

*PAPERS OF AN AMERICAN MISSIONARY
IN CEYLON, 1816-1818*

WARREN, EDWARD. (1789-1818). Letters and journal, 1813-1822, chiefly kept while a missionary to Ceylon, 1816-1818. Approximately 130 closely written pages. In fine condition. The collection, \$3000

Edward Warren, of Marlborough, Massachusetts, was one of the founders of the American Mission in Ceylon in 1816. His papers begin in 1813 with several letters written to his family from Philadelphia, where he was attending medical lectures and serving as a lay physician in the Philadelphia almshouse. In 1814 he learns about the mission to the East Indies, and in 1815 he receives a letter from Rev. Samuel Worcester informing him of the creation of a mission to Ceylon, under the auspices of the American Board of Commissioners for Foreign Missions.

In late October 1815 he departs, and there are letters as well as a journal kept on board ship during November and December. In March 1816 he arrives at Colombo, Ceylon, and the remainder of the letters are written from Ceylon. The letters describe the country, the conditions, and the work of the missionaries. Warren died there in August 1818, aged 32, and the last few letters are from his fellow missionaries, describing Edwards' work in considerable detail.

In all the letters total about 94 pages and the journal 36 pages. The writing is very clear and legible (though a few letters are neatly cross-written), and the condition is excellent. The papers have remained in the family and unknown until now.

EW - one of the founders
of the American mission
in Ceylon - 1816

(on Amer. Bd. of Commissioners
for Foreign Missions)
(A.B.C.F.M.)

Ceylon now Sri Lanka

b. Mar. 19, 1789, Marlborough,
Mass.

Dec. 1815 - 3 p., cross written

At rec

Jan. 1816 - 2 p., cross written

Journal, Oct. 31, 1815 - Dec. 23, 1815
36 p. Kept on board

Apr. 1816 - 4 p.

Colombo, Ceylon

June 1816 - 4 p.

Jan. 1817 - 4 p.

Mar. 1817 - 4 p.

May 1817 - 4 p.

- 1817 - 4 p. cross written
letter rec'd

- 1817 - 4 p.

letter rec'd

Apr. 1818 - 4 p.

Apr. 1818 - 4 p.

Aug. 1818 - death notice

Oct. 1818 - 8 p. d. 11 Aug. 1818
from Richards (Miss. friend)

Feb. 1822 - 2 p.

from Miss. friend

10 Jan. 1813

Phila to family in Marlborough,
Mass. 4 p.

Mar. 1813 - 4 p.

Sept 1813 - 6 p.

Apr. 1814 - 2 p. to Warren at Phila
almshouse (physician)

July 1814 - 4 p.

to family in Mass. At Phila,
thinking about mission to E.
Indies

Mar. 1815 - 4 p.

from Dr. Saml. Worcester, re
setting up mission to Ceylon

Sept 1815 - 2 p.

Newburyport. Sails in Oct.

Oct. 1815 - 4 p.

Ready to go

Nov. 1815 - 8 p. but cross-writes
At sea

Feb. - Mar.

1816 - 4 p.

Ind. - like Wells, over time

PEDIGREE CHART

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NAME OF PERSON SUBMITTING CHART _____

STREET ADDRESS _____

CITY _____ STATE _____

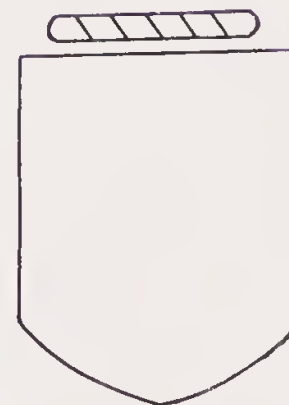
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THE SAME PERSON AS NO. _____
ON CHART NO. _____

1 *David Goodale*

BORN 1791
WHERE
WHEN MARRIED
DIED 1858
WHERE

Mellicent Warren

NAME OF HUSBAND OR WIFE
1797-1861



2 *Thaddeus Warren*

BORN 1747
WHERE
WHEN MARRIED 1770
DIED 1821
WHERE

3 *Lucy Stevens*

BORN 1752
WHERE
DIED 1821
WHERE

4 *Per John Warren*

BORN 1701
WHERE
WHEN MARRIED
DIED 1783
WHERE

5 *Zipporah Brigham*

BORN 1704
WHERE
DIED 1790
WHERE

6 *Samuel Stevens*

BORN 1718
WHERE
WHEN MARRIED 1742
DIED 1789
WHERE

7 *Lucy Barnes*

BORN 1726
WHERE
DIED 1783
WHERE

8 *John Warren*

BORN 1678
WHERE Weston, Mass.
WHEN MARRIED
DIED 1726
WHERE

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16 *John Warren*
1622 from England
1703 to Melrose
1767-1811
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GIVE HERE NAME OF RECORD OR
BOOK WHERE THIS INFORMATION
WAS OBTAINED. REFER TO NAMES
BY NUMBER.

WRITE ADDITIONAL INFORMATION ON REVERSE SIDE

*Alder brother of
Rev. Ulm Richards who came to Hawaii*

REV. JAMES RICHARDS

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November following, under the direction of the American Board of Missions, he entered the Medical School at Philadelphia, where, for nearly two years, he prosecuted his studies with commendable diligence and good success. While in that city, he had many opportunities of preaching to destitute congregations, and in parts of the city where the stated means of grace were not enjoyed; and, in conjunction with the lamented Warren, was afterward employed, for a considerable time, as a missionary in the suburbs of the city. He took the degree of Master of Arts in 1814, and spent a considerable part of the next year in preaching to a people who, previously to his going among them, had been much divided; but, in consequence of the blessing of God on his labors, were united again, and enjoyed a pleasing revival of religion. They then urged him to remain and become their pastor; but his previous engagements rendered it improper, in his view, to comply with their request.

In May, 1815, he was married to Miss Sarah Bardwell, of Goshen, Massachusetts, and on the 21st of June following was ordained at Newburyport, in company with Messrs. Mills, Warren, Meigs, Poor, and Bardwell, and expected soon to sail for Ceylon. About this time, he made the following entry in his journal, expressive of his attachment to the missionary work:

"What shall I render to the Lord for all his mercies, especially for affording me a near prospect of commencing the work on which my heart has been so long and so constantly set! For more than seven years I have had one uniform desire of spending my life among the heathen. If I know my own heart, I do wish to spend and be spent in preaching the glorious Gospel of Christ. Though he expected to sail in a few weeks after

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REV. JAMES RICHARDS

his ordination, several circumstances occurred to prevent the sailing of the vessel until the 23d of October. At that time, in company with eight missionary brethren and sisters, he embarked in the Dryad for Ceylon. When asked afterward how he could refrain from weeping at the time of leaving his native country, and all that was dear to him there, he replied: "Why should I have wept? I had been waiting with anxiety almost eight years for an opportunity to go and preach Christ among the heathen. I had often wept at the long delay. But the day on which I bade farewell to my native land was the happiest day of my life."

The Dryad had a favorable voyage of five months to Colombo. Mr. Richards, a short time after his arrival, was attacked with an inflammation of the eyes. Not being sufficiently aware of the debilitating influence of a tropical climate, he, in order to remove the inflammation, probably reduced his system too low. This, in connection with much fatigue in removing from Colombo to Jaffna, doubtless laid the foundation of those pulmonary complaints which finally terminated in death. He arrived in Jaffnapatam about one year after leaving America, and in a few months removed to Batticotta, where he was associated with Mr. Meigs. Here, although his health was feeble, he labored with diligence in superintending the repairs of the buildings at that station, and in preaching to the natives through an interpreter. But in September, 1817, he was obliged to desist from preaching and from study, in consequence of a cough and weakness of the lungs. A visit to Colombo having been obviously very beneficial to his health, it was thought expedient for him to repeat the visit, and eventually to accompany Mr. Warren, then at Colombo, to the Cape

of Good Hope. In April, 1818, the two brethren set sail from Colombo, and in July they arrived at Capetown. There the beloved Warren took his departure for a better world, and left his friend and brother to pursue his earthly pilgrimage alone. They had, for a long time, been united in the closest bonds of Christian friendship. From the state of Mr. Richards's health at this time, it was thought that the period of their separation could not be long. He remained at the Cape about four months. During the first three months of this period his health and strength were much improved, and he entertained raised expectations of final recovery; but during the last month his symptoms took an unfavorable turn. He raised considerable blood from his lungs. His cough, also, became much worse; his strength failed very fast, and he entirely lost his voice. During the greatest part of these four months he lived in the family of John Melville, Esq., the kind friend of missionaries, and of all who love our Lord Jesus Christ in sincerity, where he was pleasantly situated, and received every attention which it was in the power of the family to bestow.

In the latter part of November he embarked, in company with the Rev. Mr. Traveller and his lady, for Madras, where he arrived about the middle of January. The kind attentions of his fellow-passengers contributed to his comfort and health; and in Madras he found many friends. He next proceeded to Colombo, and from thence he went by water to Jaffnapatam. Though the distance from this place to Batticotta is but seven miles, yet, as he was obliged to travel it by land, he performed the journey with difficulty. For a season, he considered himself, and was considered by his brethren, as near death. But in August, 1819, his symptoms were more favorable, and not

vindicated the American society.²⁵

Hoping to press home its advantage, the A.B.C.F.M. lost no time after the end of the war in 1815 in sending reinforcements to India. Five more Andover graduates who had volunteered some time before were ordained in June in a ceremony attended by a great assembly. Their embarkation at Newburyport four months later, unlike the hurried departure of the first group in 1812, was a festive event:

The day was very pleasant. A large concourse of people assembled on the wharf at which the vessel lay, and on the adjoining wharves, and at other places which commanded a near view of the scene. The deck of the vessel was filled with visitors, mostly females, the particular friends of the missionaries, assembled to bid them a final farewell. . . . The utmost stillness and solemnity prevailed the attentive multitude. A missionary farewell hymn was sung to the tune of Old Hundred. Many were deeply affected and bathed in tears. After the hymn, the visitors on deck immediately stepped on shore; the brig left the wharf, spread her sails to the breeze, and quietly entered on her course, followed by the gaze of many deeply interested spectators.²⁶

Since Samuel Newell had found the British authorities in Ceylon friendly to the idea of an American mission there, this second company proceeded to that island. One of their number, Horatio Bardwell, went on to Bombay to employ his printing experience in the press soon to be established there, but the rest commenced work in the district of Jaffna in northern Ceylon. This island was traditionally the location of the Garden of Eden, the home of Adam and Eve, and had enjoyed the proselyting labors of first the Catholic Portuguese and then the Protestant Dutch in centuries past. Curiously enough, a correspondent in the Netherlands once informed Cotton Mather that it was the example of John Eliot and other New England apostles to the Indians in the seventeenth century that had inspired the Dutch to attempt the conversion of Ceylon and

²⁵Worcester to Charles Grant, Salem, December 15, 1816, in S. M. Worcester, Life and Labors of Samuel Worcester, II, 397-398.

²⁶Panoplist, XI (1815), 533.

The famous first mission of the American Board went to India. It arrived during the War of 1812 when Americans were not popular in British territory. But once that war was over there began a work which has enjoyed a more uninterrupted development over a longer period of time than has been known by our missions in any other part of the world. Today the Indian-Ceylon field is one of the largest and strongest of the Board. As will be suggested by this brief article some of the fundamental problems of missionary method and strategy have come to be understood and their solutions have been wrought out in the relatively peaceful and continuous development of these missions. The "pax Britannica" still provides a favorable environment for the free growth of the Christian movement.

An Old Civilization

India is a land of ancient civilization. A continuous religious development reaching back to the time of the early Vedas, from 1000 to possibly 2000 B.C. has constituted it a religious civilization through and through. Caste has made for social stability and conservatism and the Brahmans have developed through the centuries elaborate and profound philosophies. But with all this ancient learning and culture the great mass of the people were illiterate, idolatrous and primitive in their manner of life, when the first missionaries went to India. They found it necessary to work at both extremes of the cultural scale. They had to undertake the elementary tasks of educating and training people who were living in poverty, superstition and idolatry; but they also had to prepare themselves to present the Christian gospel to men whose minds were equipped with the learning of the ages and who were experts in dealing with the subtleties of religious thought.

While Hinduism is the dominant religion, there are large numbers of Mohammedans, about seventy millions out of a population of three hundred and fifty millions. In much smaller numbers are to be found Parsees, Sikhs, Jains and Buddhists. One of the strangest phenomena of the religious history of India is the birth there of Buddhism, its rise to power and then its complete disappearance. It remained strong in Burma and Ceylon but vanished from India and today only a handful of Buddhists are to be found in the country where Gotama was born. But the Hinduism of today has received much from the centuries during which his religion flourished in India.

A Venture in Faith

The first missionaries when they came upon this scene of ancient and diverse religions were appalled at the idolatry and the ignorance of the people and consumed with a desire to make known the redeeming truth of the Christian gospel. From the perspective of a century and a quarter their venture looks like either madness or inspired faith and courage. But those first missionaries were sane enough and while they did not

lack either faith or courage, their undertaking was more reasonable, as they viewed it, than it might look to the historian of today. They were not matching their strength and wisdom against the power of numbers and tradition in the ancient land of India. They were simply humble bearers of God's message of life and salvation to men who needed it. They knew that they could not save India but they knew that God could and they were sure that He would use them, in their time, for the accomplishing of His purpose. Take this basic factor out of the missionary movement and it never would have begun. With it men and women of faith and daring have built up a world enterprise in the service of men and in the creation of a Christian Church which more prudent and sophisticated minds would never have taken.

Three Missions

There are three missions of the American Board in this field, two in India proper and one in Ceylon. The Ceylon mission is in extreme northern part of the island where the Tamil language is spoken. This means that it is near both geographically and in language to the Madura mission in the extreme southern tip of the Indian peninsula. The other one is located in the Marathi country about Bombay. The Board also cooperates in the Woman's Christian College in Madras, Vellore Medical College, St. Christopher's Training College in Bangalore, Mysore stat,

First Christian Leaders

Two ships brought the first group to India. Adoniram Judson and Samuel Newell and their wives sailed on the Caravan and Mr. and Mrs. Samuel Nott, Gordon Hall and Luther Rice, on the Harmony. Of this group only the Notts and Mr. Hall actually had part in the founding of an American Board mission. Rice and Judson became Baptists and Judson went to Burma. Samuel Newell's wife died on the Isle of France and he started for Bombay but landed on Ceylon where he stayed for six months. The Notts and Gordon Hall went to Bombay where they were at first refused permission to stay. After a period of uncertainty, however, they were finally allowed to settle and to begin what was the first Protestant mission in Western India. That was in 1813.

Samuel Newell appealed to the Board to send missionaries to Ceylon. The war had ended in 1814 and the following year a party consisting of Edward Warren and four couples sailed for Colombo. In this group was James Richards, the only member of the Haystack Prayer Meeting actually to go abroad as a missionary. The other members of the party were Rev. and Mrs. Benjamin C. Meigs and Rev. and Mrs. Daniel Poor. Dr. and Mrs. Horatio Bardwell, also of the party, went on to Bombay. Thus the mission in Ceylon was founded in 1816.

The great city of Madura in south India, an ancient capital of Tamil kings, was visited in 1834 by Levi Spaulding of the Ceylon mission. From the beginning it had been the intention to open work in this region. William Todd and Henry R. Hoisington came the same year with several native helpers and work was actually begun. For some years later the connection remained close. But Madura soon became the center of a strong

and well organize work.

Schools Opened

It will be impossible here to give even in outline an account of the development and the present activities of these three missions. But it may throw light upon their progress and upon typical aspects and problems of missionary work if we deal topically with some of the outstanding features of these three missions as they appear in the history of more than a hundred years and as they emerge in the contemporary scene.

As usual, the first thing the missionaries did in India was to open schools. Even while the first comers were still learning the language and unable to preach in it these little schools were getting started. The reason for the school was obvious. People had to be able to read the Bible if they were to get at first hand the Christian faith and teaching. The first schools were for boys only. When provision was made later for educating girls it was primarily in order that the boys trained to become Christian workers might have Christian wives. This is still a matter of importance, for the Christian family is basic to the creation of a Christian society and even to the living of a Christian life by individuals. As time went on, of course, girls' schools came to be carried on their own merits. Indeed, one of the chief contributions the Christian movement has made to India as well as to other countries is the education of women and the general raising of the status of women.

The Boarding School

The part played by Hindus in the educational work of the mission represented a willingness from the first to cooperate with the missionaries. Many were eager to have their children get some education and were willing and more than willing to have them study the Bible. This is still the case. By the employment of Hindu teachers it was quite possible to carry on a very large number of schools. There was no lack of teachers and the pay they received was very low.

But problems arose. To pay Hindus to teach Hindu children did not do much toward instructing them in the Christian faith nor result in many converts. After all, the main purpose of the missions was to win people to faith in Christ. A more effective method was found in the boarding school. Here boys and, later, girls were directly and continuously under the teaching and influence of missionaries and native Christian teachers. At first the schools were free and children were even paid to attend them. Such were the beginnings of institutions which were soon recognized to be of such value that parents were quite willing often at a sacrifice to pay tuition.

Two types of training school became necessary, one to train teachers for the elementary schools and one to prepare young men to become preachers and pastors of the churches. Out of the early training schools developed colleges and theological seminaries. Jaffna College, in Ceylon, founded in 1872, and the American College in Madura are heirs of these early beginnings. The theological training is now done in union institutions in Pasumalai, Bangalore and Poona. According to the English system mission colleges prepare

students for the examinations which are given by government universities. The universities are not collections of colleges as in America but examining boards. A similar situation exists as regards theological education. Students in the theological colleges prepare for examinations which are given by the Serampore Theological Seminary, the only institution in India authorized to give theological degrees. The one exception to this is the United Theological College of Western India which gives its own diplomas.

The Problem of English

One question that greatly exercised the missions in the early period was that of English education. Elementary schools used the vernacular exclusively, as was natural. But when it came to the training schools and higher education English was taught and text books in English were used. This seemed the natural and indeed the almost inevitable thing. No literature existed in the Tamil and Marathi languages containing the knowledge in which Hindu youth were to be educated. Alexander Duff, who did so much for the government educational system in India, made the use of English fundamental for this reason. But the Prudential Committee and Secretary Rufus Anderson made two objections to it. They pointed out that many Hindu young men came to the mission schools from no interest in Christianity but solely to fit themselves for better paying positions and for the general advantage that accrued from being able to speak English. Another thing urged against English education was the fact that it created too great a cultural gap between the Christian worker and the people. The Board felt that such workers would be closer to the people and more likely to serve them sympathetically and to stay with their jobs if they knew only the vernacular.

The Anderson Influence

Because of these objections English education was reduced to a minimum or stopped entirely for a while. It was a mistake as all the missions came to see. It seems to have been mainly due to the influence of Rufus Andersen who was secretary of the Board from 1832 to 1866. Dr. Anderson was a man of strong convictions and great influence. In 1854 and 1855 he headed a deputation team which visited the missions in India and Ceylon and which together with the missionaries made a thorough study of all aspects of the work and formulated policies which were to govern it in the future. One thing decided upon was the elimination of English education. Another was the abandoning of the boarding schools. This too was seen to be a mistake. But the reason for it was that energy put into boarding schools was taken away from the village schools which, it was felt, took education to the people in the most effective manner, and constituted a valuable agency of evangelism.

Early Mistakes Rectified

Dr. John S. Chandler, who wrote the history of the Madura mission for the seventy-fifth anniversary celebration, says that these decisions represented the mission at the candle light stage of theory. When the sunlight stage of experience came it was recognized that they were wrong and education went

back to the boarding school and to the use of English, And so it has continued. Dr. Chandler answers the charge that boys who learn English will use it to get better jobs by pointing out the great help to the Christian movement that has been rendered by men in public life who got their education in mission schools and colleges. Boarding schools of elementary and high school grade have become to be one of the most important and extensive aspects of the missionary program and no one any longer questions their value. But the first decades were a time of learning and sometimes learning was done by trial and error.

Value of Native Pastors

There was another point insisted upon by the Anderson deputation and that was the strengthening of the village churches and the provision for training of native pastors. This was an essentially sound policy. There were various mistakes made in carrying it out and there were great difficulties to be encountered but the growth of membership and strength among the churches that resulted fully justified it. This development of the Indian Church has proceeded through slow stages. The first was to fit Indian pastors for leadership and to ordain them. Some of the first who were put in charge of congregations were not stable. The pull of the old life and especially of caste was strong and ever present and some men yielded to it. There were also cases of plain immortality. But there were many men who brought high character and faithful service to the work of the pastorate. They cooperated with missionaries in raising standards of preparation, in safe guarding ordination and in preserving the integrity of the Christian ministry. In the Marathi mission some outstanding Brahman leaders gave strength to the church.

Then there was the slow development of the ecclesiastical form of the church itself. A Congregational order modified in the direction of Presbyterianism came generally to prevail. The trend has been all along toward closer union with other communions and for a long time our churches in the Madras and Ceylon areas have been a part of the United Church of South India and those in the Marathi country have been included in the United Church of North India. Now the United Church of South India is working toward a still more inclusive union with Anglican and other communions. Whether this will finally be effected cannot now be predicted.

The Caste System

Inevitably one of the greatest obstacles to the Christian mission in India has been the caste system. Many Hindus, as has been said already, were glad to have their children study the Bible and were eager to hear the gospel story themselves. They were often willing even to profess the Christian faith but they would not give up their caste distinctions and practices. The missionaries could not allow caste distinctions within the Church. The ultimate test of one's qualification for membership in the Church was often his willingness to break caste and eat and commune with Christians of lower castes. The struggle has gone on and is not ended even today. There were

times when the people violently reasserted the claims of caste and the church lost largely in membership. But it has grown in spite of these outbursts, and it still stands against the admission of caste distinction.

In Ceylon the early membership of the Church was largely from the middle class Velala caste. This has meant that there were many able leaders but it created certain difficulties at first. The very fact that these Christians were caste people in good social standing with the general Hindu community made it more difficult for them to separate themselves from practises that were inconsistent with their Christian profession. They also found it difficult to fraternize with Christians of lower castes or of no caste at all. Indian leaders are fully aware of this problem and are working resolutely to solve it on the basis of a genuine Christian fellowship.

People of many castes and of various outcaste groups are in the churches of the Madura mission. In the Marathi country some of high caste, including a few Brahmans, came into the church. With them in the same fellowship were and are many outcastes. So long as caste continues in India even in modified form and, one might add, so long as human nature remains what it is this caste problem will be a major challenge to the universality and purity of the Christian fellowship in India and in the rest of the world!

Government Aid

After the first inauspicious beginnings the missions found that the British government in India not only kept the peace but also provided substantial help especially in the support of schools. The system by which this is done is called "grants-in-aid". Schools which meet the educational standards of the government are given money grants. From the beginning the Ceylon mission took large advantage of this assistance. The Madura mission did not. It was feared that there would not be complete freedom in the teaching of religion and that it would constitute an interference with the work of the schools to have government inspectors visiting them. From 1838 until 1870 the subject was up intermittently for discussion. For a long time no aid would be received but the objections were finally withdrawn and schools generally participated in the benefits of the grant-in-aid. It was found that inspectors' visits had no bad effects and that there was no interference in the matter of religious instruction. The growth of the church itself has been greatly helped by this kind of aid from the government. Teachers supported by it have been leaders of the churches in communities which otherwise could have had no such educated leadership. The government does not supply this help to schools as a subsidy to the Christian program but solely in the interest of education. Similar grants are given to schools of any religious character or of a purely secular type when they meet the educational needs of the people and conform to the required standards. Such help has been on a larger scale in Ceylon and Madura than in the Marathi mission.

New Problems Arising

It should be said, in this connection, that while there has been occasional lack of sympathy between local administrators and the missions, in the main the attitude of government has been one of encouragement and many individuals in government and the civil service and in private life have contributed in various ways to the work of the missions. During the last few years, under the new constitution, seven out of eleven of the provincial governments have been controlled by the Congress party. When the government of India declared war against Germany without consulting the Indian legislature and sent Indian soldiers out of India these Congress governments resigned. They had been in office too short a time to tell whether there would be any marked change in the attitude of the official agencies toward missionary work and any modification of the practice of grants-in-aid. Undoubtedly the indianization of government will create a new situation. It need not necessarily be unfavorable to the progress of Christian activity, for Indian Christians are normally in full sympathy with the legitimate nationalism of their country.

Medical Missionaries

It seems strange today to find that medical work was admitted only slowly and in the face of opposition into the program of the missions. The missionaries and even more the Prudential Committee felt that such work would divert energies from distinctly religious efforts and they did not see for a time the need of such service. But it began just the same. In Ceylon both Richards and Warren, who had some medical training, did what they could and later Dr. John Scudder came to the mission. He was an ardent evangelist and both in Ceylon and later in Madura he combined his medical practice with the distribution of tracts and preaching. Dr. Natham Ward came in 1834 and began the training of native medical students, a work which was taken over by Dr. Samuel Fisk Green in 1847. Dr. Green translated many medical works into Tamil and trained a considerable number of Ceylonese medical practitioners. He, too, was indefatigable in evangelistic work. Yet as late as the 1850's the Board refused to recognize medical service as a legitimate part of the mission program. This was another "candle light" view which was soon abandoned. Today the doctor, the nurse and the hospital constitute one of the major types of Christian worker and both as a means of reaching the individual with the gospel message and of exhibiting the impulse of Christian love medical missions have a place of deserved honor.

Modern Developments

The latter part of the last century was a period of building and development of institutions, colleges, schools and hospitals and a few strikingly significant centers of work. The great famine of 1897 had a pronounced effect especially on the program of the Marathi mission. The destitution and suffering caused by this famine led the mission to develop industrial education in order to provide as many as possible with a means of making a living. This type of education had also once been opposed in the interest of a more directly religious program, but both the need of the people and the impulse of the missionary to meet that need finally

brought about a complete change in attitude. In Satara, Ahmednagar, Sholapur and Bombay there are flourishing centers of social work. The Nagpada Neighborhood House in Bombay is the outstanding institution of its type in India. Non Christians have cooperated generously in these efforts. Dr. Clifford Manshardt, director of the Nagpada Neighborhood House has for several years been director of the Tata Trust, a large endowment for social work in the Bombay Presidency established by a wealthy and enterprising Parsee family. In Satara representatives of different religions and of government cooperate in the social program.

Religious Programs Comes First

Yet in all this development the missions have never lost sight of their work and the prime importance of the Church as the distinctive institution of the Christian faith. The main feature of the work of the Madura mission today is a program designed to train lay leaders for the churches by institutes and in other ways to strengthen the organization and extend the activities of the Church. The Church Council under the leadership of Rev. Raymond Dudley is pressing vigorously this whole effort. It is reminiscent of a similar emphasis that followed the visit of the Deputation in 1854 and '55 but there is a vastly stronger basis and leadership now with which to work. In all this development of the Church the ideal is an Indian Church, led by Indian pastors, worshipping more and more in an Indian manner and meeting the needs of the India of today. Quite early the production of Indian Hymns and the adaptation of Indian forms of music for use in Christian worship was begun and it has flourished. Preeminent among Indian Christian poets is Narayan Vaman Tilak but there are others and this embodiment of the beauty and truth of the gospel in Indian literary form is only begun.

Devoted Leaders

This article must close although it has only begun to suggest the real story of the American Board missions in India and Ceylon. Many important events, personalities and issues have not even been mentioned. But such is the service of the hundreds of men and women who have made up the working force of the missions through the years. They lived and labored and died not to be remembered and praised, but to give the people of India the knowledge of God's saving love in Christ and to make better the lot of people whom they came to love. During the first twenty years there were more of these missionaries buried in the soil of India than there were Indians won to Christ. The price was high in those days but they paid it uncomplainingly. They had no furloughs and little medical attention. They did not even have the summer refuges in the hills that were later acquired to which missionaries might go to escape the terrific heat of a tropical summer. But the experience gained through their sufferings and death and their intelligent wrestling the problems that arose, gradually led to a development of mission policy and practice which has made the Christian mission of today exceedingly efficient and relatively economical of human material. Their devotion remains a lasting inspiration not alone to the present generation of missionaries but to the whole Church.

This volume contains extracts
from the:

Annual Reports of the
American Board of Commissioners
for Foreign Missions

1813-1820

with attention paid
to Edward Warren
and the Ceylon Mission

upon the Legislature; praying, that, in the new Charter, there may be some effectual provision in favor of the propagation of the Gospel in the Company's extensive and populous territories. If these petitions have failed, or shall ultimately fail of success, the failure will be greatly lamented by the true friends of the gospel and of the best interests of mankind, both in Great Britain and in this country.

The information, which our missionaries obtained at Calcutta respecting Birmah, and by which they were deterred from proceeding thither, was probably more particularly detailed, in letters which have not yet arrived, than in those which have been received. It appears, however, that war, both civil and foreign, was raging in that empire; and that the missionaries, who had been sent thither from London, and the Baptist Missionary Societies, had been obliged to leave the country. These are strong facts; and doubtless will appear to this Board sufficient to justify our brethren, in relinquishing, for the present, a design which had been entertained with great fervency of hope, and in regard to which no small disappointment is felt. The committee, however, do not abandon the hope, that a door may yet be opened, at no very distant period, for the propagation of the gospel in Birmah.

Though disappointed in regard to the Birman empire, and obstructed in British India, our missionaries, at their last dates, were by no means discouraged. They still had hope of obtaining footing at Bombay, or Surat, in a way similar to that in which missionaries had obtained footing, notwithstanding the difficulties always presented in different parts of India. And should they fail there, they had assurance of being allowed to establish a mission at Ceylon; where a field of no small extent or promise would be open to them. Of this Island, as a field for missionary labors, the Directors of the London Missionary Society, in their last report, give a very favorable representation. A gentleman resident there, as quoted by the Directors, says, "I hope the Missionary Society, and all other societies for promoting the glorious cause, will strain every nerve to send some able teachers to this country. Never was such a harvest as is here prepared for the reapers."

Our missionaries mention, in very grateful terms, the courtesy, hospitality, and generosity, which they experienced from many persons at Calcutta, Serampore, and Port Louis. At Calcutta, in addition to various other acts of liberality, collections were made for them, in money, of upwards of seven hundred rupees—more than three hundred dollars. For these collections, they express very particular obligations to the Rev. Mr. Thomason, an Episcopal clergyman, who on all occasions had acted towards them the part of a Christian and a friend. And when Mr. Newell left Calcutta for the Isle of France, he had a letter of credit, from Dr. Carey to a house in the latter place, to be used, in case of necessity, until he should receive from us the means of repayment.

The Prudential Committee have not lost sight of the design of this Board, respecting a mission to the Iroquois, or Caghawaga Indians. It is a design peculiarly near to their hearts; but they have to lament, that, on account of the war, it cannot at present be carried into effect. May the God of mercy grant, that the present obstructions may soon be removed, and a door yet be opened for the Gospel to be imparted to our pagan brethren of the wilderness, whose claims for commiseration are

most unequivocal and affecting; and in regard to whom, before the great Parent of all, a responsibility the most awful rests upon the people of these States.

Messrs. Richards and Warren, who for two years have been under the particular patronage of this Board, soon after they had closed their studies, a year ago, at the Theological Institution, went, under the direction of the Prudential Committee, to Philadelphia, for advancement in medical science. They have been in that city about ten months; and have there received marks of courtesy and liberality, which are mentioned by them in terms of fervent gratitude, and which claim the grateful acknowledgments of this Board. From regard to the service to which they are devoted, they have been admitted, gratuitously, to an entire course of lectures in the celebrated Medical Department of the Pennsylvania University; and, recently, have been placed in very eligible situations, one in the Pennsylvania Hospital, and the other in the Philadelphia Almshouse—situations not only exempting them from a principal part of the expenses of living, but affording them advantages for medical improvement, not exceeded, probably, by any in the United States. Besides attending to their medical studies, they have been employed, for a considerable part of the time, by the Missionary Society in Philadelphia, and have performed jointly, in the city and vicinity, the duties of one missionary: thus favoring the funds of this Board, improving themselves as preachers, and doing good, we devoutly trust, to the souls of many. They will be ready for our service abroad, whenever it shall be judged expedient to send them.

Notwithstanding the embarrassments of the times, the liberality of the Christian public towards the objects of this Board has been such, in the course of the year, as highly redounds to the praise of Divine grace. Our brethren and friends in the Auxiliary Societies in the different parts of our country, have exerted themselves with very exemplary and animating zeal, and are entitled to the most affectionate and grateful recognition on this anniversary. The donations to the Board have been published as they were received. The amount received from Sept. 1, 1812, to August 31, 1813, exceeds eleven thousand dollars, as will appear more particularly by the Treasurer's annual accounts. Several Auxiliary Foreign Mission Societies have been formed within the year past; but the exact number cannot be stated, as it is frequently some months after these societies are formed before authentic information is received from them.

In the close of this Report, the Prudential Committee would deliberately say, that, in a general review, they see no reason for discouragement, or for a remission of activity, on the part of this Board or its friends; but abundant cause of thankfulness, and increased exertion. If, when we engaged in our great design, we were not prepared for trials—if we did not lay our account for occurrences apparently adverse, and calling for the utmost firmness of faith, steadiness of purpose, and energy of action; we had profited but little by the experience of ages, had observed to little purpose the unvaried course of Divine dispensations, and were but ill qualified for an undertaking of this arduous and momentous kind. Hitherto our trials have been comparatively light; and our encouragements many and great. It is only three years since the

first meeting of this Board, then only a voluntary association, feeble, destitute of funds, and unassured of any adequate patronage. It is not time to have achieved much in the pagan world: if any thing has been done in the way of preparation—in giving stability and efficiency to the institution—in gaining the attention and favor of the Christian public to the design, obtaining the requisite funds for its support, and devising and maturing plans for carrying it into effect;—we have not labored in vain, but may reasonably hope to reap in due time. That the heathen world is to be converted to Christ is as certain, as that the word of God is true: that this is to be effected by the instrumentality of Christians is as evident, as the Divine institution of the Christian ministry is unquestionable: that the time for its accomplishment is near, both the word and the providence of God unequivocally declare. Preparations for this great event have been commenced upon a vast scale; and, amidst the portentous commotions of the world, are advancing with astonishing constancy and celerity. Not to discern the signs of the times, were a proof of most deplorable blindness; not to hail with grateful joy the advance of Him to whom the kingdom of the whole earth belongs, were a fearful indication of inward hostility to his cause; not to be zealously engaged in the great design of bringing all nations under his benign dominion, were to betray a deadness of heart, an unbelief, a devotedness to the world, or a pusillanimity, unworthy the Christian name. With humble reliance on Him, may this Board be *steadfast and unmovable, always abounding in the work of the Lord.*

PECUNIARY ACCOUNTS.

The American Board of Commissioners for Foreign Missions in account current with Jeremiah Evarts, their Treasurer, Dr.

To cash paid from Sept. 1, 1812 to Aug. 31, 1813, in conformity to orders from No. 25 to No. 52 inclusive, signed by the clerk of the Prudential Committee, for expenses incurred in the prosecution of the objects of the Board	\$3,603 05
To losses by counterfeit bills received in donations	3 00—8,611 05
To balance carried to the credit of new account, Sept. 1, 1813	8,077 59
	16,688 64

Contra Cr.

By balance brought to the credit of new account, Sept. 1, 1812, as appears by the Auditor's certificate of Oct. 3, 1812	\$5,252 46
By cash received in donations, as particularly published in the Panoplist, from Oct. 1812 to Sept. 1813	\$11,284 90
By avails of a dollar, which proved to be genuine, though supposed to be counterfeit, and charged as such in last year's account	94
By interest on money lent	150 34—151 28
	\$16,683 64

ADDRESS TO THE CHRISTIAN PUBLIC.

OCTOBER, 1813.

IN behalf of the American Board of Commissioners for Foreign Missions, the subscribers, a committee for the purpose, beg leave to solicit the attention of the Christian public to the cause in which the Board is engaged, and for the promotion of which it was originally instituted, and has been since incorporated. We are not backward to state, at the commencement of this address, that we shall lay before the reader, with great satisfaction, some of the facts and reasons on which our attachment to this cause is founded, and which, we are sure, will not fail to commend themselves to every enlightened conscience, and to make an impression on every pious heart. The cause itself is transcendently glorious, and deserving of the warmest approbation of all men, however imperfectly, or feebly, we may state its claims. To doubt, or hesitate, in regard to the urgency of these claims, and the duty of keeping them habitually in view, would be equally repugnant to our feelings, and dishonorable to our profession as Christians. Can it be a matter of doubt, or of indifference, to any man, who has the Scriptures in his hands, and has profited by perusing them, whether Christianity is to become, at some future day, the religion of all mankind?—whether its transforming power is universally to influence the hearts and the lives of men?—whether the word of God is to be read, understood, and obeyed, by the nations now sunk in idolatry and ignorance?—whether this grand consummation is to be effected by the means which men are voluntarily to supply?—or whether there is an imperious necessity that Christians should zealously co-operate in this great work of the Lord?

The object of the Board is *one*—the promulgation of Christianity among the heathen. The means, by which this object is designed to be effected, are of two kinds;—the publication and distribution of the Scriptures in the different languages of the nations; and the support of faithful missionaries to explain, exemplify, and impress on the mind, the great truths which the Scriptures contain.

In regard to the distribution of the Scriptures, the Board is in fact, though not in name, a FOREIGN BIBLE SOCIETY; and, under this aspect, we earnestly request that its advantages may be considered by all, who would joyfully place the Bible in the hands of Pagans. Confined in its operations to no part of the globe in exclusion of other parts, the Board can extend the sovereign balm wherever there are spiritual maladies to be healed; enjoying the benefit of established plans of correspondence and co-operation, the result of its proceedings can be more prompt than could otherwise be expected; and having its attention long fixed on the most promising fields of exertion, its agents will acquire a facility of action, which can never be applied to single, insulated, and sudden efforts. Through the instrumentality of the Board, every charitable person, however retired or obscure, has it in his power to send the Bible to those very heathens, than whom none of the human race can need it more, and on whom there are peculiar encouragements to bestow it. A known,

were all here; the things were all carried below; the boats were engaged to carry them on board ship, and the carpenter to go and fasten them. The friend who had charge of the things, then went to the Captain for orders to have them received on board. The Captain went to the pay office for the money for our passage; the money was refused, and it was reported that we were not to go. The friend returned with this information, and the things were all put into a room below, and the coolies dismissed. About five, Mr. Goodwin, the senior magistrate of police, called upon us to say, that our letter had been communicated to the Council; and that upon examination, it had been found, that no orders of any kind had been received from Bengal, of a later date than the 19th of November, and that the government would allow us to remain until they should receive further orders from Bengal concerning us. This intelligence, at this decisive moment, has filled us with great joy; and given us great hopes, that we shall yet be allowed to remain at Bombay. How wonderful and how merciful are God's dealings with us!"

The next morning, 22d Dec. they received the following official note

"To the Rev. Gordon Hall, and the Rev. Samuel Nott, American Missionaries.

"GENTLEMEN, I am directed by the Right Honorable the Governor in Council, to acquaint you, that under the expectation of receiving some further instructions from the Supreme Government respecting you, he has determined to defer the carrying the directions he has received into execution, until such instructions shall arrive.

"I am, gentlemen, your obedient servant,

W. NEWNHAM, Sec. to Government."

"Bombay Castle, Dec. 21, 1813.

Our last letters from these brethren appear to have been forwarded to England by the same ship, in which they themselves expected to have been conveyed thither, and which sailed from Bombay on the 23d of December. Later than this date we have no intelligence from them. From the facts and circumstances now communicated, however, your Committee derive a pleasing confidence, that our mission may obtain an establishment at Bombay: and they are persuaded that this whole Board, and the Christian public extensively, will unite with them in adoring the goodness of the Lord, so remarkably displayed in the signal interpositions of his providence in behalf of our missionaries. Under Providence, grateful acknowledgments are due to the Right Honorable Sir Evan Nepean, for the candor, magnanimity, and kindness, exhibited in his treatment of the missionaries, so creditable to his character, as a magistrate and a Christian. Nor can the Committee forbear to express their high sense of the admirable spirit and conduct shewn by the missionaries themselves, in the circumstances of severe trial in which they have been called to act. The evidence here exhibited of their firmness, their perseverance, their wisdom, and their devotedness to the great object of their mission, cannot fail to raise them in the estimation and affection of this Board, and to secure to them the confidence and favor of the Christian public.

On the 24th of Feb. 1813, Mr. Newell embarked at the Mauritius, on board a Portuguese brig, bound to Bombay, but destined to touch at Point de Galle in the Island of Ceylon. At the latter place he expected to meet one or both of the other brethren; but on his arrival, he learned that they were both gone to Bombay. Supposing, however, that they would not be allowed to remain there, he thought it best for him to stay in Ceylon, where he was assured of the protection and favor of Governor Brownrigg, and other principal officers of the government. He immediately despatched a letter to the brethren at Bombay; and by the return of the mail he received an answer from them, from which he learned, that, though their situation at Bombay was quite precarious, yet they had considerable hope that they should be allowed to establish themselves there, and thought it advisable for him to direct his studies with a view to that place. Accordingly, as soon as he could make arrangements for the purpose, he commenced the study of the Sanskrit, Hindoostanee, and Persian languages; and quietly pursued this study until some time in November, when, from information received from the brethren in Bombay, he felt himself compelled to give up all hope of the establishment of the mission at that place. From the time of his arrival in Ceylon, however, till the date of his last letter, he preached in English constantly, once, twice, or three times a week, to English and half-cast people; of whom, he says, "there are thousands in and about Columbo, who stand in need of instruction as much as the heathen," and among whom he hoped his labors would not be in vain. At the date of his last letter, Mr. Newell supposed that his brethren were actually on their passage to England, and that he was left alone. "Stript," says he, "of all my domestic enjoyments, by the death of my wife and child, and separated from all my dear missionary associates, I find myself a solitary pilgrim in the midst of a heathen land. My heart is sometimes quite overwhelmed with grief. But my prevailing desire is, and my determination, to try to do something for the wretched heathen around me. My conviction of the duty and practicability of evangelizing the heathen has not been diminished, but greatly increased, by all that I have witnessed in this part of the world." Thus circumstanced, he was undetermined in regard to the field in which to fix his mission; whether to remain in Ceylon, or attempt an establishment at Bussora at the head of the Persian Gulf. The reasons which weighed in his mind for the one and for the other, he states at large, and in a manner which indicates much attention and reflection. His trials, though different from those of his brethren, have been not less painful; and appear to have been sustained in a manner not less creditable to the character of a Christian missionary. He must have been greatly rejoiced to learn, as he doubtless did in a short time, that his brethren had not been sent to England, as he supposed; and if they have been permitted to remain at Bombay, as he supposed; and if they have been permitted to remain at Bombay, he has probably joined them there, to the great joy of them all.

Messrs. Richards and Warren, who, at the time of our last annual meeting, were, as then reported, in very eligible situations at Philadelphia, have just completed their respective periods of engagement there; and, so far as appears, very much to their own satisfaction, and to the satisfaction of those with whose patronage and friendly offices they have been favored.

Soon after our last annual meeting, Messrs. Benjamin C. Meigs, Burr Baldwin, Horatio Bardwell, and Daniel Poor, were admitted by the Prudential Committee, as candidates for our missionary service; and since, after such a period and measure of trial as the Committee judged suitable, they have all, excepting Mr. Baldwin, been formally received as Missionaries, to be under the patronage and direction of this Board. Mr. Baldwin has been prevented from being thus received, by feeble health, which the Committee greatly lament, and from which they devoutly hope he will ere long be recovered.

Messrs. Richards, Warren, Meigs, Bardwell, and Poor, will hold themselves in readiness to go forth to the heathen with the glad tidings of salvation, as soon as Providence shall open the door for their being sent. At present the door at every point seems to be closed by the war; but this Board and the friends of Christian missions will not cease to pray, that the war may soon be terminated; nor are the Committee without hope, that, should it continue, some way will nevertheless be found out for the conveyance of the waiting missionaries to their destined fields of labor.

From three other young gentlemen, one now a practising physician of distinguished promise, another a student at the Theological Seminary at Princeton, and the other a student at the Theological Seminary at Andover, the Committee have received very pleasing communications, expressing their desire to be engaged in the missionary service, under the direction of this Board. But upon these applications, as they are yet quite recent, no decisive act has been passed.

It will appear, by the statements which the Treasurer will furnish, that the liberality of the Christian public toward this Board is continued and extended. New associations are formed for the purpose of contributing their aid. The number of pious persons, who are becoming acquainted with the wants and the miseries of the heathen world, and who are desirous of uniting their efforts to remove these wants and alleviate these miseries, is evidently on the increase. Your Committee have reason to believe, that should Providence soon prepare the way for the establishment of missionary stations in different pagan countries, an adequate number of pious, able, devoted servants of Christ would offer themselves as heralds of the gospel to the heathen, and the means would not be withheld of supporting them in their most laborious, as well as most benevolent, undertaking. It is a pleasing thought, and one which may be indulged without presumption, that the Redeemer will graciously bestow upon Christians in America the honor of becoming joyful instruments in promoting his cause, and advancing the progress of the millennium, not only within our own borders, but extensively also in foreign lands.

How noble will be the distinction, should we be known as a people, to the inhabitants of distant continents and islands, not as covetous of territory,—not as ambitious of political dominion,—not as engrossed by commerce and swallowed up by the cupidity of avarice;—but as the liberal dispensers of unsearchable riches, as cheerfully and zealously imparting to others God's unmerited bounty to ourselves.

While regarding the subject in this point of light, your committee cannot refrain from expressing their joy, that this glorious work has been begun;—that it has been formally and systematically entered upon by

Christians in this country;—that missionaries, in the employment of this Board, have been engaged on the shores of Asia, in preparing to preach to the people in their own languages;—that the Scriptures, in the common tongues of the countries, have been purchased and distributed, as free-will offering to God, from our *honorable women, our young men and maidens, our old men and children.*

It ought to be thankfully noticed, that many enlightened persons in India;—men of enlarged views and great acquaintance with the world;—dignified magistrates and persons of professional eminence;—have most unequivocally and earnestly expressed their conviction of the necessity of missionaries, and their sense of the deplorable condition of the people in a moral point of view. Persons of this description have joyfully hailed the co-operation of America, in the great work of evangelizing mankind, as a most desirable event. They have expressed an anxious wish that our efforts may be greatly and indefinitely increased. The limits of this Report, already too long perhaps, will not allow your Committee to specify all the facts on the authority of which these assertions are made. Many such facts have appeared, in the course of the preceding narration, and the accompanying documents.

It is evident also from every page of the correspondence of the missionaries, that notwithstanding all their discouragements and perplexities, they have been more and more convinced, by all they have seen and heard, not only of the practicability and duty of supporting missions, but of its being their particular duty, as it is evidently their highest pleasure, to consider themselves as unalterably devoted to this work. They are also convinced, as their repeated discussions of this topic abundantly prove, that whatever may be the design of Providence in regard to themselves or their mission, it is the duty of Christians to take it for granted, that the cause of missions will prevail, and to resolve, that by the help of God, and with all reverential submission to his holy dispensations, it *shall* prevail.

The agents of this Board in London have remitted to Calcutta, by the earliest opportunities, the avails of our several remittances to them. We had calculated, that our missionaries would have received our first remittance at an earlier date than that of their last letter, as this remittance was sent from London by the earliest spring ships of 1813. It could not, we think, be much longer delayed. But, through the kindness of friends whom Providence had raised up for them in every place they had visited, there was little danger that our brethren would be put to serious inconvenience by any accidental delay of remittances.

At the conclusion of their Report, the Committee would direct their respectful attention to the Christian public. They need not solicit, what will be granted of course and without solicitation, a candid perusal of this their annual communication and of the papers which follow it. All who have contributed to send the blessings of the gospel to the heathen; all who love the prosperity of Zion: will feel a deep interest in the history of our infant mission, and, we doubt not, will perceive the necessity of our continued and persevering exertions. The object in view is so transcendently important, as not to admit of any halting or hesitation in the pursuit, while any prospect of success remains. Such a prospect will remain, we are persuaded, without suffering even a temporary eclipse,

government: an invaluable blessing, and one upon which we could never calculate under a heathen government."

Such was the situation, such were the occupations, the sentiments and prospects of our missionaries at Bombay, nine months ago. Later than that time we have no accounts from them; but we have reason, we think, with a good degree of confidence, that, ere this day, they have become so expert in the language of the country, as to be able to preach to the perishing natives the words of eternal life. The station in which, after many disappointments, Divine Providence has placed them, is a most important one, and peculiarly eligible for the permanent seat of a central mission. In the midst of an extensive and populous region, they have a field apparently open to them, sufficient for the employment of hundreds of laborers; nor do they seem to entertain a doubt that others of their brethren from this country would be permitted to join them, and take part with them in their work. And besides Bombay and the surrounding country, they respectfully but earnestly direct our attention to other fields: particularly to Cochin and its environs, where they think there would be little difficulty in establishing a mission, and where many interesting circumstances, some of them rendered doubly interesting by the glowing representations of Dr. Buchanan, invite to the attempt; and the island of Ceylon, where every facility to missionary enterprise is offered, and where an extensive field appears to be white already to the harvest.

To this last mentioned field the eyes of your Committee have long been turned, with ardent desire and hope. Immediately after the restoration of peace, an event most auspicious to every interest dear to the good man's heart, and claiming the most grateful acknowledgments to Him who sits as King on the holy Hill of Zion, it was resolved to lose no time in fitting out a new mission to the East. Of the five missionaries who had for a considerable time been held in an anxiously waiting posture, Messrs. Richards, Bardwell, and Poor, were designated for this mission, which was particularly intended for the Island of Ceylon. At the same time, it was proposed to send the other two, Messrs. Warren and Meigs, on an exploring mission to some of the Indian tribes, in the western and southern territories of this country. In pursuance of these resolves, the 21st of June was appointed as the day, for setting apart the five brethren for their sacred work, by solemn ordination.

On the appointed day the missionaries were ordained, at the Presbyterian church in Newburyport. Ten churches by their Pastors and delegates, together with the Rev. Professors of the Theological Seminary at Andover, assisted in the solemnities of the occasion. Propitious heaven smiled on the day. A vast concourse of people assembled, and gave every attestation of deep interest. After the usual ordination solemnities, about seven hundred communicants of different churches sat down together at the table of their common Lord and Savior, gratefully to commemorate that divine love which was displayed in the great propitiation for the sins of the whole world, solemnly to testify their joint participation in the heavenly design of imparting the blessings of salvation to the perishing heathen, and unitedly to set their seal to the prayers and thanksgivings, and vows, and sacred transactions of the day. The scene throughout was most interesting, impressive, and refreshing; and was a precious earnest, as we may devoutly hope, of immortal blessings to many in distant lands, and of the holy joys of that day when they

shall come from the East, and from the West, and from the North, and from the South and sit down together in the kingdom of God.

Without delay, arrangements were made, in the hope that the Missionaries would soon depart to the scenes of their respective destinations. But unforeseen hindrances have occurred: and Divine Providence, in the mean time, has overruled one considerable part of the Committee's original plan. In two or three days after the ordination, Mr. Warren was affected with a bleeding at the lungs, which rendered it for some time painfully doubtful whether he would ever be employed in missionary labors, and decisively took him off from the contemplated western mission. Through the mercy of God, however, he soon appeared to be slowly convalescent, and in pursuance of special and very respectable medical advice, it was determined by your Committee to send him with his brethren to the East as the most hopeful means of re-establishing his health, and securing his future usefulness. The destination of Mr. Warren being thus providentially changed, it was judged expedient to change that also of his associate, Mr. Meigs; and they are now both of them destined to go out with the other three brethren to the East. It is due to Mr. Warren and Mr. Meigs distinctly to state, that although they had long contemplated India as the future scene of their labors and turned all their missionary desires and thoughts towards that interesting field; and although when it proposed to them to take a destination in all respects so different as that of a mission to the Western Indians, they felt at first no small degree of painful disappointment; yet, after attentively considering the subject, in the light in which it was presented to them by the Committee, they yielded to the proposal with a spirit of cheerful acquiescence, which afforded a highly gratifying evidence of their sincere devotedness to go whithersoever Divine Providence might direct.

The brig on board which the five missionaries, four of them with their wives, are to embark, is now in a state of advanced preparation, and is expected to sail from Newburyport, in three or four weeks, directly for Ceylon. There it is intended that the brethren should be left, with instructions to exercise their sound discretion, in view of the circumstances which may be presented to them upon the spot; whether to establish themselves in some station or stations upon that island, or to go, all or a part of them, to Bombay, Cochin, or elsewhere, as Divine Providence shall seem to direct. And to Divine Providence, infinitely wise and infinitely good, this Board will commit them with the most affectionate and devout benedictions.

Though, for the reasons before stated, your Committee have found it necessary to suspend, for the present, the design of a western mission; yet they would by no means have it understood that the design is ultimately relinquished. It is cherished indeed under a very sacred sense of duty and with increasing ardency of hope. From the best information which the Committee have been able to obtain, and they have taken care to obtain such as they think may be relied on as substantially correct, they estimate that within the United States and their Territories, there are about two hundred and forty thousand Indians, divided and subdivided into about seventy tribes and clans. Nearly one hundred thousand of these Indians are on this side the Mississippi; and of these the four Southern tribes, the Creeks, Choctaws, Chickasaws, and Cherokees, comprise about seventy thousand; more than one fourth part of

number of Aborigines within the jurisdiction of the United States. These four tribes seem to claim very particular attention on account not only of their comparative numerical importance; but also of their geographical situation, in a fine country and climate, and in the neighborhood of a rapidly increasing white population, and moreover of the disposition and habits, especially of the Cherokees, Chickasaws, and Choctaws, tending towards a state of civilization, and favorable to the reception among them of missionaries and other instructors. In 1804 the Rev. Gideon Blackburn, whose praise should be in all the churches, instituted, under the auspices of the General Assembly of the Presbyterian Church, a mission among the Cherokees, which he conducted in person and with very inadequate assistance and support;* and within about five years, between four and five hundred young persons of both sexes were so instructed as to be able to read with a good degree of facility in the English Bible; were proportionably advanced in spelling, writing, and arithmetic; and at the same time were taught the principles of the Christian religion. Many Bibles and religious tracts were distributed, and several individuals, some young and some of mature age, became hopeful and exemplary Christians. The Cherokee tribe is estimated at twelve thousand souls. If we suppose four thousand of them to be of an age, suitable for attending schools; and four or five hundred of these, nearly an eighth part, were brought forward to the state of improvement now described, in the short period of five years, by the exertions of one man: what might not be effected, with the blessing of God, by a combined, well supported, and well conducted effort? Were schools to be established upon Mr. Blackburn's plan, at different stations, so as to accommodate the whole tribe, and these schools supplied with good instructors and placed under the superintendence of a few able missionaries, who, besides the care of the schools, should be employed in other missionary labors; would it be chimerical to calculate, that in a course of years not very long, the tribe at large would become English in their language, Christian in their religion, and civilized in their general habits and manners? One rising generation being generally initiated in the rudiments of English learning, and the principles of Christianity; the next generation would come forward under vastly increased advantages; and the third might be able to carry on the design with little extraneous aid. The Committee would respectfully submit to this Board, and beg that it may be submitted to the Christian public, whether the probability of success in such a design, together with the vast importance of the end, be not sufficient to justify and demand an earnest, vigorous, and persevering experiment. That not only the Cherokees, but their neighbors, the Chickasaws and Choctaws, have dispositions and habits in no small degree favorable to such an attempt, we have very satisfactory evidence: and the plan once established among them, and the happy results of it made manifest, it might be extended, as Providence should open the way, to the less tractable Creeks, and other tribes, with increased facilities and augmented encouragement.

Whether we turn our eyes to the East, or to the West, or to the South, we cannot avoid being deeply impressed with the conviction, that the harvest is truly great, but the laborers are few. At the same time, there

* The Committee of Missions of the General Assembly appropriated annually only five hundred dollars.

is evidence which claims the most grateful recognition, that the Lord of the harvest is not unmindful of the present spiritual wants of mankind. Besides our eight missionaries, gone and now going to their scenes of labor, there are five who have offered themselves, with very satisfactory testimonials, to be employed by this Board: Mr. Burr Baldwin whose health has been so much impaired, as to keep him back from active employment, but is at present in a hopeful state, two students at the Theological Seminary at Princeton, (N. J.) and two at Andover. Nor should it be overlooked, that the late remarkable effusions of the Holy Spirit on our Colleges, afford the animating hope, that not a few young men will be inclined soon to offer themselves for the service of God in the Gospel of his Son, both in our churches at home, and among the heathen abroad.

The concerns of this board are becoming from year to year more and more weighty, and the care, the labor, and the expense are proportionably increasing. The care and the labor must be ours, with humble reliance on the all-sufficiency of God; for means of defraying the expense, we must chiefly depend under Providence on the liberality of the Christian public. This dependence, we have reason to believe, will not be in vain. Hitherto the annual subscriptions and occasional benefactions have exceeded our expenditures. There are at present, in the different parts of our country, more than thirty Auxiliary Societies, whose annual contributions have amounted on an average for four years past, to about five thousand dollars. Besides these there are about fifty female associations, formed under different names, for the same purpose of supplying funds for this Board. The benefactions otherwise contributed during the last year amount to more than \$5,000; and the proceeds of our funds at interest to about \$560. The legacy of thirty thousand dollars, bequeathed by our benefactress of grateful memory, the late Mrs. Mary Norris, and held so long under perplexing and expensive litigation, has at length been adjudged to the Trustees: and is now, with the deduction of the expenses of the suits, held by them, subject to the direction of the Board. This, if well invested, will constitute, together with our other stocks, a permanent fund, whose annual proceeds will be considerable. We have now, however, eight missionaries, instead of three, dependent on us for support. Our expenditures, therefore, for the year to come must be more than they have been in preceding years; and must increase with every addition to the number of our missionaries, and to the extension of our operations. With this consideration, it is highly important that the friends of missions throughout the country should be impressed; and what method should be adopted to make the due impression, and turn it to the best account for the security of a permanent supply of funds, may deserve the attentive consideration of the Board.

Your Committee and all the Members of this Board are aware that there are other objects, besides those which our institution directly contemplates, which demand and urgently demand, the charitable attention of the Christian. Domestic Missionary Societies, Bible Societies, and Societies for aiding the education of young men for the ministry, Tract Societies, and Moral Societies, have all of them objects of incalculable importance, objects, which we would by no means hinder, but by all means promote. These objects, indeed, together with ours, are all in their nature harmonious and closely allied. The cause is one; and by

sary. The brethren at Bombay have under their care an English school, consisting of about forty pupils. This since the accession of females to the mission they hope to enlarge, upon the plan similar to the mission school at Serampore, and in such a manner as will render it a source of emolument to the general establishment. But their hearts are much more ardently engaged in free schools for the instruction of the native youth and children in their own language. Of these, they had, at their last dates, three for heathen and one for Jewish children; containing in all about three hundred pupils. The teachers of the schools for heathen children are natives; but are employed by the missionaries, and under their direction. In the first school the teacher, for some time, made it a part of his care to instruct his pupils in the rites of idolatry; but the missionaries interposed, and this part of his instructions was discontinued. As the schools are of recent date, it is not yet time to hear much of the progress of the pupils in learning; but the representations of the brethren are encouraging.

In one of their last communications they say, "Our press, we hope, will soon enable us to introduce improvements into the native schools. Hitherto they have not been supplied with books, except a few lessons prepared for them in manuscript. The tract, which we have just printed, has already been introduced into the schools, and it is pleasing to hear the name of Jehovah pronounced, without scruple, or fear, by hundreds of pagan children. We would not convey the idea, that the children have abandoned their own religion. Far from it. They still carry upon their foreheads the marks of idolatry, and are taught by their parents to worship the gods of the heathen. Still we think there is abundant encouragement for endeavoring to imbue their tender minds with the principles of a purer religion. The seed thus sown, though it should lie buried, and apparently fruitless for a time, may yet spring up at some future period, and bring forth an abundant harvest. A knowledge of the Holy Scriptures must necessarily precede the general prevalence of religion among the people; and the establishment of schools, in which the Scriptures are used as a school book, seems to be one of the most promising methods of disseminating a knowledge of the Bible. In this point of view we consider the native schools as a very important part of our missionary establishment. We shall carry our plans of education to the full extent of our means. We rejoice to hear by your last letter, that we may expect shortly to receive remittances for this object. The school department is now considerably in arrears. Had our funds been sufficient, we should before this time have increased the number of schools. We wish also, as soon as possible, to erect one or more buildings, which may answer the double purpose of school houses and places of public religious instruction for the heathen. This we think may be done at a moderate expense.

It has before been mentioned, that at the stated meetings for the public reading and exposition of the Scriptures, several Jews have attended. It is gratifying to state here, that in one of the Free Schools for heathen children, there had been some time more than twenty Jewish children; and that there should be a school principally for Jewish children, the brethren more than a year ago, considered as being, for several reasons, very desirable. "The Jews themselves," they then wrote, "have solicited

it. They are very poor, and but few of their children are at present taught to read and write. In such a school the boys could be taught without any scruple in the Scriptures of the Old Testament, at least. A number of heathen boys would belong to the school, who of course would be instructed free from idolatry, in the knowledge of the true God. It would also lead to such an intercourse with the Jews, as would be favorable to their instruction in the knowledge of Christ." Under these impressions, they resolved on establishing such a school, as soon as they could engage a suitable teacher. In the course of the last spring, a Jew of considerable attainments, and well acquainted with the language of the country, offered himself for the service. Accordingly the school was instituted. It consisted in May, soon after its establishment, of about forty Jewish pupils, who are instructed to read and write both Hebrew and Mahratta. "We think this," say the brethren, "an interesting school, and cannot but hope, that it will be the means of doing something towards bringing these ignorant, wandering Israelites to the fold of Christ." In this opinion, and this hope, all Christians will deeply participate.

Your Committee are persuaded, that it will be the delight of this Board and of the Christian public, to gratify, to the greatest possible extent, the benevolent desires of the missionaries in regard to the establishment of schools. Twelve hundred dollars for this object was sent out for Bombay about eight months ago, another remittance of a thousand dollars was sent about three months ago, and large remittances will be forwarded for the same object by the missionaries now soon to depart. An important consideration, in reference to this branch of beneficent exertion, is, that there is no limitation to the field now opened for the moral culture of children. All the charitable feelings of the pious and liberal can here find ample scope for exercise. It is to be observed, however, that some care is necessary, lest a peculiarly pleasing and popular kind of charity should so engross the feelings of the liberal, for a short season, as to leave other equally important objects unprovided for. These schools are a delightful and promising branch of Christian charity; but unless missionaries are supported, schools cannot be properly superintended.

Amid their numerous and urgent labors and cares, the brethren at Bombay have looked abroad upon the heathen world extensively, with most expanded feelings and views. They have collected and communicated much information, important particularly in missionary respects, concerning the different parts of India, Persia, Arabia, Syria, Palestine, and Egypt; in all which countries they believe that missionary stations might be established with fair prospects of success. They have proposed various plans, evidently the result of deep and enlightened reflection, for the advancement of the general cause. And from the shores of India, their voice has been heard in this country and in Europe, calling upon all Christians to engage in the heavenly design of imparting the blessings of the Gospel to the heathen. *The liberal deviseth liberal things, and by liberal things shall he stand.*

CEYLON. At our last anniversary, we had only the bare intelligence of the arrival of the missionaries, sent out two years ago by the Dryad,

at Colombo in Ceylon. Your Committee have now the happiness to report some particulars of a highly gratifying nature.

After a passage, during the whole of which they had only gratefully to acknowledge and to record the tender mercies of God, they arrived at Colombo on 22d of March, of the last year. They were welcomed upon the shore most affectionately by the Rev. Messrs. Chater and Norton, English missionaries then at the place; and were received by the officers of the government with marked attention and kindness. On the next morning, a sermon was preached on board the *Dryad*, by Mr. Poor, in which the signal mercies experienced during the passage were devoutly recounted, and a very affectionate leave was taken of the officers and company of the vessel, to whom, and particularly to Capt. Buffington, the master, and Capt. Titeomb, the supercargo, very grateful acknowledgments were made.

The dispositions of the Governor of Ceylon will appear in a letter, addressed by him to the Corresponding Secretary. It bears date, "King's House, Colombo, June 13th, 1816," and in terms as follows:

"Sir,"—Your letter communicating the thanks of the American Board of Commissioners for Foreign Missions, in consequence of my reception of the Rev. Samuel Newell, and recommending five other missionaries to my notice, was lately delivered to me by those gentlemen upon their arrival at this place.

"To protect and encourage as far as lies in my power those who devote themselves to the propagation of Christianity, is so grateful a part of my duty, that I cannot lay claim to any merit for a service to which I am prompted by my own inclination. Yet I confess that the mark of approbation from the Commissioners announced in your letter, has given me great pleasure; and I beg you will convey to the gentlemen, who compose that Board, my sincere acknowledgments of their kind and flattering attention.

"When Mr. Newell was in this Island I was a good deal embarrassed by the relative state of our countries, then unfortunately at war. The peace which has been since restored, will I hope long remain, and remove every obstacle from the way of those who come so far to preach the Gospel of peace.

"I have read with much satisfaction the judicious instructions of your Board, wherein religious zeal is tempered with sound discretion. If your missionaries conduct themselves according to the course that is there so distinctly marked out, their success will not be doubtful. They have just received my permission to establish themselves in Jaffna, the northern province of this island, where in their opinion the fairest field is open to their labors; and I beg you will assure the Commissioners of my strong desire to do every thing to promote their Christian views, in all that is consistent with the safety and tranquillity of his Majesty's colony at Ceylon."

Similar dispositions towards the missionaries, and the great object of their mission, were, on various occasions, testified by other principal officers of the government. In the fourth annual report of the Colombo Auxiliary Bible Society, made after the missionaries had been several months in the place, distinct mention is made of them; and the Report adds, "They certainly appear to be men of superior attainments and in-

formation, and in every respect well qualified for the benevolent office, which they have undertaken."

These testimonials must be highly gratifying to this Board and to all the friends of missions; and agreeable to the dispositions expressed in them, has been the uniform treatment received by our missionaries, from the principal men, not only at Colombo, but in other parts of the Island.

The brethren sojourned at Colombo about six months. A considerable time was requisite, for the purpose of obtaining, by correspondence with the brethren at Bombay and other missionaries in different parts of India, such information, as would enable them to determine, agreeably to their instructions, on the stations best for them to occupy; and after they had come to the determination, it was several weeks before the monsoon would allow of their departure to the places of their destination. During their stay, however, they were neither idle, nor uselessly occupied. Soon after their arrival, at the instance of the Hon. and Rev. T. J. Twistleton, Chief Secretary to the government, they took charge of the instruction of several young natives, designed for the Christian ministry; and as soon also, as conveniently they could, they opened an English school. In the forementioned Report of the Ceylon Bible Society, made about a year ago, notice is taken of the particulars now stated in the following terms: "In the beginning of last May, eleven young Cingalese, of the Vellale cast, and four Malabars, were placed under the tuition of the American missionaries, for the purpose of being instructed in the principles of theology and the doctrines of the Christian religion, as they are most of them intended for the profession of the church. They are from 14 to 24 years of age, and were all brought up under Mr. Armour, at the Seminary, where they learnt to read and write the English language.

"They receive also from one of the American missionaries regular lessons in geography, a science which is utterly unknown to the natives, and deserves a particular attention in the plan of their education, as it is certainly well calculated to enlarge their minds, and remove many of the prejudices, under which they labor. These young men were placed by the Hon. and Rev. T. J. Twistleton under the American missionaries, who gave them daily instruction without any pay or remuneration.

"The American missionaries have besides, a school consisting of 26 European children of both sexes; for they are in this department assisted by their wives, who are well qualified for the superintendence of female education." With these statements the accounts of the missionaries themselves perfectly accord.

Besides the attention given by them to the youths and children under their care, they afforded assistance to the English missionaries at Colombo, and in the vicinity, by preaching on the Sabbath and other days, from three to six sermons a week. It is gratifying to notice the harmony and brotherly affection which subsisted there between missionaries not only of different nations, but also of different religious denominations. Congregationalists, Episcopalians, Methodists, and Baptists were all in mutual fellowship; and on the day of communion at the Lord's table, in the chapel of the Rev. Mr. Chater, a Baptist missionary from England, the infant child of our missionary, Mr. Meigs, was baptized.

"We have the satisfaction," say the brethren in a joint communication, "We have the satisfaction to believe that the time we spent at Colombo was not lost to the missionary cause. By our preaching in English, the missionaries there were enabled to devote more attention to that part of their work, which relates to the natives. By imparting instruction to those, of whom our native school was composed, we used the most appropriate means, for promoting the object of our mission. By our European school, we did something toward defraying the expenses of the mission, and we hope, rendered some assistance to the children of those parents, by whom the school was supported. By residing at the seat of government, we experienced but few of those evils, arising from false reports and groundless suspicions, to which foreigners are generally exposed; and we may hope, that the acquaintance we formed with the principal characters at Colombo, will prove to be of lasting utility to us and to our mission."

The result of their inquiries in regard to the stations to be occupied, was that Mr. Bardwell should go to Bombay, and, if permitted, settle with the missionaries there; that Messrs. Richards and Meigs should attempt an establishment at Batticotta, and Messrs. Warren and Poor at Tillipally, both in the Province of Jaffna in the northern part of Ceylon. This district was visited by Dr. Buchanan in Sept. 1806, and by our missionary, Mr. Newell, in July 1813; and by both of them it is represented as peculiarly interesting, in a missionary point of view. Mr. Newell, in his journal, says, "In case of our settling in Ceylon, the province of Jaffna seemed to be the most eligible spot for us. It is near to the continent, and the Tamul, spoken at Jaffna, is the language of eight or nine millions of people, separated from Jaffna only by a narrow channel." In this opinion of the eligibility of Jaffna, the principal gentlemen at Colombo, the Chief Justice, Sir Alexander Johnstone, particularly, who expressed himself at large on the subject, and the missionaries generally, were fully agreed. And in this eligible province, Tillipally and Batticotta are considered as decidedly the best missionary stations.

Having settled their determination, and obtained the permission of the Governor, the brethren judged it advisable, that Mr. Warren should go by land to Jaffna, without delay, for the purpose of making some preparatory arrangements there; and that the rest should take passage, with their effects, by water, as soon as the monsoon would permit. Accordingly Mr. Warren left Colombo on the 1st of July, and arrived at Jaffnapatam on the 11th. Mr. and Mrs. Poor took their departure by water, on the 20th of September, and arrived at Jaffna on the 26th; and Mr. Richards and Meigs with their wives followed on the 24th of the same month, and arrived after experiencing some dangers, on the 1st of October.

In a joint letter, bearing date Jaffnapatam, Oct. 9, 1816, the Brethren say, "On leaving Colombo, such was the state of our families, and our mode of conveyance, we had many fears, that we should be subjected to some serious evils on our passage. But He, who had before protected us, dealt better with us than we feared. Our safe arrival at this place, and the favorable circumstances that surround us, lay us under additional obligations to serve our divine Master. We have visited the places, in which we hope to spend our lives, in opening the treasures of the Gospel

to the heathen. Tillipally is situated about 10 miles north, and Batticotta 6 miles northwest, of Jaffnapatam. At each place, there are between three and four acres of land, on which stand a dwelling-house, a large church without a roof, and a variety of fruit-trees. From the estimates that have been made, 12 or 15 hundred dollars would be necessary to make such repairs as a prosperous mission at these stations would require."

Both Tillipally and Batticotta are represented as being places of great amenity and salubrity of climate. The glebes and buildings mentioned by the brethren are the property of the government. The churches and mansion houses were built by the Portuguese, in the 16th century; they are chiefly of coral stone; and the churches are so large, that, when repaired, two-thirds of each, will be amply sufficient for the purposes of public worship, and the remainder will afford good accommodations for schools. Of the fruit trees, about fifty on each glebe are palmyras: of which tree the timber is much used in building; the leaves serve to cover the roofs of their houses, and form the olas, so generally used in the east, instead of paper; and the fruit constitutes the principal food of the natives for more than one half of the year. Thirty or forty good palmyras, it is said, will, for that season, support a family of natives.

The brethren have been officially given to understand, that these glebes and buildings cannot be permanently secured to the mission, until the pleasure of the British government at home shall be known; yet they have thought themselves warranted, in entering upon the premises, and making such repairs as may be made with little expense, and as will render the buildings fit for temporary use; leaving the question of more thorough repairs to be determined hereafter. At Tillipally, the repairs were in such forwardness, that Messrs. Warren and Poor took up their residence there, about the middle of October. But at Batticotta, the requisite repairs could not be made before the rainy season came on; and Messrs. Richards and Meigs, at the latest date, 20th of January, 1817, remained at Jaffnapatam. There they were employed in studying the Tamul language, preaching occasionally in English, and getting forward, as the season would permit, the preparations for their residence at Batticotta.

Since fixing their residence at Tillipally, the brethren Warren and Poor have regularly, on the Sabbath, preached by an interpreter there, and also at Mallagum, a place about two miles distant. Their congregations have varied from thirty to eighty persons. No females attend. They have every day, also, at the time of morning prayers, an exercise of religious instruction, at which a considerable number of persons are usually present. Early in December, they established a school for the instruction of native youth and children, both in English and Tamul, and another at Mallagum; and at their last dates, they were making preparations for establishing a third school at Milette, and a fourth at Panditeripo, places in their vicinity.

In the province of Jaffna, there are some relics of the Roman Catholic religion, which was introduced two or three hundred years ago, by the Portuguese; some traces of religious knowledge afterwards communicated by the Dutch; and some decaying fruits of the labors of the missionaries, Christian David, Mr. Palm, and others: yet the great mass of the people

are Pagans. In the other provinces of Ceylon, the paganism is of the Buddhist form, the same which prevails in the Burman empire; but in Jaffna, it is Hindoo, the same with that which prevails on the neighboring peninsula of India. In this district, however, the people generally, and even the Brahmins, are less devotedly attached to their idolatrous rites, have feebler prejudices against Christianity, and are more easily accessible by missionaries, than in almost any other part of the Pagan world. They are particularly fond of having their children instructed; and our missionaries represent, that there will be no difficulty in establishing schools among them, to the utmost extent of the means, which shall be afforded for the purpose; and that something towards supporting the schools may even be expected from the people themselves.

They also represent, that there is urgent want of Bibles and of school books. There is a good translation of the Scriptures into the Tamul, the language of the province, made by the Danish missionaries, in the last century; but copies of the Tamul Bible are extremely scarce. A considerable number of the people can speak, and some of them can read English; and many of them are particularly desirous of having their sons taught the English language: but the English Bible is also scarcely to be found, and the country, in a word, is almost entirely destitute of books. Our missionaries had applied to the Colombo Auxiliary Bible Society for some Tamul Testaments for their schools; and were in expectation of receiving a few; but they saw no prospect of a supply of books from any quarter, until they could be printed in Jaffna; and there is no printing press in the district. They therefore express an earnest desire to be furnished, as soon as possible, with a printing establishment, and with hands and means for putting it into vigorous operation. Whether it will be best to order to Jaffna the press already sent out, and intended for Bombay, or to send out another directly from this country for Jaffna, your Committee have not determined; but it will doubtless be the pleasure of this Board, that the desire of the missionaries should be accomplished, and their means of usefulness enlarged with the least unnecessary delay. And it is to be hoped, that the friends of the Bible in our country extensively will display a liberality towards the object here presented, in some proportion to its evident and urgent claims.

It is not in the district of Jaffna only, that Bibles and other books might be advantageously distributed. The island of Ceylon at large is in a state of peculiar preparation for the means of Christian instruction. It is blest with a government of most benign influence, which lends countenance and aid to every benevolent design; and upon its population, extensively, a very considerable impression has been made by the operations of missionary and Bible Societies. To this impression, the Chief Justice, Sir Alexander Johnstone, a most distinguished and enlightened friend of mankind and of missions, in a communication which he has done us the honor to make to this Board, expressly attributes the very interesting fact, that a plan, which he has had long at heart for the abolition of slavery in the island, has lately been adopted with wonderful consent. As so important an effect has been produced by means, in which this Board and this Christian community have had a share, the benevolent Chief Justice entertains the hope, that from us in this country aid will also be received, towards the improvement of the large numbers

of children, who, in consequence of the abolition, will be placed in circumstances peculiarly interesting to public charity.

Nor should it be overlooked, in this general survey, that the language of the province, in which our missionaries are stationed, is also the language of eight or nine millions of people on the neighboring peninsula; and that the intercourse is such that, from Jaffna, Bibles and other books might with ease be extensively distributed in India.

Hitherto our Ceylon mission has been marked with signal favor; and its present prospects are most rich in promise. The field is white already to the harvest, and most active exertions, with humble dependence on the Lord of the harvest, are evidently and urgently demanded. The feelings and views of the missionaries appear to be such, as every friend to the cause would wish them to cherish.

"The events which have hitherto befallen us," they say, "would form a striking contrast with those, which happened to our dear brethren, who preceded us to this eastern world. As we may hope their disappointments and trials have wrought in them experience, patience, and hope, and will ultimately turn out to the furtherance of the gospel, we would make it *our* concern, that the goodness of God, manifested in our prosperity, may lead us to repentance, encourage us in our arduous undertaking, and inspire us with such confidence in God, as will enable us to endure the various trials, which every missionary is taught to expect."—"We are not making confident calculations on great and immediate success. In view of the deplorable condition, in which we see the heathen around us, and the many obstacles to be surmounted in their being raised from their superstitious and degraded state, we wish to have our own minds, and the minds of our friends at home, deeply impressed with the belief, that such patience and perseverance are to be manifested, such expense incurred, and, in a word, such exertions of various kinds made, as will in some degree correspond with the magnitude of the object we have in view. In seasons of prosperity and adversity, we would look to God for our principal support and consolation. Yet, we need, we greatly need, to be strengthened and encouraged by the friends of missions in our own country. We are sometimes ready to faint in view of the responsibility of our station, and the important consequences of our conduct. Here, in this dark corner of the earth, the moral aspect of things around us has a chilling influence upon our hearts, while we are deprived of those numerous excitements to active piety, which are felt by all who enjoy and prize the privileges of Christian society. Hence we need evidence that the Christian public in America are with us,—that they remember us in their prayers, and are forward to support that cause, to which we would ever consider ourselves most sacredly devoted."

AMERICAN ABORIGINES.—Attention is now to be devoted to objects nearer home. The general plan of the Prudential Committee for civilizing and christianizing the Pagan tribes of American Indians, has been fully submitted to this Board; and at the last anniversary, measures preparatory to an establishment in the Cherokee nation were reported. Your Committee have now the satisfaction to state, that those measures have gone into effect, in a highly gratifying manner.

of schools, and for superintending them, in that manner, which will render them most subservient to the great object of diffusing useful learning and Christian knowledge in this benighted land."

In regard to taking heathen children to be brought up as Christians, or to be educated in the mission family, your Committee have not the means of reporting so fully as they could wish. As it is a part of the general system, in which not a few of the friends of the cause have taken a particular and lively interest, the Committee have felt in regard to it, a very wakeful solicitude, lest, by any means, the benevolent feelings and hopes of individuals and societies should in any respect, be disappointed. If, however, circumstances be duly considered, it will not be thought strange if little, in this part, has yet been done. It is only about two years since contributions or donations for this particular object began to be received at the treasury; and but little more than a year, since the first remittances for it could have been received in India. The domestic state of the missionaries was then such, as not to admit of their immediately taking many children into the family; and some time would of course be required for selecting and obtaining suitable objects of the charity. But the mission has since been enlarged by accessions of persons of both sexes: their advantages for taking children are of course increased; and no doubt should be entertained, that, in due time, a good account will be rendered in regard to this object, in which the missionaries themselves have expressed a very deep interest.

It would be the highest joy of the Committee, could they communicate to their brethren of this Board and of the Christian community intelligence of signal success at Bombay, in the conversion of many from darkness unto light, and from the power of Satan unto God. This joy they have not yet. In regard to success in this respect, our beloved and devoted missionaries express themselves in the following moving terms. "We can now say that for years, we have preached the Gospel to the heathen. But we are constrained to take up the bitter lamentation of the prophet—"Who hath believed our report, and to whom hath the arm of the Lord been revealed." We know of no one who has been brought to the faith of the Gospel under our preaching. This severely tries, but does not discourage, us. We implore, and, oh! may all our dear Christian friends at home, daily implore, divine grace, that we may faithfully labor and not faint; remembering the blessed promise, that he that goeth forth with weeping, bearing precious seed, shall doubtless return with joy, bringing his sheaves with him. Though we now see no visible tokens of converting grace, yet we cannot but indulge the pleasing hope, that out of the great number, who have so repeatedly heard from our lips the glad tidings of the Gospel, the hearts of some have been touched; and that the unseen operations of divine truth and grace are now preparing them to turn from death unto life."

Feelings and views like these cannot be cherished and strengthened too assiduously or devoutly, by missionaries themselves, and all who love the holy and glorious cause of missions. It would show a deplorable defect of faith, it would be an impious affront to the God of the Gospel and of all its promises and grace and power, to be discouraged because the desired success is not immediately seen. The husbandman is not discouraged, because he does not see his fields white for the harvest, as

soon as he begins to clear his grounds, to plough, or to sow. The merchant is not discouraged, because his coffers or his warehouses are not filled with the avails of his enterprise, as soon as the preparations for the voyage are commenced, or his ship gets out to sea. How often, even in this land, where the darkness and corruptions, and long established mummeries and superstitions of the most debasing and besotting idolatries are not first to be cleared away, do faithful and devoted ministers of Christ labor among their people a much longer time, than the missionaries have been laboring at Bombay, with very little, if any, visible success? How long did the missionaries from Europe labor at Tranquebar, and how long in Bengal, before their hearts were cheered with any considerable fruits? Who should be discouraged, after what has been witnessed in Fimeo and Otaheite?—A nation born in a day, after twenty years of missionary labors and sufferings, under circumstances of the darkest and most cheerless aspect.

Success, in the actual conversion of the heathen, cannot indeed be too earnestly desired; and when granted, is encouraging, and animating, and to be acknowledged with the most devout thankfulness. Success, however, is not the rule of duty, nor the test of expediency. *It is the commandment of the EVERLASTING GOD, that his word should be made known among all nations—that the Gospel should be preached unto every creature.* The question is, Has this commandment been fulfilled? Have we done, or are we doing, in obedience to it, all that belongs to us—all that we can? It ill becomes Christians, especially at this late day, to fold their hands, and prudently wait to see the success of missions, before they lend their aid to the work. What if all were to assume this attitude? The last trumpet would sound, before the work would begin! As little does it become those, who are engaged in this cause, to be discouraged—still less those, who are standing idle in regard to it, to justify their negligence—on account of any supposed failure or slowness of success. It is *ours*, in humble and cheerful obedience to the command, to do what we can for the publication of the Gospel; it is *God's* to determine the effect. If the desired success be delayed, it is a reason for the prayer—"Lord increase our faith—our diligence—our willingness to make exertions and sacrifices;"—no reason for the abatement of our zeal.

At Bombay, by means of Christian efforts and liberalities in this country, the Gospel has already been published to thousands, to whom it was unknown: and a system of operations is advancing for its eventual publication to thousands and millions more. Let all who have a part in this work, rejoice in what has been done; look well to what they have yet to do; and trust the event with Him to whom it belongs.

CEYLON.—In the Report of the last year an account was given of the commencement of our Ceylon mission, reaching to the close of the year 1816: little more than nine months from the arrival of the missionaries at Colombo, and about three months from their arrival at Jaffna. The present Report will bring down the history to February of the present year, embracing a period of about fourteen months.

The plan settled by the missionaries was to form two divisions, occupying separate stations, but to act in concert and manage their general

concerns as composing one mission. In pursuance of this plan, it was agreed, that Messrs. Warren and Poor should be stationed at Tillipally, and Messrs. Richards and Meigs at Batticotta. At the commencement of the period, now proposed for review, Messrs. Warren and Poor had resided at Tillipally, making beginnings in their work, about ten weeks; but Messrs. Richards and Meigs remained at Jaffnapatam, as the house assigned to them at Batticotta was not yet in a state to be occupied.

It will be gratefully recollected, that, by favor of the government of the island, the brethren were allowed to take possession, for the purposes of the mission, of the ancient churches, mansion houses and glebes of the two parishes, which they had chosen for their stations. To put the buildings, in a state of repair fit for use was their first care, and a work of considerable time. In a joint letter of Sept. 1st, they say, "The brethren at Batticotta have been employed most of the year, in repairing their dwelling house. As the building is large, as it had gone much to decay, they have been under the necessity of occupying more time, and of expending a larger sum of money to render it comfortable, than the brethren at Tillipally. The buildings at both our stations, when completed, will be very valuable." Of the expenses of the repairs the missionaries have duly rendered their accounts: and the amount, though considerable, yet weighs very lightly against the highly important advantages of possessing the buildings. The mansion houses are sufficient for their families; the churches afford ample accommodations for their religious assemblies, and partly for their schools; and the produce of their lands will be of no small convenience and value to the mission.

But the liberality of the government has not been limited to the buildings and lands in Tillipally and Batticotta; it has granted to our mission, since its establishment, similar buildings and lands in six other parishes in the vicinity. Upon these also our missionaries have bestowed some care. They have besides procured the building of a school at Mallagum, and another at Panditeripo; the former chiefly by subscriptions of the native inhabitants; the latter in great part by the grateful liberality of an individual. A son of a native was brought to Tillipally, in a state of mental derangement, for medical aid. "On his recovery," say the brethren, "the father understanding that we intended to establish a school at Panditeripo, generously offered to furnish timber, and a piece of ground, near the old church building, for a school house, and to superintend the building of it. He is now interesting himself much to engage boys for the school." In another communication, they say, "The brethren at Tillipally have been at some expense in preparing suitable houses for schools in four of the parishes near them; and as it is our intention to establish schools in all the parishes around us, as fast as it lies in our power, we shall be under the necessity of constantly expending small sums of money for this purpose, at some places more, and in others less, according to the size and quality of the buildings which may be prepared. At some places we propose to build small houses in the native style, at others partially to repair either the dwelling house or the church, when either of them remains in a suitable state to make it an object to preserve them."

It is thus, that these diligent missionaries have seen fit to provide for important and extended operations, and no remarks can be necessary to

make it evident, that the preparations which they have made, and the advantages which they have secured, must be highly conducive to the great objects of the mission. While engaged, however, in these preparations, they have redeemed time for other purposes.

Immediately after their settlement at Tillipally, Messrs. Warren and Poor established a school at that place, for the instruction of children and youth, both in English and in Tamul. Shortly afterwards they established another, at Mallagum; and they proceeded, as fast as circumstances would permit, to make arrangements for similar establishments at Milette and Oodooville.

"The school at Tillipally," say the brethren, in a letter of 27th Dec. "is in a flourishing state. Sixteen boys are able to read, with a good degree of facility, the Tamul and English Testaments; and as many more who are younger are making good progress in both languages. The boys in the school are instructed in the principles of the Christian religion, as fully as if they were the children of Christian parents. Most of them have committed to memory two or three catechisms in Tamul, and large portions of the Scriptures. They are now engaged in transcribing on olas the book of Genesis. This exercise is particularly important, as the Tamul Old Testament is now out of print; and it is very desirable, that the absurd notions of this people respecting the creation, the fall of man, and the commencement of idolatry, should be corrected. On the Sabbath, immediately after the morning service, the boys rehearse a part of what they have committed to memory, and are questioned respecting their knowledge of Christianity."

For their other schools they found it difficult to procure good instructors. Some, whom they engaged, proved incompetent or unfaithful, and were dismissed from the employment. On account of this and other difficulties incident to the newness of their situation, they judged it advisable to contract their plan, until they should be possessed of advantages for extending it to a compass and with an effect, more proportionate to their wishes.

The situation of Messrs. Richards and Meigs did not admit of their engaging so soon in establishing schools. It was not until June, that they found it convenient to fix their residence, together at Batticotta; and even then, they were still enumbered with the repairs of their buildings. But though they could not establish a regular school, a considerable number of boys and young men received instruction in English constantly at their house; and in the latter part of September, a Tamul school was established by them at Batticotta, which commenced and proceeded with encouraging auspices.

The missionaries have a high sense of the importance of taking native youths completely under their own care and direction; as this would withdraw them from the pernicious influences of their heathen parents and connections, and place them in the most hopeful way of improvement, and for being qualified for usefulness. "Upon inquiry," they say, "we are well assured, that many active boys may be found whose parents will gladly put them wholly under our care, if we will support them. The brethren at Tillipally, have been solicited by parents to *take their sons* to support, and employ them as they wish. They have given much attention to the subject of supporting boys; and have concluded, that with

twelve Spanish dollars a year they can, with the present exchange of Spanish dollars on this island, and the present price of rice, their principal food, support a boy under 20 years of age, provided they can have 30 or 40 to eat together. The Rev. Christian David of Jaffnapatam, has a school on this plan, supported by government; and there is one attached to the Tranquebar mission. The good effect which must result from the establishment of schools on such a plan are so obvious, that the brethren at Tillipally have determined to embrace the present favorable opportunity of taking 10 or 12 of their most promising boys, who are anxious to put themselves under their constant care, and keep them in a building which they have erected in their garden, for the accommodation of the school. By this means, they will be able to keep the boys from the influence of heathen society, and regularly employed in useful studies. The great importance of establishing schools on this plan appears still more obvious, when we consider the great need there is of well qualified native teachers, and the superiority they will possess, in many important respects, over foreigners:—particularly, if God should, as we would most devoutly pray, prepare them by his grace. Should the Board approve of this plan, they will give us all the assistance in their power for the support of promising boys, at each station: many of whom, without our support, cannot receive an education, but who, with the small pittance they require, may be made, by the grace of God, distinguished blessings to multitudes of these heathens, now sitting in the region and shadow of death. If proper teachers could now be found, schools might now be established and superintended by us, in many parishes.—Are there not many pious individuals in our native land, who will most cheerfully contribute for the support of one or more boys? We feel persuaded that the benevolent Christian public will not suffer an object so intimately connected with the success of our mission among these heathen people, to fail for want of support. We cannot surely be disappointed in the belief, that the pious zeal and liberal charities of our sisters in the churches, so often manifested on similar occasions, will be called forth for the support of this object, and little associations will be formed, to rescue from the tyranny of Satan these unhappy youths, and bring them to the light of the gospel of the *Prince of Peace*. Their charities and their prayers will, we trust, ere long, cause many, who are now growing up in all the usual superstitions of idolatry, to *rise up and call them blessed*."

This forcible appeal has already touched many a heart; and in answer to it, "pious zeal and liberal charities" *have* been displayed, and "associations for the support of this object"—*have* been formed. And your Committee are persuaded, that a design which promises so much for the advancement of the general cause, will be liberally and effectually patronized, by this Board, and by the Christian public. The experiments made, and the facts communicated by the missionaries, afford ample encouragements for a steady and vigorous prosecution of the plan of establishing schools and furnishing instruction, for the heathen children and youth in the district of Jaffna, as fast and to as great an extent, as the means at disposal and a due regard to the various objects of our several establishments will permit.

Earnestly engaged as the missionaries have been for the instruction of the young in schools and in their families, they have not been unmindful

of the paramount importance of *preaching the gospel*. At Tillipally and in the neighboring parishes, Messrs. Warren and Poor have preached stately on the Sabbath, and on other days, as they have had opportunity; as have also Messrs. Richards and Meigs at Jaffnapatam, while resident there, and at Batticotta, and in the vicinity, since their removal to their station. Their preaching has, of course, been for the most part through the medium of interpreters; but in October, just a year after settling at Tillipally, Mr. Poor commenced preaching in Tamul, the language chiefly spoken in the northern part of Ceylon. The numbers of their hearers have been considerable, and at the latest dates were increasing. Many have been constant and earnest in their attention; and some, it is hoped, have received abiding impressions, both from the public and private instructions given them."

Messrs. Warren and Poor have entered in their journal, March 21, eighteen months ago, an interesting record. "The case," they say, "of Supyen, a young Malabar from Jaffnapatam, of about nineteen years of age, has become very interesting to us. He is the eldest son, the favorite of his parents, who have high expectations respecting him. His father, who is a man of considerable property, placed Supyen under our care about three months ago, to be instructed in the English language. He committed him to us in a very formal manner, and said, that Supyen was no longer his son but ours. A few days before, Supyen had visited us. He told us that in consequence of reading a few chapters in the Bible, which he received from a native Christian, he thought that the heathen religion was wrong, and he earnestly desired to become acquainted with Christianity. We had much interesting conversation with him, as his mind was awakened to a very serious inquiry. He said he would request his father to permit him to come to school to learn English, though his principal object would be to learn the Christian religion. His conduct, since he has been with us, has been uniformly good. His modest deportment and earnest desire to receive instruction, have induced us to encourage him to be much with us. We rejoice in the belief that he has felt in some degree the power of divine truth on his heart. A few weeks ago when D. Bast, Esq. was with us on a visit, Supyen took us aside, and told him in Tamul, as he (Supyen) understands but little English, that he had something to communicate to us. He was considerably agitated, and manifested a deep interest in what he was about to say. He said he had been examining the Christian religion; and being convinced it was true, he wished to receive it. He learned from the New Testament, that no one could become a true disciple of Christ, unless he forsook father and mother, &c., and he wished us to know, that he was willing to leave all for Christ. When we explained to him the meaning of those passages, and told him it was even his duty to continue with his parents, unless they endeavored to prevent his serving Christ, his mind was somewhat relieved. As his parents were heathens, he appeared to think that he must leave them without reference to the treatment he might receive from them. Perhaps, however, he foresaw the storm which has since arisen."

On the 20th of April, the father of this interesting youth, hearing that he had become a Christian, repaired to Tillipally, and with fair pretences, took him from the mission family. Scarcely were they out of sight of

the missionaries, when Supyen was stripped, degraded, and treated with great abuse. At home, no persuasions or threats, no blandishments or severities were spared, to induce him to renounce Christianity. About a month after he was taken from the mission house, "his former companions gave a feast, which he was obliged to attend. He was solicited by the company to make an offering to one of the gods on the occasion, and was compelled to accept the appointment. He went into the apartment of the temple, where the idol was, and was left alone to perform the ceremony. He immediately stripped the idol of his ornaments, and kneeled down and prayed to the living God. When his companions, looking through the curtain, saw him in prayer, they were afraid, and went and informed his father. Supyen was carried home and punished with severity. He told his father that "Christ warned his disciples to expect such treatment." Three or four weeks afterwards, "rudely seized by his father and relations, his feet were pinned fast in the stocks, his hands and arms closely bound with cords, and he was severely whipped." His father then brought his Christian books, and burned them before him; and compelled him to write a letter of recantation, which was sent to the missionaries. "He was kept bound in the stocks for several days, and received but very little to eat."

Still, however, he remained firm in his adherence to Christianity, which his parents and friends perceiving, after all other means had been employed in vain to shake him from his steadfastness, he was sent, about the middle of September, to Candy, in the interior of the island, where, it was supposed, he would be beyond the reach of Christian influence. There he stayed about six weeks, conversed freely on religion with some of the head men, promised at their request to send them the Cingalese New Testament, and returned to his father's house without any signs of apostasy. His sufferings after his return were extreme, until his father, in the fore part of January, resolved on taking him to the coast, that he might live with some of his heathen relations there, where, again, he could have no intercourse with Christians. Having proceeded to the place from which they were to sail, just as they were about to embark, Supyen had the courage to remonstrate. "You have done many things," said he to his father, "to turn me from the Christian religion—but to no purpose. You sent me to Candy, but I returned a Christian. If you now carry me to the coast, I shall return a Christian. For as I am a Christian in heart, I shall always be one."—The father abandoned his purpose. Supyen was sent back to Jaffnapatam; not to go to his father's house, but to beg among the natives, till his father should return from the coast with a husband for his sister; and was told, that as soon as his sister should be married, "he might go wherever he could find support." He was afterwards seen by Mr. Poor, and though desirous of going with him to Tillipally, was advised to remain at Jaffnapatam until his father's return.

No later information has been received of this young Malabarian confessor, of whom it may be devoutly hoped, that he is designed by sovereign grace to be an ornament to the Christian cause, a blessing to his bewildered countrymen, and a crown of missionary rejoicing in the day of the Lord Jesus.

Other individuals are mentioned, (of whom one has been employed as a schoolmaster, another as a teacher of the missionaries themselves in Tamul, and another as an interpreter,) whose minds appear to have received deep convictions of divine truth. And not a few of the natives, brahmins, headmen, and others, have been excited to inquiry, and have expressed doubts respecting their own religion. If the inquiry occur, why effects of this kind should appear, so much sooner at Jaffna, than at Bombay; it may be proper to recollect, that in Jaffna rays of divine light, long ago scattered there by missionaries, have pierced, and in a measure, dissipated the thick mists of heathenism, and laid the minds of the people more open to instruction and conviction. Especially should it be considered and devoutly acknowledged, that He, with whom is the residue of the Spirit, is a wise and holy sovereign, who giveth not account of any of his matters."

The medical knowledge of Messrs. Warren and Richards gave early promise of great advantages to the mission, and important benefits to the surrounding population. On this subject the brethren, under date of June 1st, write as follows: "Our attention since our arrival here has been much called to the sick around us. Many flocked to our doors as soon as they were informed that we had the means of assisting them. We have reason to believe, that God will bless our attention to them for their spiritual, as well as temporal good. It affords us an opportunity of commending the *great Physician* to many from different parts of the district, whom otherwise we should probably never see, and at a time best calculated to leave a good impression on their minds. Our morning prayers are attended by many, who come for medical aid; at which time we take occasion to preach to them Jesus. We find, however, that an attention to their wants subjects us to considerable expense. Many of the objects are wasting with hunger, as well as disease; and some have no place in their sickness to shelter them from the weather. These circumstances induced the brethren at Tillipally to solicit assistance from their friends here. Through the active benevolence of the Rev. J. D. Glenie, chaplain of this district, and J. N. Mooyart, Esq. magistrate of Jaffna, they have collected enough to put up a building for a hospital, and to furnish it with some accommodation for the sick poor. The Rev. Mr. Glenie gave the timber for the building, and circulated himself a subscription. Mr. Mooyart contributed very generously for the object. Several of the civil and military gentlemen have contributed toward the institution. There is at present a small monthly subscription raised to support the hospital; but it is inadequate and uncertain. The contributors belong either to the civil or military list, and their continuance here is wholly uncertain. The Rev. Mr. Glenie was removed four weeks since to Point De Galle. His departure we very much regret. He is a decided friend of missionaries, and feels deeply interested for the moral improvement of this heathen people. Mr. Mooyart, whom we have mentioned before in our letters, is a valuable friend to us. He is an active, zealous Christian."

He who came from heaven—from the bosom of everlasting love,—to seek and to save that which was lost, *himself*, while intent on this great work of preaching the gospel, *took our infirmities, and bare our sicknesses*. His disciples, and especially his ministers, should possess and display the same compassionate spirit. And it cannot but afford a high

satisfaction and cause of thankfulness to this Board, and to the friends of missions and of mankind in this country, if by any means of theirs, the miseries of their fellow beings in India, have been, or shall be relieved.

But how frail is man, and how liable to disappointment or to interruption, are even the most benevolent human purposes! Physicians have their own infirmities and sicknesses to bear, and are themselves objects of Christian sympathy. At the latest dates, Messrs. Warren and Richards were both suspended from their labors, and languishing with disease. It will be recollected, that Mr. Warren, after his ordination, and before leaving this country, was taken with bleeding at his lungs:—with symptoms, which awakened no little concern for the event. It was, however, the opinion of physicians, that he could not do better for his health or life than to go to India. The voyage proved beneficial, and the climate of Ceylon propitious: and for about sixteen months after his arrival there, he was able to be constantly and entirely engaged in the business and cares of the mission, and his prospect for established health was fair. But on the 13th of August, a year ago, to the great affliction of all the members of the mission, and of many others, his malady returned. Noticing his case in their journal ten days afterward, the brethren say, "Our friend, J. N. Mooyart, Esq. who visited us this morning, generously offered us the use of his house, which is furnished with every convenience, and advised that brother Warren should be removed to Jaffnapatam. Brother Warren's peace of mind, and resignation to the divine will, are to us a cause for gratitude, and a ground of encouragement to all missionaries, to confide in the promise of their Lord and master, *Lo, I am with you always.*"

At the house of Mr. Mooyart, to whom the missionaries and this Board are under great obligations for his multiplied benefits, Mr. Warren experienced all the solace and relief, which the most affectionate kindness and assiduous attention could afford. After some weeks however, it was judged advisable, that he should be removed to the southern part of the island, to avoid the effects of the approaching rains; and accordingly on the 9th of October he left Jaffna for Colombo.

In a letter of December 27, Messrs. Meigs and Poor say, "We have also informed you of the ill health of brother Richards; that for more than a year past he has been unable to study, in consequence of weak eyes, and that for several months, he has been in a debilitated state. We must now inform you, that his symptoms have become alarming; and we have many fears respecting his recovery. His lungs are affected, and his whole system much reduced. After due deliberation, we have thought it expedient that he should go to Colombo by water: and that, unless some special reasons should prevent, he and brother Warren should thence proceed for Bombay. Brother Richards left Jaffna for Colombo on the 13th inst. leaving sister Richards and son at Batticotta.

"The advice of physicians here, and the experience we have had on the subject, particularly in the case of brother Warren and sister Poor on our passage from America, and recovery of brother Bardwell's weak eyes, on his passage to Bombay, are considerations which unite in directing to a voyage, as the most probable means of restoring them to health."

At Colombo the two invalid brethren contracted for a passage to Bombay, and expected to embark about the middle of January. But on the

27th February, the latest date from Ceylon, Mr. Poor writes: "We have this day received a letter from Colombo, informing us that both our brethren there are more unwell. Sister Richards set out for Colombo on Tuesday last."

In their letter of the 27th December, the brethren Meigs and Poor, in their trying situations, express their feelings in the following affecting terms: "By the removal of our two brethren, in such circumstances, we feel that our strength is greatly reduced. Whether we regard them as beloved companions, and fellow laborers in the mission, or as *Physicians* whose services, our families, situated as they are at a distance from the European settlements, greatly need, we cannot but regard their removal as a great affliction. But our minds are more deeply affected when we consider its influence upon the state of the mission. Just at the time when we had nearly completed the necessary repairs for living comfortably among the heathen, and in some degree prepared ourselves for engaging with undivided attention to the appropriate duties of the mission with pleasing prospects of success, we are deprived of half our strength.

"The same reasons which induced the Prudential Committee to send us hither, the additional ones contained in several of our letters, and now the reasons arising from the importance of supporting an establishment already commenced, unite in rendering it most desirable that more missionaries should be sent out without delay."

These communications will be received by this Board, as they have been by the Committee, with affectionate sympathy and deep concern. By all the members of the Board, and by the many thousands who take part with them in this great cause, prayer will be offered without ceasing to the Father of our Lord Jesus Christ, that, with all the riches of his mercy, he will be present with the beloved missionaries in the day of trial—with the sick, and with those on whom consequently redoubled labors, and cares are devolved—affording to them respectively, all needed help and support and consolation; and that all their afflictions may redound to their sanctification and joy, and to the furtherance of his glorious Gospel among the heathen. Missionaries—faithful, devoted missionaries, are his servants, engaged in his work, and holden at his disposal. He loves them, and the cause for which they are sent forth to labor, infinitely better than do any of their patrons or friends on earth. He commands them to go, and teach all the nations; and assures them of his presence, and of a glorious reward; but he does not promise them exemption from sickness or from death. The field, in which they are to labor, and to die, is the field of unfading glory; and by the same high mandate, which shall call them to rest from their labors, others will be summoned to fill their places.

Our mission to Ceylon has been marked with signal tokens of the divine favor; and notwithstanding the cloud on which our eyes have been fixed, its general state and prospects are highly encouraging. The climate, for a tropical one, is uncommonly salubrious; the living is cheaper than in almost any other part of India; the glebes and buildings in so many pleasant and populous parishes, assigned by the government to the mission, are acquisitions of great importance; a translation of the Scriptures has already been made into the language of the people; and in

various respects the facilities for communicating to them the knowledge of the Gospel, and spreading it extensively, are such as are seldom found in heathen lands. And it is the purpose of your Committee, trusting in God, to use all diligence in strengthening the mission, and all care to prevent a failure of its hopes.

AMERICAN ABORIGINES.—It was on the 13th of January, 1817, that the Rev. Mr. Kingsbury arrived at Chickamaugah in the Cherokee nation, and commenced preparations for an establishment there. On the 7th of the following March, he was joined by Messrs. Hall and Williams with their wives. Before the annual meeting of this Board in September, they had erected, four small log buildings; made considerable advances in preparations for other and larger buildings; taken into their family, and under their instruction, twenty-six native children and youth; and done not a little, for the time, towards procuring crops of various productions, and stocking the plantation with domestic animals.

In the Report of the last year, the Committee communicated their design of sending other missionaries and teachers to the Cherokees, and other Indian nations, as soon, and as fast, as Providence should open the way, and supply the means. This design, which was explicitly approved by the Board, has not been forgotten.

Agreeably to arrangements made by the Committee, the Rev. Daniel S. Butrick embarked at Boston on the 13th of November, for Savannah; and on the 17th of the same month, the Rev. Ard Hoyt, with his family, embarked at Philadelphia, for the same port. On the 27th, under the kind care of their Divine Master, they all safely arrived at Savannah; where they were received by the Rev. Dr. Kollock and other friends to the cause, with demonstrations of affectionate courtesy, hospitality, and generosity, which they have acknowledged with expressions of lively gratitude. From Savannah they proceeded with as little delay as possible, by the way of Augusta and Athens, to the Indian country, and on the 3d of January, having experienced much kindness and some affecting expressions of interest, from the Cherokees on their way, they reached the mission house at Chickamaugah.

Their feelings on the occasion, were expressed in the following terms. "With satisfaction inexpressible, with joy unspeakable, we are now permitted to erect our Ebenezer in this place, and date Chickamaugah. The Lord has been trying us with mercies ever since we left Savannah. We have met with no disaster; we have not been hindered in our journey for a single hour by the sickness of any one of our numerous family; we have never felt the heart of a stranger: nor do I know that any one of the family has had a gloomy hour. You will certainly join with us in praising our covenant God for his kind protecting providence, for his abundant mercy and grace.—We must leave you to judge of our feelings,—to meet our dear brethren here, find all well, and join with them and their Cherokee congregation in the public worship of God. Our hearts are united; our spirits are refreshed; and we trust in God, that in all our labors, he will cause us to be of one heart and one mind."

Early in December, the Rev. William Chamberlin left Wilkesbarre, Pennsylvania, the late residence of Mr. Hoyt, and proceeded to Pittsburg; where, agreeably to appointment, he met the Rev. Elisha P. Swift, in

concert with whom he was to act as an agent for promoting the objects of the Board in the western states. After having visited many of the principal places in Ohio, Kentucky, and Tennessee, experienced many kindnesses, and made very considerable collections for the mission, he arrived at Chickamaugah on the 10th of March.

Of the missionaries, thus assembled at the Cherokee station, it was the design of your Committee that such a disposition should be made, as would best serve the purposes of that establishment, and promote the object of a similar establishment, in the Choctaw nation. Advices to this effect were duly communicated; and on the 18th of March the brethren wrote as follows. "Your suggestions and instructions relative to designating the persons, who should go to the Choctaws, immediately engaged our prayerful attention. After repeatedly committing the case to God, and renewedly devoting ourselves to him in the work before us, it was given, unanimously, as our opinion, that brother Kingsbury and brother and sister Williams, will be the most suitable persons to select for this service, and that it will not be expedient to send any more from this establishment at present. The remainder of us, we think, may be more usefully employed here, and that it may be best to make a distribution of our labors somewhat in the following manner; viz. Brother Hoyt to take the fatherly and pastoral care of the institution and of the church; brother Hall to continue in his present station; brother Chamberlin to take charge of the school and superintend the labor and other exercises of the boys while out of school; and brother Butrick to pay special attention to the Cherokee language and act as an evangelist. We wish, also, as far as practicable, to give brother Chamberlin some time to attend to the Cherokee language. This distribution of our labors we cheerfully submit to the Prudential Committee to be confirmed or altered, as they, in their wisdom, shall see fit."

These dispositions were perfectly in agreement with the views of the Committee, and were accordingly ratified.

In the latter part of autumn and beginning of winter, it was found, to the deep concern of your Committee, that the health of the Treasurer was seriously impaired. It was the opinion of his physicians, that relaxation from business, and a visit to the south, would be the best means for his recovery, and were of essential importance. In this afflictive emergency, it was his wish, not less than that of his colleagues of the Committee, that the time of his absence from home should not be lost to the cause most dear to his heart. And it was thought, that the important objects of the Board might be greatly promoted by his acting at the south under a commission as a general agent; and especially by his visiting in his tour our Cherokee establishment. Accordingly, a special arrangement was made for securing the treasury, and conducting the business of that department; and, on the 20th of January, he took passage for Savannah. After spending about three months in Georgia and South Carolina, visiting the principal places in those states, and doing as much as the state of his health would permit, in the business of his agency; he proceeded, by the usual route from Augusta, through the Indian country to Chickamaugah, where he arrived on the 8th of May.

About ten days after his arrival, having had opportunity to make himself thoroughly acquainted with the establishment in its various depart-

hopes realized; and they express concern, lest the expectations of their patrons and friends at home should not soon be fulfilled. At the latest dates, they had not more than three or four native children under their special domestic care; nor were they certain, that even these would be found eligible as beneficiaries of the sacred and particularly interesting charities, to be applied to the education of heathen children as Christians, and with specified and select names. The most assured confidence, however, may be cherished, that what can be done will be done, for carrying the design into effect; and preventing a disappointment which, both the missionaries and your Committee would most deeply regret.

In the mean time, monies, specially given for this object, will be held in sacred trust; and will not, without the direction or consent of the donors, be otherwise applied. It will be at the option, however, of societies and individuals by whom these donations have been made, to direct their application, as to them shall seem most desirable. Some monies, originally intended for this specific application at Bombay, have already, by direction of the donors, been transferred, for the same purpose to Ceylon, where children can be obtained with less difficulty, and supported at less expense. And your Committee beg to commend it to generous consideration, that only twice the sum requisite for educating a heathen child in a missionary family at Bombay, would be sufficient for the support of a school there of forty or fifty heathen children; and to the establishment of schools to any extent, for which funds shall be supplied, no obstacle is likely to be found.

In two years the schools of this mission have increased in number from four to twenty-five; and the pupils in an equal ratio. Let the present number in these schools be taken at a thousand;—let the increase henceforward be only at the rate of doubling in five years;—and let five years be allowed, as the average term of the continuance of the same pupils at the schools;—and, in twenty-five years from this time, *thirty-one thousand* heathen children will have been instructed, and issued from the schools;—and at the close of this period the number of schools will be 640, and the number of pupils in them 32,000.

Considering the wide extent of the field now opened, and the continually increasing facilities and advantages afforded, these estimates will be regarded as quite moderate. But even these supply a basis for expanded hope, and open prospects on which the benevolent mind will delight to dwell.

Slender as the probability may be, that adult Hindoos, and especially such as are advanced in years, will be turned from their vanities unto the living God; it surely is in no degree improbable, that Hindoo children, brought early under a course of Christian instruction, taught and accustomed daily to read the Holy Scriptures, and impressed with the precepts and doctrines and counsels and exhortations of the gospel—will learn to see, to despise, and to abhor the hideous absurdity, deformity, sottishness, and impurity of the Hindoo system; will become advocates for the religion of Christ; and, by the grace of God accompanying the means of his own appointment, many of them be made devoted and exemplary disciples.—Thirty thousand children, not only themselves instructed, but carrying the Bible into as many, or nearly as many, heathen families, and

reading it to their parents, and brothers and sisters, and connections, and acquaintances, will do much, even in their early years, for diffusing the light of divine truth. When attained to riper age, their activity, their influence, and their impressions upon the mass of population, with which they are intermixed, will be proportionably increased. Not a few of them may become not only heads of families, but teachers of schools,—and teachers too, possessed of much better qualifications than can now be obtained. And some of them may be catechists, and preachers,—regularly engaged, and efficient helpers in the missionary work.

Meanwhile, the other parts of the system will be advancing. The missionaries, in their circuits, will preach the gospel directly to many thousands of heathen people, and distribute the Scriptures and other books and tracts, and cause them to be distributed, throughout cities and districts and provinces, containing millions.

But the system is not to cease its operations in twenty-five years. It will then have gathered strength, augmented its resources, and multiplied its facilities and advantages, for extended and more effective operations.

CEYLON.—At the last anniversary, our hearts were afflicted with mournful anticipations, respecting two of the brethren of this mission. Those anticipations were but too sure.

The Report, then made, left Messrs. Warren and Richards, the last of February, 1818, at Colombo, where they had been for several weeks, retired from their labors, and in quest of health, dubious as to the issue. There every attention, with generous hospitality and Christian kindness could prompt, was bestowed upon them; and various expedients were proposed for their benefit; until at length, in the latter part of April, they embarked for the Cape of Good Hope. Of this measure, Messrs. Meigs and Poor, in a joint letter, written about a month afterwards, give the following particular and satisfactory account.

“As sending our brethren to the Cape, was a measure necessarily attended with considerable expense, we deem it important to state to you definitely the reasons of our conduct; and, in doing this, it will be necessary to give a concise history of the business. The last attack which brother Warren experienced of bleeding from his lungs, was so severe and reduced him so low, that we greatly feared he would never be able to be removed from Colombo. We had strong desires, that, if possible, he might be removed to this place, and spend his last days with his missionary brethren and sisters. But, for a long time, it appeared to those about him, that, on account of the great weakness and irritability of his lungs, it would be highly imprudent to attempt to remove him.

“In the forepart of March, brother Richards, who had been at Colombo for some time, found an opportunity of engaging a passage in a small vessel, that was going the circuit of the island; and in this he first came to Jaffna, where he arrived on the 15th of the same month. While brother Richards remained here, a letter arrived at Colombo, enclosing a certificate from the two principal physicians at that place, who attended brother Warren, very strongly recommending, that he should take a passage to the Cape of Good Hope: and, on account of the need he would have of a physician, and the great benefit, which brother Richards would,

in all probability, experience by the voyage, it was thought best that he should accompany brother Warren.

"When the subject came before us at our meeting, we had many doubts, as to the propriety of the measure.—After much deliberation and prayer, however, we came to the following conclusion:—That it was expedient for brother Richards to return immediately to Colombo, and not to prosecute his voyage round the island. If, after his arrival at that place, all things appeared favorable for their going, they had our permission to go. We also concluded, that brother Richards must be the judge, whether all things were favorable or not, after knowing our opinion and feelings on the subject. We had, however, but faint expectations that our brethren would go. We thought it hardly probable, that a good opportunity would be presented, as vessels would not come to Colombo, after the middle of May. We feared that brother Warren's health would be such as to render it inadmissible to attempt to remove him to the vessel. We did not know, that our funds would be sufficient to meet the expense, without very much curtailing our missionary operations here. All these difficulties were in the providence of God to be removed, before they could go, as it will appear in the sequel that they were.

"Soon after brother Richards' arrival at Colombo, the weather there became suddenly cooler, and brother Warren's health was evidently much benefitted by the change. The physicians had before given their opinion, that he ought to be removed to a cooler climate, that he might recover strength. They now urged this as an additional reason why he should go to the Cape, in preference to any part of India.

"The venerable Archdeacon Twisleton was so kind, as to offer to write to the governor, then in Candy, to request, that a free passage might be granted to our brethren on board one of the government transports, which was expected shortly from the coast, and would then sail immediately to the Cape. The request was very generously complied with by his excellency, governor Brownrigg. Our brethren, however, were to find their own provisions for the voyage. We are informed, that brother Richards spent much time in conversation with brother Warren, on the subject, and particularly with his physicians. He found brother Warren very desirous to go. He entertained a strong persuasion, that a voyage to the Cape and back again, would be the means, under God, of restoring him to a comfortable degree of health; and he had a strong desire to live that he might do something for the heathen. His physicians, also, concurred in the same opinion, respecting the probable benefit to be experienced from the voyage. In conversation with brother Richards they stated distinctly, that, in their opinion, there was a great degree of probability, that the voyage would be the means of so far restoring brother Warren to health, that he might be useful in the mission for some years, although they did not think he would ever again be able to preach. After this opinion was given, brother Richards said, that he felt it to be his duty to advise brother Warren to go. All the circumstances appeared to him favorable. The opportunity was a very good one. The expense would not be very great: and brother Warren's health was so much better, that it was thought proper to attempt to remove him to the vessel.

"On the return of the two transports, they were offered their choice of the one, in which they would sail. After brother Richards and brother

Chater had been on board of both, they chose the Regalia. Every thing on board was found convenient for the voyage. The captain was a very agreeable and obliging man, and the ship, in which they were to sail, almost empty. As the rules of the ship would not permit them to furnish their own provisions, the captain agreed to furnish them with every thing necessary, for thirty-five pounds each, which was considered at Colombo to be very reasonable.

"On Saturday, April 25th, they attempted to remove brother Warren to the ship, and succeeded beyond their expectations. When he arrived at the wharf, however, he had symptoms of bleeding from the lungs; but soon after he was put on board, these symptoms subsided; and before brother Chater left them in the evening, brother Warren was quite comfortable. At eight o'clock the next morning, the transports set sail with a fair wind, and proceeded on their voyage."

For the greater part of their voyage, as appears by a letter written by Mr. Richards, after their arrival at the Cape, the weather was very favorable; and the health of both the brethren, particularly of Mr. Warren, was so much recruited, as to afford hope of its being in a good measure restored. These propitious circumstances continued, until they came in sight of land, and expected to be in port at the Cape in about two days. The scene was changed. They encountered heavy gales,—were driven out to sea,—and for a fortnight were tossed upon the waves in cold and boisterous weather. They landed at Simon's Bay in the forepart of July, and were conveyed thence to Cape Town, on the 14th of the same month. Both of them had taken severe cold, and their health was much depressed.

They were received at Cape Town with distinguished kindness; and particularly in the Rev. George Thom, missionary there from the London Missionary Society, they found a friend and a brother, who, by his assiduous attentions, conferred great obligations upon them and upon their patrons and friends. Your Committee feel a satisfaction of no ordinary kind in recording the following passages of a letter to the Corresponding Secretary, written by Mr. Thom, at the instance of the brethren, four days after their arrival.

"I cannot describe to you the pain I have felt on seeing these dear brethren—pain, indeed, of a different kind from what some of us have of late been called to experience in Africa. Though worn down by disease, particularly Mr. Warren,—yet the heart is on the right object. "If I am so ill," says Mr. Warren, "that it would be a great risk to undertake another voyage, then let me die in the blessed work." Mr. Richards seems to afford some hope of recovery; but the three medical gentlemen, who have met to consider their case, say they can hold out but little hope of the recovery of Mr. Warren. Both are in a consumption.

"We have provided them a lodging at the most reasonable rate, and I shall do my utmost in their behalf. Permission has been granted by the colonial Government for their residence; and several of our pious friends express great sympathy on their account.

"The trials, to which your Board have been called, have been uncommon, but not so great as others: and the painful trial in the present instance of two holy and prudent brethren, being driven by disease from the sphere of their missionary labors, will, no doubt, be deeply felt; and,

if it should please our Lord and Master to remove them from his church on earth, great will be the affliction. One thing gives me infinite delight, to behold the dear brethren entirely resigned to the will of their heavenly Father, and with comfortable views of their interest in his love.

"The Rev. archdeacon Twistleton of Colombo, says, in his letter of introduction to me, 'The American missionaries, Messrs. Richards and Warren, I recommend to your brotherly love. Men of more amiable manners and purer piety I never saw! to these qualities may be added others, amongst which are gratitude, discretion, and benevolence. May it please the Eternal God to restore them to health and renewed exertion in his service.' For this testimony the Board will give God praise."

This devout assurance Mr. Thom might well express. Such a testimony from archdeacon Twistleton, so well known to this Board, and to the Christian community in this country, for his many acts of favor to our beloved missionaries, and to the general cause of missions, cannot fail to excite gratitude to the adorable Fountain of all good.

In about three weeks after the date of Mr. Thom's letter, on the 11th of August, Mr. Warren rested from his labors and sufferings.

The missionary course of this lamented servant of the Lord Jesus, short as it pleased Sovereign Goodness it should be, was marked with celestial radiance. His brethren, who were associated with him in the scenes of his toils and trials, bear united and most affectionate testimony to his eminent and uniform devotedness to the holy cause,—his ardent, yet benign and well directed zeal,—his alacrity and diligence in labors,—his patience and cheerful equanimity in sufferings,—his wisdom in counsel and prudence in action,—his kindness of disposition, his heavenly mindedness, and his general excellence of character. During his lengthened illness, his exemplary resignation, his sweet serenity of mind, and his heavenly conversation were in a high degree edifying, and inspiring. His last days and closing scene, as described by his afflicted friend and companion, Mr. Richards, were such, as this Board and all the friends of the cause would wish those of every missionary to be:—marked with a lively and steadfast confidence in the Lord Jesus,—solaced with a sacred and cheering enjoyment of the divine presence and love,—and brightened with visions, not fantastic, of the glories of immortality.

His flesh rests in hope at no great distance from that of Mrs. Newell; his spirit, we cannot doubt, is with hers, and with those of the apostles and prophets, and all the multitude of the redeemed, before the throne of God and the Lamb.—To the Father of mercies, and God of all grace, everlasting thanks are due, for such examples of living and dying,—such seals to the missionary cause.

Mr. Richards, after burying his friend, remained at the Cape, with no very material alterations in his case, until the 25th of November, when, not finding an opportunity for a direct return to Ceylon, he embarked for Madras;—hoping that, in no long time, he might thence get back to his wife and his brethren at the seat of the mission. His letters, written at the time, breathe a spirit eminently Christian.

"On the whole," he says, "I think the opportunity a very good one. The Lord is always exceedingly kind to me, and I desire to be thankful, and to make mention of his unspeakable mercy. Though he has been trying me with afflictions ever since I landed in Ceylon, he has tried me

more with mercies. I think I can truly say, I find it good to be afflicted."—"I do not expect to recover from this sickness; but think it possible that I may live many months. I have a desire to return to Ceylon, that I may die on missionary ground, and in the bosom of my friends.—As I draw nearer the grave, my hope of salvation through the atonement of Christ becomes stronger, and my views of heaven become more and more pleasant."

The latest letters from Ceylon make mention, that intelligence had just been received of Mr. Richards' arrival at Madras, in much the same state of health, as when he left the Cape.*—He is in the hand of his Divine Master, the sovereign and gracious, and all-sufficient Lord of missions. Living or dying he is safe; and the cause, to which his heart has been so evidently devoted, will be advanced.

Our Ceylon mission, thus afflicted and weakened, has been regarded with deep sympathy and concern. The purpose of your Committee, as expressed at the last annual meeting, to use all diligence in strengthening the mission, and all care to prevent a failure of its hopes, has not been dormant.

Immediately after the meeting, the resolution was decisively taken to send more missionaries to Ceylon; and Messrs. Miron Winslow, Levi Spaulding and Henry Woodward, were appointed for the service.

On the 4th of November, at the Tabernacle Church in Salem, the individuals now named, and Mr. Pliny Fisk, were publicly set apart for the service of God in the Gospel of his Son among the heathen, by solemn ordination. In impressive tokens of the divine presence;—in a deep felt interest in the holy cause;—in a lively and exalted participation in the appropriate services; in union of sentiment and feeling, and fellowship in the breaking of bread,—the occasion was equal to any, which your Committee had ever the privilege to witness.

The hope was entertained, that the three brethren designated for Ceylon, might be embarked in a few weeks after their ordination, and preparations for the purpose were actively put forward. No opportunity, however, was offered for conveyance to the field of their labors, until after the lapse of the winter and spring.

The delay was irksome; but Providence had a kind intention. Just in season to go at the time finally fixed upon, yet not without the necessity of great despatch in preparation, John Scudder, M. D. a young physician of good professional reputation and practice in the city of New-York, and of well established Christian character, after having long deliberated on the subject, came to the determination to make a sacrifice of his worldly prospects, and of all that could attach him to his native country, for the benefit of the heathen, and the glory of Christ. Being apprised of the expected departure of the three waiting missionaries, he made a solemn offer of himself, his wife and child, to be sent with them to Ceylon.

Dr. Scudder had for several years entertained serious thoughts of the ministry; had addicted himself to theological reading and study; and been accustomed to take a part in social religious exercises. It would, therefore, accord with his feelings and desires, to prosecute sacred studies,

* Since this Report was made, a letter has been received from Bombay, which mentions the arrival of Mr. R. at the seat of the mission in Ceylon.

enjoying the aid of the brethren with whom he might be associated, during his passage and after his arrival, until it should be deemed proper for him to receive ordination; and, in the mean time, and ever afterwards, to hold his medical science and skill sacredly devoted, and to be employed as opportunity should be afforded, for the benevolent purposes of the mission.

Desirable as it was, that the deeply deplored breach, made by the removal of Mr. Warren from the mission, from its hospital, and from the miserable multitudes to whom his medical practice promised to open the most hopeful access for the Gospel, should be supplied; your Committee could not but regard the offer of Dr. Scudder, as signally providential. His testimonials were ample and satisfactory; and he was gratefully accepted.

On the 8th of June, the three ordained missionaries, and the beloved physician, with their wives, having previously received the instructions, and the affectionate counsels and exhortations of the Committee, embarked at Boston, on board the brig *Indus*, bound to Calcutta, but engaged provisionally to touch at Ceylon. It was a scene of sacred and melting tenderness; and while the parting hymn was sung, and the valedictory prayer was offered,—devoutly commending them to the grace of God for the holy and arduous service to which they were devoted,—a numerous assemblage of friends and spectators attested the deep sympathy and interest, with which their hearts were affected, by many tears. It may be hoped, that the fervent desires of many hearts are in gracious remembrance with Him, who rules the elements; and that within three or four weeks from this time, a scene scarcely less tender,—a scene not of parting but of meeting,—will be enjoyed in Ceylon.

The circumstances and operations of the mission at Ceylon are considerably different from those at Bombay. As there has been extant for many years a good translation of the Scriptures into the Tamul or Malabar, the common language of the northern part of Ceylon, where the mission is established; our missionaries there have no occasion to employ themselves in making a translation,—an arduous work which occupies no inconsiderable portion of the time and laborious attention of our Bombay mission. Nor have they yet at Ceylon got the printing establishment into operation. They have a press and types, both Tamul and English,—and apparatus and paper; and in no long time, it is hoped, will have a sufficiency of hands for commencing the printing of the Scriptures and other books and tracts. An edition of the Tamul Scriptures is greatly needed; as are also other books for their schools, for distribution, and the various purposes of the mission.

The labors of this mission have consisted chiefly, hitherto, in preaching to the people, establishing and superintending schools, and instructing children in the family; with the necessary preparations for these important departments of labor.

At the three stations of the Bombay Mission, the brethren are in the midst of large cities, comprising in all not less than two hundred thousand souls; and throughout which they preach and distribute books and tracts to the people in the streets, at their houses and temples, and different places of resort, as opportunities are afforded,—but without the satisfaction and advantage of stated places and regular assemblies. The

Ceylon mission is in a country of villages, where the people, though not thinly scattered, are yet very differently situated from those in crowded cities. In general, they are less deeply immersed in the darkness and corruptions of paganism, and have more activity of intellect, more knowledge, and more disposition to listen and inquire, than the mass of the Hindoos of Bombay.

Besides Tillipally and Batticotta, the two stations of the mission, the brethren have six other large parishes under their particular care Malla-gum, Milettee, and Panditeripo, belonging to the Tillipally station; and Changane, Oodooville, and Manepy, belonging to the station of Batticotta.

In these parishes, as formerly reported, there are ancient church buildings and glebes, which our missionaries have been permitted to occupy, and which, after considerable expense in repairs, are of great advantage to the mission. And within these parishes chiefly, though not solely, the brethren have bestowed their labors and attentions; making their circuits from week to week, for preaching, visiting the schools, and the various purposes of the mission.

For a considerable time, they could of course preach to the native people only by interpreters; but now, for more than a year, both Mr. Poor and Mr. Meigs have been able to preach in the language of the country.

The instruction of children, however, has been with them, from the beginning, an object of very earnest attention. They early took the resolution to establish schools in all the parishes under their care, the superintendence of which should be assigned in divisions to the several brethren of the mission; and to extend the system to as great an amplitude, as they should find themselves able. But their operations have been retarded by the afflictive dispensations towards Messrs. Warren and Richards.

In a joint letter, bearing date May 24, 1818, Messrs. Meigs and Poor say:

“Our schools, for reasons which we have before mentioned, are not so numerous as we hoped they would be before this time. But still we are making advances in this good work. The school at Tillipally is in a flourishing state, and consists of forty boys. Twelve of these brother Poor has taken from their parents, and they are supported at the expense of the mission. They are making very good progress, both in Tamul and English. The school at Panditeripo, between three and four miles west of Tillipally, established and superintended by Mr. Poor, consists of 36 boys. The school at Batticotta consists at present of 40 boys; since we wrote last, it has been, for a time, much less than that. Many boys will attend the school for one, two, or three months, and then be taken away by their parents for various reasons; but principally, because they need them to labor. This is indeed a trial; but one which we must expect to meet often, till these people have learned the value of an education.

“About the middle of April, brother Meigs opened a school in another part of Batticotta, where he goes to preach every Sabbath afternoon, which already consists of 30 fine boys, and is almost every day increasing. He has now also opened a school in Changane, the next parish north of Batticotta. This school has been opened a fortnight, and con-

sists of upwards of 30 boys. The whole number of boys, in the schools superintended by brother Meigs, is 100; those of brother Poor 76; in all 176 boys."

Only six months after this, in his journal of November, Mr. Poor states:

"Near our house is a heathen school, which has been taught many years by a man now considerably advanced in age. He has in his school about thirty boys, the children of stout heathens, who would not send them to this place. I have lately several times visited the school; and become acquainted with the master and boys. This evening, the master came to make proposals for putting the school under my superintendence. I agreed to give him four rix dollars a month, on condition, that he should instruct thirty boys, and that I should have the direction of their studies. He is doubtless influenced to do this by the hope of obtaining one dollar a month; and the parents consent to it, on condition that they shall make him no compensation for his services. These boys have proceeded further in their studies, than those who have hitherto been received into my schools. This is the eighth school connected with this station. As these schools are in six different parishes, it would be impossible for me properly to superintend them, had I not the assistance of Maleappa, who is at Mallagum, and of my interpreter. At this time, my schools are well attended. The whole number of boys in the eight schools is nearly four hundred."

These statements shew a rapid and very animating increase. The total number of pupils under the care of Mr. Meigs at this time, is not in any of the communications so definitely given. In September, however, two months earlier, he had five schools—four in Batticotta and one at Changane; and was intending soon to establish others in Manepy and Oodooville.

It may be pretty safely estimated, that at the close of the year 1818, the period to which the present Report brings down the history of the mission, the total number of pupils in the schools belonging to the two stations, was about seven hundred.

Highly gratifying, also, is the success in obtaining children to be held under the special care of the missionaries, and brought up in the nurture and admonition of the Lord, in their families. In Mr. Poor's there were, at the last dates, twenty-four native boys; to whom, or the most of whom, select names were given, denoting them as the beneficiaries, respectively, of particular societies or individuals in this country; and of whom, as to their minds, their behavior, and their improvement, very pleasing accounts are given. The number in Mr. Meigs's family is not stated; but would seem, from facts and circumstances incidentally mentioned, to be considerable, and fast increasing.

In this place, the following brief extracts from the journals and letters of Messrs. Meigs and Poor, may be interesting to the Board, as they will shew, in varied lights, the state and labors, the spirit and prospects of the mission.

In the journal of the Batticotta station, Mr. Meigs writes:

"*Sabbath*, June 8, 1818. The number of our boys is fast increasing on the Sabbath. To-day 106 were present, besides 30 other persons."

"June 29. A pleasant Sabbath. One hundred and thirty boys were present, besides a goodly number of men."

"Aug. 26. After much delay, and many difficulties, have this day commenced boarding heathen boys, in the cook house, which I have erected for them. I commenced with five boys. This is an important day in the history of this mission:—the commencement, I hope, of much good to these poor heathen boys. It will, however, greatly increase our cares. We expect to meet many trials in pursuing this object.

"One of my neighbors, who is a strong heathen, whose boy attends the day school, says frequently in a triumphant tone, 'When you can persuade four boys of good caste from Batticotta, to come and live with you, I will then give you my boy;' meaning to assert strongly, the great improbability, if not impossibility, of my getting them. I have two, however, from Batticotta already, besides the one abovementioned, whose relatives by threats prevented him from coming. The triumph of this man, I trust, will be short."

"Sept. 5. A number more of boys have applied to be received into the school and supported. When I am not previously acquainted with the boys, I take them a few days upon trial, before I make a final agreement with their parents. It is highly gratifying to Christian feelings, to witness the change that is made in the appearance of these boys, in a few days. We give them a plain cloth, of a yard and a half or two yards in length, according to their size, to cover them. We give them plain food, as much as they need. This change in their circumstances not only surprisingly alters the appearance of the boys, but also increases the vigor of their minds and bodies.

"It has always been principally to the poor, that the gospel is preached. So it is among this people. It is from this class that we must look for boys to be supported and educated in our families. The rich are usually unwilling to give us their sons; and even if they were willing, we should not think it expedient to take them; for they commonly give us much trouble by their complaints about their food and clothing. We greatly prefer poor boys on this account; and even orphans, when we can obtain them. Many, who are brought here, are destitute of one or both their parents; and on this account, as also on account of their poverty, are objects of charity.

"Sept. 23. Christian David came out to Batticotta to spend the day with us and preach to the people. In the morning, I collected the boys from my four schools in Batticotta. Two of these have been but recently opened, and contain but few boys. There were present, however, from these four schools, 120 boys. Other people assembled, which made the number 200. Our large room was well filled. The Changane school was not called here, as we had made an appointment to go to that place and preach in the school-house. After service was ended at Batticotta, we accordingly went thither, and held public worship. The school at Changane consisted of 77 boys, of whom 60 were present. In all, we had 115 hearers. The people had covered the floor of the school-house with mats, and placed chairs for us to sit in, covered with white cloth. We then visited a family of Roman Catholics in the neighborhood, and partook of some refreshment in the native style, and returned home well pleased with our excursion."

A daughter of Christian David, who is about 15 years of age, is living with us for the purpose of making further progress in English studies. She is a very amiable young woman.

"Oct. 3. Have commenced a new plan with my schoolmasters, which is, to assemble them all on Saturday afternoon, to hear a report of their schools, and to communicate to them religious instruction. They had before been accustomed to come on Sabbath evening. But as some of them live at a considerable distance, this is often found inconvenient. It is very important, that those who are employed to teach others, should themselves be instructed.—

"12th. Yesterday attended the communion at Tillipally: preached in Tamul to 300 people, and baptized the infant son of brother Poor. It was a very interesting day.

"19. The Rev. Messrs. Squance, Gogerly, Knight, and Christian David, came here to spend the day. Mr. David preached to a good audience of the natives.

"25th. It is pleasant to witness the change which is gradually effected, in some instances, in the minds of the natives. Their prejudices, we may expect, will by degrees wear away. The man mentioned above, who boasted that we should never be able to get four boys of good caste from Batticotta to eat with us, is an instance to illustrate this remark. Though a very strong heathen, and violently opposed to the truth, yet he spends the greatest part of his time at our house. His son is a lovely boy, and the father is often in the school and very diligent in teaching him. He is almost always present at our morning worship in Tamul, and has not been absent from meeting on the Sabbath for a long time, and always gives good attention. Yet when conversed with on the subject of religion, he shews a very strong attachment to his own superstitions; though he will admit, that much we tell him of the Christian religion is good and true. For some days past, he has permitted his son to stay here through the night, and sleep with my boys. The lad usually goes also to the cook house with the others, when they take their meals, though he does not eat with them. To-day the man told Mrs. Meigs, that we had succeeded in getting more than four boys, and asked her if she did not want his son? She told him, no; for she expected we should be able to take as many *poor* boys, as we had money to support. He then told her, that she might have his son, if she wanted him,—that he might stay here and sleep with the other boys, and learn such things as we wished him to learn; only, as he lived so near us, it was better for the boy to take his meals at home. I should not be surprised, if, in a few days, he should propose to have his son eat with the other boys."

The next are notices by Mr. Poor, in the journal of Tillipally.

"June 11th. Visited the school at Milette for the first time. Found thirty-three boys present, five of whom were able to read on the olla. Most of the others are learning the Tamul alphabet. The head man of the parish, and several others, parents of the school boys, were present, to whom I explained the object of my coming into the country, and prayed with them. Their curiosity was considerably excited, because I spoke to them in Tamul. Though I spoke with a stammering tongue, more attention appears to have been excited to what I said, than when I speak by an interpreter.

"July 1. Our weekly prayer meetings on Wednesday evenings have become more interesting of late, in consequence of my having requested all the schoolmasters connected with this station to attend, that they may give to me, and to each other, some account of their schools, and receive instructions and directions from me.

"July 6. I have this day finished two school houses, which I have been building on the church land at Mallagum. One is for a school, which was commenced a few weeks ago, and the other is for Franciscus Maleappa to live in. We regard Maleappa, agreeably to his own and his father's wishes, as one permanently connected with our mission; and consider ourselves obliged to give him a competent support, so long as his conduct is worthy of his station. At present, he receives 30 rix dollars* per month. As he dresses in the European style, his expenses are much greater, than they would have been, if he had retained his native dress.

"That the Committee may have a correct idea of every branch of our mission, it is necessary to give some further account of Maleappa. He is a native of Malabar, about 20 years of age, the son of a native preacher, supported by government at Negombo. He was one or two years in the government school at Jaffnapatam, under the care of the Rev. C. David. He attended the school taught by us, during the six months we were at Colombo. Since brother Warren and I came to Tillipally, he has served us as an interpreter, and pursued his studies with reference to his becoming a catechist. He has a facility in speaking to the people on those topics, both in the Christian and heathen religion, which are most important to be insisted on; and he appears to take a delight in so doing.

"Sept. 9. To excite among the people attention to the school, I have this day held a public examination of the boys in the church. The effect appears to have been good, both on the parents and children.

"Nov. 20. Eight girls usually attend our female school during the week, and on the Sabbath about a dozen girls attend and recite the catechism. About the same number of women attend the church."

In their joint letter of May 24th of the last year, the brethren say,

"We are highly gratified with your liberality and that of the Christian public, in regard to schools. The expense of native schools is a mere trifle. For the erection of a suitable building, in the first place, we must pay about 16 dollars; this will answer very well to preach in to the people, when there is no better building. Such teachers as the country affords, who only teach Tamul, may be obtained for \$1,50 per month. To those who have sufficient education to teach English as well as Tamul, we must give from 4 to 8 dollars a month.

"The expense of supporting boys in our families, is also very small. We think we may safely say, that with proper economy, a boy from 6 to 12 or 14 years of age, may be fed and clothed in the native style, for one Spanish dollar a month, or twelve dollars a year. Older boys will require a little more, principally because their dress must be a little more expensive. The dress of the native children, and even of the men generally, is of the most simple kind. It consists merely of a piece of plain India cotton, of one yard in width, and two or two and a half in

* Equal to about eight Spanish dollars.

length, wound round the person. From the statement which we have made respecting the education and support of children, you will see that we have here an opportunity of doing great good at a comparatively small expense. We have no doubt, that many benevolent individuals, of both sexes, will be found in our native land, who will rejoice in the opportunity of contributing the small sum of 12 dollars annually, if by that means they may rescue a heathen youth, of promising talents, from the miserable condition of idolaters, and place him in a missionary family, where he will possess many of the advantages of being educated, which are enjoyed in a Christian land. In what manner can they dispose of this sum to better advantage? In what fund can they vest it where it will yield greater profit? What pure and exalted pleasure will it afford them, in the day of judgment, to meet some of these heathen children, emancipated from their miserable condition, and made happy forever, through their liberality. Surely the object is great enough to warrant the sacrifice necessary to obtain it. Any individual or society, contributing this sum for the support of a boy, may select a name for him. We regret exceedingly, that we cannot educate female children, as well as male. If we inquire of the natives, why they do not teach their girls to read, their only reply is, 'We have no such custom in our country.'

To the extracts now given, your Committee will add only the following, from the latest joint letter, bearing date Oct. 16, 1818.

After several particular acknowledgments of donations from societies and individuals, for the education of children in their families, the brethren proceed to say,—

"You, Dear Sir, and the other members of the Board, doubtless participate in our feelings of gratitude towards those, who are disposed to assist the cause, in a manner so suited to our wants, and so directly calculated to strengthen and encourage us in our work. It can hardly be conceived, by persons in our native country, how great is the difference between the boys, generally, in this heathen land, and those whom we have taken, and upon whom we expend one dollar per month. Their manners, dress, mode of living, as well as the state of their minds, are essentially benefited. Verily the blessing of them, who are ready to perish, will come upon those, who, with a right spirit, give but a mere trifle for the support of heathen boys.

"We have often expressed to you our conviction, that the most effectual means that can be used, for extending and perpetuating a knowledge of Christianity among the heathen, is, that of training up native preachers, who may go forth properly qualified to preach to their countrymen. It is with reference to this, that the object of taking children into our families appears to be of primary importance; and presents powerful motives to us, for using special exertions with those whom we have taken.

"We have before mentioned Franciscus Meleappa, a native of the country, who for a year and a half served the brethren at Tillipally as an interpreter. About four months ago he was stationed at Mallagum, an adjoining parish, on the south of Tillipally. He there instructs a few boys in English, attends to the moral instruction of the Tamul school established in that parish, reads to the people on the Sabbath, and assists in superintending two other schools in that vicinity. We indulge a hope, that he will be of considerable service to our mission.

"We trust, Dear Sir, we understand something of the nature of those feelings, which dictated the closing injunction of your last letter to us. 'Forget not that your great concern is to preach the Gospel.' Could we attend to this duty with apostolic zeal, we should act agreeably to our convictions of duty. We wish to have more deeply impressed upon our minds, the truth, that *it hath pleased God by the foolishness of preaching, to save them that believe.*

"It is our practice to preach twice on the Sabbath; once in the morning at our station, and in the evening at some places in our parish. We occasionally preach in other parishes, where our schools are established. Two evenings in the week we give religious instruction to such as are inclined to attend at our houses. During the week we converse more or less with the people, as our other avocations will permit."

These extracts afford ample evidence, that the brethren of this mission have been laborious in their work, and much reason to hope that their zealous labors will not be in vain in the Lord. When joined by those, who are now on their passage, the mission will be strengthened, its schools may be multiplied, and its operations extended.

Snpyen, the interesting youth noticed at some length in the Report of the last year, was, at the time of the latest dates, upon the coast of the neighboring peninsula, still suffering from persecution, but apparently steadfast in the faith. Of Maleappa it may reasonably be hoped, that he will not only prove himself to have been made a partaker of the grace of the Gospel, but also be a helper to the mission and a blessing to the heathen. Mention is made, in the letters and journals, of one or two others, hopefully turned from darkness unto light; and of a prevailing conviction on the minds of not a few, that their idolatrous system is vanity and a lie.

PALESTINE.—As this mission is intended for the same great quarter of the globe, in which the two already reported are established, it seemed proper to introduce it in immediate connexion with them: though in chronological order this is not its place.

If the countries of Southern Asia are highly interesting to Christian benevolence, and have strong claims upon Christian commiseration, on account of the hundreds of millions of human beings immersed in the deepest corruption and wretchedness; the countries of Western Asia, though less populous, are in other respects not less interesting; nor do they present less powerful claims. These were the scenes of those great transactions and events, which involved the destinies of mankind of all ages and all nations, for time and eternity; the creation of the progenitors of our race—the beginnings of the sciences and arts, and of civil and political institutions—the fatal transgression, which "brought death into the world and all our woe"—the successive revelations of Heaven, with all their attestations, their light and their blessings—the incarnation, labors and agonies of the Son of God, for the recovery of *that which was lost*—and the first exhibition of that mighty and gracious power, which is to bow the world to his sceptre, and fill the mansions of immortality with his people. They have since been the scenes of direful changes; and the monuments of all their glory have long lain buried in dismal ruins.—But the word of Jehovah abideth forever, and that word gives promise

to the salvation of many souls, and we hope the reception of one is but a token of an approaching harvest to be gathered in. Surely the word of God will not return void; and we would never slacken our hands in the dispensation of it. And oh, may we have more faith and zeal and patience, that we may be so blessed as to gather fruit unto eternal life."

MISSION IN THE ISLAND OF CEYLON.—On behalf of Messrs. Winslow, Spaulding, Woodward, and Seudder, mentioned in the report of the last year, as having embarked on the 8th of the preceding June, there is reason for great thankfulness to the Supreme Disposer. The vessel was not indeed in season to touch at Ceylon, and leave the missionaries there, as it was hoped she might, on her way to Calcutta; but at the latter place, the port of her destination, she arrived, all on board being well, about the middle of October. "Though our passage," they say in their first letter, "has been longer than we hoped it would be, it has been much more pleasant than we anticipated. On the whole, our sea has been smooth, our accommodations good, and our long passage the journey of a day."

Their time, during the passage, as there is good reason to believe, was not spent in vain.

"Soon after we began to recover from sickness," they say, "we agreed, in addition to our morning and evening devotions, and public worship for the Sabbath, to meet on Tuesday for improvement in singing; on Wednesday evening for a public conference in the cabin; on Friday for prayer and free remarks on experimental religion, or any impropriety seen in the conduct of each other; and on Saturday for reading the public journal and for prayer. We have also observed the monthly concert. In the course of our voyage, we have set apart two days, as seasons of fasting and prayer, and two for seasons of thanksgiving. Other meetings for prayer have been frequent.

"Our labors among the seamen have been considerable. The particulars you will find in our public journal. We only remark here, that we are not left to mourn that we have labored in vain, but are called to rejoice, that the pleasure of the Lord has prospered in our hands.

"Of Capt. Wills we have reason to speak with much gratitude. He is a Christian brother dear to us. From him we have had many favors, to render our situation agreeable and our passage pleasant. We shall ever remember him with affection. The other officers have been obliging. The seamen have treated us with great respect, and listened to our instructions with much attention."

In a subsequent letter, written just as they were leaving Calcutta, nearly a month after the first, they say:—

"All the seamen on board were impressed, and we did hope that every one had become the subject of renewing grace. After our arrival at Calcutta, some to our grief, did not maintain a consistent Christian character; and though with the exception of one, who left the vessel in a singular manner, and perhaps two more, who appear to a considerable degree hardened, the remainder shew signs of repentance, we are constrained to stand in doubt of some. We hope, indeed, that a removal from the incitements of a wicked city, and being again at sea, when there will be opportunity for serious reflection, will bring all to remember whence they have fallen, and to repent. This we are encouraged to hope,

from the manner in which they parted from us last evening, all being very much affected, and sorrowing that they should see our faces no more. But we commit them to the protection of him who is able to keep them from falling.

By the particular and full account given by the missionaries in their letters and journal, and most amply confirmed by the testimony of the highly and justly beloved and respected captain, and of the officers and men generally, it is placed beyond doubt, that the abundant and faithful instructions and warnings given to the seamen, were efficacious in an extraordinary measure. The seriousness, which began with a few, became general; and for a considerable time before their arrival, the impression upon the whole company was most solemn and most profound. From all that is known since the return of the vessel, it is most fully believed, that the Lord, in very deed, was with the missionaries, and that few instances are on record, in which the power of his grace was more manifest, or those within its influence in greater proportion evidently reformed, and hopefully renewed for immortality and glory.

Of what befel these favored brethren at Calcutta, your Committee cannot give a better account, than is given by themselves, in the letter from which the last quotation was made.

"On our arrival at Calcutta, we thought it best to accept a kind invitation from Capt. Wills, to take a part of his house. We can never say too much concerning the kindness of this dear man; nor mention the many little attentions, which contributed to render our passage pleasant. During our stay of three weeks at Calcutta, he not only provided rooms for us, and kept us all at his table free of expense, but in various ways contributed, in articles of necessity and convenience for our mission, not less than two hundred dollars; beside many nameless expenses, incurred for our comfort while we were with him. By his exertions, likewise, and those of Mr. Ceyder, an American resident in Calcutta, whom we would mention with gratitude, more than a hundred dollars were raised for us from other American friends. Mr. Newton too, whose name is probably familiar to you, partly by his means, became so much interested for us, as not only to take the trouble of providing for us a passage to Ceylon, but in connection with a few other friends of missions, to contribute five hundred dollars towards the expense. This benevolent gentleman, with Mrs. Newton, a native of Pittsfield, Mass., who likewise shewed us much kindness, is about to return to Boston.

"At Calcutta, though in a land of strangers, we found ourselves surrounded by friends. The evening after our arrival, we met most of the Baptist brethren, of whom there are now six in Calcutta, (the younger brethren, who were at Serampore, having separated from Drs. Carey and Marshman, and established themselves in Calcutta,) all the brethren from the London Society, of whom there are four, and Mr. Schmidt, from the Church Missionary Society. We enjoyed with them a precious season of prayer, and Christian intercourse. The first hymn was given out by Mr. Townley, of the London Society:—"*Kindred in Christ for his dear sake,—a hearty welcome here receive.*" This, we believe, expresses the real feelings of those, whom we met. They are precious men, and are doing a good work in Calcutta. Their moral influence is already felt, and an important change is effected; especially as to the treatment of

missionaries. This was seen in our polite reception at the police office, and in the generosity at the custom house, where all our baggage, together with the boxes of medicine, books, &c. belonging to the Board, were passed, both in landing and re-shipping, free of duty, and even of inspection.

"But it was not designed that we should leave Calcutta without trials. We had been there but five days, when brother Scudder was called to part with his dear little daughter. She died of an illness of three days. The next day, sister Winslow was taken sick, and brought near the grave. The woman of color was also very sick, and sister Woodward was brought so low, that her life was almost despaired of, and we were obliged to leave her and her husband behind. After her recovery they will take the earliest opportunity of a passage to Ceylon.

"We are now on board the *Dick*, of London, Capt. Harrison, a pleasant ship, with good accommodations; and are to be landed either at Trincomalee, or Colombo, as we please."

It was a painful circumstance to Mr. and Mrs. Woodward, to be left behind; and before the *Dick* had got far down the river, Mrs. Woodward felt herself so much better, that, after advising with her physician, they made arrangements for attempting to overtake the ship. But just at the time, their infant was seized with severe illness, and the attempt was relinquished. In the fore part of December, they embarked in a brig, bound, as was the *Dick*, to Trincomalee, and Colombo.

The only communication, which has been received from these young brethren, since their leaving Calcutta, is contained in a letter from Messrs. Winslow and Spaulding, dated Colombo, Feb. 2d.

"We took passage," they say, "for Ceylon, Nov. 10th, in a good ship, the *Dick* of London, and had only to regret the detention of brother Woodward by the sickness of his wife. We left him however, with the assurance, that though in a land of strangers, he was surrounded by sympathizing friends, and under the care of a kind Providence.

"Our passage was long, but pleasant. By the kindness of our captain, we were permitted not only to preach on the Sabbath, but to hold meetings every evening with the seamen. They generally gave good attention: some appeared seriously impressed; and we left the ship with the hope, that two at least were under deep convictions. We made the island of Ceylon, 19 days after embarking, and 12 from the time of leaving the river; but it was three days more before we could gain the harbor of Trincomalee, being carried beyond it at night by a very strong current, which exposed us to some danger from the rocks on the coast. At Trincomalee we were very kindly received by the Wesleyan brethren, Messrs. Carver and Stead, who did every thing in their power to assist us.

"We hoped to find some method of direct conveyance from this port to Jaffna; but as the monsoon rendered it impossible to go by water, there was none except through an almost trackless jungle of 130 miles, in the course of which were several rivers to be forded. The journey we concluded to attempt; but on endeavoring to procure palankeens and coolies, we found they could not be obtained for so many travellers. Our passage was paid at Colombo, and the prospect was, that we could find a more ready conveyance there, than from any other port on the island. Brother Scudder, however, as his labors seemed] to be peculiarly needed

at Jaffna, on account of the ill health of our brethren there, concluded to attempt the journey by land. With some difficulty the means of conveyance were found; and we left Trincomalee after a stay of three days, while our dear brother and sister were preparing to go through the wilderness.

"On our way to Colombo we touched at Galle, a very pleasant port on the southern extremity of the island, and were detained several days. During this time, we were most hospitably entertained, in the family of a Mr. McKenney, a Wesleyan missionary; and our hearts were cheered by a sight of the good work, which he and his colleagues are there carrying on. The schools, which form the glory of the Wesleyan missions here, are at this station very flourishing, and afford an interesting spectacle.

"We finally reached Colombo, Dec. 20th, rejoicing to see this capital of the country, which is to be our future home. The Rev. Mr. Chater, who is well known as the very kind and hospitable friend of our brethren, immediately invited us to his house, till we could make arrangements for proceeding to Jaffna."

After mentioning here some circumstances, which unavoidably lengthened their stay at Colombo, and stating, that they were to go thence to Jaffna in company with that very valuable friend of our mission, J. N. Mooyart, Esq. they proceed to say;—

"We are now to start to-morrow. The delay we have regretted, though our situation has been rendered as pleasant as it could be, by the kindness of those around us, especially of Mr. and Mrs. Chater, to whom we are deeply indebted, and to the Wesleyan brethren at this station. The other friends of our mission, who reside at this place, have treated us with attention and kindness.

"We had the pleasure of meeting most of the missionaries on the island: the Wesleyans holding their annual conference here, and the church missionaries being met on the business of their mission. There were yesterday at our table fifteen missionaries; such a thing as probably never was seen at Colombo before. The church missionaries are regularly with us in the same family. They are most valuable men."

"Since coming here, we have received many communications from the brethren at Jaffna. They are still afflicted with sickness. Brother Richards is better than it was expected he ever would be, but far from having any prospect of final recovery. Brothers Poor and Meigs are both nearly laid aside by sickness; though they were both better at the date of our last accounts. Brother and sister Scudder arrived in safety to their assistance after a long and dangerous journey. He seems to have entered with spirit into the work. You will have learned before this, that the brethren have already seen some fruit of their labor—in the apparent conversion of several among the natives."

"We have to-day heard of the safe arrival of our brother and sister Woodward at Trincomalee. The Lord has afflicted them, since we parted, by the removal of their little son. From brother and sister Scudder we heard three days ago, that she had become the mother of a fine little girl; and to-day we have the sad intelligence of its death. We long to see and sympathize with the afflicted parents."

In a postscript, bearing date Dec. 23d, the brethren in Jaffna express their feelings as follows:—

"As cold water to a thirsty soul, so is good news from a far country. On the first Monday in the month, (a joyful day to missionaries,) we went to Nellore, to unite with our missionary brethren in the observance of the monthly prayer meeting. On our arrival at the mission house in that place, we found a letter containing the joyful intelligence, that four American missionaries and their wives, destined to Ceylon, had arrived at Calcutta. In regard to some of the important petitions which we were about to offer at the prayer meeting, we could testify to the truth of God's gracious promise, 'And it shall come to pass, that before they call I will answer, and while they are yet speaking, I will hear.' The contents of the preceding letter will give you a better idea of our feelings on this occasion, than any particular description of them. You can readily imagine, in some degree, what effect this intelligence must have had upon our minds, as we entered upon the pleasing solemnities of the day.

"In the midst of our services, yea 'while we were yet speaking,' we were interrupted by the receipt of a letter from a kind Wesleyan brother at Trincomalee, informing us that three of our brethren and sisters had arrived at that place, and that he was making arrangements for some of them to come to Jaffna by land. This information gave a fresh impulse to our feelings, which were already highly excited. Our missionary brethren present were partakers of our joy, and could unite in rendering thanksgiving to God, both on our account, and on account of the missionary cause in this district.

"Though it was the intention of our brethren to come from Trincomalee to Jaffna by land, they found it to be impracticable. Proper conveyances could be obtained only for two persons.

"Brother and sister Scudder arrived at Tillipally the 17th instant, to our great joy and comfort. They were the bearers of large packages of letters, which made us quite ashamed of the suspicions we had indulged, that our American friends had forgotten us. We are sorry to say, that a number of letters, referred to in those we have now received, have not reached us; and we fear they are lost. We hope our friends will consider, that the possibility of some of their letters being lost, is no small reason, which should induce them to write to us *more frequently*."

A private letter dated in Feb. states, that Dr. Scudder arrived at the station on the 17th of Dec. Mr. Woodward early in January, and Messrs. Winslow and Spaulding just before the date of the letter.

It is gratifying to your Committee to state, that in all the places visited by Messrs. Winslow and Spaulding, at Trincomalee, at Galle, and at Colombo, they found an unanimous sentiment of high and affectionate esteem and admiration of our missionaries in Jaffna, as most laborious, and faithful, and devoted men; and, which cannot be stated without strong and mingled feelings, a general and deep impression, that by their increasing efforts, their constant self-denial, their readiness to spend, and be spent, in the service, they were fast wearing themselves out;—and that it would be much for the honor of American Christians to afford them a more liberal patronage and more ample aid.

It will be recollected that, (as was mentioned in the Report of 1818,) soon after our missionaries in Ceylon first entered upon their work, they felt and expressed a strong desire to be furnished, as speedily as possible, with a printing establishment, and means for putting it into vigorous

operation. The reasons for such a measure appeared to be solid and urgent, and your Committee charged themselves with the care of answering the request. It was hoped, that a printer would go out with the missionaries, who went a year ago; but that hope was disappointed. A printing press, however, a donation from a most liberal friend to this Board, and to its objects, having been previously sent by the way of Calcutta, a fount of types for English printing, and a supply of paper were added. Types for the Tamul, the native language of the principal population of that part of Ceylon, and of the neighboring districts of the continent, have been obtained from Calcutta. And your Committee have since had the satisfaction to send out a printer.

Mr. James Garrett, a young man belonging to Utica, N. Y. offered himself for the service, with very ample testimonials, as to his abilities and disposition and habits—his moral and Christian character—and his qualifications for taking charge of a printing establishment; and while he was in Boston, waiting for his passage, he established himself in the affectionate confidence of the Committee. On the 6th of April, he embarked in a vessel bound to Pondicherry. From that place, it is but a short distance to the seat of the mission; at which, it is hoped, he has ere this time arrived.

It was on the 2d of March, 1816, that Messrs. Richards, Meigs, and Poor, with their wives, and the dearly remembered Mr. Warren, arrived at Colombo in Ceylon, and it was not until the first of the following October, now four years ago, that they had all reached Jaffna, the northern district of the island, where the mission was to be established.

Mr. Warren's course was short and bright, and its termination full of immortality. The life of Mr. Richards, so precious in the estimation of all the friends of missions, it has pleased a gracious Providence to lengthen out, beyond our utmost hopes, and to render, in no small degree, consolatory and helpful to his brethren, under the pressure of multiplied labors and cares and afflictions. It was about sixteen months ago, that Mr. Poor began to be affected with pectoral weakness, and with slight raising of blood. For a considerable time, he was unable to attend to his accustomed labors, and there were serious apprehensions, that he was soon to follow Mr. Warren. But the latest accounts give reason for hope. Of the impaired health of Mr. Meigs, our first intelligence was what is contained in the extract just given of the letter from Colombo.

In a second postscript, dated Jan. 10, 1820, the brethren at the station write:—

"The afflicting hand of our God is still upon us. We are grieved, that we have occasion to say, that about a month ago brother Meigs was visited with a heavy cold and cough. About a week since his complaints became somewhat alarming. He has had a severe affection of the lungs. But from his present state, we have good reason to hope, that the seasonable and energetic means, which have been used, will be made effectual to his restoration to health. The health of brethren Richards and Poor is the same, as it has been for months past. If there be any alteration, we think it is for the better. We have much reason for thanksgiving that brother Scudder arrived at the time he did."

As the Lord has been gracious, so prayer will continue to be made

without ceasing, that he will still be gracious, and spare lives so inestimably valuable.

If all, who have lately been sent out, have duly arrived, and no breach has been made, of which intelligence has not been received, our Ceylon mission now consists of six ordained missionaries, a physician preparing also for ordination, their wives, and a printer. It occupies two principal stations, Tillipally and Batticotta, and has specially assigned to it six large parishes, with ancient buildings and lands, devoted to religious use, and containing a dense pagan population. It is advantageously situated for communication with the different parts of the island, and with a populous province of Southern India, and for extensive and efficient operations: and it has enjoyed, in no slight degree, the confidence of the people and of the government.

Here, of course, as well as at Bombay, the missionaries are under the necessity of devoting labor and time to the acquisition of a language, having very little affinity with any language, with which they were previously acquainted. But it was not necessary for them to undertake the *translating of the Scriptures*; as a good translation into the native Tamil had long before been made.

IN PREACHING the missionaries have been constant and laborious; and their advantages for collecting regular congregations, or assemblies of hearers, are much better than are enjoyed by their brethren at Bombay, though they do not, in the course of a year, address by any means so great a multitude of immortal beings.

During the three years, from the time of their arrival to the 13th of Nov. last, the date of our latest accounts direct from the mission, they, afflicted and weakened as they were, had established fifteen schools; nine in connexion with Tillipally, and six with Batticotta. The total number of regular pupils was reckoned about 700, at the last date.

Besides these common free schools, there is at each station, a boarding school, consisting of youths, taken under the especial and parental care of the missionaries, supported by the bounty of benevolent societies and individuals in this country, and bearing names selected by the respective donors. Of these there were, at the time now specified, 48 males and nine females.

The accounts of the schools generally, and of the boarding schools in particular, are exceedingly interesting and encouraging. In all the schools, with the common branches of instruction, Scripture tracts are read and the principles of Christianity are taught. The pupils in general make good progress in their studies.

In the last letter, after various statements and remarks on the general subject, the missionaries proceed to say:

"On the whole, respecting our boarding schools we have much pleasure, after two years of experience, in assuring the Prudential Committee, that our warmest expectations have thus far been fully realized; that we now experience important advantages, which we did not anticipate; that we do not realize those difficulties and impediments to improvement, which we expected would arise from the circumstance of our taking the children of idolaters; but, on the contrary, *we do not see how we should materially alter our plan of instruction, or our course of conduct, in case the same number of children, belonging to Christian parents,*

should be committed to our care. Judging from what we already experience, and what we may with confidence anticipate, we consider our boarding schools as holding the second place in the system of means, which are to be used for the conversion of this people;—as second only to the stated preaching of the gospel. You, dear sir, can readily estimate the probable advantages to the cause of Christianity from the Christian education of 50 youths, on heathen ground, in circumstances which almost entirely free them from the baneful influence of idolatry. Our boarding schools are giving shape to all the other schools connected with our station. The progress which our boys have made, has become a powerful stimulus to many, who attend our day schools. Several boys of the first families around us, whose parents would not permit them to eat on land occupied by Christians, spend most of their time, day and night, upon our premises, that they may enjoy equal advantages, and make equal progress with our boarders.

"We are very desirous, that this subject should be distinctly before the American churches. We wish them to know and attentively to consider, the peculiar advantages, with which the state of this people furnishes them for the exercise of their charity.

"In the first place, this is a very poor people. To their poverty we are greatly indebted for the success we have had, in obtaining boarding schools, and for the influence we have among the people, by which many have been brought within the sound of the gospel. We therefore confidently believe, that their poverty will, in the providence of God, be made the occasion of many of them receiving the unsearchable riches of divine grace.

"Probably in no part of the heathen world, can children be supported and educated in a decent, comfortable mode of living, so cheap as in this district. We repeat now with confidence, what we ventured to conjecture three years ago; viz. that twelve dollars are sufficient for the annual support of boys from six to fifteen years of age. Though we labored a long time without success, to obtain boys to be educated, such is the change that has taken place in the minds of the people, that as many children could now easily be obtained, as we can find means and accommodations to support.

"Considering the rank and influence, which females ought to hold in every society, and the well known state of degradation in which they are held in this, as well as in every idolatrous country, your mind, and the minds of the Christian public, will at once be deeply impressed with the importance and utility of *Female Charity Boarding Schools*. The obstacles to such we have found to be very great. Sometimes we have thought them to be insuperable. But we are now greatly encouraged on the subject, by our present success and future prospects.

"The facility of supporting children here, forms one of the strong claims, which this people have upon the charity of the American public. Within a short time, we have had five or six pressing requests to establish free schools in the neighboring villages, where yet there are none. The monthly expense of such schools, after suitable buildings are prepared, is from \$1.50 to \$2. We have now 15 such schools, and they might easily be greatly multiplied. Applications have also been made from other parishes, that missionaries would come and establish themselves among

the people, as we have done at Tillipally and Batticotta. And we may say generally, that our influence and missionary operations, which were at first feared and dreaded, are now welcomed by many, and sought after by some.

"We have now more health and strength, than in months past. We have, in some degree, got through with the pressure and expense of building, and the drudgery of learning a new language. We might therefore, superintend a few more schools, take more children, and in other respects enlarge our missionary plans. But we dare not further hazard the consequences of involving the mission in debt. We look to America with great anxiety for adequate supplies. We wish to tell you more distinctly how much our hearts are pained within us, on witnessing the forlorn state of many children around us. More than 20, principally orphans, many of whom appear to be in a starving condition, have appeared at our doors, intreating, oftentimes with tears, that we would receive them to our boarding school; but whom we have been compelled to reject, for the want of means to support them. Thus, these miserable objects are cast back again upon the world, some probably to perish in the streets; others to drag out a long and miserable existence in poverty; and all to live in the darkness of idolatry till they go down to the regions of death. It is an awfully interesting inquiry with us, to know in whose skirts the blood of these souls will be found."

These impressive and affecting representations will not have been made in vain. As, since the writing of this letter, the mission has received a large augmentation, it will be able to take under its care a proportionably large number of general schools, and of youths in their families or boarding schools.

Not only have these missionaries been thus encouraged by the facilities given to their operations, and the general success which has attended them; but they have also been favored with more special tokens of the divine presence and manifestations of divine grace. Mention has been made, in preceding reports, of several individuals, who appeared to be subjects of abiding religious impressions. Of two, Supyen and Francis Maleappa, more particular accounts have been given. With respect to Supyen no later intelligence has been received. Maleappa, who had been a valuable helper at Tillipally, and was afterwards, in connection with that station, placed as a schoolmaster and catechist at Mallagum;—who was strongly attached to the mission, and was expected to abide as a permanent assistant, felt it to be his duty, about sixteen months ago, to leave the mission for the purpose of accompanying his aged and infirm father to Colombo; and his return was considered as uncertain.

Very interesting accounts have since been given of other individuals.

"Since the date of our last letter," say the missionaries in their letter of November 13th, "we have received to our communion Gabriel Tissera and Nicholas Paramannndu, who have served us in the mission as interpreters. They appear to us to give decisive evidence of saving conversion, and to manifest a becoming zeal for the honor of Christ, and for the salvation of the heathen. By their being thus closely united with us, at this time, we feel much strengthened and encouraged in our work. They are now valuable assistants to us, and we have reason to believe, that they will render important service to our mission, and become lasting blessings to the heathen.

"At each of our stations are several persons, who give pleasing evidences of faith in Christ, and will probably ere long, be admitted to our church. Two of the persons, here referred to, are members of our boarding schools. We notice also, with much pleasure, that there is an unusual degree of seriousness upon the minds of several other boys, who are under our instruction. We feel that we are, at this time, in a special manner, called upon by the providence of God towards us, to humble ourselves before him, on account of our past deficiencies in his service, and to redouble our diligence in the use of the means of grace, that we may be prepared to experience, what we would ever consider the greatest of all blessings; viz. a special outpouring of the Holy Spirit. We do hope, that the American churches, especially on the first Monday in the month, unite their supplications with ours for such manifestations of divine grace among this heathen people."

In a letter ten days later, Mr. Meigs says:

"Inclosed I send you a letter from Gabriel Tissera, of whose character and qualifications to assist in our mission, you will by this time have considerable knowledge.

"He is a young man of distinguished promise. Since he has become hopefully pious, we regard him with new and increased attachment; and think his connection with our mission of very great importance. He possesses talents of a superior order, and an ardent thirst for knowledge; and, so far as we can judge, possesses sincere piety. He is now well qualified to act as a catechist among the people; and, at no very distant period, he will probably be well qualified for ordination. He shows a strong desire to be permanently connected with our mission; and we are certainly no less desirous of such an event. He manifests a fervent love for the souls of this miserable people; and I have strong faith to believe that he will be made, by the blessing of God, an instrument in the conversion of many souls. Indeed his labors have already been attended with the divine blessing."

The letter here referred to has been given to the public, and has probably been read by the members of the Board. It speaks much for the praise of divine grace, and much for hope respecting this interesting young man and his future usefulness.

MISSION TO PALESTINE.—At the delivery of our last annual Report, the Rev. Messrs. Parsons and Fisk were in expectation of embarking, by the first convenient opportunity, for Asia Minor, with a view to their ultimate residence as missionaries in the Holy Land, or some neighboring region. A very favorable opportunity soon after presented itself, and active preparations were made to embrace it. The missionaries arranged their affairs, visited their near relatives and friends, took leave of many circles of Christians with whom they were acquainted; and arrived at Boston, ready for departure, about the close of October. The short interval which elapsed, previously to their sailing, was employed in a manner most gratifying to the friends of the cause in which they were engaged, and most auspicious to the mission.

On Lord's day, Oct 31st, at the return of the communion in the Old South church, the two missionaries, and the members of Park Street church, with several clergymen, were present by invitation. While sur-

rounding the table of the Lord, the exhortations, the prayers, and the numberless associations, were calculated to increase that zeal and self-denial, which are peculiarly necessary to the prosecution of this divine work. In the afternoon of the same day, Mr. Parsons preached in Park Street church, from Hosea iii, 4, 5, on the *Dereliction and Restoration of the Jews*; and, in the evening, Mr. Fisk delivered a farewell discourse, from Acts xx, 22, on the *Holy Land as a field for missionary enterprise*. On this occasion, the Old South church was excessively crowded, and a highly respectable audience testified their interest in the subject, by the profoundest attention, and a liberal contribution. The Instructions of the Prudential Committee were then delivered in public. They relate principally to topics, which belong especially to the contemplated mission; and, as they have been printed, and extensively circulated, your Committee need only refer the Board to them.

On Monday evening, the united monthly concert for prayer was held at Park Street church. As the collections at this meeting, for the preceding twelve months, had been made expressly for the Palestine mission, it was peculiarly grateful to join with the first missionaries, in prayer and exhortation, just before their departure.

Having been detained a few days by head winds, and thus allowed a convenient season to take leave of their brethren, they embarked on board the ship Sally Ann, Wednesday morning, Nov. 3rd, and soon bade adieu to the shores of their native country. It was a part of the plan, that, as the ship was about to touch at Malta, they should seek acquaintance with the Rev. Mr. Jowett, Dr. Naudi, and others, with a view to cultivate a brotherly intercourse, and to obtain useful information. They entered the harbor of Malta, after a favorable passage, on the 23rd of December. Though the rigid quarantine laws of that island would not permit them to land, they had the happiness to meet Mr. Jowett and Dr. Naudi, at the Lazaretto, and to be introduced to the Rev. Mr. Wilson, a missionary, and Mr. Jones, who had been American consul at Tripoli, where he had resided seven years. From these gentlemen they received much valuable information, and proofs of the kindest and most benevolent interest in their mission. They were favored, also, with letters of introduction to persons of intelligence and influence, at Smyrna and Scio. Mr. Jowett was at the pains to draw up a paper of *hints*, for the use of our missionaries; and has shown his love to the cause, and his hearty and zealous cooperation with all faithful laborers, by an excellent letter addressed to the Corresponding Secretary of the Board. This laborious missionary, whose travels in Egypt and Western Asia have been read with eagerness by the Christian world, not only received Messrs. Parsons and Fisk kindly, but, in common with his associates, was at personal inconvenience and expense to meet them almost daily, while they remained in the harbor. This generous attention had the most cheering effect on the minds of those, to whom it was shown, and will make a grateful impression on the hearts of American Christians.

On the 9th of January the ship pursued her voyage, and in six days entered the harbor of Smyrna. The missionaries were received with cordiality by all the gentlemen, to whom they had letters of introduction; particularly, by the Rev. Charles Williamson, chaplain to the British

consulate, Mr. Lee and the Messrs. Perkinses, eminent merchants in that city.

During the voyage, religious services were regularly attended on board, according to the arrangement and at the request of Capt. Edes, from whom the missionaries received many acts of kindness on their passage, and after their arrival. They labored with assiduity for the spiritual good of the ship's company, and were encouraged to hope, that their exertions were not without some good effect. They appear to have been deeply impressed with the moral wants of seamen, and to have ardently desired the salvation of all, who sailed with them.

At Smyrna they found the most satisfactory evidence, that the shores of the Mediterranean present many extensive fields of missionary labor. By the aid of Christians in more favored parts of the world, missionaries may carry the Scriptures and religious tracts into every town and village throughout those benighted regions. There are many professed Christians, to whom immediate access can be gained, and who would receive religious books with gladness. Christian missionaries may reside in any part of Turkey, so far as appears, without the least apprehension of interference from the government. Numerous and powerful inducements urge to send forth laborers into this part of the harvest.

The acquisition of the Modern Greek, and other languages spoken in Asia Minor, principally occupied the time of Messrs. Parsons and Fisk. They found opportunity, however, to collect useful information with respect to the condition of the people in neighboring regions, and the various means which could be used, for the promotion of religion. They distributed the Scriptures to various classes of persons, and gave occasional instruction to individuals, who fell into their private society. At the close of a journal, which they sent to this country on the 10th of March, they announce the intention of spending the summer at Scio, (the Chios of the New Testament,) an island 70 miles from Smyrna. Their expectation was, that they should possess superior advantages for acquiring the Modern Greek, under Professor Bambas, the principal instructor of the college there, to whom they had letters from Mr. Jowett, and other gentlemen of high respectability.

On the first Monday in February, the Rev. Mr. Williamson united with the missionaries in the monthly concert of prayer. This was probably the commencement in Turkey of a holy celebration, which will, at some future day, be observed in every village of that populous and extensive empire. The gentleman just named addressed to the Secretary an interesting and affectionate letter, from which it will be suitable to lay before the Board the following extracts.

Smyrna, Feb. 1820.

"REV. AND DEAR SIR,—Although our friends, the missionaries, have acquainted you with their safe arrival in Smyrna, yet I would wish to join in the annunciation of the fact."

"I would first greet you and every member of the American Board of Commissioners for Foreign Missions. Accept of my most cordial salutations, and Christian congratulations, on the happy commencement of an enterprise, which must, in due time, terminate in the completest success—in the conversion of the heathen and reformation of the Christian

world. Every attention has been, and shall be paid to Messrs. Parsons and Fisk, and to all their successors, who will come as the messengers of the Lord, as far as my abilities and influence will possibly avail."

"Within the last fifty years, literature is beginning to peep out among the Greeks from her hiding places in Turkey. Some of the best informed are acquainted with the history of the Reformation, and will grant that Luther was a great man, sent for the benefit of the human race, though they are far at present from desiring a like reformation. Luther and those other reformers, who did not condemn and sweep away episcopal superintendence, are respected by a few of the Greeks, though the majority will have nothing to do with reformation, and know nothing about it. Besides the Christians all around the shores of the Mediterranean, those of Egypt, Abyssinia, Arabia, Syria, Persia, Asia Minor, Russia, and Turkey in Europe, of whatever denomination they may be, all have their own episcopal magistrates in ecclesiastical affairs; and each party has fixed laws for clergy and laity, of which the violation of the most trifling these ignorant people consider as more heinous, than of the most important law of the state.

"The sale and distribution of the Holy Scriptures and religious tracts, have been hitherto the only missionary operations carried on in this country. A missionary visiting the different towns must endeavor, not only to make the acquaintance, but to gain the confidence of the leading men and priests of the Greeks. With the assistance of his new friends, the missionary may be able to distribute many copies of the everlasting Word, in a language intelligible to the people, a blessing of which those regions have been deprived for some hundreds of years. Next to the countenance of the Greeks, religious tracts, compiled from the first fathers of the Christian church, will be of the greatest service to missionaries. The Greeks highly esteem and venerate the ancient martyrs. Their writings are looked upon as oracles; but they are very scarce, and unintelligible to the people, as they stand in ancient Greek. In case of opposition, which sometimes happens, and of a deadly indifference, which generally prevails, tracts will be of the greatest utility in bringing forward the fathers to allay opposition, and to recommend the duty of perusing the Scriptures, as well as to awaken a spirit of piety, and of inquiry after Gospel truth."

"Two other important parts of missionary labor remain to be entered upon. The first is Education;—the other a translation, not of the Scriptures, for that is accomplished, but of all other good religious books and tracts. The printing of a religious monthly publication in Modern Greek, not offending the institutions of the country, is of primary importance, and would be, in the hands of prudent conductors, of incalculable service. The extensive fields of education are not, to foreign Protestant missionaries, so easily and completely accessible, as the rich and most abundant streams of a fount of types, which would ere long, silently water every portion of the field sowed with the word of God; and, with the divine blessing, would render luxuriant and plentiful the Christian harvest."

The writer proceeds to offer several suggestions, in regard to the best methods of extending the knowledge of Christianity in the Turkish empire. He dwells on the vast good, which could probably be effected by a printing establishment, with Greek, Turkish, and French types, (the latter

comprehending the general European alphabet,) at Smyrna; and another at Jerusalem, with Greek, Syriac, and Arabic characters. In the most unqualified manner he sanctions the opinion, which the Committee formed originally, that 'Smyrna is by far the best situation in the Levant for a permanent missionary establishment, on the eastern shores of the Mediterranean, having a frequent communication with all the parts of the Ottoman empire; and that it is the best place in those regions for learning Greek, Turkish, Italian, and French, and for the security and liberty, which foreigners and Christians enjoy.' The advantages of an extensive printing establishment may be conceived, when it is stated, that though the Greeks are very fond of reading, there is not a single newspaper, or other periodical publication, in all the Turkish dominions. There is little reason to doubt, that the shores of the Mediterranean afford many of the best openings to Christian enterprise; and it surely is not too much to anticipate, that the churches of this country will delight to send back to those central parts of the earth, the inestimable blessings, which were derived from thence, but which have, in the righteous visitations of Providence, been so long banished from the countries, where they were first enjoyed.

MISSION AMONG THE CHEROKEES.—With this mission not only the Board, but the Christian community extensively, have become familiarly acquainted. It is near; seemingly even in the midst of us; has intercourse with all parts of the country; is established in the affections and confidence of all, who wish well to the long neglected natives of the wilderness; and, from various causes, has engaged general attention, and inspired elevated hope. May it please the Father of Lights, that it may continue to be worthy of all these kind regards, and never disappoint its patrons and friends.

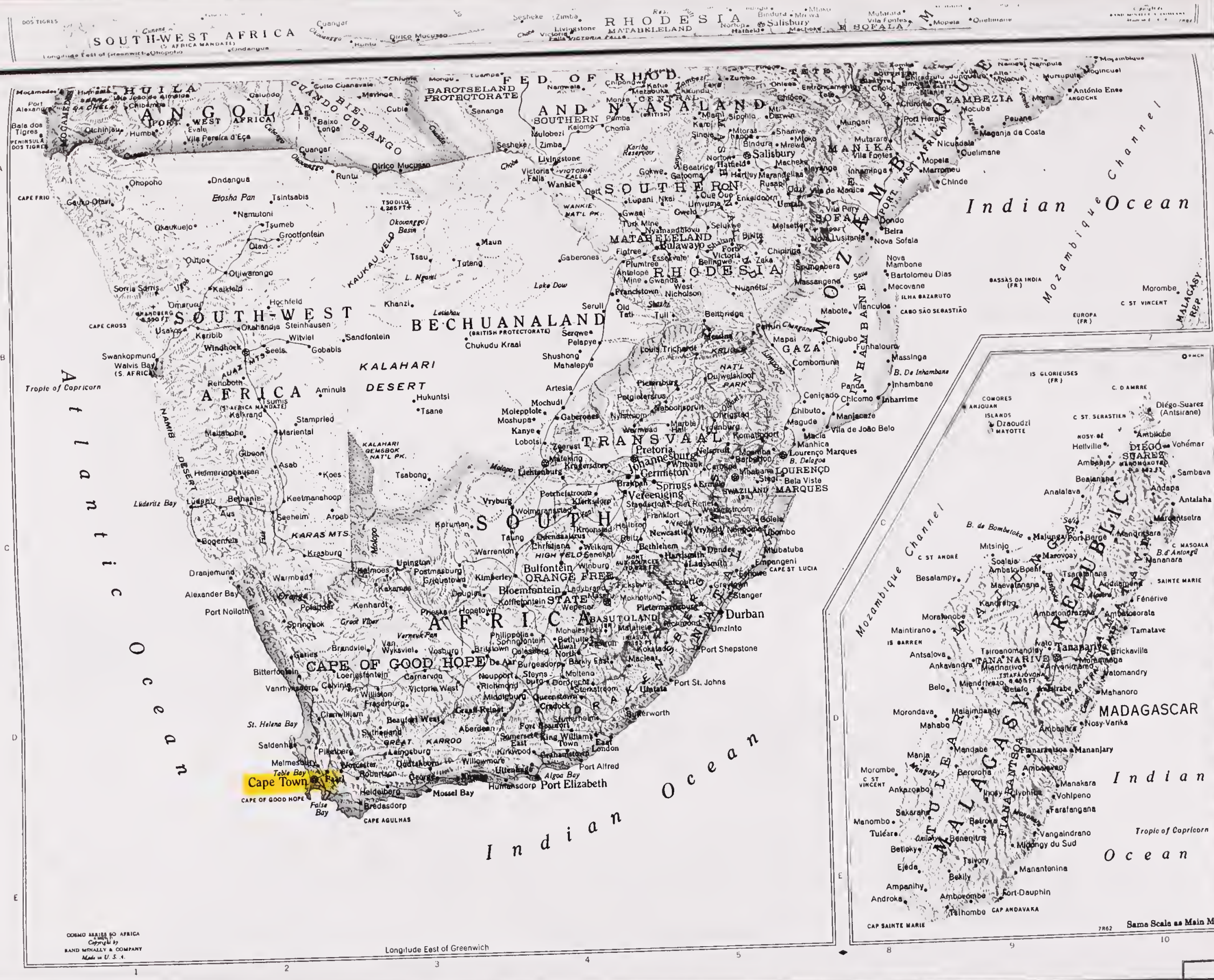
The company consisting of Messrs. Abijah Conger, John Vail, and John Talmage, with their families, designed for the Cherokee mission; and the Rev. Alfred Finney, with his wife, and Miss Minerva Washburn, an unmarried female assistant, for the Arkansas mission; described in the Report of last year, as having then, as was supposed, just set out from Rockaway, N. J., arrived at Brainerd, on the 10th of November.

Their setting out was delayed by a heavy visitation of Providence. An epidemic prevailed at Rockaway, by which the families of Mr. Vail and Mr. Talmage were visited severely. Two sons of Mr. Vail were buried in one grave; and another, after the company had been detained about three weeks, the bereaved parents were constrained to leave behind, as too feeble to bear the journey. The affliction was deeply felt by them all; but appears to have been made, by divine grace, a means of promoting in them the feelings, suitable for all Christians, and especially for those who are devoted to the missionary work.

They left their houses and their kindred and friends, with tender cheerfulness; went on their way rejoicing; and from Rockaway to Brainerd, a distance of more than nine hundred miles, had a prosperous journey, of only about six weeks. On their arrival, the hearts of the brethren and sisters of the mission, burdened as they had been with continually increasing labors and cares, were filled with gladness and thankful-

SCALE 1:11,400,000 1 inch = 180 Statute Miles

Statute Miles 0 50 100 150 200 250
Kilometers 0 50 100 150 200 250



CONTOUR MAP OF AFRICA
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Same Scale as Main Map



SCALE 1:16,000,000 1 inch = 132 Statute Miles

Statute Miles 0 100 200 300
Kilometers 0 100 200 300

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