idea

that this country is *all the world*, is beginning to vanish. The desire for religious prosperity here begins to expand over a wider surface. The expectation of Zion's prevailing over all her-foes waxes stronger, and becomes a confident belief that she shall conquer. Moreover, knowledge of this subject is increasing among us. And as the natural result of this increase, God's people here are growing in love for this cause. Our Monthly Concerts of prayer are, in many places, more interesting than any other meetings. We begin to pity the poor heathen more. We contribute more liberally than formerly to supply them with the good word. Some Christians have begun to contribute from principle, and upon a regular system. We are beginning to abandon the notion that we have a right to hoard up our money while we live, if we will only bequeath it in a proper manner when death forces us away from its enjoyment and its worship. Strange as it would have appeared to us all in days not long past, and strange as it does now seem to some who are behind the age, men can be found who give for the support of their religion as much as was given for corresponding purposes by the old Hebrews. Yes; and there are some whose charities considerably exceed a tenth of their income. Moreover, the number is increasing of those who are adding to their other offerings upon the altar, themselves or their children. Our young men are going forth to the battle, and their mothers, in some cases, are found, like the Spartan mothers of old, buckling on their armor, and giving them their shield, and bidding them "either to bring it back, or to be brought upon it." Many mothers, whom the world knows not, have, in their own hearts, dedicated their infants to this enterprise. Thus is our Zion awaking, and beginning to shine. And my prayer is, that she may continue to shine, until she is seen "fair as the moon, clear as the sun, and terrible as an army with banners." Only let her awake, and call upon God, and upon her children,—only let her children be *united and bold*, be *enterprising*, be *enlarged in mind and heart*, and in *expectation and plans be humble and prayerful*, and all will be well.

The arrangements for conducting the domestic operations of the Board, in other parts of the country, remain the same as at the last annual meeting, except that the New England States, which have hitherto constituted one agency field, have been divided into two, and the Rev. R. C. HAND, who has labored with acceptance and success for nearly two years, as assistant agent in the State of New-York, has been appointed General Agent for the States of Maine, New Hampshire, and Vermont; the Rev. Mr. BARDWELL henceforth to have for his field the States of Massachusetts, Rhode Island and Connecticut.

Immediately after the last meeting of the Board, one of the Secretaries spent five weeks on an agency in the city of Philadelphia; and within the year, the Rev. JOSHUA MOORE, of the Presbytery of Philadelphia, has performed an agency of six months in other parts of East Pennsylvania. Both these efforts were well received, and productive of encouraging results.

The Board of Foreign Missions of the Reformed Dutch Church, whose connection with this Board is similar to that of the Central and Southern Boards already described, and after which, indeed, they were modelled, has, since its formation in June, 1832, employed no agents, waiting for the return to this country of the Rev. Mr. ABEEL, a missionary of this Board to southeastern Asia, whose ecclesiastical relations are with the Reformed Dutch Church, and who had been invited home for a season by the Prudential Committee, chiefly with a view to his performing an agency of a year or more in that denomination. He has recently reached this country, and will, as his im-

paired health shall permit, devote himself to this important object. Meanwhile, the liberality, chiefly spontaneous, of the congregations in the Reformed Dutch connection, has, during the year, furnished our treasury \$3,485 34.

In the State of New-York, the Rev. Dr. PORTER has devoted a part of his time, chiefly along the North River, and with his usual acceptableness and success, to obtaining funds for the Board; and the Rev. R. C. HAND, and the Rev. CHAUNCEY EDDY, have devoted their whole time to agency service in behalf of the Board, in different parts of the State. Mr. Hand, in giving a summary account of his labors, observes:

Within a year I have addressed a large number of congregations, and visited some others, chiefly in the least wealthy parts of the State, in the extreme north, west, south, and east. I have heard less than formerly of even the common objections to Foreign Missions; have had less obstruction from agents of kindred institutions, as the arranged time for our efforts is becoming better understood; have been every where received and heard with kindness, and obtained evidence that Christians have not forgotten that, to ensure divine acceptance, their prayers and *alms* must come up for a memorial before God.

Mr. EDDY, General Agent for the State of New-York, observes in his report:

The field of labor assigned to me is not less interesting, and I hope it will not long be less productive, than any other. Most of the churches are in their infancy and youth; and with their increasing strength, it is animating to witness the increase of their missionary spirit. But, as yet, much of their energy has been lost, from the want of system in their action. It is well that no one department of the great benevolent enterprise of the age is peculiarly a favorite of the people, but all the different objects and societies, which depend upon their liberality, are cheerfully sustained, as the claims of each are presented. As, however, neither the societies, nor their agents, have yet had, in this State, any plan of operation, in which they could harmonize and co-operate, the churches have not had any method in sustaining them. Some objects are, therefore, by many congregations, overlooked and neglected. In some congregations they interfere with each other, and produce embarrassment. And in very many liberality is paralysed by the bad experiments which are tried to obviate the difficulties which all feel, but none have been able to remedy. My labors for the last year have been directed to the removal of the occasion of all these difficulties, as well as to procuring funds and missionaries. With the efficient and valuable assistance of my fellow laborer, I have been able to pass over the whole field, from the east to the west, preaching to a large part of the congregations, and engaging the resident clergymen to do the work for us in the others. So that I am now, according to my plan and my engagement with the churches, where I was at the close of the last year. And over the whole field, appointments are left to be fulfilled by presenting the cause in the same months next year. Much time has been lost this year because the churches, in some portions of the State, were making their collections for other objects at the time I had appointed to visit them, and consequently their assistance will be, this year, in a great measure lost. And some time has also been spent in attending the meetings of ecclesiastical bodies, for the purpose of procuring their sanction and recommendation of the plan I am pursuing, which I am happy in finding universally and highly approved. I have, however, preached to ninety-four congregations, in nearly all of which I have received contributions. And, notwithstanding the reasonable apology which many might have made, and some did make, for allowing their contributions to fall below their usual standard, the amount of all these collections is considerably larger than these congregations have before given. But the churches which we have been unable to visit, will fall so far short of their usu-

al contributions, on account of the scarcity of money, and the impression they have that the wants of the Board are supplied, that the amount from the whole State will, probably, be less than it was last year.

Every where the feeling is prevalent and decided, that the actual wants of the Board, however rapidly they may be increased by enlargement of operations, can be, and will be, met. I am every day receiving the most happy proofs that the cause, in my field, is not only popular, but is ardently loved. In revisiting the churches which I addressed last year, the cordiality with which I am welcomed, and the liberal responses to my solicitations, go far towards making up for the severe labors, sacrifices and trials which belong to the service. In but one single instance have I witnessed a moment's hesitation on the part of a clergyman, whose people I addressed last year, whether it was best for me to do it again; and that was solely because he thought the peculiar circumstances of his people would prevent them from doing enough to pay for my time. And he appeared little less happy than myself, when he saw proof of his mistake in a contribution increased one third beyond their last year's donation, and the good people thanking God for the visit. In taking subscriptions in congregations, a fair opportunity is afforded to every person to express whatever feelings he may have. In one instance, I received the declaration, "Charity begins at home." Though quite an unchristian sentiment, I do not know that the declaration is esteemed abusive; and if not, I have not, during the year, received any thing, in any form, like opposition, or objection, or unkindness, from any person; but, on the contrary, expressions of the opposite character so numerous, so strong, and so cordial, that I know the cause is appreciated and loved, and for its sake the agent is made welcome and happy.

The Rev. HORATIO BARDWELL, General Agent for New-England, closes his report for the year with the following remarks:

In looking at the progress of the missionary cause in the feelings and exertions of the good people of New England, I see much that is encouraging. The number of pious young men in academies, colleges, and theological seminaries, who are looking forward to the missionary work, is greater than in any preceding year. The novelty of the missionary enterprise has passed away, but the sacred cause of converting the world to Christ is still cherished, and with increasing interest. But while this is the fact, and while there is great occasion to bless God for the growing zeal and activity we are permitted to witness, there is much to be done, even among the most favored churches in our land, or we shall fail in the great object in which we have embarked. This grand consummation, so long hoped and prayed for, will still be deferred, till the church of God comes up to that standard of Christian life prescribed in the gospel. Here and there an individual may be found who seems to live for the conversion of the world; and the influence of such example is salutary. When shall we see the whole church, as a body, coming up to this work, in solemn purpose to do all in her power for the speedy and universal dissemination of the gospel? Much remains to be done at home for the conversion of the heathen; and that man who shall do most in elevating the tone of Christian piety in the churches, and bringing back the spirit of apostolic times, will be the greatest benefactor to the heathen world.

In tracing these arrangements, and their influences and results, for carrying forward that important part of the business of Foreign Missions which is to be done at home, the Board, in common with the Committee, must have been impressed with the obligation imposed on us of gratitude to God for the extended confidence of his people, given us for prosecuting with vigor the great and benevolent enterprise in which we are engaged, and of strict impartiality and fidelity in executing our high trust.

During the year many thousands of the *Missionary and Quarterly Papers* of the Board have been distributed in all parts of the coun-

try; and the circulation of the *Missionary Herald* has increased from about thirteen to above fifteen thousand; and the numerous religious periodicals of the country have exerted a more decided and efficient influence than ever before in behalf of Foreign Missions.

Since the last annual meeting the Committee have discharged from service, and appointed and sent forth, missionaries, as follows.

They have *discharged* from service, on account of failure of health and for other causes, five ordained missionaries, one physician, one printer, three other male assistants, and five married and unmarried female assistants: total, fifteen.

They have *appointed* twenty-four ordained missionaries, three of whom are also regularly instructed and licensed physicians; two physicians; one printer; twelve other male assistants, and twenty married and unmarried female assistants: total, fifty-nine.

They have sent forth as *additional missionaries* the following persons:

Rev. Justin Perkins and wife, - - -	To the Nestorians of Persia.
Mrs. Sarah L. Smith, wife of Rev. Eli Smith,	Syria.
Rev. Abel L. Barber and wife, - - -	North Western Indians,
Mr. Lucius Garey and wife, - - - -	do.
Dr. Thomas S. Williamson and wife, - - -	do.
Mr. Mason Hearsey, - - - - -	do.
Mr. Joseph Town, - - - - -	do.
Miss Jane B. Leavitt, - - - - -	do.
Rev. Jesse Lockwood and wife, - - -	South Western Indians.
Dr. Roderick L. Dodge, - - - - -	do.
Mrs. Jane B. Requa, - - - - -	do.
Rev. James Read Eckard and wife, - - -	Ceylon.
Mr. Eastman S. Miner and wife, - - -	do.
Rev. Thomas P. Johnston and wife, - - -	Trebizond, } Western Asia.
Rev. Benjamin Schnider and wife, - - -	Broosa, }
Rev. J. Leighton Wilson, - - - - -	Western Africa.
Mr. Stephen R. Wynkoop, - - - - -	do.
Rev. Samuel Parker, - - - - -	Western Indians.
Rev. John Dunbar, - - - - -	do.
Mr. Samuel Allis, Jr. - - - - -	do.
Rev. Sendol B. Munger and wife, - - -	Mahrattas.
Mr. George W. Hubbard and wife, - - -	do.
Mr. Amos Abbott and wife, - - - - -	do.
Miss Orphar Graves, - - - - -	do.
Miss A. H. Kimball, - - - - -	do.
Rev. Peter Parker, M. D. - - - - -	China.
Dr. Daniel B. Bradley, - - - - -	Siam.
Miss Adeline White, - - - - -	Singapore,
Rev. John B. Adger and wife, - - - -	Armenians of Asia Minor.
Rev. Samuel R. Houston and wife, - - -	Scio.
Rev. Lorenzo W. Pease and wife, - - -	Cyprus.
Rev. James L. Merrick, - - - - -	Mohammedans of Persia.

Ordained missionaries, fifteen, of whom one is also a physician; physicians, three; printer, one. Other male assistants, seven; married and unmarried female assistants, twenty-one: total, forty-seven.

The Rev. Eli Smith, of the mission to Syria, and the Rev. Allen Graves and wife, of the mission to the Mahrattas, who had, with the

sanction of the Committee, returned to this country, have; within the year, again repaired to their respective fields of labor.

*The receipts of the past year* have exceeded those of the preceding year by \$6,541 33; and have amounted to \$152,386 10; which added to \$2,616 14, the balance in the treasury at the commencement of the year, gave \$155,002 24 of funds at the disposal of the Committee during the year. There have been expended in prosecuting the various objects of the Board, \$159,779 61; leaving a balance of debt against the treasury, at the close of the past financial year, on the 31st of August last, of \$4,777 37.

In addition to the disbursements just stated, there have passed through our treasury, within the year, to various missions of the Board, from other benevolent societies, the following sums:

From the American Bible Society, - - - -	\$18,000 00
From the Bible Society of Philadelphia, - - - -	500 00
From the American Tract Society, N. Y. - - - -	9,500 00
From the American Tract Society, Boston, - - - -	435 00
From the Society in Scotland for Propagating Christian Knowledge, to the mission to the Stockbridge Indians, near Green Bay, - - - -	231 39
	<hr/>
	\$28,666 39

The liberal aid thus received, for some years past, in prosecuting our work, we have assurance will be continued and steadily increased. The American Tract Society, N. Y., at its last anniversary, resolved to attempt to raise during the then succeeding year, for the preparation and publication of tracts in foreign and unevangelized countries, \$30,000; of which sum the American Tract Society at Boston is pledged to furnish \$8,000. And the American Bible Society, though it did not, at its last anniversary, name any definite sum to be raised and appropriated, during the current year, to the printing and distribution of the Scriptures among unevangelized nations, will, it is understood, endeavor to furnish a larger amount for this purpose than during the preceding year. And the American Sunday School Union, at its last anniversary, resolved to unite its efforts in the noble work of extending the influence of pure Christianity to other nations, and throughout the earth; and for this purpose, to raise, if practicable, within the ensuing year, \$12,000. Of these sums, a large proportion will be applied through the missions of this Board. The Committee have already been notified of the following appropriations:

From the American Bible Society,	
For the China Mission, - - - -	\$5,000
For the Sandwich Islands Mission, - - - -	5,000
For the Mahratta Mission, - - - -	3,000
For the Ceylon Mission, - - - -	2,000
	<hr/>
Carried forward,	\$15,000

	Brought forward,	15,000
From the Bible Society of Philadelphia.		
For the Sandwich Islands Mission,	- - - - -	500
From the American Tract Society, N. Y.,		
For China,	- - - - -	\$5,000
For the Sandwich Islands,	- - - - -	3,000
For the Mahrattas,	- - - - -	3,000
For Smyrna and Greece, (a part to go to Rev. Mr. Brewer,)	- - - - -	1,000
For Ceylon and the adjacent continent,	- - - - -	3,500
For Singapore and the Indian Archipelago,	- - - - -	1,000
For Syria and Persia,	- - - - -	1,000
For Constantinople and Asia Minor,	- - - - -	1,000
For the North American Indians,	- - - - -	300
	—————	18,800
From the American Sunday School Union,		
Books for the missions of the Board,	- - - - -	500
		—————
		\$34,800

Grants may be expected from other societies, and probably additional ones from some of these, before the close of the year.

## Missions.

The geographical order will be followed in the view, which is now to be given of the several missions of the Board,—beginning with

### AFRICA.

#### MISSION TO WESTERN AFRICA.

John Leighton Wilson, *Missionary*, and wife.

On the evening of the Sabbath which followed the last meeting of the Board, and in the presence of a numerous audience convened in the first Presbyterian church of Philadelphia, Mr. Wilson received his instructions from the Prudential Committee. It was a season of deep interest not soon to be forgotten. The next day he proceeded to Baltimore, to make arrangements for sailing in a vessel about to be despatched by the Colonization Society of the State of Maryland to Cape Palmas. He had nearly relinquished the expectation of obtaining an associate; but, just at that time, Mr. Stephen R. Wyncoop, a college class-mate and personal friend of Mr. Wilson, came to Philadelphia, and, learning the exigency of the case, offered to assist in the somewhat perilous enterprise of exploring the ground. As his theological studies were yet to be attended to, he could make only a temporary engagement, but the Committee did not hesitate to accept his offer, and they have much reason to be gratified with his services. These brethren embarked at Baltimore

on the 28th of November; touched at Monrovia about the last of January; thence proceeded to Cape Palmas; left the coast on the 9th of March, and arrived in New-York on the 13th of April; having experienced much of the goodness of the Lord, both on their voyages, and while on the coast of Africa.

Their inquiries extended from Grand Cape Mount, which is northward of Liberia, to Cape Palmas, a distance of about 300 miles. The principal places visited were Cape Mount, Monrovia, Caldwell, Grand Bassa, Grand Sesters, Rock Town, and Cape Palmas. Besides, they had opportunity for personal interviews with the chief men of all the more important intermediate towns. They represent the desire for schools as being general and strong among the people—arising, doubtless, from a vague apprehension, growing out of an acquaintance with civilized nations, that knowledge gives power to its possessor. The maritime tribes are all pagans, and on the lowest grade of superstition; but having, on that very account, less to oppose to any attacks upon their religion. The same is true of the more numerous and extensive communities of natives beyond the thick forest, which separates the maritime districts from the interior. We soon find evidence, however, that Mohammedanism, in the persons of the schoolmaster and the warrior, is advancing from the north, with a rapidity which demands the attention of the church of Christ.—For other facts concerning the people, the Board is referred to the report of these missionaries published in the *Missionary Herald* for June.

The spot determined upon for the commencement of our mission in western Africa, is Cape Palmas. It promises to be more healthful than Liberia;—being elevated, open, cultivated, and without those marshes and heavy night dews that are thought to be the prolific sources of disease at Monrovia and Sierra Leone. The cape is, also, the dividing point between the windward and leeward coasts, and on that account suitable for a central station in operations which may ultimately embrace a number of the tribes on both coasts; and the natives in its vicinity are more intelligent than those upon the coast farther north, and more easy of access from the United States than those eastward of the cape. Nor should the fact be omitted, that though we have no immediate connection with the colony at Cape Palmas, that colony may be expected to afford us some important facilities.

The framed house carried out by Mr. Wilson, has been erected upon land generously given for the use of the mission by the agent of the colony. It is open to the sea on the south, and is half a mile from the colonial settlement, and near to a large native town.

Mr. Wilson is about to return, with his wife, to Africa, and expects to be accompanied by a colored female teacher. Others, male and female, he hopes to procure at Liberia. The Committee would gladly have found a minister of the gospel to be associated with Mr.

Wilson, but they have in vain sought for one of suitable constitution, whose circumstances and inclination favored his going. Wherefore is this? Surely the set time to favor Africa must have arrived. The facts, however, appear to be these, and they are worthy of the most serious consideration. Upon two points, and only two, of the long coast of western Africa, has the church made an effort to enter that part of the continent; and at these two points the climate has proved fatal to an unusual proportion of her missionaries. No missionary has yet died upon any other part of the coast, and none has yet penetrated into the interior. We have heard from travellers, that other parts of the coast are dangerous to the European constitution, and no doubt this is true; but what traveller, it may be asked, of all who have attempted to enter Africa from the west, ever died upon the coast? And in respect to how large a portion of those who have lost their lives in western African, may their death be traced to rash exposure, or to the hand of violence! The Board proposes to attempt an entrance at a new and hitherto untried point, and one, too, where, the usual concomitants, if not the invariable causes, of a pestiferous climate are probably wanting, and where all else strongly invites the labors of the Christian missionary. An appeal has been made for missionaries to make the attempt, and at a time when unwonted sympathy is expressed for the colored race. How are we to account for it that not a voice, or but a single voice, has responded to the appeal?

In prosecuting this mission, the Committee will instruct their missionaries to have primary regard to the preservation of health and life. Care will be taken not to oppress them with too much labor and responsibility at first. They will content themselves, for a year or two, with making a safe beginning on a small scale. They will extend their operations gradually, and as their knowledge, experience and capacity shall increase, and as God shall be pleased to enlarge their numbers, and the number of their native helpers, and to smile upon their enterprise. At present it would be vain to think of sending a mission into the interior, without previously occupying a station upon the coast. The Committee enter upon this mission, however, with the hope and expectation of extending it both along the coast and into the inland countries; and with a view to such an extension, the mission is authorized to commence a boarding-school, in addition to common schools, as soon as the way is sufficiently prepared, and the most eligible place for such a school has been ascertained. The design of the school will be to educate colored youth for helpers to the mission in the work of publishing the gospel to the native population.\*

\* See Appendix I.

## MISSION TO SOUTHEASTERN AFRICA.

On recommendation of the Rev Dr. Philip, of Cape Town, the able superintendent of the London Society's missions in South Africa, the Committee have made arrangements for commencing a mission among the Zoolahs of southeastern Africa, and for commencing it simultaneously in the two separate communities, into which that people is at present divided. It is expected that the mission will embark near the close of the present year, and that each branch of it will consist of two ministers of the gospel and a physician, with their wives. The part which is destined for the maritime community, situated between Port Natal and Delagoa Bay, and under the government of Dingaan, will probably be landed at Port Natal. The other community is situated behind this, in the interior, and is governed by a chief called Māsalekatsi. The part of the mission designed for this people, must go by the way of Cape Town. The Zoolahs all speak the same language, and till recently were under the same head. Their chiefs, too, resemble each other in character, and their customs and modes of government are the same.

## GREECE.

ATHENS.—Jonas King, D. D., *Missionary*, and wife.  
ARGOS.—Elias Riggs, *Missionary*, and wife.

The present government of Greece had been organized, at the date of the last Report, but it remained to be seen what position that government would assume, in reference to education and religion. Copies of the laws respecting religion and common schools, and also the press, have been received. This is not the place to epitomise these laws. It will be sufficient to mention some of the more important facts contained in them. The Greek church within the kingdom of Greece is made independent of the patriarch of Constantinople, and is closely connected with the state, as the established religion of the kingdom. The highest ecclesiastical authority is vested, under the king, in a permanent council, bearing the name of the "Holy Council of the kingdom of Greece." This council is instructed to watch diligently over the preservation of the doctrines professed by the Greek church, and especially over the contents of books designed for the youth and the clergy, and treating of religious subjects; and whenever the council shall be positively assured that any man whatever is endeavoring to disturb the established church "by false doctrine, by proselyting, or by any other means," it is required to "call upon the secular power to apply a remedy to the evil

according to the civil laws." The laws concerning common schools in Greece were published in February of the present year, and are embraced in eighty-three articles. They evince a laudable disposition on the part of the government to extend the benefits of a common education to all the people; and the means by which it aims to do this, appear to be wisely adapted, in general, to the present circumstances and character of the Greeks. There are, however, some restrictions imposed upon private schools, which we at this distance, perhaps, are not able duly to appreciate; the existence and prosperity of such schools being made to depend, in a great measure, upon the opinions and feelings of the provincial governors. The same is true with regard to the circulation of books in the cities. Catalogues are required of books which are in deposit for sale or circulation, and a separate license must be obtained from the local government for each city. For country villages, permission must be obtained from the minister of the interior. The practical bearing, which these restrictions will have in the hands of the judiciary and executive upon our future operations, remains yet to be known. It is an omen for good, that Dr. Korck, an evangelical man, formerly a missionary of the Church Missionary Society, has been appointed director of the public seminary for educating teachers at Napoli, and general superintendent of common schools. At the same time the Committee have some apprehension, that more embarrassment will be experienced in the prosecution of their efforts in the kingdom of Greece, than under the Turkish government.

Mr. Riggs left Athens, with his family, in May last, intending to remove to Argos in the Peloponnesus. One of the objects he has in view at Argos, is to open a school for females, and the situation of the place will afford him many facilities for operating extensively in the peninsula, which is, no doubt, the most interesting portion of Greece.

The period now under review extends from July 1, 1833, to the last of April in the present year. A month of this time, in the autumn, Messrs. King and Riggs spent in visiting the islands of Syra, Hydra and Spetsæ, and Napoli and Corinth in the Peloponnesus. Another month, just before removing from Athens, Mr. Riggs employed in traversing the Peloponnesus, with a view to determining upon the most eligible place for his future residence. Within the ten months just specified, the two brethren sold or distributed gratuitously 8,251 school-books and tracts in modern Greek, 326 New Testaments and Psalters, 19 copies of the Pentateuch and book of Joshua, and one Turkish Bible and one Turkish New Testament. The first six books of the Old Testament in modern Greek, were received in April: they are part of a translation from the original Hebrew, now in progress at Syra, under the superintendence of Rev. Mr. Leeves, agent of the British and Foreign Bible Society. The supply of New Testaments has been limited; but the mission will soon be in pos-

session of an ample store from the new edition printed by the American Bible Society.

Our schools in Athens (which city has been made the seat of government,) are less in number than in former years, but have assumed a higher character and more systematic form. Nor is it a circumstance of ordinary interest, that the missionaries of the Board and of other societies are now, and have been for several years, exhibiting to the Greeks some of the very best models of Christian schools. In this way, and in other ways, in the critical period when the Greek nation is forming its institutions, possibly for ages to come, an incalculable amount of good must have been effected. Our school books, too, of which great numbers are now in use in the Greek schools, will serve as models, besides exerting an important and salutary and it may be hoped saving influence, directly, upon many minds. They are generally approved by the people who use them.

The female school, which had a regular attendance of from 40 to 50 scholars, appears to have been suspended, for want of a competent female teacher, on the return of Miss Anastatia to her home in Smyrna in May 1833. The two schools which have been continued in existence, are designed for the other sex, and the studies of both in connection are planned with a view to a systematic course of instruction. The higher school is called the *Evangelical Gymnasium*, and the other the *Elementary School*. The Committee cannot do justice to the enlightened labors of their missionary brethren in Greece, nor exhibit the stand they are taking in that interesting country, better than by copying, with some abridgment, the plan of the gymnasium, drawn up by them, and published in a Greek newspaper called the "Minerva," Sept. 21, 1833. The plan was introduced by a number of editorial remarks, of which the following is a literal translation.

"The venerable Mr. Jonas King, known for his charities and beneficence to almost all the sufferers in the time of our struggle, and, since the settlement of the affairs of our nation, devoted to the work of enlightening it, has sent us the new organization of his gymnasium at Athens, which we hasten to publish in our paper, that the public may see how well the sincere friends of humanity know what are the best means of benefitting it, and bringing it to its true happiness.

"Far from attributing to the venerable King, or others, any designs of proselytism, which designs, did they exist, would in the nineteenth century be rather ridiculous, than worthy of regard, we cannot but express the gratitude of our nation to the Americans who have set such a worthy example, while we would also proclaim the virtues of the venerable King, especially the diligence and assiduity which he, as well as his colleagues, exhibit for our illumination."

*“Plan of the EVANGELICAL GYMNASIUM in Athens.*

*“Superintendents.*—Jonas King, Elias Riggs.

*“Teachers.*—Christos Baphas, Anastasius Herculides, Anastasius Karavelles, Damianos Basilius.

*“Teacher of the Elementary School.*—George Constantinedes.

“The pupils of this Gymnasium are divided into four classes, and complete in four years the following *course of studies.*

**FOURTH CLASS.**—*First session in the year.* Bambas' Greek grammar commenced. Climax of the Greek language, by Rev. J. J. Robertson, part 1. Parley's elements of geography. Coray's synopsis of sacred history.—*Second session.* Bambas' grammar, continued. Climax, part 2. Adams' arithmetic as far as fractions.—*Through the year.* Epitome of the Old Testament history, and a weekly lesson in the four Gospels.

**THIRD CLASS.**—*First session.* Bambas' grammar, etymology. Climax, part 3. Adams' arithmetic finished. Mathematical geography, with the use of the globe. History of Greece. *Second session.* Syntax. Xenophon's Memorabilia of Socrates. Orations of Demosthenes and other orators. Philosophy of language. Algebra and geometry commenced.—*Through the year.* Composition of themes in the modern language, and a lesson in the Pentateuch.

**SECOND CLASS.**—*First session.* Grammar continued, dialects. Portions of the history of Thucydides. Xenophon's Cyropaedia. Algebra and geometry finished. Porteus' evidences of Christianity.—*Second session.* Plato's Georgias. Homer, commenced. Practical applications of geometry. Elements of navigation, &c.—*Through the year.* Composition and declamations. Historical parts of the Old and New Testaments.

**FIRST CLASS.**—*First session.* Grammar, dialects continued. Homer continued. Tragic poets. Elements of natural philosophy and chemistry. Logic. Ancient and modern history.—*Second session.* Greek poets of different classes. Bambas' rhetoric and moral philosophy. History of the Christian church during the first three centuries. History of literature; especially history of the philosophy of the ancient Greeks. Art of teaching.—*Through the year.* Composition of themes, both in ancient and modern Greek. Declamation. Bickersteth's scripture help, and the didactic parts of the Holy Scriptures.

**PREPARATORY STUDIES.**—In order to be admitted as a member of the Gymnasium, the applicant must be able to read and write well. He must also be acquainted with the elementary rules of arithmetic.—This preparation may be made in the Elementary School connected with the Gymnasium, or elsewhere.

**TIME OF ADMISSION.**—The regular time for the admission of pupils to the Gymnasium is the first week in September, N. S. Whoever wishes to be admitted during any other part of the year, or as a member of a higher class, must sustain an examination on all the studies which have been gone over by the class which he proposes to enter.

**VACATIONS.**—There are two vacations in the year, etc.

**EXAMINATIONS.**—At the close of each session, etc.

**HOURS OF STUDY.**—There are six daily, three in the forenoon and three in the afternoon, excepting the Lord's day and such festivals as are appointed by the government to be kept by the public schools. All the scholars are assembled at 8 A. M. in summer, and at 9 in the winter, for the reading of the Scriptures and prayer. On the Sabbath, at an appointed hour, (after the hour of the church service,) all the scholars are invited to attend on the reading and exposition of the Holy Scriptures, or a discourse founded on some passage of the divine word.

**MONITORS.**—One for each class, etc.

**LIBRARY.**—A library is now collecting, designed for the use of the teachers and pupils of the Gymnasium.

“The HEBREW LANGUAGE will be taught to such members of the first class as desire it.

**ELEMENTARY SCHOOL.**—The design of this school is to prepare scholars for the Gymnasium, and to give, to such as do not wish to pursue the ancient Greek, the most necessary elements of a common and useful education. Instruction in this school is given, for the most part, on the plan of mutual instruction. In this also, as in the higher school, the sacred Scriptures form a very essential branch of study. The object of both is to give a truly useful education.

"The superintendents, being persuaded that in order for any one to acquire a truly useful education, the cultivation of the mind alone is not sufficient, but that the cultivation of the heart is also necessary, so as to excite in him a desire for things truly good, and induce him to shape his conduct according to unchangeable principles; being persuaded also that there exists no other book, the study of which has so much influence in attracting the heart to that which is just, right, and good, as the word of God; on this account, while they recommend in their institution the study of Homer, Plato, Demosthenes, Plutarch, and other celebrated writers of Greece, they wish also to bring the attention of the young to the study of Moses, Job, David, Solomon, the Prophets, the Apostles of Christ, and of Him who spake as never man spake.

"We revere the classics, because they were written by men of splendid mind, and contain many things useful as it respects morals and politics; but we revere much more those books which proceeded from the fountain of wisdom—from Him who created all that was ever brilliant and glorious in the world.

"By means of the sacred Scriptures, we hope that the youth will acquire principles for their conduct, and an accurate knowledge of the true religion which they profess, and that they will one day show themselves to be not only enlightened men, but also virtuous and good citizens, and true Christians, loving not only their country, but also the whole human race, and while they enjoy earthly happiness, be prepared for everlasting blessedness in heaven."

The government has since appointed Mr. Herculides professor in the teachers' seminary at Napoli, and Mr. Constantinedes the principal of the normal school connected with the seminary. Mr. King, in view of the great importance of those institutions, relinquished their services very cheerfully.

A month after the publication of this plan, the gymnasium contained sixty-six scholars, and the preparatory school seventy-six. The number in the latter school was afterwards still greater. Mr. Riggs completed a course of lessons on the evidences of Christianity with the first class in the gymnasium, on the last day of December. He also went through with an epitome of the Old Testament history in the first three months of the present year; and had, besides, a Sabbath school composed of members of the preparatory school. Mr. King gave lessons in the gymnasium twice a week—once on the historical parts of the Old Testament, and once on the doctrinal parts of the New. In April, during the absence of Mr. Riggs, he gave lessons, historical, exegetical, and didactic, six times a week in the Scriptures. His Greek preaching on the Sabbath, in his own house, he has continued as usual.

On the whole, our brethren in Greece see many things to encourage them, but still are obliged to walk more by faith than by sight. So it is, indeed, in respect to the evangelical labors of the church in every part of the earth. Most that the eye sees is discouraging, but all that faith receives is in the highest degree animating; and faith is our appropriate guide in the missionary enterprise. After having received a part of the laws of the Greek government, to which allusion has been had, the Committee thought it proper to inquire what influence these and other circumstances should have on their future operations, and unanimously came to the conclusion that it was their duty to pursue their work, if possible, with greater ener-

gy and zeal, having special reference, in their system of efforts, to the spiritual improvement of the schools in that kingdom.

Since the above was written, the Committee have received information of the enactment of a law by the Greek government, in which the Scriptures and the most important publications of all the missionary presses are prescribed as among the books to be used in the schools throughout the country. And it is said that none of the other books, which are enjoined upon the schools, contain any thing more exceptionable than archbishop Platon's well known and in general excellent summary of Christian doctrine embraced by the Greek church of Russia, and translated into English by Dr. Pinkerton.

### CONSTANTINOPLE.

William Goodell, H. G. O. Dwight, and William G. Schauffler, *Missionaries*; and their wives.

Mr. Goodell's intercourse with the people is chiefly through the medium of the Turkish language, which, however, gives him access to Greeks and Armenians, not less than to the Turks. Mr. Dwight devotes his time more especially to the Armenians, among whom he is preparing to exert a salutary influence by the acquisition of the Armenian language, which is their favorite national tongue. Mr. Schauffler is a missionary to the Jews. He was married, on the 26th of February, to Miss Mary Reynolds, who has been connected for some years with the mission under the care of Mr. Brewer at Smyrna.

The proceedings of the past year will be briefly related under the heads of *Greeks—Armenians—Turks—Jews—and tours for observation.*

**GREEKS.**—The schools have been continued on nearly the same scale as during the past year. A school has been opened for girls at Pera, the principal suburb of Constantinople, and in April last contained more than fifty pupils. It was the only school for girls known to exist in the city or its vicinity. Mr. Paspati, one of the Greek young men educated by the Board at Amherst college, is highly valued as an assistant. So also is Paniyotes, whose acquaintance with the Turkish, as well as with his own proper language, has been of essential service.

**ARMENIANS.**—The Armenians have many schools of their own in Constantinople and its neighborhood. Our missionaries have been requested by some of the Armenians, to take the business of education out of their hands. But this cannot be done, and is not even to be desired. A great and good work will be achieved, if new and approved methods of instruction can be substituted for the old, which

impart few ideas of any kind, and have scarcely any tendency to awaken the power of thought. In order to this it was necessary that the Lancasterian system should be translated, and appropriate cards provided. An entire set of cards for spelling and reading has been completed, amounting to 127 in all: and it is a singular coincidence, that while the cards were in preparation, an Armenian at Broosa undertook, of his own accord and without the knowledge of the missionaries, to translate from the modern Greek the book of directions for the establishment and proper regulation of Lancasterian schools. He completed the work, and sent a copy to the missionaries, who, in return, sent him a copy of the cards. Mr. Dwight has also commenced the preparation of a school geography in the vulgar Armenian. There is a geography already existing in the Armenian language; but it is in the ancient, and not the spoken, dialect; is not conformed to the present state of geographical knowledge; is extended through twelve closely printed duodecimo volumes; and is liable to other objections on the score of prejudice and misstatement, as might be expected in a work issuing from the papal Armenian press at Venice. "I am glad to learn," says Mr. Dwight, "that the Committee are inclined to favor the preparation of geographies by their missionaries, suited to the different people among whom they are sent to labor; for although it is not directly preaching the gospel, yet, in my estimation, it holds a high place among the collateral branches of effort which ought never to be neglected by the missionary, and which, indeed, in some countries, are among the most hopeful means he can employ for the accomplishment of his high purpose. If a geography is rightly prepared, it may be made to inculcate, in a very forcible manner, the nature and effects of pure Christianity, in contrast with the various systems of false religion, as well as with the different corruptions that bear the Christian name. And at the present day, the splendid triumphs—not of power, or money, or political influence—but of the simple truth of God over pagan pride and error, may, in such a work, be made to bear strong testimony in favor of the right way, in which we are endeavoring, under God, to lead the people."

In spelling-books, reading-books, arithmetics, and grammars, in the modern language, the Armenians are found to be already well supplied. They have also works in geometry, trigonometry, etc.; so that the necessary preparatory work devolving upon us in respect to schools, is much less than was expected. It is in contemplation to prepare a version of the Psalms into modern Armenian, to be printed with the ancient in parallel columns; and a school-dictionary of the ancient tongue translated into the modern and into Turkish.

A Lancasterian school has been commenced among the Armenians of Pera, which contained twenty-seven scholars in December, two of whom were priests. It is instructed by an Armenian, who gives much evidence of possessing piety.

There is a strong disposition among the more affluent and influential Armenians of Constantinople to have their clergy better educated. Several years ago the synod determined, that no candidate for the office of priesthood should receive ordination until he had finished a course of study with Peshtimaljan, who is at the head of the Armenian academy at Constantinople. In point of fact none were ordained from that time till the close of last year, when our brethren witnessed the induction of fifteen comparatively well educated men into the sacred office.

There are two young Armenians, of the rank of varjabed, or teachers, of whom our brethren speak in the most affectionate terms as humble followers of the Lord Jesus. One of them is teaching the Lancasterian school among his countrymen in Pera; the other is employed in translating the Psalms into the modern Armenian. Living together in the house where the school is taught, they both spend some time daily with a select class in reading and expounding the Scriptures. They do the same several times a week with a select society of young men in Constantinople. And even Peshtimaljan, mentioned above, has commenced the same practice every evening with a class of his own students. "In short," says Mr. Goodell, after mentioning these and other similar facts, "let all the churches know, that there is among the Armenians as fine a generation of young men, as I have ever set my eyes upon; a generation, who bid fair to be altogether more enlightened and better instructed than their fathers. And shall not untiring effort be made, and unceasing prayers be offered, that they may early know the truth and be sanctified by it, and thus be a generation to God's praise and glory?"—Mr. Goodell speaks in high terms, in a letter of more recent date, of the openness and candor which he has found in all the bishops and varjabeds with whom he has become acquainted.

Mr. Dittrich, formerly of the German mission to the Armenians of Georgia, has written that he is unable to apply the thousand dollars voted him by the Committee—as mentioned in the twenty-third Report—for the establishment of Armenian schools. Of course that sum will go in aid of the current expenses of the mission at Constantinople. Mr. Dittrich expected to be able, however, to furnish books to be printed in the Armenian language.

**TURKS.**—Our brethren have been unexpectedly drawn into very interesting relations to the Turks, and have been honored as the means, in the hands of God, of introducing a new and valuable system of education among them. Distinguished Mussulmen had repeatedly visited some of the Greek schools, and expressed high approbation of the system. Yet no decisive movement towards the establishment of Lancasterian schools among them was seen until July of the last year. By direction of Ahmed Pasha, one of the Sultan's ministers, a room was then fitted up for the purpose of making trial of the system upon some of the young soldiers in the barracks, and application

was made to our missionaries for assistance in preparing the necessary cards, books, etc. This assistance was of course most cheerfully rendered. Several Arabic school-books from the Church Missionary Society's press at Malta were placed in their hands, with slates, pencils, and geometrical blocks, an orrery, and other apparatus; and Paniyotes, a pious and intelligent Greek already mentioned as in the service of the mission, prepared lessons for them, consisting chiefly of proverbs, and short remarks on wisdom, knowledge, the love and fear of God, duty to our fellow-men, etc., which he translated from the Greek cards and from books put into his hands for the purpose. Meanwhile a learned Turk translated two of the Arabic school-books into Turkish. One of these was made up of Lochman's fables and extracts from the Psalms of David. The geography was full on Egypt, having been originally prepared for that country, but deficient in a description of the rest of Turkey. Azim Bey, therefore, who had charge of the school, on learning that Mr. Dwight was preparing a geography for the Armenians, requested that he would first prepare the part relating to Turkey. Mr. Dwight immediately addressed himself to this subject, and the goodness of God in providing him with so many and such competent native helpers deserves to be gratefully noticed. "As fast as he wrote in English, Mr. Oscanian translated into Armenian for the Armenians, Mr. Paspati into Greek for the Greeks, while from the Greek Paniyotes translated into Turkish for the Turks."

On the third of last March, Mr. Goodell wrote that the Lancasterian schools in the barracks were seven in number, in which not less than 2,000 Mussulmen youth were enjoying the advantages of education. There can be no doubt that these schools have the approbation of the Sultan, if they were not instituted in obedience to his express command.

**Jews.**—There are but few notices to be given of this branch of the mission, in addition to those in the last Report. Mr. Schaufler is still necessarily occupied in great measure with preparatory studies and labors. In the summer of last year he visited Smyrna, partly that he might confer with Mr. Lewis, missionary of the London Jews Society, residing in that city, and partly that he might engage horses for the accommodation of the printing establishment about to be removed from Malta. His visit to that city was useful in a variety of respects, though he found not much to encourage him among the Jews. On his return he took with him one of the young baptised Jews, who had been residing in Mr. Lewis's house, and put him in the way of selling Hebrew, Spanish-Hebrew, and German-Hebrew Scriptures and tracts, in the suburb of Galata. His name is Pedro. He is regarded and treated by Mr. Schaufler rather as an inquirer than as a convert. Mr. S. has also taken another man of the Jewish race into his service, by the name of Pascal. He is one of the Jews baptised by the Armenians some time since; a man of apparently a good and

sound mind, upright character, and considerable independence. He was formerly a banker, and possessed a competency. By the profession of Christianity he lost nearly all of his property, and his wife and child. Mr. Schauffler is not confident that Pascal is truly converted, but he is intellectually convinced and enlightened, and under proper influence promises to be very useful. Two rooms have been hired for him in a Turkish khan, where Jews, who are disposed to converse on religious subjects, may call without being noticed by their unbelieving countrymen. He will of course direct all inquirers to Mr. Schauffler. In the mean time he will be employed in copying tracts and other works in Hebrew and Hebrew-Spanish, which he writes with neatness and facility.

A circumstance related by Mr. Schauffler in his correspondence from Smyrna, illustrates the peculiar influence, which is operating to some extent on the Jewish mind in that part of Turkey. He says; —“One of the Jews who was baptized last year in Mr. Brewer’s house, apostatized afterwards, and went back to his people. His name was Matteos. This poor fellow has just left my room. Some time ago his conscience was awakened again, and he began to call upon Mr. Lewis, and to talk to Christians. He was told that he must show his sincerity by boldly professing Christ among the Jews. This he immediately did, disputing and talking with them, and professing himself to be a Christian at heart. He was soon put into prison, his foot was put into an iron, and to-day he was to have been bastinadoed; but Mr. Brewer, being acquainted with some Turks high in office, procured his deliverance from prison this morning, and the young man is now free. I was sorry to see how much stress poor Matteos laid upon his sufferings, and his willingness to be killed for Christ, and I could not help telling him that it is much harder to live for Christ, than to die for him.”

**TOURS FOR OBSERVATION.**—In the latter part of summer, 1833, Messrs. Goodell and Dwight sailed round the Sea of Marmora. This sea is more than 100 miles in length, and, in the widest place, about 50 broad, and every where deep enough for the largest ships. Its northern shores are generally low and fertile, and its southern bold and rocky. The voyage was undertaken chiefly for the purpose of gaining information as to the population of the different towns and villages on the coast, and ascertaining the number of Armenians and Greeks, and what opportunities there are for doing good to the people. The most important place which they visited on the coast is Rodosto, a town on the northern shore, containing about 15,000 inhabitants, and surrounded by a fertile and cultivated country.

About midsummer of the present year, Messrs. Dwight and Schauffler made a tour in European Turkey, which they extended to Salonica, (anciently known by the name of Thessalonica,) and Adrianople. No particular account of their researches has yet been

received. Their impressions were very favorable; and they recommend exploring Moldavia, Wallachia, and especially Servia.

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The mission is under great obligation to our charge d'affaires, commodore Porter, for his continued kindness. Very kind attentions were also received from commodore Patterson and captain Nicholson, of the frigate United States, while that vessel remained at Constantinople, which was from the middle of October to the latter part of November. During this time, the missionaries had the privilege of preaching on board every Sabbath, and several times also during the week. The desire to hear preaching manifested by the seamen was extraordinary, and there is reason to believe that good was done.

The present year was ushered in with some special tokens of the divine goodness in the hearts of the missionary brethren, and in the little circle of their associates. The influence was most sensibly felt on the day recommended by various ecclesiastical bodies in the United States, and extensively observed, as a time of special fasting and prayer for the spread of the gospel. The Committee refer to the first Monday in January. The missionaries then observed the Monthly Concert in Turkish, as well as English. This was probably the first time the concert had ever been observed in that language. Paniyotes made one of the prayers, and gave an interesting account of Obookiah, and of the commencement of the mission at the Sandwich Islands. One of the Armenians then gave an extract from a sermon, which was preached by their patriarch in Constantinople, a day or two previous, and which had given them much satisfaction. It contained a high encomium of the labors of those who are so active in translating and distributing the Holy Scriptures. Then followed the English services, in which a ship-master of the Baptist church took a part. Six nations and six churches were represented in the meeting, and the fellowship and the joy of heart doubtless resembled that of heaven. One of the Armenians was so filled with delightful feelings, that he could not restrain them. With animated countenance and earnest manner and tears, he related the history of his own and Hohannes's experience, and described the way in which Providence had led them to a knowledge of the truth. The name of this young man was Sennacherim. May these promising Armenians, and the other hopeful native helpers of our brethren, be strengthened to encounter the storms of obloquy, reproach and persecution, which may possibly assail them in case they persevere in their determination to "live godly in Christ Jesus."

## ASIA MINOR.

SMYRNA.—Daniel Temple and John B. Adger, *Missionaries*; Homan Hallock, *Printer*; and their wives.

BROOSA.—Benjamin Schneider, *Missionary*, and wife.

SCIO.—Samuel R. Houston, *Missionary*, and wife.

TREBIZOND.—Thomas P. Johnston, *Missionary*, and wife.

SMYRNA.—In accordance with an arrangement reported to the Board last year, Mr. Temple and Mr. Hallock left Malta, with their families and the printing establishment, on the 7th of December, and arrived at Smyrna on the 23d. They were accompanied by the Armenian bishop Dionysius, or Carabet, as he is usually called, and his family. At the time of their arrival, great excitement prevailed among a certain portion of the Christian inhabitants of the city, owing to the public renunciation of a papal priest, on the Sabbath previous, in the chapel of the Dutch consulate—followed, however, by a recantation and return into the papal church on the next week. The arrival of a new mission, with a printing establishment, just at this time, naturally increased the excitement among the papists; and the presence of Carabet helped to extend it among the Armenians. Strong representations being made to the pasha, by the different sects, he, with totally mistaken views of the case, sent an order to Mr. Temple, through the American consul, to leave Smyrna in ten days, on pain of being sent a prisoner to Constantinople. But no sooner was he made acquainted with the facts, by the kind interference of Mr. Offley, the consul, than he declared himself satisfied, and left Mr. Temple at liberty to make his arrangements at pleasure; nor have our missionaries or the press suffered any molestation since that time. The pasha would not consent, however, that Carabet should remain at Smyrna, and he sailed for Beyroot, with his family, in a Greek vessel, on the 19th of February, in company with Mr. and Mrs. Whiting, then on their return to Syria.

Mr. and Mrs. Smith proceeded from Malta to Syria, by way of Alexandria, and soon after their arrival, the Arabic portion of the printing establishment was, at the request of the brethren in Syria, forwarded from Smyrna to Beyroot.

The occurrences at Smyrna, on the arrival of the press, though unpleasant at the time, have showed very plainly—what we greatly desired to know—that the policy of the Turkish government is not at present hostile to the operation of our presses within its territories.

The printing establishment had been in operation at Malta about eleven years, having commenced in July, 1822. Up to the close of the year 1829, the printing, in the modern Greek, Italian, Armeno-Turkish, and Greco-Turkish languages, amounted to 287,150 copies, and to 10,795,400 pages. The following statement has recently been forwarded by Mr. Temple of the printing from the beginning

of 1830 to July 1833—all, except the Armeno-Turkish New Testament, in modern Greek. The number of copies in the depository at the time of removal from Malta, is also mentioned.

	Size.	Pages.	Copies.	In Depository.
Armeno-Turkish New Testament, - - -	8vo.	552	2,500	
Selections from the Old Testament, - - -	12mo.	84	6,000	3,468
Life of Abraham, - - - - -	"	36	9,000	5,807
Life of Moses, - - - - -	"	36	6,000	3,767
Life of Joseph, - - - - -	"	60	10,000	4,754
Life of Samuel, - - - - -	"	24	6,000	2,220
Life of David, - - - - -	"	56	4,000	1,974
Life of Esther, - - - - -	"	20	9,000	5,920
Lives of Elijah and Elisha, - - - - -	"	40	4,000	3,527
Life of Daniel, - - - - -	"	36	6,000	1,323
Abridgment of the Old Testament, - - -	"	144	2,000	none.
Abridgment of the New Testament, - - -	"	48	6,000	1,950
Abridgment of the Acts of the Apostles, - -	"	52	2,000	1,641
Scripture Help, abridged, - - - - -	"	48	2,000	1,520
Conversion of St. Paul, - - - - -	"	84	2,000	2,000
Greek Reader, - - - - -	"	156	6,000	1,699
Little Philosopher, - - - - -	"	72	6,000	3,898
History of Greece, - - - - -	"	60	6,000	2,131
History of Rome, - - - - -	"	92	4,000	2,346
History of England, - - - - -	"	84	4,000	2,151
History of France, - - - - -	"	60	4,000	1,770
History of the Sandwich Islands, - - - - -	"	84	2,000	460
History of the Middle Ages, - - - - -	"	56	1,000	none.
Child's Assistant, - - - - -	"	60	10,000	3,580
Child's Arithmetic, - - - - -	"	48	5,000	none.
Adams' Arithmetic, - - - - -	"	248	4,000	2,400
The Decoy, - - - - -	"	36	4,000	none.
Priest and Catechumen, - - - - -	"	12	2,000	1,000
Peter Parley's Geography, - - - - -	18mo.	112	6,000	2,200
Pinnock's Catechism of Greece, - - - - -	"	136	500	22
Ecclesiastical History, - - - - -	"	26	4,000	3,500
Dialogues on Grammar, - - - - -	"	72	4,000	1,000
Lessons for Children, by Niketoplas, - - -	24mo.	24	4,000	none.
Decalogue, - - - - -	32mo.	16	12,000	3,500

Or, about 66,000 copies, and about 10,000,000 pages. Somewhat over 30,000 copies of other works in the modern Greek language, printed before the year 1830, were also in the depository.

The whole amount of printing, while the press was at Malta, was not far from 350,000 copies, and 21,000,000 of pages.

The selections from the Scriptures, the scripture histories, the abridgment of the Acts of the Apostles, and the history of the Sandwich Islands, were prepared by Mr. Temple. It should be mentioned, also, that during Mr. Temple's residence in Malta, he almost invariably preached twice in English on the Sabbath, and once, and sometimes twice, during the week. In the last three years of his residence there, he had a Sabbath school in his house in the afternoon, consisting of from ten to twenty children. Mrs. Hallock was very usefully employed in a school of young children; and Mr. Hallock, besides superintending the printing-office, made a number of improvements in the establishment.

Mr. Petrokokino has removed to Smyrna, to assist, as heretofore, in translating into the modern Greek; and there is no reason to fear that the demand for books will not suffice to give employment to the press. Although 27,000 copies of the Alphabetarion have been printed, a new and large edition is required.

The Rev. John Bailey Adger and wife sailed from Boston on the 20th of August for Smyrna. He is expected to reside either in that city, or in Constantinople. His particular department of labor will be the same with that of Mr. Dwight, having a special reference to the Armenian people. An associate is thus provided for Mr. Dwight, not only because the labors in which he is engaged are important, but because it is not wise, in this world of disease and death, to permit a series of important labors to depend wholly on the life of one man.

**BROOSA.**—Broosa was mentioned in the last Report. It is situated in Bythynia, at the western base of Olympus, and at one of the angles of the lofty terrace which forms the central region of Asia Minor, and was the capital of the Turkish empire for one hundred and thirty years previous to the taking of Constantinople.

The Rev. Thomas Pinckney Johnston and Rev. Benjamin Schneider, who sailed from Boston on the 12th of December last, with their wives, were designated to this place.\* The unhappy excitement at Smyrna, already mentioned, which was developed just before their arrival in that city, together with the importance of having a station at Trebizond as speedily as possible, induced the brethren at Constantinople to advise that only one of them should go to Broosa, and the other to Trebizond. To this Messrs. Johnston and Schneider gave their cheerful assent, and the Committee, to whom the subject was of course referred, have since authorized the change. Mr. Schneider and his wife have doubtless, before this time, removed to Broosa. The Committee hope to send each of these brethren an associate, during the ensuing year.

**Scio.**—Scio will be remembered as the unfortunate Greek island, whose terrible desolation by the Turks in the year 1822 called forth the sympathies of the Christian world. Its population before that event was reckoned at about 100,000. Until recently the ruins of its city and of its sixty-four villages, have lain almost undisturbed. The sultan has now invited the surviving and scattered inhabitants to return and claim their property, and it is supposed that not far from 35,000 are to be found resident upon the island.

Having received recent and authentic information concerning that island—so interesting in the intellectual and civil history of the modern Greeks—the Committee regarded themselves as called by divine Providence to extend such help to the people as was in their power. They accordingly instructed the Rev. Samuel Rutherford Houston, who embarked at Boston, with his wife, for Smyrna, on the 20th of August, to make his residence, for a time at least, on that island.

\* The attention of these brethren was first directed to Candia. Asia Minor was found to have stronger claims upon their labors.

This mission naturally connects itself with that in Asia Minor, the island being separated only by a narrow channel from the opposite coast of the continent, called Tchesme, which is under the jurisdiction of the muselim of Scio. Smyrna is distant only a day's sail. It should be added, too, as showing the central position of Scio in respect to our operations, that Samos and Icaria are near on the south, and Mitylene on the north; while the abundance of fruit sent to the market of Constantinople gives ample opportunity for correspondence with the mission there, and the trade with Syra secures free access to every part of Greece. Possibly the seminary for the education of helpers in the Greek language, which the Board may find it expedient to establish somewhere in the Levant, may most advantageously be established on the island of Scio.

**TREBIZOND** — This place, situated on the southeastern shores of the Black Sea, was mentioned in the 23d Report as one which ought soon to be occupied. It is prettily situated along an open shore, with a hill behind intercepting the view of mountains at a distance, and contains a population of about 15,000 Moslems, Greeks, Armenians, and Armenian papists. The principal seaport on the southern coast is here, though there is not much trade. The port of Tiflis, the capital of Georgia, is Redoot-Kulaah, farther east. Trebizond connects itself with the caravan route to Tebriz, in Persia, by way of Erzroom, in Armenia. It will, therefore, form a medium of communication between our missions in Persia and the metropolis of the Turkish empire.

The manner in which Mr. Johnston was led to make this place the seat of his mission, has been already stated. He is expected to remove to Trebizond in the course of the present autumn. Both he and Mr. Schneider have been residing at Constantinople, and engaged in the study of the Turkish language.

**GENERAL REMARKS UPON ASIA MINOR.**—Asia Minor presents an interesting field of labor to the view of the Christian philanthropist. An elevated terrace rises in the middle parts of the peninsula, about 60 leagues in breadth, and bounded on the north by the mountain ridge of Olympus, on the south by the corresponding ridge of Taurus, and on the west by another connecting Taurus with Olympus. Ranges of mountains traverse this plateau, with extensive intervening plains. Upon this great upland, in ancient times, were Phrygia, Cappadocia, Galatia, and Lycaonia, countries with the names of which we are familiarized by the New Testament. There, also, were the cities of Iconium, Derbe, Lystra, and the Antioch of Pisidia. From the ridges which support this high central region, the land descends irregularly, broken by mountains, towards the Mediterranean, the Ægean, and the Black seas. Around, upon this extensive slope, were the countries of Cilicia, Pamphylia, Lycia and

Caria, on the south; Lydia, Mysia and Troas, on the west; and Bithynia, Paphlagonia and Pontus, on the north; with nearly twenty cities mentioned in the sacred Scriptures.

Our printing establishment for the Asia Minor, Constantinople and Greek missions, is expected to operate at Smyrna, from whence there is frequent communication, by water and caravans, with most parts of the Levantine countries. The distance from Smyrna to the ancient Philadelphia is almost 60 miles, and possibly a favorable site for a missionary station may be found in the neighborhood of the latter place. The Committee look to Cilicia, with the hope of occupying a post there. Kaisarea, in Cappadocia, where sleep the remains of a lamented missionary of the Board, may perhaps furnish another post. And still another may possibly be at Ancyra, in Galatia. The greater part of Asia Minor, however, must be explored, before definite plans can be formed with confidence for its spiritual illumination.

## SYRIA AND THE HOLY LAND.

BEYROOT.—Isaac Bird, Eli Smith, and George B. Whiting, *Missionaries*; Asa Dodge, M. D., *Licensed Preacher and Physician*; and their wives.

JERUSALEM.—William Thomson, *Missionary*, and wife.

Lorenzo W. Pease, *Missionary*, and wife; conditionally appointed to a station in the island of CYPRUS—to connect itself with the Syrian mission.

Syria and the Holy Land embrace the four pashalics of Aleppo, Tripoli, Damascus, and Acre, all of which are now under the government of the viceroy of Egypt. The population is gathered almost entirely into cities and villages. Damascus, Aleppo and Jerusalem—containing respectively about 100,000, 80,000, and 20,000 inhabitants—deserve the name of cities. Among the towns of considerable importance, are Antioch, Latikea, Tripoli, Beyroot, Sydon, Tyre, Acre, Jaffa, Gaza, Hebron, Ramla, Nablus, Nazareth, Tiberias, Safed, Der El Kamer, Tablee, Homs, and Hamah. The number of souls within the territorial limits of Syria and Palestine, is estimated by the missionaries, in a late communication, at not far from 1,000,000.

Beyroot is the principal port of commerce. Our printing-press will be there, at least for the present, and perhaps also the school for educating our native teachers.—Jerusalem was formerly numbered among the stations of the Board; the station was resumed by Mr. and Mrs. Thomson in April last. Mr. Thomson had previously made two visits to the city. The population of Jerusalem is thought to be increasing. Pilgrims are there in great numbers for about seven months in the year, and there doubtless will be the chief mart for our books. May the light, which has now risen upon the ancient city of God, shine more and more, until the hill of Zion is blessed

again with perfect day.—The Rev. Lorenzo Warriner Pease and wife sailed from Boston on the 20th of August, with instructions to proceed first to Beyroot, and from thence to the island of Cyprus; unless the brethren of the Syrian mission should unite in the opinion that they had better remain in Syria. A mission in Cyprus will naturally connect itself with that in Syria.

The Committee expect, with the divine permission, to occupy Damascus, as soon as they can procure missionaries for the purpose. The ground has been surveyed. Mr. Smith—who arrived at Beyroot with his wife in January, having sailed from Boston on the 21st of September—visited Damascus early in March, in company with Dr. Dodge. The survey occupied about two months. After spending a few days in Damascus, they proceeded into the Hooran, eastward of the Jordan, never before explored by protestant missionaries, and, until the publication of Burckhard's travels in Syria and the Holy Land twelve years since, almost wholly unknown in modern times. The Bozrah of the Scriptures was the limit of their travels southeastward, and it now marks the extent of habitations towards the great desert. Thence travelling westward they entered and traversed the region of Bashan, going southward as far as the river Jabok, now called Zerka; beyond which, with the exception of a single fortified place, the country of ancient Reuben and Gad has long been abandoned to the wild Bedaween. Turning northward, they crossed the Jordan not far from the lake of Tiberias; ascended the western shore; went onward as far as mount Hermon, which forms the south extremity of Anti-Libanus; visited the numerous Greek Christians on its western side; then crossed it, and returned to Damascus. Doct. Dodge was now called back to Beyroot to attend to the health of the mission, and Mr. Smith prosecuted the plan they had formed of a tour northward. He completed the survey of Anti-Libanus; visited a village of Jacobite Syrians in the desert towards Palmyra; and, passing through Homs, went as far north as Hamah, called in the Scriptures "Hamath the great." From thence, bending his course homeward, he crossed the mount of the Ansiria, passed round the northern end of Lebanon, and through Tripoli to Beyroot. A particular account of this interesting tour has not yet been received. But Mr. Smith says,—“We found abundant opportunities for preaching the truths of the gospel, and the word of God was sought after with an avidity I have never before witnessed. Often did we spend evenings conversing with companies which filled our room upon the great truths of the gospel, and in some places we were followed from village to village for a copy of the Scriptures.”

Mr. and Mrs. Whiting returned to Syria early in the present year. Mrs. Whiting's health had been improved, but not restored, by the more temperate climate of the Bosphorus. In July of last year, Mr. Thomson became dangerously sick of fever, a few weeks after returning from his first visit to Jerusalem. The only case of death in

the mission, was that of Mr. Bird's youngest child, which died about the time of Mr. Thomson's sickness. The bereavement was the more afflictive to the parents, as it was the second of the kind they had experienced within two years.—Dyspepsia, rheumatism, intermittent fevers, diseases of the skin, lungs and eyes, and dropsy, are said to be the most common diseases of Palestine and Syria.

Beyroot is becoming progressively more interesting as a missionary station, and to it the remaining notices under the head of this mission will be chiefly confined. From 20 to 30 Franks attend the preaching in English at the English consulate. At the mission house, there are two services in Arabic on the Sabbath, for the benefit of the native population;—one for preaching, the other for reading the Scriptures and free conversation. A congregation of 50 or 60 beggars continues to assemble for a pittance of charity, and to these poor, thus convened, the gospel, in imitation of our Saviour's example, is invariably preached.

The system of schools is yet in its infancy. There is a want of school-books and teachers, neither have the missionaries been in circumstances to afford that degree of superintendence to the schools, without which it would be inexpedient to multiply them. The number of schools is six;—four taught by native schoolmasters, and two by members of the mission. Two of the native masters are hopefully pious. One of the schools taught by the mission is for girls; a leading object of the other is to instruct Arab youth in a knowledge of the English language, and it is proposed to convert this school into a seminary for teachers. The aggregate of scholars in all the schools does not exceed 140. The youth in general are as apt to learn, and perhaps as easily interested, as those in most other destitute countries; and after they have been taught to read, they are usually fond of reading the few books in their possession. But the desire for education is neither strong nor general among any class. Female education is neglected, discouraged, opposed. Rare indeed is the female who can read or write. Of the males, residing in the more remote and unimportant places, perhaps not more than one person in twenty can read. In the cities, a considerable portion of the adult males can read, and a few can write a legible hand; but this is usually the amount of their education.

Our Arabic press arrived at Beyroot on the 8th of May last, and passed through the custom-house without objection. It has been ascertained that there were at this time no less than eight presses in Syria and the Holy Land; viz. one small press introduced under French auspices; three belonging to the Jews, in active operation at Safed; one belonging to the Syrian patriarch; one belonging to the Greek papists at Aleppo; and two lithographic presses belonging to the mission of the Board at Beyroot. Now there are nine; and no one of them is subject to hindrance, censorship, or taxation from government. A number of excellent books in Arabic have been issued

from the Church Missionary Society's press at Malta, but there is great need of others, for the schools and for distribution among the people.

While it is obvious that a small number and indeed any number of missionaries work to very great disadvantage without the press; it is equally obvious that every printing-press sent into unevangelized communities creates a necessity for a considerable number of laborers. It can neither be suitably furnished with materials, nor, if kept diligently employed, can its productions be properly scattered among the people, without them. The arrival of the press, therefore, has increased the earnestness of this mission in calling for more laborers. They ask for more clergymen and more pious and well educated physicians; for a limited number of unmarried females to act as teachers; and for a discreet, zealous, and well qualified layman to assist in establishing and superintending schools.

Mr. Bird's reply to Butrus, or Peter, papal bishop of Beyroot, mentioned in the last Report as in a course of preparation, was finished in the summer of last year, and sent to Malta to be printed at the Church mission press.

The Committee would not presume to say that any material change has taken place in the character and condition of the people at large, in consequence of the establishment of the mission. But the impression is said to have been extensively removed, which had been given by the Jesuits of former years, that the Protestants have no religion, no priesthood, no churches, etc. The bigotry, intolerance, unreasonableness, and worldly-mindedness of the papal priests have also been brought to light, by their opposition to the Scriptures and schools; and it is thought that image-worship is growing unpopular in the vicinity of Beyroot. Among the inhabitants of that place, now living, the missionaries reckon but four native converts. A fifth hopeful convert is teaching a school at Tripoli. The number admitted to communion from the commencement of the mission is seven; not including the lamented Asaad Esh Shidiak, nor Jacob, a young Armenian who died giving some tokens of repentance and faith in the Saviour.

A recent communication, having the sanction of all the members of the mission, contains the following passage, which is practically important, and will close this notice of the mission.—“Experience has in a manner proved that, in this country at least, the mere circulation of the Scriptures is not of itself sufficient to produce the desired effect upon the people. A very considerable number of copies of the Scriptures, and that in all parts of the land, from Aleppo to Hebron and Gaza, have been put in circulation, and ten or twelve years use of them has not to our knowledge been the means of a single radical conversion of the soul unto God. Not that the word of God has taken none effect; not that it has done no good; but we state a fact, and from it we draw the conclusion that other efforts

ought to be connected with the bible distribution. So thick is the mental darkness on certain *vital* points, that all the rays of divine light scattered through the Bible need to be concentrated and thrown upon the dark spots until the wilfully blind shall be compelled to see. Nothing short of *viva voce* preaching seems so likely to supply this desideratum, as the labors of the tract society."

A volume of missionary discourses and addresses, by Mr. Smith of this mission, has been published during the past year, which the Committee would recommend to the attention of the Board.

## PERSIA.

### MISSION TO THE NESTORIANS.

Justin Perkins, *Missionary*, and wife.

Mr. Perkins sailed from Boston, with his wife, on the 21st of September, 1833, and arrived at Malta on the 8th of November, and at Constantinople on the 21st of the following month. There they remained until May 17th, employed in the study of the Turkish language, when they sailed for Trebizond, expecting to go from thence to Tebriz, through Erzroom in Armenia. They arrived at Trebizond on the 29th of May.

While Mr. Perkins was at Malta, the Rev. Mr. Schlien, Church missionary, kindly undertook, with the aid of his Chaldee translator, to prepare a spelling-book in the Syriac language. This was lithographed in the written character employed by the Nestorians; which is said not to differ materially from the Estrangelo, or alphabet of the ancient Syrians. A copy of this book is at hand for the inspection of the Board. At Constantinople our missionary received permission to draw for as many copies of the Holy Scriptures as he should need from the depository of the British and Foreign Bible Society in that city. He accordingly took with him a supply of Martyn's Persian New Testament, and the Psalms and Proverbs in the same language; also, Syriac New Testaments, and the Gospels and Proverbs in Syriac, each in a separate volume; together with a few Greek and Armenian Testaments to distribute on the road.

The Committee have sought in vain for a pious and competent physician, able and disposed to go forth as an associate with Mr. Perkins in this interesting mission. Such a man is exceedingly needed. Mr. Perkins was advised not to leave Constantinople without an associate, but he felt himself constrained, by events beyond his control, to hasten onward without longer delay. The death of the prince royal of Persia, Abbas Mirza, has not seriously disturbed the tranquillity of Aderbaijan. That of the aged shah, however, cannot be very remote, and he will leave behind him a multitude of sons to

contend for the throne of Persia. The consequences of his decease may cheerfully be left with Him, who is “wonderful in counsel, and excellent in working.”

### MISSION TO THE MOHAMMEDANS.

James L. Merrick, *Missionary*.

The Mohammedans of Western Asia have too much reason for despising the Christian religion. In every form in which it has been presented to them, until within a few years past, it has been as a system of idolatrous worship. To present the “glorious gospel of the blessed God” in a different form to the Mohammedans of Persia—divested of superstitious and profane rites, and of all that paralyzes its power upon the heart and conscience—a mission has been instituted with special reference to them.

The Rev. James Lyman Merrick, who has gone as a pioneer in this mission, has had it steadily in view for a number of years. He embarked at Boston on the 20th of August last. As this mission to the Mohammedans is the first of the kind instituted by the American churches, a somewhat more extended exhibition of its nature than is usual with respect to other new missions, will be proper, and this will best be secured by making copious extracts from the Instructions given to Mr. Merrick by the Committee.

“You will do well to remain at Constantinople till spring, in the study of the Arabic and Turkish language. The importance of the Turkish language to the full success of your researches, is apparent from the fact that it is the native language of perhaps a third part of the inhabitants of Persia. Over the populous province of Aderbaijan, which is the first you will enter, Persian is only the language of trade and of the government. The same is true of Mazenderan, and of a considerable part of the large provinces of Irak and Khorasan.

“The Committee earnestly enjoin upon you the duty of making yourself grammatically and familiarly acquainted with the two principal languages of the country you are sent to explore. Without these you cannot adequately perform the duties assigned you. You are to determine, *by actual experiments*, what access can be had by the gospel to the Mohammedan mind in Persia. Your first duty, of course, will be to qualify yourself to make these experiments. Besides these languages, you will need a large amount of well-digested knowledge, such as lies aside from the common track of education in this country. You must become intimately conversant with Mohammedanism; not only as it is taught in the Koran, but as it now exists in the distinctive features of the two great sects of *Soonies* and *Sheahs*; and also with the modes of defending the latter, which are chiefly relied upon by the Persian moolahs. You will further require a knowledge of the essential modifications, which the Sheah faith is receiving in consequence of the prevalence of *Soofeism* in Persia. This will impose upon you the necessity of studying the popular literature of that nation, and especially its wild and mystic poetry; for the Scriptures of the Soofees are said to be not so much the Koran, as the moral lessons of Sadi, and the lyric odes of Hafiz.

“But after all, your grand dependence must be upon “the sword of the Spirit, which is the word of God.” To the Holy Scriptures, in their original languages, should be your chief appeal; and with them there is, if possible, even more need of your being familiarly conversant among the Persians, than among the Turks, because the Persian regards them with more respect than the Turk, and listens to

them with greater deference. Read them daily, and become intimately conversant with them, that you may be 'a workman that needeth not to be ashamed, rightly dividing the word of truth.' Nor can you have perused the memoir of Henry Martyn, or Professor Lee's controversial tracts on Christianity and Mohammedanism, without feeling the necessity of all that intellectual and moral culture, which may be derived from a thorough classical and theological education in the colleges and seminaries of our country. Indeed, in no part of the world will a Christian missionary find it so necessary to be armed at all points for the conflict, as in Persia—where, it is said, two-thirds of the males can read, where discussion is the delight of the intelligent, and where imagination leads off the intellect into the wild fields of speculation, and can be controlled only by the ascendant power of clear, vigorous, substantial thought.

"The Committee advise you, therefore, to spend whatever time may be necessary in studies that are strictly preparatory, before giving yourself much publicity as a Christian missionary; and for these studies you are at liberty to procure all necessary helps.

"While at Constantinople, you will doubtless be able to obtain letters of recommendation to the English embassy at Tebriz. These will bring you at once into friendly relations to high-minded men, well acquainted with Persia, who will be disposed to render you all proper assistance.

"Before leaving the northern provinces, you will ascertain how extensively the Turkish language is spoken and read by the people, and whether the books prepared for the Turks of Constantinople, will be understood in the neighborhood of the Caspian.

"On leaving the region where the Turkish language prevails, your first object will be to find the most eligible place for acquiring the Persian. Until you learn enough of that language to dispense with interpreters in your common intercourse with the people, or at least can make your interpreters feel that any great unfaithfulness on their part would be detected, the Committee doubt the expediency of your making the acquaintance, to any considerable extent, of the learned and noble in the royal cities of Teheran, Isfahan, and Shiraz. A Persian, till his heart is powerfully affected by the gospel, must be a very unsafe interpreter.

"Among the cities of Persia, the three just named will claim your principal attention, and of these the Committee are disposed to give the preference, on the whole, to Isfahan. It is the ancient capital of the kingdom, the most populous, and most central—nearly midway between Teheran and Shiraz—possessing a more salubrious climate than the former, and probably a greater amount of intelligence and learning than either. But, for the forty years past, Teheran has been the capital of Persia. Lying immediately under the lofty range of mountains, which divides the provinces of Irak and Mazenderan, the vicissitudes of its climate are great and pernicious to the health: in summer the heat is so insupportable, that it is then abandoned by two-thirds of its inhabitants. Its population amounts to about 100,000. Shiraz has been called the Athens of Persia; and the residence and labors of Henry Martyn within its walls, and in the gardens which adorn its suburbs, will ever render it an interesting spot to the Christian missionary. But its population has declined, its gardens are fading away, and its environs are covered with ruins and wretchedness.

"Koom, one of the sacred cities of Persia, on the road from the capital to Isfahan, will also claim your attention. It is venerated by the Sheahs as the burial place of Fatima the Immaculate; and in point of sanctity ranks next to the Sepulchre of Aly in the pashalic of Bagdad, and that of the eighth Imaum in the province of Korasan. It is remarkable for its numerous priests, the gilded cupola of its mausoleum, its beautiful college erected by the present sovereign, and its many ruins, the tokens of former magnificence and present decline. In such a place, you, as a Christian missionary, can expect only an inhospitable reception, and you will need much wisdom from above; but there you may ascertain the strength of prejudice and intolerance in the high places of Persian Mohammedanism. There, too, you may probably see, notwithstanding the boasted theism of the Moslems, that, like the degenerate Christians of the east and the Latin church, they may be justly charged with an idolatrous veneration for departed men. In fact, the Sheahs have canonized an immense number: in almost every Persian village you may find the shrine of some local saint, accounted sacred by the few who are acquainted with his name.

"Among the other cities in Persia, to which your personal inquiries should be directed, if possible, are Casbin and Sultanieh, westward of Teheran—Hamadan

and Kermanshah, in the mountainous tracts of the ancient Media—Kerman, in the province of that name—Yezd, in the salt waste eastward of Isfahan—Mushed, a sacred city in Korasan—and Astrabad, near the shores of the Caspian sea. The maritime provinces of Persia on the south, with the exception of Fars, might be omitted in your present surveys; it being certain that the other provinces will afford more eligible fields for our incipient efforts.

“The Committee regard it as extremely doubtful whether you will find it wise to proceed into *Afghanistan*. The caravan distance from Isfahan to Cabul, the capital of the kingdom of the same name, through Yezd, on the most moderate calculation, is 1,000 miles; and that from Teheran, through Mushed and Bokhara, must considerably exceed 1,200. Yezd ought, indeed, to be visited, it being little more than 200 miles from Isfahan, and one of the great commercial *entrepôts* between the east and the west; where the merchants from the western cities of Persia meet the caravans from Bokhara, Cabul, Cashmere, and other cities of the north, the east, and the south. The whole population of this flourishing commercial city, situated on an oasis of the wide desert, is 50,000; of whom 3,000 families, the followers of Zoroaster, still adhere to the fire-worship of the ancient Persians. Their origin and religion are the same with those of the Parsees of western India.

“The upper route into Central Asia, from Teheran, by way of Mushed, and through the passes of the stupendous Himmaleh, is the most important one to be opened to the Christian missionary. At the same time it is imminently perilous; though recently it has been traversed and found practicable by Mr. Wolf, the Jewish missionary, and by two English officers.

“The *Sheah* faith has been the national religion of Persia for more than three centuries; but the Afghans are all *Soonies*. They are more liberal and tolerant than other Mohammedans. Yet the Persians are numerous in the kingdom, and many of them hold high offices in the state; and *soofeism* is prevalent and gaining ground, notwithstanding the opposition of the moolahs. The kingdom itself is composed of a multitude of tribes, claiming a common origin, but widely differing in character, appearance, and manners. Most of these tribes, whether leading a pastoral, agricultural, or trading life, are little better than wild plunderers. Yet they are hospitable; and in parts of the country where they would think it a matter of course to rob you, they might, in other respects, treat you with kindness and civility. The cities of most importance are Candahar, Cabul, and Peshawer.

“Should you, after seeking for guidance to the Lord of missions, determine upon attempting to penetrate into these lofty highlands of central Asia, the Committee will not object; but they make it no part of your duty. Your return to Persia by the way you came, or by either of the other caravan routes, may be inexpedient and perhaps impracticable; in which case you will proceed onward to Cashmere, and descend the Ganges to Calcutta. There you will decide whether to take passage for the Persian gulf by way of Bombay, or to make a temporary visit to your native land.

“The Committee hope ere long to find an associate for you in the Persian mission; and also some competent servant of the Lord Jesus, who will address himself at once to the business of exploring the wild and unknown regions of *Afghanistan* and *Turkistan*; and thus supersede entirely the necessity of your going eastward of Persia.

“Your leading object every where, will be to ascertain *where it is expedient for the Board to form missionary stations*. Nor will the Committee expect merely the *results* of your investigations, but all the more important reasons upon which your opinions are founded;—such as relate to the situation of the place; its distance from other well known places of easy access; the nature and comparative safety of the roads; population of the place, and the various sects and classes into which the inhabitants are divided, with their character, intelligence, manners, and means of improvement; the number of souls in the neighboring country, upon whom the station might exert an influence; whether these are shepherds, farmers, or traders; whether peaceable, or addicted to war and plunder; whether they are sheah or soonee Mohammedans; whether that philosophical infidelity prevails which is denominated soofeism; whether there are followers of Zoroaster, or Jews, or nominal Christians; what impression the Mohammedans appear to have acquired concerning Christianity; the degree of security which might be expected for the persons and property of a Christian mission; whether the press, which is now unknown in Persia, could be introduced, and operate without obstruction from the jealousy of the government, or danger from the superstitious bigotry of the people; what would be the expense of transporting paper and books from the nearest and most fre-

quented sea-ports; whether the Bible and other books could be freely introduced and dispersed among the people; whether schools could be established for Moham-  
 medan children; whether the king, who has severely persecuted the soofies at the  
 call of the moolahs, would not raise the sword of persecution against the mission,  
 in case its influence should be felt and create alarm;—the nature of the climate and  
 of the diseases of the country; the course of trade, as indicated by the routs of car-  
 avans; the stability and character of the government; and, in a word, whatever is  
 necessary to give the Committee a complete view of the people, and of the circum-  
 stances of their condition, and of the means and prospects of bringing the gospel to  
 bear upon them with all its purifying and healing influences.”

The Board has been strongly recommended, by a gentleman of high standing in India, who has been long and intimately acquainted with that country, to commence a mission at *Ajmere*, which is the seat of British political control over all the Rajpoot states, extending from the Jumna to Goozerat, and from the Chumbul to the frontier of Sinde. Throughout the whole of this wide country there is not at present a single Christian missionary. The Committee have their attention directed that way. Should the present attempt to establish a regular steam navigation upon the Ganges, by means of iron boats, be successful, the distance from Ajmere to Calcutta will in effect be diminished one half, and communication with the interior will be comparatively easy.

### MAHRATTA MISSION.

**BOMBAY;**—on the island of that name.—Cyrus Stone, William Ramsay, *Missionaries*; William C. Sampson, *Printer*; and their wives. Miss Cynthia Farrar, *Superintendent of Female Schools*.

**AHMEDNUGGER;**—on the continent, 175 miles a little north of east from Bombay.—Hollis Read, and G. W. Boggs, *Missionaries*, and their wives.

Dajeeba, *Native Assistant*.

**ITINERACY;**—D. O. Allen, *Missionary*.

On their way to Bombay;—Allen Graves, and Sendol B. Munger, *Missionaries*; George W. Hubbard, and Amos Abott, *Superintendents of Schools*; and their wives. Miss Orpah Graves, and Miss A. H. Kimball, *Teachers*.

As this mission has, for two years past, not been restricted, as before, to Bombay and its vicinity, but extended to Ahmednugger, nearly two hundred miles in the interior, and there will soon be other stations in different parts of the Mahratta country, its title has been changed from “the Bombay Mission,” to “the Mahratta Mission.” The notices of it now to be given will chiefly relate to the year 1833, for which year the Report of the mission has recently been received.

Mr. William C. Sampson, mentioned in the last Report as having sailed from Boston, with his wife, in December 1832, by way of Calcutta, was detained sometime in the latter city by indisposition of Mrs. Sampson, where they received most marked and kind attention

from European missionaries at that station. They arrived in Bombay in May 1833. The Rev. David O. Allen, mentioned in the last Report as having sailed, on his return to this mission, in July 1833, with a reinforcement to the mission in Ceylon, after visiting the latter mission arrived in Bombay on the 7th of January 1834.

The trials with which this mission has so often been visited, in the sickness and death of its members, have again been repeated within the period now under review. Mrs. Atossa Stone died at Bombay, on the 7th of August 1833, of an affection of the liver, after an illness of twelve days, which she bore with Christian resignation and hope. Soon after her decease, Mr. Stone determined to send his two motherless children to this country, under the care of capt. Spaulding of Boston, with whom the mission were well acquainted, and in whose friendship they had confidence. The children arrived at New York in May last.

On the 17th of April 1833, the native assistant BABAJEE, of whom particular mention was made in the two last Reports, died of cholera at Ahmednugger.

“His death,” say the missionaries in the Report for the last year, “is a very great loss, not only to the particular mission to which he belonged, but to the cause of Christ in general. Though he was not permitted to labor in the service of his divine Master above eighteen months, still he was enabled to accomplish more in this short period than can ordinarily be expected of a foreigner during twice that time. By his connection with the mission, he enjoyed many advantages, without the disadvantages to which a foreigner is subjected. He addressed his own people in their vernacular tongue. He knew their prejudices and superstitions, their rites and their sacred books. He well knew how proud and degraded, how credulous yet suspicious, how wise yet ignorant, how religious yet ungodly, these wretched people are. His appeals to the corrupt priesthood from which he came out, were as pointed arrows, prepared, not in the spirit of rancorous bitterness, but in the spirit of divine love. They could not but respect him for the adroitness with which he used his armor, though they hated him as a deserter from their cause, and the discoverer of their foul priestcraft. He not only condemned them by the doctrine which he taught, but by his own daily walk, and from their own books, themselves being judges.—The death of such a man, at such a time, is to be numbered among the mysteries of divine Providence which eternity alone can unfold. His devout deportment, the thousands of books which he distributed, his exhortations and prayers, his frequent discussions with the brahmins, his preaching at Ahmednugger and in more than fourscore towns and villages in the Dekkan, are means which, in the wisdom of God, we trust, will not be permitted to fail of some glorious result to the church of Christ.”

And Mr. Read, with whom Babajee had been principally associated in his evangelical labors, thus speaks of his death in a letter to the Missionary Rooms.

“Our mission has never sustained a greater loss. No one knew his value so well, or can feel his loss so sensibly, as myself. He had been with me from my arrival. Since his conversion, he had been a most ardent, persevering helper in the work, and a most sincere, conscientious Christian. Every month he lived, he gave renewed evidence of having passed from death unto life. Although he had become an outcast by renouncing Hindooism, he was much respected by all classes, and had gained an influence among them which generally secured him a good hearing. I had become so accustomed to laboring with him, that I scarcely know how to

get along without him. We had hoped much, very much, from him. But the great Shepherd had otherwise determined."

Mr. Read has prepared a memoir, both in English and Mahratta, of this truly distinguished convert, interspersed with matter illustrative of Hindoo character. The English manuscript he intended to send to this country for inspection and publication.

The mission has also been tried, and the labors of some of its number interrupted, by sickness among its members. Mr. Read's health has not been good. In July of last year, Mr. Ramsay was afflicted with severe sickness. In March last he had another attack, which was, for a short time, considered dangerous. Mrs. Ramsay and Mrs. Read have both been afflicted with the disease of the country. At one time Mrs. Ramsay was so unwell that she was constrained to omit visiting her schools, and her husband began seriously to question whether she could remain in Bombay and live. And at another time she was obliged to repair, for a season, to the cooler climate of the Hills. Mrs. Read was so ill that it twice became necessary to remove her to the Hills.

The knowledge of a part of these trying events induced the Committee, some months since, to give their special consideration to the Mahratta mission. The record, on their minutes, of their attention to the subject is as follows.

"The Committee spent the greater part of the evening in attending to communications presented by the Secretary having charge of the foreign correspondence, in relation to the Mahratta mission, and the members of the Committee present severally expressed their opinions on the general subject thus presented. The following preamble and resolutions were then considered and adopted; viz.

"The Committee having attended to certain communications from the Mahratta mission, and having duly considered the circumstances and claims of that mission;

*Resolved*, That, in the frequent deaths of missionaries and their wives connected with the mission of the Board among the Mahratta people; in the sickness of others, leading to their return to this country, and in some cases to their being permanently separated from the mission; and in the comparatively small number of converts to the Christian faith which has as yet resulted from the labors and sacrifices of so many years;—the Committee recognize the chastening and rebuking hand of God, and see cause for humiliation, prayer and self-distrust on the part of all who have been engaged in this enterprise. And they would humbly seek the Lord in the exercise of penitential sorrow for the past, that he may be pleased to vouchsafe his forgiveness of all that has been amiss, either in the missionaries, or their directors and patrons; and also to bestow the gracious influence of his Spirit, that the word of truth, which has been communicated to so many of the heathen, and for so long a time, may not return void, but may speedily subvert the strong holds of error and superstition, which it is the design of the gospel to overturn throughout the world.

*Resolved*, That, though the trials to which this mission has been subjected have been severe, the Committee regard them as rather designed, in the providence of God, to admonish and humble the missionaries and their patrons and directors, than to discourage from farther prosecuting our missionary efforts among the Mahratta people; for, though there is no evidence that the gospel has yet exerted a converting influence on many hearts, it manifestly has upon a few; and the facilities for making known the gospel have, from the first, been steadily increasing, and the efforts of the missionaries, which at their commencement excited no interest whatever, are regarded with more attention. There is an increasing ability and dispo-

sition to read the holy Scriptures, and a growing spirit of inquiry on the subject of religious truth, and far greater inducement than there was fifteen years ago to labor for the salvation of the people.

“Resolved, That, relying on the gracious promise and aid of Almighty God, the Committee will, with the divine permission, aim at prosecuting the Mahratta mission with increased energy, and will exert themselves to procure, as soon as possible, not less than six missionaries of suitable character and qualifications to be sent into that field.”

To the circumstances above adverted to relating to the mortality which has attended this mission, should be added, that of the nine adults, missionaries and assistant missionaries from this country, who have deceased, only two have died of the peculiar disease of the climate.

In execution of the last of the resolutions just quoted, the Committee have already sent forth, in company with Mr. Graves and wife, three male and five female additional laborers into this field, and appointed two other missionaries who are expected to repair to it in the spring. The reinforcement of the mission sailed from Boston, on the 21st of May, in the ship *Corvo*, capt. Gale, bound for Bombay, and besides Mr. and Mrs. Graves, consisted of the Rev. Sendol B. Munger and wife, and Messrs. George W. Hubbard and Amos Abbott, to be employed as superintendents of schools and distributors of Bibles and tracts, with their wives; together with Miss Orpah Graves and Miss A. H. Kimball, who are to be employed as teachers, Miss Kimball assisting Miss Farrar in superintending the female schools in and around Bombay. Messrs. Hubbard and Abbott have not studied theology, but have attended to academical studies nearly fitting them for college, with the ministry in view, and have given special attention to the subject of school-teaching. Their employment in the mission in the manner contemplated, it is thought, will give greater efficiency to the system of schools, and enable the clergymen of the mission to devote themselves more exclusively to preaching and kindred services.

In presenting the labors and the results of this mission during the year 1833, the Committee will speak first of the station at Bombay.

**BOMBAY.**—During the year *the gospel was preached* regularly in the chapel, and also in the streets and places of concourse as the health and circumstances of the missionaries at that station would admit. The labors in this department, however, were considerably diminished during the year by the absence of Mr. Allen. From the connection of Mr. Stone with the press, his instructions to the natives were principally confined to preaching in the chapel on the Sabbath—a daily service, through the week, at the same place, for the benefit of those employed in the printing department and others disposed to attend—conversations and discussions with the numerous natives who called at the chapel for this purpose and to obtain

books—and in the religious instruction of schools. He held discussions with more than one hundred Jews, who called at the chapel to obtain the books of Genesis and Exodus printed in Mahratta, to whom also copies of the New Testament, or some portions of it, were given. As it had become generally known that the Scriptures and other religious books could be obtained at the chapel, he had frequent opportunities for conversing with and giving books to natives from a distance on the continent, who had come to Bombay for traffic or religious purposes. He also, as time and health would permit, made excursions through the city, preaching the gospel to the people at their own dwellings, their temples, the school-rooms, and other places of concourse.—The arrival of Mr. Sampson relieved Mr. Stone from the charge of the printing establishment, and enabled him to devote himself more entirely to the work of the ministry. Mr. Ramsay's time was almost exclusively employed in preaching the gospel, on the island of Bombay and on the continent.

The attendance at the chapel on the Sabbath was much the same as in the preceding year. "In the streets," say the missionaries, "we can, almost at any time or place, in the evening, have a number of people assembled, who are willing, for a short time, to hear what we have to say concerning the way of salvation through the Lord Jesus Christ. As yet, however, we have found but few among them who are willing to pay much serious attention to the things heard."

The meeting in the chapel on Tuesdays for teachers, heretofore mentioned, has been continued. It is attended by all the teachers of the mission schools in the vicinity, by the native members of the mission churches and by a few others. They generally pay attention to the word of God while it is spoken to them, and some of them shew that they have a considerable amount of correct scriptural knowledge.

Since March of the last year the teachers of the schools in Bombay, with some others, attend at the chapel on Tuesdays, for the purpose of improving in native vocal music. One of the pundits employed by the mission devotes a portion of his time daily to instruct the members of the mission in this science, and also a part of one day in each week in teaching the natives. The native tunes, it is said, seem much better adapted to the language and feelings of the people than any to be found in use with us. A collection of Christian hymns adapted to the tunes has been prepared and printed, which are now used in preference to the hymns set to European music formerly in use in public worship. The teachers are quite disposed to sing, and make no objections to engage in this part of worship. And the singing of the native tunes attracts many others to the doors of the chapel, some of whom frequently come in, and wait to hear a part of the sermon, and sometimes stay through the service. These circumstances will be regarded as auspicious by those who recollect how decided was the influence, in advancing pure religion, of the prepar-

ation and singing of evangelical psalms and hymns in the primitive age of the church, and at the Reformation.

The service in English, in the chapel, on Sabbath evenings, was continued through the year. The attendance was respectable, though not large. The monthly concert of prayer was also regularly observed.

The *schools* in connection with this branch of the mission were, at the close of the year, 26 in number; 15 in Bombay—5 for boys and 10 for girls,—and 11 on the continent. The whole number of pupils in these schools was about 2,000.—The female schools were not increased during the year; not because the parents were unwilling to send their children, but from the fact that in the then reduced state of the mission, they were unable to take the superintendence of more. The opposition which formerly existed to female education has been gradually dying away. The difficulty now consists rather in the indifference which the parents exhibit on this subject, than in any thing like determined opposition. The schools are reported as in a flourishing state, so far as numbers and general progress in study are concerned. The books used are such as have been published by the mission, and no books but those which are strictly of a religious tendency are allowed to be used. The schools on the continent are regularly examined every month, and those in Bombay every week or oftener.

“The children,” says the report of the missionaries, “receive a pretty good knowledge of the first principles of Christianity, and are able generally to give correct answers concerning Christ, and the way of salvation through him. The most of them declare to us that they do not worship idols, that Jesus Christ is the only Saviour of sinners; but we fear they answer so, merely because they know what they ought to reply, and not because they really believe what they say. Still the word of God which they are treasuring up in their memories, cannot but make some impression upon them, and we hope it may ultimately be of a favorable kind. There is every reason to believe that the present children who are receiving instruction in these schools, will by no means be so tenacious of their idolatrous and superstitious rites as their fathers are.—It is ours to sow the seed, water it with our prayers and tears, and look to God for the blessing and the final accomplishment of all his purposes of grace towards the heathen.”

On the 17th of June 1833, died GUNGAH, a pupil of one of the female schools, who had early been taken into Miss Farrar’s family. She had for some time been regarded as hopefully pious.

“For some months previous to Mrs. Stone’s illness,” says Miss Farrar, “it appeared as if Gungah received a new impulse of spiritual feeling. It did not seem to matter whom she met, or where; if there appeared a suitable opportunity for her to speak of the love of Jesus, and his blessed cause, she was not backward to do so. Whenever there appeared cause for reproof, she never failed, sooner or later, of manifesting such a spirit as gave me great satisfaction. During her illness, she appeared much of the time in prayer, her eyes closed, and her lips moving. At first she seemed rather impatient, and desirous to recover; afterwards, patient, and willing God should direct. She manifested a realizing sense of her depravity, and of her desert for sin, and of gratitude for the great goodness of God to her, in blessing the means for bringing her to the knowledge of the truth, and for her

hope of glory through a crucified Saviour. Her mind was remarkably clear and rational to the last. I conversed with her half an hour before she expired. Her last words were, 'I am looking for the coming of Jesus.' And she sunk into his blessed embrace, as I trust, without a sigh."

The *distribution of the Scriptures and of tracts* was continued as in former years. There is no difficulty now in the way of their distribution in Bombay or on the continent, arising from the natives themselves or others. With very few exceptions, they are willingly received by the people, and most of them are attentively read. Among the more enlightened class of the natives, the desire to possess a complete copy of the sacred Scriptures is on the increase. It is hoped that they may not long wait in vain. This branch of the mission report as distributed during the year about 400 copies of the New Testament in Mahratta, and a few copies of the Scriptures in Hindostanee, Arabic, Hebrew, and Portuguese; and about 12,000 tracts printed by the mission, and 2,500 published by the Bombay Book and Tract Society.

*Printing* was executed by the mission during the year as follows.

	Copies.	Whole number of pages.
Hymns for Public Worship, - - - - -	300	14,400
Good Instructions, - - - - -	1,000	8,000
Concerning Salvation, - - - - -	1,000	8,000
Free Remedy for Sinners, - - - - -	1,000	8,000
True Atonement, - - - - -	1,000	8,000
Birth of Christ, - - - - -	1,000	16,000
Preparation for Death, - - - - -	1,000	9,000
Sufferings and Death of Christ, - - - - -	1,000	15,000
On Regeneration, - - - - -	1,500	24,000
Biblical Instruction, - - - - -	2,000	192,000
Scripture Doctrines, 3d edition, revised, - - - - -	2,500	140,000
Henry and his Bearer, - - - - -	500	20,000
Exodus, 1st edition, - - - - -	450	72,000
For the Bombay Auxiliary Bible Society:		
Exodus, 1st edition, - - - - -	300	18,000
Matthew, revised, - - - - -	8,000	640,000
For the Bombay Auxiliary Tract Society:		
Way of Salvation, - - - - -	2,000	44,000
Nature of God, - - - - -	2,000	48,000
For the Church Missionary Society:		
Henry and his Bearer, - - - - -	1,000	40,000
Invitation to Public Worship, a hand-bill, - - - - -	500	500
For the Rev. Mr. Wilson, of the Scottish Missionary Society:		
Idiomatical Exercises, in Mahratta and English, - - - - -	500	180,000
	28,550	1,504,900
Deduct the English portion of the Idiomatical Exercises,	250	90,000
	28,300	1,414,900
Total of printing in Mahratta,		

A large amount of English printing was also executed during the year, for various societies and individuals, religious reports, sermons, periodicals, etc. The amount of Mahratta printing from the commencement of the mission is about 14,500,000 pages.

At the close of the year, an edition of 6,000 copies of the Gospel by Luke, and several works in English, were in the press.

The American missionaries at Bombay, having relinquished the connection they held for a time with the editorial department of the *Oriental Christian Spectator*, (which is now wholly under the direction of members of the Scottish mission at Bombay,) have commenced the publication of a periodical entitled the *Journalist and Missionary Reporter*. It is a monthly publication of twenty-eight pages, 8vo. Nine numbers have been received in this country.

To the *mission church* at Bombay, were admitted during the year, on profession of their faith, two persons, one male and one female, Indo-Britons. Some natives had applied for admission, but their application was deferred. Two members deceased, Mrs. Stone, and a Mr. Randall, who had been in connection with the church four years, and had supported a good Christian character, and died in the full hope of a glorious resurrection.

**AHMEDNUGGUR** —During the latter part of 1833, the second year of the existence of this station, the faith of the missionaries was tried, and the amount of their labors diminished, by the unchristian conduct of one of the members of the church, who, for deception and lying, was suspended from its communion, by sickness in the families of the missionaries and consequent absence from the station, and the death of one of their most efficient laborers. **DAJEEBA**, the surviving native assistant, continues to give evidence of the sincerity of his profession, and renders very essential aid in every department of missionary labor. He possesses a very respectable knowledge of the Scriptures; is sober, discreet, and apt to teach. During the hot season he was attacked with the cholera, and brought to the verge of eternity, but was mercifully restored. He has married the widow of his late associate Babajee, who is professedly pious.

The *religious services* at this station, as reported last year, are still sustained with little change. On the Sabbath there is preaching, morning and evening; and, when Mr. Read has been at the station, he has expounded the Scriptures, with exhortation and prayer, on each morning and evening of the week. The number of hearers is seldom less than forty, or more than sixty. On Thursdays there is a meeting more particularly for the benefit of the members of the church, and of candidates for baptism and inquirers. The monthly concert is also publicly observed. There is as yet, at this station, no chapel or house of worship. The public religious services are held in a temporary building, a sort of shed. The ordinances are administered at the houses of the missionaries. "We are much in want," says their report, "of a chapel; and we hope this intimation will be sufficient to induce some one of those churches in America who are devising liberal things for Zion, to devise some way of sending 600 or 700 dollars, for the erection of a chapel at Ahmednugur."

The Asylum, which is supported by the contributions of resident Europeans, is still under the charge of the American missionaries, and affords great facilities for preaching the gospel, not only to the inmates, but through them to many of the people of the village where it is situated. It furnishes a stated assembly, constituting a nucleus, about which can be daily gathered more or less to hear the word of God.

Preaching by the way-side, also in markets and in other public places, has not been omitted. The missionaries regard this method of dispensing the gospel, as peculiarly important in the present state of native society. A missionary walks out towards evening, with a few books in his hand, and sits down near the door of a temple, or on the verandah of some house or shop, where he sees people lounging after the labor of the day, and commences conversation with those present. Passers-by are attracted to the place, till at length a crowd is assembled. The form of discourse then changes from the colloquial to more direct address. In this way a single missionary frequently preaches, in the course of an hour, to the villager and the stranger, to the brahmin and the Mussulman. Some sit through the whole discourse; others remain but a few minutes; all come and go at pleasure.

Of *schools* no extensive system has yet been adopted at this station. Our last Report mentioned one school for boys, and three small schools for girls. Whether all these have been continued, or others established, the report of the station for the period now under review does not mention. It states, however, in relation to schools for girls, "The few we have are generously supported by European ladies at the station. These have been sustained with much difficulty, and against prejudice and opposition from the greater part of the natives. They cannot conceive how any benefit can accrue to them from their girls learning to read. Several have, however, made very good progress in reading and writing, and have committed to memory the small catechism, the ten commandments, several prayers, hymns, &c."—While at the Mahabulishwa Hills, Mr. Read taught a school of nearly fifty scholars. The direction of the Committee for the establishment of a high school; was most cordially received by the missionaries, but the school had not been commenced at the last advices.

*Portions of the Scriptures and religious tracts*, in Mahratta, Hindostanee, and Guzaratee, were distributed in large numbers, by this branch of the mission, at the houses of the missionaries, at the places of concourse in Ahmednuggur, among the people of the surrounding villages, and in more than a hundred towns and villages on the missionary tours yet to be described.

The *mission church* at Ahmednuggur, whose formation on the 4th of March, 1833, with fourteen members, was mentioned in our last Report, during the remaining months of that year, notwithstanding the

necessary absence, most of the time, of its pastor, Mr. Read, and the death of its ruling elder, Babajee, and the severe illness of its deacon, Dajeeba, was blessed with the regular ministration of the word, and with the continued ordinary influence of the Holy Spirit, and the addition of one member to its communion, a convert from Hindooism.

**NATIVE FREE SCHOOLS.**—Of the free schools established and sustained by this mission, the following schedule is given in its report for 1833.

	Places.	Teachers Caste.	Classes.				Total.	Girls.	Jews.	Brahmins.	Purbhus and Marattas.	Mohammedans.	Christians.	Whence supported.
			1st	2d	3d	4th								
Males.	T, hull,	Jew	10	12	23	27	72	6	8		62	2		Gilmanton, (N. H.)
	Allebag,	do.	10	22	26	32	90	3	13		73	4		Pittsfield, (Mass.)
	Do. Mar, Heb.	do.	19	12	33	30	95		27		72	6		Boston Jews' Soc.
	Nagaum,	do.	18	16	20	24	78	6	2	13	63			Salem, (Mass.)
	Revadunda,	do.	29	16	46	32	163	2	25	4	116	7	1	Andover, (Mass.)
	Agraum,	do.	17	13	16	20	66		4		62			
	Rohay,	do.	22	20	30	22	94		13	3	74	4		Danvers, (Mass.)
	Parlee,	Brahmin	12	12	16	32	72		7	19	47	6		
	Nagotnay,	do.	40	23	22	24	109		1	46	58	4		Savannah, (Geo.)
	Pane,	Jew	4	8	18	24	54		2	4	48			
	Panwell,	do.	12	12	23	20	67	3	27		31	6		Portland, (Me.)
	Bombay No. 1.	Tailor	12	13	10	18	61				59	2		
	do.	2. Weaver	20	7	12	16	55				52	2	1	Charleston, (S. C.)
	do.	3. Brahmin	12	12	20	26	70			3	67			Greenfield, (Mass.)
	do.	4. do.	16	4	10	18	48		3		37	8		Middletown, (Con.)
do.	5. Purbhu	26	12	25	22	91	5		7	77	3		Wethersfield, (Con.)	
Females.	Kamattapoor,	Brahmin	12	33						33				Philadelphia, (Pa.)
	do,	do.		9	26					26				do.
	Mandavie,	do.	18	29	1			1	16	11				Blandford, (Mass.)
	6th Regt. N. I. Lines,	do.	17	30					24	4	1	1		Utica, (N. Y.)
	Marine Lines,	do.	18	38					9	28				
	4th Regt. N. I. Lines.	Jew	12	22					3	15	3	1		
	Sonapoor,	Brahmin	12	22					22					
	Kumbharte,	do.	10	18	1				17					
	Kundewadee,	do.	20	20					20					
	Chwndunwadee,	do.	13	28	6	3			19					
	Byculla,	do.	18	18					18					
Dhobee Tank,	do.	8	15	1				14						

**ITINERACY.**—To this important branch of missionary labor among the Mahratta people, Mr. Allen is now specially devoted. There has not been time as yet, since his return to Bombay, to receive any particular account of his proceedings and success. The missionaries generally regard this species of labor as having a strong claim upon their attention; and those of them whose circumstances would admit

it, were employed in this way a considerable portion of the period now under review.

In January, 1833, Mr. Read and Babajee visited nineteen villages to the northeast of Ahmednuggur. In these villages they distributed a large number of religious tracts and portions of the Scriptures, and preached Christ and him crucified to many thousands of Hindoos and Mussulmen. As none of these places had previously been visited by a missionary, the novelty of the subject aided them greatly in collecting the people and securing their attention.

In March, Mr. Read made a tour across the country, nearly 200 miles from Ahmednuggur, to the Mahabulishwa Hills, by the way of Jeejury, a sacred place of the Hindoos, and Sattara the capital of the rajah of Sattara; and after a residence at the Hills of three months, (on account of Mrs. Read's health,) returned, for the most part by another route. During this tour he distributed books and preached, as on the former tour, and with like encouragement. While residing on the Hills, he had an opportunity daily of addressing an assembly of Hindoo beggars, which varied in number from 50 to 100, and of preaching to all classes of people in the bazar at Malcolm Pait.

In the early part of December, Mr. Ramsay, of the Bombay station, accompanied by Mr. Read, of Ahmednuggur, then at Bombay, spent fourteen days on a tour on the continent, during which they visited most of the villages in which mission schools are established. They distributed among the people forty copies of the New Testament and 3,000 portions of the Scriptures and tracts. They examined the mission schools, and found them in as flourishing a state as last year. They had also the privilege of proclaiming Christ to many who assembled in the school-rooms, and in different places in the streets. They uniformly found the people willing to hear the gospel. While at Allebag, the prime minister Babajee, a brahmin, sent for a copy of the New Testament for himself, one for his brother, and one for the rajah. The missionaries were of course happy to comply with his wishes, and sent him in addition copies of the tracts they had with them, and of Genesis and Exodus.

Again, on the 25th of December, Messrs. Read and Ramsay left Bombay on an extended tour in the Konkun and Dekkan. They first travelled southward, down the coast from Bombay, one hundred miles, to Tannah and Bhowndy; thence northeastwardly and eastwardly, across the Ghauts, to Sungunnair and Ahmednuggur, two hundred miles. Thence eastward, to Jolna; thence northeastwardly, to Aurungabad; thence northwardly to Ellora; and thence back to Ahmednuggur;—two hundred and fifty miles. Mr. Ramsay now returned to Bombay; and Mr. Read, and Mr. Allen who had arrived at Ahmednuggur, proceeded to Panderpoor, by Chomagonda, one hundred and twenty-five miles south; thence westwardly to Phulton, sixty-five miles. Here the travellers separated; and Mr. Read proceeded still westwardly, to the Mahabulishwa Hills (to join

Mrs. Read,) by Wye, a great brahminical city, sixty miles. Making a distance travelled by Mr. Read, of more than seven hundred miles. On this tour there were many interesting and some very encouraging incidents, the full accounts of which have not yet been received.

In concluding their report for the last year, the missionaries remark:

“It may be that upon the review of the operations of this mission, some may be disposed to think that little has been accomplished for the cause, and but little is doing. They may think that things present rather a discouraging aspect than otherwise. A little reflection will, we think, convince those persons that this is not a proper conclusion. Will any one say that David did nothing before his death toward the building of the temple, because he did not live to see the work completed, notwithstanding his own private gift of 3000 talents of gold, and 7000 talents of silver, in addition to the 100,000 talents of gold, and the millions of talents of silver, and brass and iron without weight, which he had in his kingly capacity collected for the purpose? Or will any one say that the 30,000 Israelites whom Solomon sent into the mountains of Lebanon to cut down timber for the temple, did nothing, or the 70,000 that bore burdens did nothing, or the 80,000 hewers in the mountains did nothing, or the 3,000 who were overseers did nothing, because one stone of the temple was not yet seen laid upon mount Moriah? How then came it to pass, that all things were made ready for the house of the Lord, so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was building? We answer these 183,600 men left their homes, and went into the mountains and forests, and there, unobserved by the multitudes in the towns and cities, or by the passer by who only heard the sound of the axe and the hammer, they labored diligently, and for a specific object, viz. preparing materials for the house of the Lord. Every stroke of the hammer and of the axe accomplished something; and the work moved on as steadily as the hand of time, till the whole was completed. It was not till seven years had passed away, that the laborers in the mountains saw the object of their labor, a magnificent temple to Jehovah, the glory of the nation and the ornament of the world.

“In reviewing the past history of this mission, we find that the whole number of missionaries who have been in the field since its commencement, including those now on the ground, [at the close of 1833] is 15; and the whole number of years spent in the field is about 78. This will make the average life of each missionary about 5 years and 3 months. If we take into the account the time lost by each missionary before he is able to be an efficient laborer, in consequence of sickness and in preparatory study of the language, we shall cut off about two years of his missionary life in India. This will leave, on an average, to each missionary, hitherto in the field, about 3 years and 3 months, that is in all 49 years of missionary labor. In other words, we have, in 15 years, 20 missionaries performing the work of 49 years; or two missionaries for 20 years each, and one for 9 years. Let us now see what these two missionaries for twenty years and the one for 9 years have accomplished.

When the first American missionaries arrived in Bombay, although the gospel had been preached in English to the European population for many years previously, and the Church of Rome had added many to her communion from among the heathen, still the work of evangelizing the Mahratta people had yet to be begun. No part of the Scriptures had been translated, nor was there any thing in the shape of a book among the natives which could give them the least idea of the true character of God as revealed in the sacred Scriptures. Every thing was to be done. The wilderness was before them, and not a tree in this forest had yet been felled. They began, without the aid of grammar or dictionary, to acquire the language of the people. And soon they were able to tell them, in their own tongue, of the wonderful love and mercy of God. Since that time, the whole of the New Testament has been translated and printed by them, and a revised edition printed at the expense of the Bombay Auxiliary Bible Society, portions of which had, passed through several editions. Four books of the Old Testament have been translated, two of which have been printed; and thirty tracts, of different descrip-

tions, have been prepared and printed. A mission chapel has been erected, in which the gospel has been regularly preached to the natives for more than ten years. The gospel has been preached by them not only in the chapel, but in the school houses, in the streets, and on the continent. Tours have also been made in which the missionary has spent weeks at a time in going from village to village, preaching the word of God, and distributing it to those who could read it; so that from Ahmednuggur to Goa, they have preached the gospel of Jesus Christ. Schools also have been established and kept up, in which some thousands of children have been taught to read God's word, the average number of the children in the schools yearly, being about 1,200. Twenty eight persons have been gathered into the church of Christ, some of whom sleep in Jesus, and some of whom remain. What invisible effect the word of God has had upon the people is not known. The great day of the Lord alone can reveal the results of their labors among Hindoos, Mussulmans, Jews, and others, by whom they are surrounded.

"If it should please the great Head of the Church to send into this field a multitude of laborers, and should he permit them to live and labor for twenty years to come, no mind can well calculate what the result may be. There is room for many more laborers. And who will say that twelve millions of people do not need more than thirteen missionaries.

"From all we can see and hear, it is evident to us that the state of things here is not stationary. Education is on the increase. Books and tracts of various descriptions, on religious, moral and scientific subjects, are multiplying. The stores of English literature are becoming more and more accessible to the people. The press in the native languages is exerting its influence upon them. And the schools, supported by the natives themselves, the government, and the different missionary societies, are not without salutary effect. The influence which is exerted in these various ways, must tell upon the people. Ignorance, superstition and idolatry, must give way to the light of truth and righteousness. And when the present generation of old idolaters, who are hardened in sin and confirmed in idolatry, and who obstinately persist in it through ignorance, pride of family, or fear, shall have sunk into the grave, we hope to find a generation rising, who will, in a great degree, be influenced by gospel principles, and will be disposed to serve the living and true God in spirit and in truth."

To these just and forcible statements of the missionaries, add a due consideration of the character of the field—twelve millions, the most energetic of the Hindoo race; and the facts that the American is the oldest mission among them, that it is fully sanctioned by the government which is now decidedly favorable to missionary efforts, that in India generally there are marked and rapidly advancing indications of a change, great and decided, in favor of Christianity, and that the promises of God concerning his church, which are hastening to their accomplishment, embrace the Mahratta people;—and the Committee are confident the Board will concur with them in regarding this field as among the most promising we have yet entered, and will approve and concur in their determination to prosecute the mission with increased energy and confidence of success.

### TAMUL PEOPLE.

From three to four hundred thousand of the Hindoo race, speaking the Tamul language, are found in Ceylon, and about ten millions inhabit the southern provinces of peninsular India.

## MISSION TO CEYLON.

**BATTICOTTA.**—Daniel Poor, Henry Woodward, and James Read Eckard, *Missionaries*; Nathan Ward, M. D., *Physician*; and their wives.

*Native Assistants.*—G. Tissera and N. Niles, *Native Preachers and Teachers in the Seminary*; S. Worcester, G. Dashiell, H. Martyn, E. Warren, 1st, E. Warren, 2d, J. Chester, *Superintendents of Classes and Teachers*; Sanmoogam and Asservatham, *Tamul Masters*; J. Ropes and T. Scott, *Medical Students*.

**MANEPY.**—Henry R. Hoisington, *Missionary*; E. S. Minor, *Printer*; and their wives.

*Native Assistants.*—Charles A. Goodrich, *Native Preacher*; Tamben and Catherman, *Tract Distributors*.

**ODOOVILLE.**—Levi Spaulding and Samuel Hutchings, *Missionaries*; and their wives.

*Native Assistants.*—Nathaniel, *Catchist*; Seth Payson, *Assistant*; J. B. Lawrence, *Superintendent of Schools*; R. W. Bailey, *Teacher of Female Central School*; Cyrus Kingsbury, *Tract Distributor*.

**PANDITERIPO.**—William Todd and George H. Aphorp, *Missionaries*; and their wives.

*Native Assistants.*—T. W. Coe, *Superintendent of Schools*; John Cheesman, *Medical Assistant*; S. P. Brittain, M. B. Latimer, Samuel, Sethumparapully, and N. Loomis, *Tract Distributors*.

**TILLIPALLY.**—Benjamin C. Meigs, *Missionary*, and wife.

*Native Assistants.*—Charles Hodge and Jordon Lodge, *Catechists*; Devasagayam, Paramanthy and Champlain, *Tract Distributors and Visitors of Schools*.

**CHAVACHERY.**—John Scudder, M. D. *Missionary*, and wife.

*Native Assistants.*—Not yet reported.

Miron Winslow, *Missionary*, now on a visit to the United States.

**NATIVE STATIONS.**—*Valverty*, a populous village on the east shore, 12 miles east of Tillipally. Alexander Lovell and Nathaniel, *Readers and Tract Distributors*.

*Caradive*, an island west of Batticotta.

After the decease of Mrs. Winslow, and when it was determined that Mr. Winslow should accompany the children of the mission to this country, Mr. Spaulding removed to Oodooville, Mr. Meigs to Tillipally, and Mr. Woodward to Batticotta. Mr. Winslow took the charge of Manepy until he should depart for the United States. These removals were in March of the last year. In April the mission received official notice from Sir R. W. Horton, governor of Ceylon, that orders had been transmitted from Lord Goderich, Secretary of State for the colonies, to permit additional missionaries from the United States to settle upon the island. Messrs. Todd, Aphorp, Hutchings and Hoisington, and Doct. Ward, with their wives, (mentioned in the last Report as having embarked for Ceylon in July,) reached Jaffna on the 28th of October. They first landed at Madras, and there heard of the death of Mrs. Winslow, who was sister to Mrs. Hutchings, and of the departure of Mr. Winslow for Calcutta and the United States. Mr. Eckard, who is to be connected with the seminary at Batticotta, and Mr. Minor, a printer, both mentioned in former Reports, embarked at Salem, in the ship Sheperdess, capt. Ward, on the 29th of October, and arrived at Colombo on the 18th of February, where they were kindly and hospitably received by the Rev. Mr. Lambrick, of the Church Missionary So-

ciety. No letters have yet come from Ceylon of a date subsequent to the arrival of these two brethren in Jaffna.

Upon the accession of Doct. Ward to the mission, Doct. Scudder, with the consent of his missionary brethren, proceeded to execute a plan he had cherished for some time, and commenced a new station at Chavachery, a parish beyond the Salt river, and about twelve miles east of Jaffnapatam, containing a numerous population. He removed his family on the 29th of January. The governor had granted permission to occupy the old church-buildings and lands not only in Chavachery, but also in the two neighboring parishes of Navacooly and Cutchay, and in a parish on the eastern shore called Varany. The health of Mr. and Mrs. Woodward had become so reduced in February, that they were obliged to repair for a season to the Neilgherry Hills. Mr. Winslow arrived at Philadelphia in the ship *Star*, March 25th. He brought with him his own three children and seven others belonging to the different families in the mission. Great interest was manifested in this little company of children, by numerous friends of the cause in different parts of the country, and all of them, with others since arrived, have readily found guardians and homes. There can be no doubt that a large proportion of the missionaries sent to heathen lands ought to be married men; and it is probable that many of the children of missionaries, after reaching a certain age, will be sent to their father-land for education; nor will the expense to missionary societies be increased, but rather diminished, by such a course, provided benevolent friends of the cause, for the sake of the self-denying parents, shall continue to manifest the same generous interest that was shown towards these children—reduced by their parents, as it were, into a state of orphanage for Christ's sake.

In the summer preceding Mr. Winslow's departure, a calamity befel the station of Tillipally, the circumstances of which awakened much concern in the mission. At two o'clock in the morning of June 26th, the school-bungalow was discovered to be on fire, and being thatched it was speedily consumed, with the out-houses connected with it. The fire was attributed to an incendiary. The loss was about 300 dollars. Early in July an attempt was made to set fire to the church, but it failed at that time. On the night, however, of August 11th, it was consumed, excepting the walls, together with nearly all the Tamul tracts and books belonging to the station. The government had not discovered the perpetrator of these nefarious deeds, when the missionaries last wrote.

A Christian mission among the heathen, if fully and properly constituted, may be expected to include the following things; viz.

1. The preaching of the word in due proportion;
2. Due attention to schools;
3. A proper use of the press;
4. A proper use of the social principle; and

5. An arrangement to secure the assistance of a competent native agency in each of the above-named departments of useful labor.

The greater part of the statements which are to be made concerning the Ceylon mission, will be under these five heads.

1. **PREACHING OF THE WORD.**—For this there are, as heretofore, fixed places and stated times. At the church connected with each station, and at the school-bungalows in the villages, many of which have been repaired for the purpose, there is preaching—in the former at stated times, and in the latter upon occasions frequently occurring. ‘Wisdom,’ also, ‘crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates, by the way in the places of the paths, at the coming in at the doors.’ The missionaries themselves preach less, however, in the bazars and in the corners of the streets and from house to house, than formerly, owing to the increase of other labors and cares. But much more of this is done by native preachers and catechists, many of whom are employed daily in going from house to house and village to village. Regular village-preaching in the school-bungalows, especially in the evening when the people can be more easily assembled than during the day, and when two or three speakers are present to follow each other with short, connected, and forcible representations of scripture truth, accompanied by prayer and singing, is found to have more effect than desultory conversations in smaller circles. Yet is this private intercourse with the people at their dwellings an important, and indeed indispensable auxiliary to the public preaching,—by exciting the curiosity of the people, bringing them to the meeting, and preparing their minds in various respects for the instruction of the preacher. *Concentrated labor, on a small spot, with a gradual enlargement of the field, and an occasional extension of effort to more distant places in the surrounding wastes,* has been, from the first, the plan of operating in this mission; and after an experience of seventeen years, the missionaries are more inclined than ever to adhere to it. But not to the entire exclusion of more extended itinerant labors; for, within the two years past, the missionaries liberated one of their number from some of his other duties, that he might spend a part of his time as an evangelist in benighted districts beyond the immediate sphere of the mission. The principle, which has secured to a series of meetings protracted through a number of days, the approbation of the wise and good in this country,—viz. their adaptedness to rouse the thoughtless and callous mind,—is peculiarly applicable to the heathen. Such meetings have therefore been repeatedly held by the missionaries, generally for the space of three days, and almost always with the manifest blessing of the Holy Spirit.

2. **EDUCATION.**—The apostolical missions were doubtless well adapted to the circumstances in which they were prosecuted. In

the same circumstances, it would be presumption in us not to model our missions exactly upon theirs. If the printing-press were unknown; if books were multiplied by the tardy and expensive process of writing; if education were not reduced to a science easily applicable to minds in every variety of situation; or if our missions were in the most civilized and best educated communities in the world;— then would the circumstances of our missions be vastly different from what they are in fact, and much more like the missions of the apostles as described in the New Testament. Then, too, should we be *obliged*, as they were, to give ourselves almost exclusively to merely oral instructions. That necessity however, which may have been the grand instrumental cause why three centuries elapsed before the Roman empire became even nominally Christian, God, in mercy to the world, has been pleased in these latter days to remove from his church. Now, through the amazing and still increasing powers of the press, the vehicles of thought and sentiment, laden with heavenly stores for the immortal mind in every stage and condition of its earthly being, may easily be multiplied by millions upon millions and sent throughout the inhabited world. And while the gospel is preached to the adult, we may gather the youth, the child, and even the infant into schools, and before the mind has been blinded and enslaved by superstition, it may become pre-occupied by the truth, and renovated by the Spirit of holiness.

The mission of the Board in Ceylon is not probably exceeded by any other, in respect to the excellence of its system of schools. Ample descriptions of it have been given in former Reports, and need not be repeated. The outlines of the system will appear in a brief account of its origin, derived from an article appended to the third triennial report of the mission seminary, lately received by the Committee.

Soon after the mission was commenced in 1816, common free schools were established in different villages. Heathen teachers were necessarily employed to teach them, because no others could be found; and the children resided with their heathen parents. Whatever Christian books were placed in such schools, and whatever Christian superintendence was extended to them, their moral influence must necessarily have been feeble. A more thorough system of education was demanded, and the mission resolved to commence family boarding schools. The plan of such an establishment at each of the stations, was communicated to the churches, with the information that a child could be boarded and clothed for the small sum of twelve dollars a year.\* Provision was soon made by individuals and associations in the United States for the support of a number of children, to whom names, designated by their benefactors, were to be

\* It has been since found that the expense of food, clothing, lodgings, books, &c. is not far from twenty dollars.

given. The proposition, when first made to the natives, to give up some of their children to the direction of the mission, gave rise to the wildest conjectures as to its design. . None could understand how mere benevolence could induce men of another nation to come among them, and feed, clothe, and educate their children. At length, in the beginning of 1818, six small boys, whose parents had become personally acquainted with the missionaries, were intrusted to their care. The confidence of the people in the missionaries gradually increased, and more boys, and even a few girls whose families were poor, were placed in the schools. Schools for both sexes were formed, first at Tillipally and Batticotta, and, a year or two later, at Oodooville, Panditeripo, and Manepy. The prejudices of caste were gradually overcome in the children, until they cheerfully consented to prepare and eat their food on the mission premises. In the year 1823, the five schools contained more than 30 girls and 120 boys. A number of the boys were so far advanced in their studies, and so promising, as to require more attention than they could receive, unless some one of the missionaries should be devoted to them. This gave rise to the formation of the High School, or Seminary, at Batticotta, under the superintendence of Mr. Poor. The institution was commenced in 1823, with 48 of the more forward boys in the boarding schools. Soon after this, the girls were collected from the different boarding-schools into one school at Oodooville. This was the origin of the female central school. It is designed, generally, to have the girls remain in the school until they are married. A considerable number have become wives and mothers, and have illustrated to the surrounding heathen the excellence of female piety and virtue. In 1825, the other boys in the boarding-schools were all received into one school at Tillipally, which was called the preparatory school, as sustaining that relation to the seminary. In September, 1832, this school was transferred to Batticotta, and united to the seminary as an introductory class. In place of it English day schools are formed at some of the stations, to prepare boys for entering the introductory class in the seminary.

Some of the advantages of the boarding-school system, as stated by the missionaries, are these:—(1.) It removes the children of heathen parents from the direct influence of idolatry, and brings them under constant Christian instruction. (2.) It secures regular and prompt application to study, in place of the most desultory and indolent habits. (3.) It brings children under a course of instruction, which may be continued so long as fully to answer the end designed, instead of leaving them to be interrupted, when perhaps they have but just begun to make successful progress.

But the boarding and village schools should be carried on together. The village schools furnish and prepare scholars for the boarding-schools, and the boarding schools train up teachers and superintendents for the schools in the villages.

A particular report has not been received from the mission concerning the *village schools*. Many of them suffered much in consequence of the prevalence of cholera. At Batticotta nearly all the schools were at one time broken up by it. Numbers of the children lost their lives. The station reports will be given.

	Schools.	Males.	Females.	English School.	Whole Number.
Batticotta,	13	550	100		650
Manepy,	14	450	250	33	733
Oodooville,	20	650	110	20	780
Panditeripo,	15	400	75		475
Tillipally,	20	343	107		950
Chavachery,	Reports not received.				
Totals,	87	2893	642	53	3583

The *female central school* at Oodooville, contains 50 girls. It is under the care of Mr. and Mrs. Spaulding.

*Seminary.* Sixteen members of the first class in this important institution, finished their course of study in September, 1832. The present arrangement is as follows:—

First Class,	- - - - -	23
Second Class,	- - - - -	31
Third Class,	- - - - -	28
Fourth Class,	- - - - -	35
Class admitted in January, 1833, to be instructed in certain branches of science, but only in the Tamul language,		23—140
Native teachers,	- - - - -	10
Theological Class,	- - - - -	25
		Total, 175

Only 15 of the theological class are connected with the Seminary as boarders. The remaining 10 reside at other stations as helpers in the mission, and attend lectures and recitations once a week. The theological class pursue the study of logic, rhetoric, and sacred literature, under the Principal, to whom those who reside at the institution recite daily. A missionary from another station attends at the Seminary once a week to deliver lectures on biblical exegesis and systematic divinity, and to hear dissertations read on the principal points of Christian theology. As soon as Mr. Eckard shall have made some proficiency in the native language, the studies of the seminary will probably be extended, especially in the department of natural science.

Funds have been remitted to enable the mission to complete the principal college building, called Otley Hall, and also to repair a part of the old church for a chapel. Other facts concerning the Seminary, extracted from the last triennial report of the institution, will be found in the appendix.\*

\* See Appendix 2.

Such are the studies of the Seminary, and such is the degree of Christian influence exerted upon the students, that almost without exception they are early convinced of the truth and divine origin of the Bible. In this sense they are all nominal Christians. Of 142 now pursuing the regular course of study in the institution, 53 have been baptized and received to Christian communion. The importance of a thorough education to those natives who are preparing to be preachers of the gospel to their countrymen, is so great, that the mission proposed to extend the course of preparatory, collegiate, and professional studies through ten years—the collegiate studies occupying six years instead of four.

The views of the Committee, in relation to the future employment of native agency in the mission to the Tamul people, will best be stated by quoting a series of resolutions adopted by them since the return of Mr. Winslow, and after having had full conference with him.

“Resolved,—

“1. That the Committee approve of the enlargement of the mission in the district of Jaffna by the addition of three new stations, to be formed at Chavachery, Varany, and Valverty, or any other of the unoccupied parishes, as shall be thought most eligible by the mission.

“2. That it is expedient that the number of ordained missionaries employed in the district of Jaffna, for the present, be eight, in addition to two or three instructors required for the Seminary at Batticotta, together with a printer to take charge of the printing establishment.

“3. That the mission in Jaffna be authorised to incur expenses for native agency at each of the stations, as soon as it shall judge proper, to the amount which would be required for the salary of one native preacher, two catechists, five readers, and twenty school-masters; or to make the whole expense for native agency in the mission (exclusive of the Seminary at Batticotta) average this sum upon each station.

“4. That the primary and chief design of the Seminary at Batticotta be, to raise up competent native assistants in the several departments of missionary labor among the Tamul people, both on the island of Ceylon and the neighboring continent, and as far as possible supersede the necessity of missionaries from abroad; that the course of study, including the preparatory, collegiate, and professional stages of education, embrace ten years; that the qualifications of membership be such as to secure the most promising talents and character among the students which may be obtained for that purpose by the mission; and that the institution be presented before the churches of this country as a worthy object of patronage,—it being understood that all donations made expressly for the Seminary shall be faithfully applied.

“5. That the mission be authorized to increase the number of pupils in the Seminary to three hundred, as soon as that number of native youth of sufficient promise can be obtained, and the interests of the mission require such an increase; it being understood that this number will include all the pupils in the preparatory, collegiate, and professional stages of education, and all the boys who are connected with the mission as boarding scholars.

“6. That the number of scholars in the female boarding school be increased to one hundred, whenever the mission deem such an increase expedient and proper.”

It was expected that a number of *infant schools* would be commenced during the present year; as soon as the females recently arrived had made sufficient progress in the language.

3. THE PRESS.—There are now two presses belonging to the mission, with founts of type in Tamul and English. The establishment is placed at Manepy, as more central, and nearer Jaffnapatam and Nellore, than is Batticotta, where on some accounts it is desirable to have a press. The press at Nellore, under the Rev. Mr. Knight, Church missionary, has been much employed by our mission in printing books and tracts for the use of the schools and for general distribution. The accession of a printing establishment of our own to the mission, which began to operate on the 31st of January last, will stimulate the ardor of the members in the preparation of the necessary books for the press. Many tracts and portions of Scripture have been distributed, and the demand for the Scriptures has been found to be increasing, especially among the papists.

4. USE OF THE SOCIAL PRINCIPLE.—The territory occupied by the mission is not so large, but that the members can meet often together, for business, for social worship, and for fraternal intercourse. They hold frequent meetings for business; together observe the monthly concert, and the monthly prayer meeting for the young men preparing for the ministry; meet in consociation at stated times; meet for communion at the Lord's table quarterly; occasionally assemble for special prayer and supplication that God would revive his work; and often unite their labors in each other's churches, or in the school-bungalow, or in itinerant tours among the natives. Without union there cannot be strength; and an effective union of feeling in Christian missionaries, must be based upon personal acquaintance and fellowship. The Committee are more and more persuaded, that missionaries who are to co-operate in one organized mission, ought, if possible, to be so situated that they may meet together without too great inconvenience.

The social principle is also employed among the native converts. They go out together in little companies to distribute the Scriptures and religious tracts and to make known the gospel. They are associated in a temperance society, in an evangelical society for supporting native readers and catechists, and in a society for moral improvement. They observe the monthly concert and have frequent social meetings for prayer. The schoolmasters at each station meet each other once a week, and all are assembled quarterly, the missionaries attending the meeting. The whole system of education is based, as far as possible, on the principle of mutual instruction, and the children are all collected frequently for social religious instruction in bible classes and sabbath schools.

In respect to the social principle, however, there is of necessity a defect in this mission common to every mission among the Hindoos. It is in the difficulty, not to say impossibility, of placing the converted native upon what may be called *companionable* terms with the missionary;—arising partly from the relations subsisting between the

European and native races, and more perhaps from the influence of caste upon the whole frame-work and texture of Hindoo society. The mission has done much toward mitigating the evil in Jaffna, but still it exists, and is one of the urgent reasons in favor of raising up a competent native agency as fast as possible.

5. ARRANGEMENT TO SECURE NATIVE AGENCY.—From the first, this has been a prominent object of the mission, as is shown under the head of *Education*. Through the blessing of God, there are already three native preachers, about 35 pious catechists, readers, and Bible and tract distributors, about 40 pious schoolmasters, and more than 50 pious members of the seminary training for future usefulness; and provision has been made for doubling the number of pupils in the seminary.

The *admissions to the church* during the year 1833, have not been reported to the Committee. The whole number of native church members now living, is probably about 230.

A brief extract from Mr. Meigs's journal in the early part of 1833, will give a specimen of the progress of the mission; as similar remarks might be made concerning other stations. Mr. Meigs is taking a retrospective view of his residence at Batticotta for the sixteen years past.

“When I went there,” he says, “the buildings were uncovered, and partly in ruins—the supposed habitation of innumerable evil spirits. At certain times in the day, the people could by no means be persuaded to walk near the old ruins, so great was their fear of the evil spirits. Now, they are supposed to have fled, as it is said they will not remain where missionaries take up their abode. Now, there are comfortable accommodations for two families, appropriate buildings for a large literary seminary, and the old church so far repaired that it may be used for the public worship of God. Sixteen years ago, there were no native free schools; now, there are twenty. Then, there were no church members; now, there are fifty-five connected with the station.”

#### PROPOSED MISSION IN SOUTHERN INDIA.

After conferring with Mr. Winslow, the Committee adopted the following resolutions; viz.

“1. Whereas Providence indicates that the time has come when the proposed mission among the Tamul people on the Coromandel coast should be commenced,—

“Resolved, That the mission in Ceylon be instructed to send two of their own number to the coast opposite to Jaffna, for the purpose of commencing the mission.

“2. And whereas it is of importance to facilitate the printing of Bibles and tracts for the benefit of the Tamul people in southern India, and whereas Jaffna is comparatively difficult of access from this country, on account of its insular position, while Madras is conveniently situated for the operations of a Tamul printing establishment,—

“Resolved, That while it is expedient to maintain a printing establishment in Jaffna for the immediate use of the mission in that district, it is proper, should Providence permit, that another establishment be placed in Madras; and that such an establishment be attempted on the return of Mr. Winslow to India.”

Early in January, five months before these resolutions were adopted, Mr. Spaulding was deputed by the Ceylon mission to ascertain where it would be advisable to form a branch of the mission upon the adjacent continent. He was absent about two months. A particular account of his tour has not yet reached the Committee. He is understood to have received favorable impressions of *Madura*, opposite Jaffna, and the former residence of native princes and the chief seat of Tamul learning, as a site for our first mission on the continent.

## SANDWICH ISLANDS.

### ISLAND OF HAWAII.

*Kailua*.—Asa Thurston and Artemas Bishop, *Missionaries*; and their wives.

*Kaawaloa*.—Cochran Forbes, *Missionary*, and wife.

*Hilo*.—Joseph Goodrich, Shelden Dibble, and David B. Lyman, *Missionaries*; and their wives.

Out-stations—at *Hakalau* and *Kuola*.

*Waimea*.—Dwight Baldwin, M. D., and Lorenzo Lyons, *Missionaries*; and their wives.

Out-stations—at *Kawaihae*, *Hamakua*, and *Kohala*.

### ISLAND OF MAUI.

*Lahaina*.—William Richards, Lorrin Andrews, and Ephraim Spaulding, *Missionaries*; Alonzo Chapin, M. D., *Physician*; and their wives, and Miss Maria C. Ogden.

*Wailuku*.—Jonathan S. Green and Reuben Tinker, *Missionaries*; and their wives.

### ISLAND OF MOLOKAI.

*Kaluuaaha*.—Harvey R. Hitchcock and Lowell Smith, *Missionaries*; and their wives.

### ISLAND OF OAHU.

*Honolulu*.—Hiram Bingham and Ephraim W. Clark, *Missionaries*; Gerret P. Judd, M. D., *Physician*; Levi Chamberlain, *Superintendent of the Secular Concerns of the Mission*; Andrew Johnstone, *Teacher of Oahu Charity School for Children of Foreign Residents*; Stephen Shepard and Edmund H. Rogers, *Printers*; and their wives.

*Waialua*.—John S. Emerson. *Missionary*, and wife.

### ISLAND OF KAUAI.

*Waimea*.—Samuel Whitney and Peter J. Gulick, *Missionaries*; and their wives.

William P. Alexander, Richard Armstrong, and Benjamin W. Parker, *Missionaries*, and their wives;—Stations assigned them on their return from the Washington Islands, not yet known.

The fifth reinforcement of the mission, consisting of Messrs. Smith and Parker, missionaries, and Mr. Fuller, printer, whose embarkation was mentioned in the last Report, arrived at Honolulu on the

1st of May 1833. Mr. Fuller's health was such on his arrival, that he was incapacitated for performing his duties as a printer, and found it necessary to return to his native land. Mr. and Mrs. Ruggles have also been under the same painful necessity, in consequence of the protracted illness of Mr. Ruggles. They reached this country in June, bringing with them their children, and one of Mr. Bingham's and one of Mr. Whitney's. Mr. and Mrs. Ruggles constituted a part of the original mission, and for more than twelve years have been exemplary and useful laborers on the islands.

The death of Kaahumanu, the affecting circumstances of which were related to the Board a year ago, formed a crisis in the religious history of the Sandwich Islands. Endowed with a rare capacity to govern, this chief ruler of the people threw the whole weight of her influence and authority into the scale of Christian morals and piety; and, under her administration, Christianity became in a certain sense, the established religion of the islands. From the peculiar structure of the government, and the fact that the heads of it were members of the church and zealous for the newly adopted religion, it came to pass that church and state were actually, for a time, united. The churches, schools, teachers, and the whole system of religious order and influence leaned, in no small degree, upon the government, the authority of which was freely employed to sustain them. The mission is not to be blamed for this. It grew out of that sovereign influence of the divine Spirit, by which the supreme power, in a government thus peculiarly constituted, became so wonderfully united with piety in the persons of the rulers. It had an origin similar to that of the union, which formerly existed between the church and the state in New-England. Happily for the Sandwich Islands, perhaps, this union is likely to be dissolved before the government has begun to use it for secular and unhallowed purposes. None of the pious chiefs had influence enough to succeed to the high place, which Kaahumanu occupied. On her dying bed she did indeed name Kinau as her successor, and the young king, then arrived at maturity, did publicly recognize her as his agent for transacting the business of the kingdom. But, in January of last year, in consequence of a refusal of Kinau and the other chiefs to gratify his wishes, he took counsel with "the young men which were brought up with him," and by his example virtually abrogated some of the most salutary laws to which he had previously given his assent. Hoapili, a near relative, immediately came up from Maui to dissuade him from measures so injurious to himself and the people. Upon the arrival of that pious chieftain, however, the king assembled the chiefs and people, and publicly declared that he took the reins of government into his own hands, and that with him was the power of making laws, and the power of life and death. He then published laws prohibiting only murder, adultery, and theft; from which the inference was drawn that these were the principal laws of the land.

Yet he still recognized Kinau as his agent for transacting business, and the visit of Hoapili is believed not to have been without a favorable influence upon the king. Nor has he ever conducted towards the missionaries otherwise than in the most friendly manner, and he has cheerfully assented to an enlargement of their present number to meet the evident and urgent necessities of the people.

It soon became known every where that the highest chief had relaxed the reins of moral duty, and every where the effect was such as might have been expected. There was a falling off in the schools, and in the congregations. The Sabbath began to be profaned by sinful recreations. Not a few resumed their old habits of intemperance. Some of the members of the church fell, and the love of others waxed cold. In short, it became painfully obvious that there had been a lamentable change in the moral influences, which has for years been operating upon the nation.

And it should be remembered, that these changes took place precisely at the moment when the schools had nearly exhausted their power, for want of better educated teachers—as was stated in the last Report. Had Kaahumanu lived, not all her zeal and power could have sustained the popularity and influence of the schools. That they were sustained so long and so well, and exerted so much influence, cannot be satisfactorily accounted for by a reference to second causes alone. The Committee are confident that schools in the United States conducted under no better circumstances than the schools have generally been at the Sandwich Islands, would not save the population from sinking to the lowest depths of ignorance. On this subject—for it cannot be pursued here—the Board are referred to the Appendix,\* where some interesting and some very curious facts will be found, illustrating the state of the schools and of the nation.

And here it might, with some appearance of reason, be asked—Is it, on the whole, a matter for rejoicing, or regret, considering the unpreparedness of the churches for such an event, that the entire nation of the Sandwich Islands was thrown at once upon the hands of Christians in the United States? It was as if China, with all its millions, should now be thrown in the same manner, upon the protestant churches of America and England. The churches had not zeal enough, nor experience enough, nor men enough disposed to enter the harvest in so remote a field; nor did the churches perceive the length and breadth of their duty involved in the remarkable developments of such a providence in the Sandwich Islands; nor were they prepared for the amazing exigency growing out of a national abjuration of idolatry by the mere authority of government. And it is to be feared that the churches are not yet prepared to appreciate their duty in such circumstances: and perhaps God, in his infinite wisdom, may see fit to allow the harvest, which we might have reap-

\* See Appendix 3.

ed at the Sandwich Islands, but for our criminal unfitness and backwardness, to be in a measure wrested from us, or at least greatly delayed, that we may learn wisdom for the future, and become better prepared to be co-workers with him in those more glorious manifestations of his power, which we are encouraged to expect in these latter days.

As it regards the mission, the events that have been referred to are undoubtedly favorable in the following respects, viz:

1. In checking the tendency to rely on human power, and promoting a dependence upon God, and of course a spirit of prayer, in the missionaries and their patrons.

2. In counteracting the strong tendency to hypocrisy, which there is found to be among the common people. And,

3. By directing the attention of the missionaries more to the necessity of laying deep and permanent foundations for the religious institutions of the islands.

Having made these general remarks, which seemed to be demanded in the present attitude of the mission, the Committee will concisely describe the proceedings of the past year; following the order observed in the account of the Ceylon mission.

**PREACHING.**—At each of the stations preaching has been continued at stated times; also at a number of out-stations; and the missionaries have itinerated more or less for preaching, conversation, and the inspection of schools. A tabular view will be given of the congregations at the stations, as they were in the mornings and afternoons of the Sabbath during the autumn of last year—so far as there are materials for such a view in the hands of the Committee.

<i>Stations.</i>	<i>Morning.</i>	<i>Afternoon.</i>
Kaawaloa,	700	400
Hilo,	800	400
Waimea,	100 to 1000, according to the state of the weather,	
Wailuku,	800 to 1000	200
Honolulu,	1000	

A comparison with the numbers accustomed to attend meeting in previous years, will show that there has been a decrease in the congregations. The attendance is also more variable. A new, well built church was completed by the natives at Waialua in September of last year, and dedicated on the 25th of that month in presence of a large audience: it will seat 1500 people in the native manner. The natives purchased a bell for it, at an expense of 144 dollars, which was unfortunately broken two or three weeks after they began to use it. Protracted meetings for preaching and conversation were held at Waimea, Kaawaloa and Hilo, on Hawaii, and at Waialua the station just mentioned. At Hilo **1244** successive











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