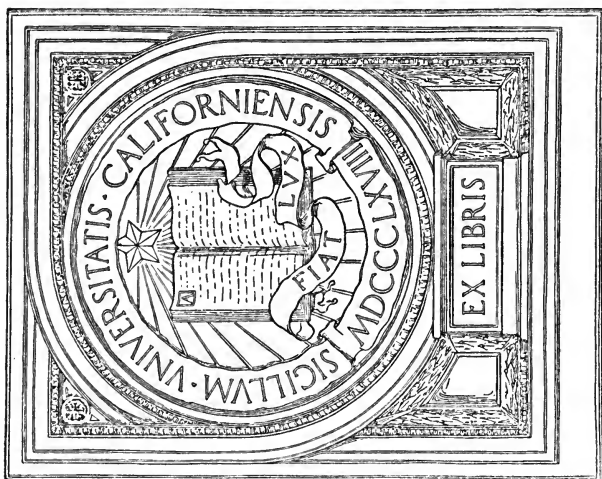




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FIRST TEN

ANNUAL REPORTS

OF THE

AMERICAN BOARD OF COMMISSIONERS

//

FOR

FOREIGN MISSIONS,

WITH

OTHER DOCUMENTS OF THE BOARD.



BOSTON:

PRINTED BY CROCKER AND BREWSTER,

1834.

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MINUTES

OF THE

FIRST ANNUAL MEETING.

At a meeting, in Farmington, (Ct.) September 5th, 1810, of the Commissioners for Foreign Missions, appointed by the General Association of Massachusetts Proper, at their sessions in Bradford, June 27th, 1810; present—

His Excellency JOHN TREADWELL, Esq
Rev. Dr. JOSEPH LYMAN,
Rev. Dr. SAMUEL SPRING,
Rev. SAMUEL WORCESTER,
Rev. CALVIN CHAPIN.

The meeting was opened with prayer, by Dr. Lyman.

Voted, That the doings of the General Association of Massachusetts Proper, relative to the appointment and duties of this Board, shall be entered on the minutes of the present sessions. Those doings are expressed in the following words, viz.

“Four young gentlemen, members of the Divinity College, were introduced, and presented the following paper.

“The undersigned, members of the Divinity College, respectfully request the attention of their Rev. Fathers, convened in the General Association at Bradford, to the following *statement* and *inquiries*.

“They beg leave to *state*, that their minds have been long impressed with the duty and importance of personally attempting a mission to the heathen; that the impressions on their minds have induced a serious, and they trust, a prayerful consideration of the subject in its various attitudes, particularly in relation to the probable success, and the difficulties attending such an attempt: and that, after examining all the information which they can obtain, they consider themselves as devoted to this work for life, whenever God, in his providence, shall open the way.

“They now offer the following *inquiries*, on which they solicit the opinion and advice of this Association. Whether, with their present views and feelings, they ought to renounce the object of missions, as either visionary or impracticable; if not, whether they ought to direct their attention to the eastern or western world; whether they may expect patronage and support from a Missionary Society in this country, or must commit themselves to the direction of a European society; and what preparatory measures they ought to take, previous to actual engagement.

“The undersigned, feeling their youth and inexperience, look up to their fathers in the church, and respectfully solicit their advice, direction and prayers.’

ADONIRAM JUDSON, Jun.

SAMUEL NOTT, Jun.

SAMUEL J. MILLS.

SAMUEL NEWELL.*

“After hearing from the young gentlemen some more particular account of the state of their minds, and their views, relative to the subject offered to consideration, the business was committed to the Rev. Messrs. Spring, Worcester and Hale.

“The committee on the subject of Foreign Missions, made the following report, which was unanimously accepted.

“The committee to whom was referred the request of the young gentlemen, members of the Divinity College, for advice relative to missions to the heathen, beg leave to submit the following report.

“The object of missions to the heathen cannot but be regarded, by the friends of the Redeemer, as vastly interesting and important. It deserves the most serious attention of all who wish well to the best interests of mankind, and especially of those who devote themselves to the service of God in the kingdom of his Son, under the impression of the special direction, ‘Go ye into all the world, and preach the gospel to every creature.’ The state of their minds, modestly expressed by the theological students, who have presented themselves before this body, and the testimonies received respecting them, are such as deeply to impress the conviction, that they ought not to renounce the object of missions, but sacredly to cherish their present views, in relation to that object: and it is submitted whether the peculiar and abiding impressions by which they are influenced, ought not to be gratefully recognized, as a divine intimation of something good and great in relation to the propagation of the gospel, and calling for correspondent attention and exertions.

“Therefore, *Voted*, That there be instituted by this General Association, a Board of Commissioners for Foreign Missions, for the purpose of devising ways and means, and adopting and prosecuting measures, for promoting the spread of the gospel in heathen lands.

“*Voted*, That the said Board of Commissioners consist of nine members, all of them, in the first instance, chosen by this Association; and afterwards annually, five of them by this body, and four of them by the General Association of Connecticut.—*Provided, however*, that, if the General Association of Connecticut do not choose to unite in this object,

* The history of the rise and progress of the missionary spirit of which this communication was a result, may be seen in the Life of Samuel J. Mills. *Editor* 1834.

the annual election of all the Commissioners shall be by this General Association.

"It is understood, that the Board of Commissioners, here contemplated, will adopt their own form of organization, and their own rules and regulations.

"*Voted*, That fervently commending them to the grace of God, we advise the young gentlemen, whose request is before us, in the way of earnest prayer and diligent attention to suitable studies and means of information, and putting themselves under the patronage and direction of the Board of Commissioners for Foreign Missions, humbly to wait the openings and guidance of providence in respect to their great and excellent design."

"Pursuant to the report of the Committee, the Association proceeded to institute a Board of Commissioners for Foreign Missions, and the following gentlemen were chosen:—His Excellency John Treadwell, Esq., Rev. Dr. Timothy Dwight, Gen. Jedidiah Huntington, and Rev. Calvin Chapin, of Connecticut; Rev. Dr. Joseph Lyman, Rev. Dr. Samuel Spring, William Bartlet, Esq., Rev. Samuel Worcester, and Deacon Samuel H. Walley, of Massachusetts.

"*Voted*, That the gentlemen of the commission, belonging to Newburyport, Salem and Boston, consult with the other members, for the purpose of appointing a time and place for the first meeting of the Board."

The Board then formed and adopted the following Constitution:

1. The Board shall be known by the name and style of the American Board of Commissioners for Foreign Missions.
2. The object of this Board is to devise, adopt, and prosecute, ways and means for propagating the gospel among those who are destitute of the knowledge of Christianity.
3. This Board shall, at every annual meeting, elect, by ballot, a President, Vice-President, and a Prudential Committee of their own number; also a Recording Secretary, and a Corresponding Secretary, a Treasurer, and an Auditor of the Treasury, either of their own number, or of other persons, at their discretion.
4. The annual meetings of this Board shall be held alternately in Massachusetts and Connecticut, on the third Wednesday of every September, at ten o'clock, A. M. The place of every such meeting is to be fixed at the annual meeting next preceding. The President shall call a special meeting at the request of a majority of the Prudential Committee, or of any other three members of the Board. Five members of the Board shall constitute a quorum, a majority of whom shall be competent to the transaction of ordinary business.
5. The Prudential Committee, under the direction of the Board, shall have power to transact any business necessary to promote the object of the institution; and shall, in writing, report their doings to each annual meeting.
6. The Auditor, by himself, or with such others as may be joined with him, shall annually audit the Treasurer's accounts, and make report to the annual meeting of the Board.
7. It shall be the duty of the Commissioners to receive all donations of money, other property and evidences of property, and the same deliver

to the Prudential Committee; and the Committee shall deliver the same to the Treasurer, to be managed by him for the interest of the funds.

8. The Treasurer, in keeping his accounts, shall distinguish such monies as may be appropriated, by the donors, for immediate use, from such, the interest of which is alone applicable to use, and the principal is designed to form a permanent fund; the surplus of the former, which may, at any time, be in his hands, he shall place at interest, on good security, for such limited period as the Prudential Committee shall direct; and the principal of the latter he shall place and keep at interest, or vest in stock, as he shall be ordered by the Board, or by the said Committee.

9. The Prudential Committee shall keep an account of all monies and other property, or evidences of property, by them received, and of all payments by them made either to the Treasurer, or for other purposes; and of all orders by them drawn on the Treasurer: and their accounts shall be annually audited and reported to the Board.

10. The Commissioners shall be entitled to be paid their necessary expenses incurred in going to, attending upon, and returning from, meetings of the Board; and all officers of the Board shall be, in like manner, entitled to be paid their necessary expenses, as they shall, in each case, be liquidated and allowed by the Board; but no commissioner or officer shall be entitled to receive any compensation for his personal services.

11. The appointment of missionaries, their destination, appropriations for their support, and their recal from service, when necessary, shall be under the exclusive direction of the Board.

12. A report of the transactions of this Board shall annually be made, in writing, to the respective bodies, by which the commissioners are appointed.

13. This Board will hold correspondence with Missionary and other Societies for the furtherance of the common object.

14. This constitution shall be subject to any additions or amendments, which experience may prove necessary, by the Board at an annual meeting; provided the additions or amendments be proposed, in writing, to the Board at the preceding meeting.

JOHN TREADWELL,
JOSEPH LYMAN,
SAMUEL SPRING,
CALVIN CHAPIN,
SAMUEL WORCESTER.

The Board then proceeded to the choice of officers for the year ensuing, and the following were elected:

His Excellency JOHN TREADWELL, Esq. *President*.
Rev. Dr. SPRING, *Vice President*.
WILLIAM BARTLET, Esq. } *Prudential Committee*.
Rev. Dr. SPRING, }
Rev. SAMUEL WORCESTER, }
Rev. CALVIN CHAPIN, *Recording Secretary*.
Rev. SAMUEL WORCESTER, *Corresponding Secretary*.
DEACON SAMUEL H. WALLEY, *Treasurer*.
Mr. JOSHUA GOODALE, *Auditor*.

Voted, That the Prudential Committee prepare a Report, and submit the same to the Board; and that the Board submit it to the General Association of Massachusetts Proper, and to the General Association of Connecticut.

Voted, That the Prudential Committee and Corresponding Secretary be requested to obtain the best information, in their power, respecting the state of unevangelized nations on the western and eastern continents, and report at the next meeting of the Board.

Voted, That the Board highly approve the readiness of the young gentlemen at Andover, to enter upon a foreign mission; and that it is advisable for them to pursue their studies, till further information relative to the missionary field be obtained, and the finances of the institution will justify the appointment.

Voted, That the next annual meeting of this Board be in Worcester, (Mass.) at such place as the Prudential Committee shall provide.

Voted, That five hundred copies of the doings of the present meeting be printed; that thirty copies be transmitted to each of the commissioners; and that the remaining copies be put into the hands of the Prudential Committee for circulation; and the Prudential Committee will draw upon the Treasurer for reimbursement of the expense.

Voted, That the Recording Secretary be requested to procure the printing and distribution of the doings of this meeting, as stated in the preceding vote. The meeting was concluded with prayer by Dr. Spring, By order of the Board.

JOHN TREADWELL, *President*.

Attest. CALVIN CHAPIN, *Recording Secretary*.

The following Address and form of subscription were then prepared, read, and adopted, viz.

The American Board of Commissioners for Foreign Missions, solicit the serious and liberal attention of the Christian public.

The Redeemer of men, who, although "he was rich, for our sakes became poor," just before he ascended up on high to give gifts unto men, gave it in special charge to his disciples to "go into all the world, and preach the gospel to every creature." Almost eighteen centuries have passed away since this charge was delivered, and yet a great proportion of our fellow men, ignorant of the gospel, are "sitting in the region and shadow of death." The promise, however, is sure, that the Son "shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession," and that the world "shall be filled with the knowledge of the glory of the Lord." The long expected day is approaching. The Lord is shaking the nations; his friends in different parts of christendom are roused from their slumbers; and unprecedented exertions are making for the spread of divine knowledge, and the conversion of the nations. In our own country, the missionary spirit is excited, and much has already been done for imparting the gospel to the destitute in our new and frontier settlements. But for the millions on our own continent and in other parts of the world, to whom the gospel has never been preached, we have yet those exertions to make, which comport with the Savior's emphatical directions, and our distinguished

advantages for promoting the great object, for which he came down from heaven and labored and suffered. A new scene, with us, is now opening. It is ascertained that several young men, of good reputation for piety and talents, under sacred and deep impressions, hold themselves devoted for life to the service of God, in the gospel of his Son, among the destitute, and are ready to go into any part of the unevangelized world, where providence shall open the door for their missionary labors. Is not this a divine intimation of something great and good? And does it not call, with impressive emphasis, for general attention and exertion? In the present state of the world, Christian missions cannot be executed without pecuniary support. Shall this support be wanting? When millions are perishing for lack of knowledge, and young disciples of the Lord are waiting, with ardent desire, to carry the gospel of salvation to them; shall those millions be left to perish, and that ardent desire be disappointed? Is there, then, in those who are favored with the gospel, the same mind that was in Christ, when he freely gave his own blood for the redemption of men? Should not this reflection come home to the hearts of the rich, and of all who, by the bounty of the Savior, have it in their power to contribute even their mites, for the salvation of those for whom he died?

The commissioners hold themselves sacredly bound to use their best endeavors for promoting the great design for which they have been appointed; and solemnly pledge themselves to the Christian public faithfully to appropriate, according to their best discretion, all monies which shall be contributed and committed to their disposal, for aiding the propagation of the gospel in unevangelized lands.

For promoting the object of their institution, we the subscribers, engage to pay to the American Board of Commissioners for Foreign Missions, the sums annexed to our respective names.

MINUTES
OF THE
SECOND ANNUAL MEETING.

PURSUANT to the constitution of the American Board of Commissioners for Foreign Missions, the following members of that Board convened in Worcester, (Mass.) September 18, 1811, viz.

The Hon. JOHN TREADWELL, Esq.
Rev. SAMUEL SPRING, D. D.
Gen. JEDIDIAH HUNTINGTON,
Rev. JOSEPH LYMAN, D. D.
Rev. JEDIDIAH MORSE, D. D.
Rev. SAMUEL WORCESTER,
Rev. CALVIN CHAPIN.

The meeting was opened with prayer by the Vice President. Certificates of appointment for the ensuing year were exhibited. Minutes of the last session were read.

The Hon. JOHN TREADWELL, was elected *President of the Board*;
The Rev. Dr. SPRING, *Vice President*;
WILLIAM BARTLET, Esq. }
Rev. Dr. SPRING, } *Prudential Committee.*
Rev. SAMUEL WORCESTER, }
Rev. CALVIN CHAPIN, *Recording Secretary*;
Rev. SAMUEL WORCESTER, *Corresponding Secretary.*
JEREMIAH EVARTS, Esq., *Treasurer*,
Mr. JOSHUA GOODALE, *Auditor.*

The Rev. Dr. Morse, the Rev. Dr. Lyman, and Gen. Huntington, were appointed a committee to consider whether any, and if any, what, alterations of the Constitution may be expedient.

The Prudential Committee presented their report, which is as follows:

REPORT.

Agreeably to the direction of the Board, the doings of their meeting at Farmington, together with their address to the public and the form of

subscription for promoting the object of their institution, were printed without delay, and extensively circulated. Though a disposition favorable to the great object was very soon discovered on the part of charitable individuals, yet the Committee perceived, that considerable time must elapse, before they could be in possession of funds adequate to the support of a mission upon a promising scale, in any part of the heathen world. Four young brethren, however, viz. Messrs. Adoniram Judson, jun., Samuel Nott, jun., Samuel Newell, and Gordon Hall, held themselves in readiness for the service, and only waited to be sent where Providence should direct. Under these circumstances, that as little time as possible might be lost, and with a view to the missionary interest at large, the Committee, after consultation on the subject, judged it advisable to send one of the four brethren to England, to confer with the Directors of the London Missionary Society. Mr. Judson was designated for this purpose; but as a precautionary and preparatory measure it was thought proper, that the four missionary brethren should all be examined by the Committee relative to their qualifications for the service, to which they held themselves devoted. Accordingly they attended a session of the Committee, and were examined, and approved. In the mean time, arrangements were made for Mr. Judson's special mission to England; and he was fitted away with all convenient despatch. The precise views of the Committee, in this measure, will more distinctly be seen by the letter of instructions which was given to Mr. Judson, and which in this place the Committee beg leave to submit.

Mr. ADONIRAM JUDSON,—As you and your brethren, Samuel Newell, Samuel Nott, and Gordon Hall, have professed to hold yourselves sacredly devoted to the service of Christ, in some part or parts of the heathen world, as in Divine Providence a door may be opened to you, and as, with reference to this important object, you have chosen to place yourselves under the superintendence and direction of the American Board of Commissioners for Foreign Missions; the Prudential Committee of the said Board, after obtaining satisfaction in regard to your qualifications severally for the contemplated service, and seriously consulting on the subject at large, have judged it advisable to have a full and distinct understanding with the Directors of the London Missionary Society, in relation to the general object. For this purpose they have determined on sending you, dear Sir, to England, under the following instructions.

Agreeably to arrangements made, you will sail for England in the ship Packet; and on your arrival at her port of destination, you will proceed, as soon as convenient, to London, and deliver your letter of introduction to the Rev. George Burder, Secretary of the London Missionary Society. Mr. Burder, we doubt not, will receive you with Christian courtesy, and from him, and his brethren of the Board of Directors, you will receive such notices as will enable you to accomplish in the best manner the design now in view. A principal object of your attention will be to ascertain, as distinctly as possible, whether any and what arrangements can be made for a concert of measures in relation to Missions, between the American Board of Commissioners and the London Missionary Society. Particularly, whether, if circumstances should render it desirable, you and your brethren can be supported in Missionary service for

any time; by the London funds, without committing yourselves wholly and finally to the direction of the London Society. Or whether it may be in any case consistent for the mission to be supported partly by them, and partly by us. And if so, under whose direction it must be held. On these points you will possess yourself of the views of the Directors of the London Society, and receive their propositions for our consideration. You will, also, during your stay in England, avail yourself of your opportunities and advantages for obtaining ample and correct information, relating to missionary fields, the requisite preparations for missionary services, the most eligible methods of executing missions, and generally, to whatever may be conducive to the missionary interest; and the most important parts of such information as you may obtain, you will commit to writing, for the use of the American Board.

As it is not expected that you will be at your own charge in this engagement, you will keep a full account of your expenditures, for adjustment on your return.

We commend you, dear brother, to the Providence and the grace of God, with fervent prayers for your safety, your success, and your happiness. In behalf of the Prudential Committee of the American Board of Commissioners for Foreign Missions.

Yours, dear brother, with great affection, SAMUEL WORCESTER.

The instructions were accompanied by an official letter from the Corresponding Secretary to the Secretary of the London Missionary Society, which, for the further satisfaction of the Board, it may be proper in this connection to exhibit.

Salem, January 3, 1811.

REV. AND DEAR SIR,—Inclosed with this you will receive a printed paper, in which you will see in general what has recently been done in this country in relation to foreign missions. Four young gentlemen, Messrs. Adoniram Judson, jun., Samuel Newell, and Samuel Nott, jun., whose names you will find in the paper referred to, and Mr. Gordon Hall, have offered themselves as candidates for missions to the heathen, under a solemn profession that they have devoted themselves to God for this arduous service, wherever in his Providence he may see fit to employ them. These beloved brethren have all passed through a course of collegial education and received a collegial degree. Since leaving the universities they have completed a course of studies at the Theological Institution in this vicinity, where they have acquitted themselves to the high satisfaction of their instructors and friends. According to our established order, they have been regularly licensed for the Christian ministry; and for a considerable time they have all preached in our churches to good acceptance. Their moral and Christian reputation is good, and their talents and attainments are respectable. Before the Prudential Committee of the American Board of Commissioners for Foreign Missions they have passed an examination in form, relative to their religious sentiments, their religious feelings, and their views in offering themselves for the missionary service: and their answers and declarations throughout were highly satisfactory. They profess their full belief in the articles of faith which are established in the Theological Institution, a copy of which you will receive; and the Prudential Committee

have great confidence that they have received the truth in love; that they are persons of sincere and ardent piety; that they have offered themselves for the missionary service from the best motives; and, in a word, that they have qualifications for distinguished usefulness. The manner in which these young men have come forward, together with a similar disposition manifested by several others, has made, extensively, a deep impression, and excited a lively interest. It is gratefully hailed as an indication that the Lord is about to do something by his friends in this country, in furtherance of the great design in which their brethren in England have been so nobly and so exemplarily engaged.

On our own continent, indeed, there are many millions of men "sitting in darkness and in the region and shadow of death," and our brethren in England may wonder that, while such is the fact, we should turn our views to any other part of the world. But the attempts which have been made to evangelize the aboriginal tribes of the North American wilderness, have been attended with so many discouragements, and South America is yet in so unpromising a state, that the opinion very generally prevalent is, that for the Pagans on this continent but little can immediately be done. Hence, though the hope is entertained, that the time is coming when the benevolent exertions of the Redeemer's friends here, for spreading the knowledge of his name, may be successfully employed nearer home; yet at present the Eastern world is thought to offer a more promising field.

As yet however, we have no adequate funds established, for the support of distant and expensive missions. What may be done in the course of a short time we know not. It is the desire and the prayer of many, that American missionaries may have American support; and we are not without hope that He, to whom the silver and the gold belong, will open the hearts of the rich among us for this interesting purpose. Should this hope be realized, and missionary funds to any considerable amount be raised, they will probably be placed under such an arrangement as to be employed either in the East or on our own continent, as Divine Providence may direct.

Under existing circumstances, the American Board are desirous to open a communication with the London Missionary Society, whose knowledge of missionary concerns is ample, and the praise of whose liberality and persevering exertions is in all parts of the world. For this purpose Mr. Judson, one of the missionary brethren, of whom you have already some knowledge, and who has been favored with a letter from you, has been appointed to go to London. To your courtesy and Christian attention he is most affectionately and respectfully recommended; and for the particular objects for which he is sent, I beg leave to refer you to his letter of instructions.

Besides the official testimonial contained in this letter, Mr. Judson will carry with him others, and particularly one from the Faculty of the Theological Institution at Andover; an Institution which, though young, is fast rising in importance, and in which, both on account of the principles on which it is founded, and the ability and piety with which it is conducted, great confidence is reposed. Should these testimonials be satisfactory, and should it in the event be thought best that our young brethren should be resigned to the patronage and direction of your Soci-

ety, your venerable and highly respected Board of Directors will judge, whether, after the course of studies through which they have passed, it will be expedient for them to spend any time at your school at Gosport, and whether, for any purpose, it will be necessary for the other three to go to England, before they shall be actually engaged in your service.

It may not be improper to state, that some of the young men propose to take wives with them to the missionary field. If this meet the approbation of your Board, as we are not unapprized of the laudable care which you take in regard to the character not only of your missionaries themselves, but also of their wives, we shall certainly consider it important that similar care be taken here.

With great personal consideration, and in behalf of the American Board of Commissioners for Foreign Missions, I tender to you, dear Sir, and through you to your brethren of the Board of Directors, the most affectionate and respectful salutations.

SAMUEL WORCESTER, *Corresponding Secretary.*

Rev. George Burder, Secretary of the London Miss. Society.

Agreeably to his instructions Mr. Judson sailed in the ship Packet of Boston, about the first of January. On her passage out, the Packet was captured by a French privateer. Mr. Judson was taken out and carried first to Passage in Spain, and thence to Bayonne in France, where he was cast into close prison. By the favor of Providence, however, he soon obtained a release from his confinement; but it was so long before he could obtain permission to depart from France for England, that he did not arrive in London until May, just in season to be present at the annual meeting of the London Missionary Society. He staid in England about six weeks, had repeated conferences with the Directors and the Secretary of the London Society, and returned to this country in August. His reception by the Directors, and the result of conferences with them, will appear in part by the official letter which he brought with him from their Secretary to the Corresponding Secretary of this Board, which it may be proper to introduce in this place.

TO THE REV. MR. WORCESTER.

London, June 11, 1811.

REV. AND DEAR SIR,—With peculiar pleasure I received your letter of January 3d, by the hands of our worthy young friend, Mr. Judson, who happily obtained his liberty just time enough to be present at our annual meeting.

I rejoice greatly, with my brethren in the Direction of the Missionary Society, in the disposition which has been manifested by Messrs. Judson, Newell, Nott, and Hall, towards the poor heathen in the East. We hail it as a token for good, that the Lord has mercy in store for myriads, when he thus inclines young men of talents, piety, and education to consecrate themselves to the service of Christ among Pagan nations; and the Directors, feeling the most perfect satisfaction with the full and decided testimonies given by you, Sir, your colleagues, and other reverend gentlemen, to the character of the young men, have most cordially received them as Missionaries, and they unite with them in wishing that they may proceed with all convenient despatch, from your shores to those of India.

By the official letter of instructions which I hope will be ready for Mr. Judson before his departure, (which we lament is so hasty) you will perceive that the Directors wish they may proceed to Calcutta (or rather to Madras, if possible,) and from thence to Vizagapatam, which we consider as our Head-Quarters; and there to abide for a time, as various advantages, we think, will accrue from conversation with those who have been sometime there. We have thought it a matter of too great importance hastily to be decided upon, in what particular place they shall labor, and after all that we are now able to say on the subject, we must allow some latitude to the brethren, to determine, upon the most deliberate consultation, what stations may probably be found the best and most promising.

We have long had in view the great city and populous neighborhood of Surat; but have been repeatedly disappointed in our attempts to send missionaries thither. Mr. Spratt, one of our missionaries lately gone from America, has been thought eligible for that station; but he must not go alone.

We have also had in view, for some years, Prince of Wales's Island (or Penang,) which has lately become a place of great consequence, and promises to be the key of Asia, especially of the vast countries of the Malays, the importance of which has appeared to us, since our acceptance of your young friends, in a stronger light than ever, in consequence of what Dr. Buchanan has just published on that subject.

But we must intreat, that the young men be advised by you, as well as by us, not to think of going all together to any one station, in the first instance. We are too well aware of the jealousy entertained against missions by many gentlemen both in India and in Britain, to venture on a step which might excite unnecessary alarm. Such is the good sense of the young men, and such their regard to the ultimate success of their endeavors, that we confidently hope they will be satisfied in observing the apostolic pattern; and proceed to their work, two and two.

The young men have expressed their inclination to enter into the married state before their departure. On some accounts this is certainly desirable; but where *new* stations are attempted, we have always been of opinion that it is safest and best for a missionary to go alone: this, however, would not be insisted upon in the present case, as they are going to a civilized country, where they will enjoy the protection of a regular government.

But it is of immense importance that the females chosen for their companions, should be truly pious persons, of tried integrity and unblemished character; prudent, domestic, humble; not looking for great things in this world; such as will be willing to deny themselves, and take up their cross and follow the lowly and diligent Son of God: it is also proper, that they should be persons who have manifested some zeal for God, in their attention to the education of poor children, visiting the sick, or in some other way; for without some ardent love to Christ and religion, we cannot expect that they will prove helpers to missionaries, but miserable hindrances.

Now, my dear Sir, on you and the other gentlemen of the Prudential Committee, or others who may be thought adequate, the Directors must and do rely with confidence, that the greatest care and caution may be

observed, and that, if any doubts arise, a reasonable time be allowed more fully to develop the character, even though the union should be for a time deferred, and the young woman afterwards go out to join her intended partner. But such, Sir, appears to have been the prudence and care with which your committee have proceeded with regard to the missionaries, that we feel confident equal care will be employed respecting their partners.

So many are the objects of our attention, that we are obliged to pay a sacred and constant regard to economy, in order that we may support missions already established, and if possible commence many more. Already our expenditure is about £7,000 annually, and it is likely that this year we shall expend £10,000. Whether the liberality of the British public will keep pace with our exertions, we know not. We hope it will. We cannot, therefore, but wish that prudent and zealous endeavors may be made in America for the support of Foreign missions, and we entertain so favorable an opinion of our good friends in the United States, that we cannot suppose they will permit the London Society to serve alone; and we stand fully prepared to hear of general and liberal contributions, as soon as it is known in the American churches, that four of their brethren, "flesh of their flesh and bone of their bone," and animated with their own spirit of independence, are engaged in this service. We hope the religious public will come forward, and so fill your funds, that not four only, but forty may go forth with apostolic zeal—with the zeal of Eliot, Mayhew, Brainerd, (names dear to us as to you), and spread abroad in many places, the sweet savor of the name of Jesus—ours and yours.

Indeed we have just heard that a pious lady, one of the first promoters of Foreign Missions among you, has bequeathed a noble sum for this purpose. Ere this, I doubt not the example has been followed by others, and a foundation laid for the most generous exertions.

However, should the Commissioners not find it convenient at present to undertake the support of the four brethren, the Directors will agree to allow them the same annual salaries as are given to their missionaries: viz. £100 a year to a single, and £150 a year to a married missionary; that is, until they are able, by some means, not incompatible with their missionary engagements, to procure their own support; which we consider to be the bounden duty of every missionary to attempt, as soon as possible; and without which missions can never be very widely extended.

We shall be happy, dear Sir, to hear from you as fully, and as frequently, as possible.

Be pleased to present the cordial respects of the Directors, to all the ministers and gentlemen of the Board, or who are otherwise engaged in this good and great work.

I am, Sir, with sincere esteem, your affectionate brother and fellow laborer.

GEO: BURDER, *Secretary.*

The Board will perceive, that though the London Directors gave the most favorable reception to our messenger, and shewed the most Christian zeal towards the general object; yet in this letter of the Rev. Mr. Burder, nothing is said in direct reference to the points on which Mr. Judson was instructed to confer with the Directors, relating to a co-oper-

ation in the support and conduct of missions. Though the Committee have not received any written communication from Mr. Judson, yet they have learned from him in general, that the London Directors are of opinion, that a joint conduct of missions will not be practicable; and that although they are ready to receive our young brethren under their patronage, and would gladly have aid from us in respect to their support, yet they do not think it consistent to admit this Board to a participation with them in the direction of the mission. The Prudential Committee have always perceived, that a co-operation between the London Society and this Board, in the conduct of a mission, must be attended with difficulty. They thought it possible, however, that the Directors of the London Society, with their more perfect acquaintance with missionary concerns, might point out some way in which a co-operation might be practicable and useful; and if not, yet a hope was entertained, that it might be consistent with the views and means of the Directors to afford some pecuniary aid to a mission to be directed by this Board, until adequate funds could be raised in this country. It now appears, that nothing of this kind is to be expected; the plans of the London Board are so extensive as to require all the funds at their command; and if any concert of measures be had with them, it must be in the way of our giving pecuniary aid to missions under their direction, rather than to that of receiving aid from them to missions under our own direction.

On the whole then, it now rests with this Board to determine, whether it will be expedient to resign the four missionary brethren, or any of them, to the London Directors; and in that case what aid, if any, it will be proper to give towards fitting them out for the mission and supporting them in it; or whether it will be better to retain the young gentlemen under the direction of this Board, and trust, under Providence, in the liberality of the Christian public in this country for the means of supporting them. It is the opinion of the Committee, which they beg leave respectfully to submit, that the latter is to be preferred. The grounds on which this opinion rests are briefly the following. By raising up young men among us endowed with the spirit and qualifications for missions, Divine Providence seems distinctly to call on the Christian public in this country for the requisite means of their support, and upon this Board to apply the means and direct the missionary labors. From this view of the subject, and from what has already come to our knowledge of the disposition of individuals towards the object, the Committee feel a confidence that He, to whom the silver and the gold belong, will open the hands of the rich and liberal among us, so as shortly to provide the means for supporting a foreign mission upon a promising scale. Though at present the Eastern world appears to hold out the most favorable prospects for missionary efforts; yet the Committee presume, that this Board will not lose sight of the heathen tribes on this continent, but will make it an object in their arrangements to be in readiness to meet the openings of Providence for imparting the knowledge of the gospel to them. And, finally, it is believed by the Committee, that if the missionary brethren are retained under the direction of this Board, a greater interest will be excited in the American public, greater liberality for the support of missions will be displayed, and greater exertions for the missionary cause will be made, and, on the whole, more will be done for the spread of the gospel and the promotion of the Redeemer's kingdom.

The Committee have expressed a confidence that adequate missionary funds may be raised in this country; not indeed because funds to any considerable amount have been actually realized. But the Committee feel themselves bound thankfully to express, that, for the time which has intervened since the institution of this Board, they think the encouragement good. It is known to this Board, that a bequest to the amount of thirty thousand dollars for the foreign missionary use, was left by the late Mrs. Norris of Salem. That bequest indeed is at present under litigation. In addition to this, several smaller donations have been made to the amount of about fourteen hundred dollars, making the whole amount of the funds already given to this Board, about thirty-one thousand and four hundred dollars. This, given in the short space of a few months after the Board became known to the public, presents itself to the Committee in the light of a providential intimation, that a reasonable reliance may be placed on American funds for the support of American missionaries. The London Missionary Society have for some years past expended about £7,000 sterling, annually, in the support of foreign missions; and this year it is expected that they will expend £10,000. Shall the four American missionaries then be cast upon the London funds? Is not the American public as well able to supply £600 annually, the sum estimated to be sufficient for the support of four missionaries, as the British public is to supply £10,000? Would it not indeed be a reproach to our character as a Christian nation, as well as shew an ungrateful distrust of Providence, should we resign our missionaries to the London Society, under an apprehension that we could not support them?

If, however, it should be determined to retain the missionary brethren with a view to employ them in a mission to be supported and directed by this Board, it readily occurs, that exertions must be made upon an extensive scale, and with zeal and perseverance, for raising the requisite funds. In conformity with the views of the Board at their former meeting, the Committee are still of opinion that the best way to raise the funds will be by application to individuals, especially to the rich, but not to the neglect of the less wealthy, in all parts of the country. And it is respectfully submitted whether some measures may not be taken by the Board to engage the clergy and other influential characters, extensively, to attend zealously to this subject.

The Committee have made it an object of their attention and inquiry, to obtain information with respect to the best stations for missionary establishments. The Eastern world, especially Hindoostan, the Malayan Archipelago, and the Birman empire, presents most extensive fields for missionary labors; fields which appear to be fast whitening for the harvest. All those vast regions are full of people *sitting in darkness and in the region and shadow of death*, and by experiments already made, it has been abundantly evinced that it is by no means a vain thing to attempt to spread the gospel of salvation among them. But the most favorable station for an American mission in the East would probably be in some part of the Birman empire. The population of that empire is great and somewhat advanced in civilization; the character and manners of the people are perhaps as favorable to the reception of the gospel as will be found in any part of the heathen world; and what deserves particular consideration, they are not within the limits of the British empire,

and therefore not so much within the proper province of the British Missionary Societies.

On our own continent, it is well known to the Board, there are many tribes of men in Pagan darkness. Notwithstanding the discouragements which have hitherto attended the efforts which have been made to evangelize the American Indians, there are many reasons which forcibly press upon an American Missionary Board a very tender and serious attention to this portion of the Pagan world.

On the whole, therefore, the Committee beg leave to submit, whether it would not be best for this Board to fix upon some place in the Birman empire for a missionary station in the East, and upon some place within the territories of the Indians of this continent for a missionary station in the West; and direct their attention to these two points, with a view to follow the intimations of Providence in regard to them, respectively, and to establish missions in them as soon, and upon as extensive a scale, as their means will admit.

The mission of Mr. Judson to England was attended with expense; to what amount exactly the Committee are not able to state, as the want of a Treasurer, and the shortness of the time since Mr. Judson's return, have rendered it impracticable to complete a seasonable adjustment of his accounts.

In the close of this report, the Committee would devoutly congratulate the Board on the evident smiles of Providence upon the design of this infant institution. The cause is God's, and it must succeed. The object is the salvation of men; the furtherance of the great purpose for which the Redeemer came down from heaven and died, the extension of his kingdom and the advancement of his glory. In this cause, therefore, we have every Christian inducement to be *steadfast and immovable, always abounding in the work of the Lord, for as much as we know, that our labor will not be in vain in the Lord.*

SAMUEL SPRING, } Prudential Committee.
SAMUEL WORCESTER, }

DONATIONS TO FOREIGN MISSIONS.

In the foregoing report, the sum of *fourteen hundred dollars* is mentioned as having been given to be expended in Foreign Missions. The particulars of this sum are as follows:

Money collected in Hadley, received by the hands of the Rev. Dr. Lyman, - - -	47 98
From individuals in the Society of West Brook, (Ct.) received by the Rev. Mr. Chapin, - - -	8 00
Donation from a friend to Foreign Missions, received by Mr. Chapin, - - -	410 20
Donation from William Woodbridge, Stonington, (Ct.) by the hands of Gen. Huntington, - - -	10 00
From two young ladies, New London, - - - - -	4 00
From Rev. Doctor Wolworth, Long Island, - - - - -	15 00
From a friend to missions, New London, - - - - -	50 00
From another friend to missions, New London, - - - - -	250 00
From a friend to missions, Norwich, - - - - -	50 00
From sundry persons unknown, - - - - -	9 72
From individuals, by the hands of the Rev. Mr. Huntington of Boston, - - -	212 00
From Deacon Samuel H. Walley, Boston, - - - - -	100 00

\$1,166 90

Mr. Bartlet, Mrs. Norris, and others, gave to fit out Mr. Judson, more than sufficient to make up the sum specified.

ADDRESS TO THE CHRISTIAN PUBLIC.

NOVEMBER, 1811.

Immediately after their first organization in September of the last year, the American Board of Commissioners for Foreign Missions respectfully solicited the serious and liberal attention of the Christian public to the great object of their appointment. They are now happy in having it in their power to acknowledge, with gratitude to the Father of all good, that the solicitation was not in vain. Many have viewed the object with deep interest, and some have embraced the earliest opportunity of promoting it by their pious liberality. The name of the late Mrs. Norris in particular, is endeared to thousands; and what she has done will be told for a memorial of her in distant lands, and in generations to come. Animated by the encouragement given them, and impelled by a regard to their high responsibility, the Commissioners have made an important advance in the prosecution of their design. At their late annual meeting they resolved to establish, as soon as practicable, a Christian mission in the East, and another in the West. In the East, their attention will first be directed to the Birman empire; and in the West, to the Caghnawaga tribe of Indians.

The Birman empire, which lies on the farther peninsula of India, between Hindoostan and China, comprises within its present limits the native country of the Birmahs, together with the ancient kingdoms of Arracan and Pegu, a considerable part of Siam, and several smaller territories; all which, though formerly subject to their own independent princes, are now reduced under the power of one Imperial chief. The population, according to the most probable estimate, amounts to not less than fifteen millions; and the people are considerably advanced in civilization. They are vigorous, intelligent, and tractable, and in many respects superior to the Hindoos; yet not less deeply immersed in the darkness and corruptions of Paganism. On the whole, it is believed, that scarcely any part of the world presents a more inviting or a more important field for Christian missionaries, than does the Birman empire.

This nation, it is true, is at a great distance from us; but is it not composed of our brethren, descended from the same common parents, involved in the consequences of the same fatal apostacy from God, and inhabiting the same world, to every creature in which the Savior has directed that his Gospel should be preached? And by whom is this direction to be obeyed, in regard to them, if not by us? The Christians of Great Britain are, indeed, ardently engaged in the glorious work of evangelizing the nations; but in imparting the word of life to the hundreds of millions ready to perish in Asia and Africa, they need and they desire our help.

Though the field is distant, it is not unknown; and as reasonable calculations can be made with respect to success in this region, as we can ordinarily hope to make with respect to an untried object of this nature. Distance of place alters not the claims of the heathen, so long as the means of access to them are in our power. Christianity is equally

a blessing to the inhabitants of the polar circle, and to those of the torrid zone. The salvation of the soul is all-important to the heathen natives of the Indian peninsulas, as well as to the Christian descendants of pious ancestors. Wherever the knowledge of Christ can be spread, *there* is the field for Christian exertions. A few years ago, our countrymen sent a donation to the Baptist Missionaries in Bengal, to assist them in translating and printing the Bible. Though the place was distant, the remittance soon arrived, and was immediately appropriated to its destined object; and the natives of Hindoostan, to a greater extent than would have been otherwise practicable, are now reading the word of God in their own languages, in consequence of this very donation. It is not too much to hope, that those pious persons who shall enable the Commissioners to establish a permanent mission in the East, will, in a few years, hear a good report from the scene of their liberality; that they will read of Christian schools, and Christian churches, casting a mild and salutary light through dark regions, and affording a happy presage of the latter day-glory.

But while the Commissioners view with deep interest the populous regions of the East, they are not unmindful of the Pagan tribes on our own continent. Among these, no tribe perhaps bids fairer to give the Gospel a favorable reception, and eventually an extensive spread, than the Cagnawagas in Lower Canada. Their situation is of easy access; they are well disposed towards the white people, and have great influence with their red brethren of other tribes. And a fact not to be disregarded among the indications of Providence is, that a native of that tribe, a pious young man, whose heart burns with a desire to carry the Gospel to his countrymen, is now in a course of education, and gives promise of eminent usefulness.

Here, then, are presented two great fields for missionary labors; fields rich in hopeful prospects, and offering ample scope for Christian benevolence and exertion. Laborers are also ready to enter the fields, and impatiently wait for the means of conveyance and support. Can these means be withheld? Can the Christians of this favored land be willing, that, for the want of these means, millions of their fellow-men should remain in darkness, and perish for lack of knowledge?

To be impressed with the importance of the Gospel to the character and condition of man, even in the present world, we need only glance at a comparative view of Pagan and Christian nations; we need only look, indeed, at the difference, as exhibited by the excellent Dr. Buchanan, between the Pagan natives at Benares and Juggernaut, and the Christian natives at Tranquebar and Cande-nad. The infinite importance of the Gospel to the character and condition of mankind with reference to the world to come, no sound believer in Divine revelation can doubt. The gospel is the grand instrument, ordained by infinite wisdom "to turn men from darkness unto light, and from the power of Satan unto God." It is, in effect, the power of God unto salvation "to every one that believeth, to the Jew first, and also to the Greek."

How, then, is the Gospel to be imparted to men in the dark places of the earth, if not through the instrumentality of missions? Is not this the very way which the glorious Author of the Gospel has himself seen fit to appoint? Is it not the way, and the only way, in which any part

of the world has ever been evangelized? What were the apostles and first preachers of the Gospel, by whom so many nations were converted, but Christian missionaries? Was it not by missions that the Gospel was made known, according to the commandment of the everlasting God, for the obedience of faith, to the nations in the west and north of Europe, in the sixth, the seventh, and the following centuries; and that our own remote ancestors were turned from their idols to serve the living God, and to transmit the knowledge of salvation to their posterity? Had it not been for missions, the British islands, in which so many immortal spirits have been sanctified by the truth and prepared for heaven, and in which so much Christian beneficence is now displayed; these very islands, from which we derive our origin, our language, our laws, and our religion, might still have been inhabited by savages worshipping in the groves of the Druids, or offering human sacrifices to their false gods.

In later times, Ziegenbalg and Swartz in the East, and Eliot and Brainerd in the West, have given illustrious examples of what might be done by patient and persevering zeal in missionary labors; and not only shall their memory long be blessed on earth, but their witness is in heaven, and their record on high.

By means of the single missionary establishment at Tranquebar, first commenced by Ziegenbalg about a century ago, and afterwards conducted by his worthy successors, particularly by the venerable Swartz, not less, it is estimated, than *eighty thousand* Pagans, "forsaking their idols and their vices, have been added to the Christian Church." If not so much can be said of the missions of Eliot and Brainerd, it is to be considered, that their labors were among a people scattered in the wilderness, and that men of a like spirit were not found to succeed them in their work, and prosecute their pious design. Still, however, there were precious fruits of their labors, which will remain for joy and praise, in the kingdom of the Redeemer, when this world shall be no more. The general history of such missions as have at any time been conducted on Christian principles, and with a real regard to the salvation of the heathen, affords abundant encouragement to proceed with vigor, in the same glorious cause.

But if so much has been done by a few men, and in ordinary times, what may we not expect from united and extensive exertions in the present extraordinary period of the world? For sometime before the Messiah came, a light to lighten the Gentiles and the glory of his people Israel, an expectation extensively prevailed, that a glorious luminary was about to arise, and an important change to commence. Prophecies to this effect were on record, and the providence of God strikingly indicated their approaching fulfilment. Something very similar to all this is manifest in the present age. If the Messiah was then the Desire of all nations, his millennial reign is no less so now. If the seventy prophetic weeks of Daniel were then drawing to a close, the 1260 mystical days of the same Jewish prophet, and of the Christian prophet John, are now hastening to their completion. If the providence of God strikingly indicated the approach of the glorious change then expected, not less strikingly do the unusual events, which now astonish the nations, indicate the approach of a change still more glorious, because more com-

plete and universal. The Lord himself has arisen *to shake terribly the earth*, and to *plead his own cause* with the nations. But though *the day of vengeance is in his heart, the year of his redeemed has come*.

Prophecy, history, and the present state of the world, seem to unite in declaring, that the great pillars of the Papal and Mahomedan impostures are now tottering to their fall. The civilized world is in a state of awful convulsion and unparalleled distress. At the same time, Christians are awakened to a perception of their peculiar duties, and to correspondent labors and sacrifices. New facilities are afforded for the dispersion of the Scriptures in many languages, for the establishment of missions, and the general promulgation of the Gospel. The enormity of the heathen superstition, and the unutterable evils which march in its train, stand forth to view in all their hideous proportions. Now is the time for the followers of Christ to come forward, bodily, and engage earnestly in the great work of enlightening and reforming mankind. Never was the glory of the Christian religion more clearly discernible; never was the futility of all other schemes more manifest; never were the encouragements to benevolent exertion greater, than at the present day. In the great conflict between truth and error, what Christian will refuse to take an active part? Satan has long deceived the nations, and held in ignorance and idolatry much the greater part of the human race. When his empire is assailed, and his throne begins to crumble under him, what friend of the Redeemer will refuse to come *to the help of the Lord, to the help of the Lord against the mighty*? Ultimate victory is secure, as it is promised by Him *who cannot lie, and in whose hands are the hearts of all men*. What Christian will not esteem it a privilege to become instrumental, though in a humble degree, in accomplishing the glorious and beneficent purposes of Jehovah, by extending the influence of the Gospel?

It appears from what has been stated in this address, and would more fully appear from a sketch of missionary exertions made during the last century, and especially during the last twenty years, that a *great and effectual door* for the promulgation of the Gospel among the heathen is now opened to all Christian nations: but to no nation is it more inviting, than to the people of New England. The truth of this declaration will be easily manifest from the following considerations:

First: No nation ever experienced the blessings of the Christian religion more evidently, and uniformly, than the inhabitants of New England, from its first colonization till the present time, through nearly two centuries. Of all our social and civil enjoyments, scarcely one is worthy to be mentioned, which is not derived directly, or indirectly, from this holy religion; and all the enjoyments, which concern us as immortal beings, spring directly from this source. If we were deprived of all the civilization and liberty, all the present consolations and future hopes, which we receive from the Gospel, what should we have left? Where is the Christian who would not mourn day and night, were he told, that at some future time, this favored land should sink into the superstition, corruption and impiety of Paganism; that the Sabbath should become extinct, our churches moulder to ruin, no voice of supplication ascend to Jehovah, no children be dedicated in baptism to the triune God, and no memorial be observed of the Redeemer's

sufferings, atonement, death, and resurrection; that instead of the rational worship of Christian assemblies, future generations should behold some horrible idol receiving the adoration of deluded millions? Where is the person of common humanity, who would not lift up the voice of lamentation, at the certain prospect of such an apostacy from the truth, and such a debasing fall into the cruelties and debaucheries, the sins and miseries, of heathenism? If we should feel so intensely at the prospect of these evils befalling our own country, can we avoid being touched with compassion at the sight of many populous nations, which have been subjected for ages, and are still subjected, to the power of the most degrading idolatry? Are we not called upon in a peculiar manner, to exert ourselves in dispelling this worse than Egyptian darkness?

Let us reflect for a moment on the tendency of missionary exertions to promote religion among ourselves. The Rev. Mr. Grout, in his sermon before the Hampshire Missionary Society, observes, that "what seems to be peculiarly worthy of attention is, the unusual effusion of God's Spirit in and near the places where the missionary spirit has prevailed." "About nine years have elapsed," he adds, "since the establishment of this Society. In what other period of that length, have we witnessed in this country so many instances of the refreshings of Divine grace?" The preacher then pertinently inquires, "Do not these things, like the pillar of the cloud and of fire in the camp of Israel, betoken the Divine presence to have attended the course of missionary labors?" We press this question upon the consciences of Christians, and ask them to decide, from their own observation and experience, whether this is not a just view of the subject. It is an unchangeable law in the Divine government, that *it is more blessed to give than to receive*, and that *he that watereth, shall be also watered himself*. As we regard the salvation of our neighbors, our friends, our families, let us send the Gospel to the heathen.

Secondly: If all the circumstances of the case are considered, we are more able to take an active part in evangelizing the heathen, than any other people on the globe. With the exception of Great Britain, indeed, no nation but our own has the inclination, or the ability, to make great exertions in the prosecution of this design. Great Britain is engaged in a conflict for her existence, with a power which threatens to subjugate the civilized world; yet, beside all the expenses of this unexampled conflict; beside the millions paid for the support of the parish poor, and the immense aggregate of the sums given in occasional charity; beside the vast annual expenses of charity schools, hospitals, and many other benevolent institutions; beside the support of the regular Clergy, both of the Establishment and among Dissenters; beside these and many other expenses, Great Britain spends *hundreds of thousands of dollars*, annually, in distributing the Bible, employing Missionaries, translating the Scriptures, and other extraordinary methods of dispensing the Gospel to mankind. Our public burdens are light compared with those of England, and there is among us wealth sufficient, abundantly sufficient, to employ all the instruments which will be offered to our hands. We are accustomed to hear many encomiums on the liberality of Christians in England; let it be remembered, that these very encomiums will condemn us, unless we *go and do likewise*.

Let it not be supposed, that the embarrassment of our public affairs, and the consequent derangement of private business, and loss of private property, are forgotten. With these things in full view, it may still be truly said, that wealth enough can be spared from among us for the vigorous prosecution of this transcendently important purpose.

Nor should it be omitted, that there is no need of withholding a single dollar from the numerous Missionary and Bible Societies, and other charitable institutions, which are already in operation in our country. Our Missionary Societies have been for a number of years incalculable blessings to the new settlements and destitute places of the United States; and though our Bible Societies have been but lately formed, their prospects of usefulness are most encouraging. May the means of all these benevolent institutions increase continually; and may the same beneficence which patronizes them, be extended to satisfy the pressing calls of Foreign Missions.

The public will perceive, that a considerable sum of money is necessary before a mission to Asia can be commenced with any prospect of success; and that money is the only thing which is still wanting. Need another word be said to ensure liberal and extensive donations?

JEDIDIAH MORSE,
SAMUEL WORCESTER,
JEREMIAH EVARTS,

Committee appointed by the Board.

November, 1811.

MINUTES

OF THE

THIRD ANNUAL MEETING.

THE annual meeting of the American Board of Commissioners for Foreign Missions, was held at the house of Mr. Henry Hudson, in Hartford, on Wednesday and Thursday the 16th and 17th days of September 1812;—Present,

Gen. JEDIDIAH HUNTINGTON,
Hon. JOHN TREADWELL, Esq. LL. D.
Rev. JOSEPH LYMAN, D. D.
Rev. TIMOTHY DWIGHT, D. D. LL. D.
Rev. SAMUEL SPRING, D. D.
Hon. JOHN HOOKER, Esq.
Rev. JEDIDIAH MORSE, D. D.
Rev. CALVIN CHAPIN.
Rev. SAMUEL WORCESTER, D. D.

The meeting was opened with prayer by the Rev. Dr. Dwight.

During the session the following gentlemen were unanimously elected members of the Board, viz. the Hon. JOHN LANGDON, LL. D. Esq., and the Rev. SETH PAYSON, D. D. of New Hampshire, the Rev. HENRY DAVIS, D. D. of Vermont; JEREMIAH EVARTS, Esq. of Massachusetts; His Excellency, WILLIAM JONES, Esq. of Rhode Island; the Hon. JOHN JAY, Esq. LL. D., the Rev. SAMUEL MILLER, D. D., the Hon. EGBERT BENSON, Esq. LL. D., and the Rev. ELIPHALET NOTT, D. D., of New York; the Hon. ELIAS BOUDINOT, Esq. LL. D., and the Rev. JAMES RICHARDS, of New Jersey; and the Rev. ASHBEL GREEN, D. D., and ROBERT RALSTON, Esq., of Pennsylvania.

The following gentlemen were elected officers of the Board, viz.

The Hon. JOHN TREADWELL, Esq. LL. D. *President.*
Rev. SAMUEL SPRING, D. D. *Vice President.*
WILLIAM BARTLET, Esq.
Rev. SAMUEL SPRING, D. D.
Rev. SAMUEL WORCESTER, D. D. } *Prudential Committee.*
JEREMIAH EVARTS, Esq.
Rev. SAMUEL WORCESTER, D. D. *Corresponding Secretary.*
Rev. CALVIN CHAPIN, *Recording Secretary.*
JEREMIAH EVARTS, Esq. *Treasurer.*
SAMUEL H. WALLEY, Esq. *Auditor.*

The Treasurer's accounts were exhibited. Mr. Goodale, the late Auditor, having removed to a distant part of the country, these accounts could not be audited before the meeting of the Board; but were referred to the present Auditor.

The Rev. Dr. Morse, the Rev. Dr. Worcester, and Mr. Evarts, were appointed a committee to prepare and publish an address to the public on the behalf the Board.

Voted, That the Prudential Committee pay an immediate and particular attention to the circulation of the Holy Scriptures in the various languages of the unevangelized nations; and that, as soon as expedient, they expend upon this object as much at least of the funds of the Board as the Act of Incorporation requires.

The report of the Prudential Committee was read and accepted.

The instructions of the Prudential Committee to the Missionaries, who lately sailed for India under the direction of the Board, were read and approved.

Voted, That the Prudential Committee annually transmit a copy of the doings of this Board, to the General Association of New Hampshire, the General Convention of Congregational and Presbyterian ministers in Vermont, the General Association of Massachusetts Proper, the General Association of Connecticut, and the General Assembly of the Presbyterian Church in the United States.

Voted, That the Treasurer be requested to return the thanks of this Board, as far as practicable, to all those who have heretofore contributed for the purposes of the institution.

Voted, That the Hon. John Hooker, Esq. and the Rev. Dr. Lyman be a committee to procure the printing, in the Iroquois language, of such Christian writings as, in their judgment, may be expedient for the use of the Iroquois Indians; and that they distribute them according to their discretion.

Voted, That the Treasurer give bond to the Board for the faithful discharge of the duties of his office, in the sum of twenty thousand dollars, with sufficient sureties, to be approved by a major part of the Prudential Committee.

Voted, That this Board will receive Mr. Eleazer Williams under their patronage, and support him in completing his education for the ministry; provided, he shall consent to submit himself to the direction of the Board.

Voted, That the President of this Board, the Rev. Dr. Lyman, and the Rev. Mr. Chapin, be a committee to consider, and report upon, that part of the report of the Prudential Committee, which regards an intercourse between this Board and the Auxiliary Foreign Mission Societies.

The Editor of the Panoplist, made a written proposition to the Board to the following effect:—That all the profits of that publication, after a reasonable allowance for his services as Editor shall have been deducted, be devoted to the promotion of the missionary cause under the direction of this Board; and that the amount of such reasonable allowance be fixed, at the close of each volume, by a committee mutually agreed upon between himself and the Board. This arrangement to commence with the next volume,* should the work be continued as usual.

* A similar arrangement exists with respect to the current volume; though the Board, not being in session when it was formed, could not be made a party to it.

To prevent misconception, it was expressly stated, that the Editor did not wish to have such an arrangement considered as an approbation of the Panoplist on the part of the Board, or as connecting the Board in any manner with that work; but simply as a method mutually agreed upon to find what are the real profits of the publication.

It was also stated, that it shall always be in the power of the Committee to designate the specific objects to which said profits shall be applied, and which shall always be such as said Committee shall judge to be peculiarly important to the missionary cause.

The foregoing proposition was accepted, and the following gentlemen were mutually agreed upon as the Committee, viz. the Rev. Joshua Huntington of Boston, the Rev. John Codman of Dorchester, Dr. Reuben D. Mussey of Salem, Henry Gray, Esq. of Boston, and the Rev. Moses Stuart, Professor in the Theological Seminary at Andover.

Voted, That the Treasurer loan or invest the money in the Treasury, or such part of it as may be judged expedient, with the concurrence and under the direction of the Prudential Committee.

Voted, That the next annual meeting of the Board be held at Concert Hall in Boston, on the third Wednesday of September, 1813, at 10 o'clock, A. M.

The Rev. President Dwight was appointed to preach on the occasion; and the Rev. Mr. Chapin was appointed his substitute.

Voted, That the President and the Recording Secretary present the thanks of this Board to Mr. Henry Hudson for the proof of his regard to the cause of Foreign Missions, manifested by the very hospitable and generous manner in which he has provided for the members during the present session.

The session was closed with prayer by the Vice President.

REPORT.

WITH high sensibility, and with lively gratitude to the Redeemer and King of Zion, the Prudential Committee of the American Board of Commissioners for Foreign Missions meet their Brethren on the present occasion, and make their annual Report.

The purposes of the Board, distinctly expressed at the last meeting, it has been the desire and endeavor of the Committee to carry into effect as early, and to as great an extent, as practicable. As soon as convenient, an address to the public on the subject of missions to the heathen was prepared and printed, and care was taken to give to it an extensive and efficacious circulation. In the separate sheet, and in the Panoplist and Missionary Magazine, it has found access to the different parts of our country; and there is reason to believe that its effect, in exciting attention to its great object, and in awakening and spreading the missionary spirit, has been very considerable. The Committee, however, could not entirely rely on the address, or any other means which had been put in operation, for the immediate and permanent supply of funds requisite to answer their wishes and those of the Board. Four missionaries were waiting, and had long been waiting, with a degree of impatience, to be sent out with the everlasting gospel to the perishing millions of the East; and the Committee were earnestly desirous to relieve their

impatience, and to embrace the earliest opportunity for conveying them to the destined field of their labors. But for this purpose thousands of dollars were wanting.

When contemplating possible ways and means, no plan presented itself to the Committee as more eligible, than to institute in the principal towns in New England and in other states, as far as practicable, societies auxiliary to this Board, and whose special business should be to aid in procuring funds. This plan, it was hoped, would bring immediate help in the existing exigency, combine extensively the influence of the friends of missions, give increase and efficiency to the missionary spirit, and open durable sources of supply to the treasury. The plan was adopted early in the winter. Mr. John Frost, a licentiate preacher, in whom the Committee had great confidence, was appointed an agent, and invested with a commission to assist in carrying it into execution; and the success has exceeded the most sanguine expectations. About twenty societies have been formed, more than four thousand dollars have been remitted from them to the treasury; and the annual subscriptions in them, though they cannot be accurately estimated at present, amount to a very considerable sum. These societies cannot but be regarded as vastly important to the general concern, and as claiming very particular attention; and the Committee would respectfully submit, whether some measures should not be adopted to extend, to animate, and to strengthen them; and to establish between them and this Board a regular and permanent intercourse.

Though the Committee were very desirous to be in a state of preparation to send out the waiting missionaries by the first conveyance; yet, such were the commercial embarrassments, but little expectation was entertained that a conveyance would soon occur. But He, who has the times and the seasons in his hands, and whose, especially, is the missionary cause, knew the day and the hour. In the latter part of January, Messrs. Newell and Hall, the two missionary brethren, who had resided for some time at Philadelphia on account of the medical advantages there enjoyed, returned in haste with the intelligence, that a ship called the Harmony was shortly to sail from that port for Calcutta, and would afford accommodations for the missionaries. This return was by the particular advice of Robert Ralston, Esq., a name well known, and greatly endeared to the friends of missions, in Europe and India, as well as in this country; and from him they brought a letter, presenting the opportunity in a very favorable light, and kindly offering assurances of his attention and aid. The Committee immediately met; and the moment was an important one. The Harmony was to sail in about a fortnight; if that opportunity were not embraced it could not be foreseen when another would occur; but the funds then at the disposal of the Committee did not exceed twelve hundred dollars. After serious deliberation, however, the Committee were impressed with the persuasion that divine Providence called for an immediate and great effort; and they resolved to send out the four missionaries by the Harmony, and took their measures accordingly.

It was on Monday the 27th of January that this resolution was taken. The ordination of the missionaries was appointed to be on the Thursday of the next week; the latest day, which would leave time for them to get on to Philadelphia in season. Notice was immediately given to the

friends of the mission in the vicinity, and means were put in operation with all possible activity, and to as great an extent as the limited time would allow, for raising the requisite funds.

In the mean time, Mr. Luther Rice, a licentiate preacher from the Theological Institution at Andover, whose heart had long been engaged in the missionary cause, but who had been restrained from offering himself to the Board by particular circumstances, presented himself to the Committee with good recommendations, and with an earnest desire to join the mission. The case was a very trying one. The Committee were not invested with full powers to admit missionaries, and they still felt a very heavy embarrassment from the want of funds. In view of all the circumstances, however, they did not dare to reject Mr. Rice; and they came to the conclusion to assume the responsibility, and admit him as a missionary, to be ordained with the four other brethren, and sent out with them. This responsibility still rests upon the Committee. But with the pleasing consciousness that they acted in the case under an impressive sense of duty, and with a sacred view to advance the great design of this Board, they cheerfully submit themselves to the inquiry and to the judgment of their brethren.

While the preparations were making, it came to the knowledge of the Committee, that the brigantine Caravan, of Salem, was to sail for Calcutta in a few days, and could carry out three or four passengers; and, after attention to the subject, it was deemed advisable, that two of the missionaries, with their wives, should take passage in that vessel. This lessened the general risk, and was attended with several advantages.

According to appointment, on the sixth of February, the missionaries were ordained, at the Tabernacle in Salem. A season of more impressive solemnity has scarcely been witnessed in our country. The sight of five young men, of highly respectable talents and attainments, and who might reasonably have promised themselves very eligible situations in our churches, forsaking parents, and friends, and country, and every alluring earthly prospect, and devoting themselves to the privations, hardships, and perils of a mission for life, to a people sitting in darkness and in the region and shadow of death, in a far distant and unpropitious clime, could not fail deeply to affect every heart, not utterly destitute of feeling. Nor less affecting were the views, which the whole scene was calculated to impress, of the deplorable condition of the Pagan world, of the riches of divine grace displayed in the gospel, and of the obligations on all, on whom this grace is conferred, to use their utmost endeavors in making the gospel universally known. God was manifestly present: a crowded and attentive assembly testified, with many tears, the deep interest which they felt in the occasion; and not a few remember the scene with fervent gratitude, and can say, it *was good to be there*.

After the public solemnities, arrangements for the departure of the missionaries were made with all possible despatch; and, on the evening of the same day, brethren Nott, Hall, and Rice, took their leave in haste, that they might not fail of arriving at Philadelphia, in season for taking their passage in the Harmony. Those who remained were expected to sail early in the next week. Circumstances occurred, however, by which both the vessels were detained for several days; and it was not until the 19th of February that brethren Judson and Newell with their wives sailed

in the Caravan from Salem; and about the same time brethren Nott, Hall, and Rice, with the wife of Mr. Nott, and several missionaries from England, left the Delaware in the Harmony.

The delay of the vessels was highly auspicious: and the Committee would do violence to their feelings, and be greatly wanting in attention to a subject for high thankfulness to God, should they refrain from expressing the deep impression which they have felt of his particular providence in the whole business of preparing and sending out the mission. When the resolution was taken to embrace the opportunity by the Harmony, the utmost which the Committee expected to be able to do was, to fit out the four missionaries then engaged without their wives; or, if their wives should go, to advance to them only a half year's, instead of a whole year's, salary; or else to retain only two of them in the employment of this Board, and resign the other two to the London Missionary Society. Probably, indeed, the resolution could not have been taken at all, but for the commission which had been obtained from that Society. For the Committee cast themselves upon divine Providence in the case, with the alternative distinctly in view, that should they fail of seasonably obtaining the funds to enable them to send out the missionaries in the employment of this Board, they could, in the last resort, let them go under the London commission. Having this alternative, they ventured upon a measure, which otherwise, (so doubtful was the prospect of obtaining the pecuniary means,) they probably would have judged presumptuous. And they acted upon the same principle, when they added Mr. Rice to the mission. Nor was it until after the solemnities of the ordination, that they felt themselves warranted decisively to resolve on sending all the missionaries in the service, and at the expense, of this Board; and even then, their expectations extended no further than to an advance for each missionary of a half year's salary. But the Lord made it to be remembered that *the silver and the gold are his*. The hearts of the people were wonderfully opened; money flowed in from all quarters; and by the time that the Caravan sailed, the Committee were able to meet all the expenses of fitting out the missionaries, and to advance for each of them a whole year's salary. In addition to this, collections were made at Philadelphia, during the same interval of delay, and delivered to the brethren who sailed from that port, to such an amount, as to make the whole which was paid to the missionaries in advance, equal to their stipulated salary for a year and a quarter nearly. This deserves very grateful notice; for had our brethren been sent out, as it was expected they must be, with provision only for six months, such is the obstructed state of commercial intercourse, and the uncertainty of making remittances to India, that not only the Committee and this whole Board, but the friends of the mission generally, must have been distressed with apprehensions of the sufferings to which, for want of the means of support, they might have been exposed. **GOD WILL PROVIDE; God did provide.** Within about three weeks, reckoning from the commencement of the special arrangements, more than six thousand dollars were collected for the mission. Several societies, and many individuals, shewed a liberality, which entitles them to the very grateful acknowledgments of this Board, and of all the friends of the Redeemer's cause; and which, it is devoutly to be hoped, will be a precious memorial of them, in his kingdom for-

ever. While contemplating the providence of God in these transactions at large, it should not be overlooked that, had not our brethren been sent out at the very time they were, as no opportunities have since occurred, and as none are now likely soon to occur, the mission must have been delayed for a long time, and perhaps even till the close of the present deplorable war.

Since their departure, no intelligence has been received from the missionaries. As they were commended to the grace of God, with many prayers and tears, they will not cease to be so commended; and to Him, under whose signal auspices they went out, and whose own glory is the ultimate object of all sincere attempts to spread the gospel and to save the heathen, the whole disposal of the mission may be safely referred. And it becomes all who feel an interest in it, to hold themselves prepared devoutly to bless his name, whether he crown it with success answerable to their hopes, or in his inscrutable wisdom disappoint their expectations, and make it a subject of severe trial to their faith.

The instructions given to the missionaries were necessarily drawn up in great haste: but they will be submitted, with leave, to the consideration and for the revision of the Board.

Under the direction of the Committee, Messrs. Richards and Warren, who were accepted by the Board at the last annual meeting, have been favored with advantages of medical instruction in the intervals allowed by the Theological Institution of which they are members; both of them at Dartmouth College the last autumn, and one of them since, with Dr. Miller of Franklin, and the other with Dr. Mussey of Salem. And the particular thanks of this Board are due to the gentlemen Professors of the Medical Institution at Dartmouth, and the two physicians who afforded their private instructions, for their ready liberality. The two brethren hold themselves still at the direction of this Board, with a readiness of mind to enter into active service, as soon as Providence shall open the door for the purpose.

Mr. Eleazer Williams, the Indian youth proposed for an Indian mission, and who is in a course of education for this purpose, partly at the expense of this Board, made a visit, in the course of the last winter, to his tribe, a journal of which has been seen by the Committee. It is an excellent journal; affords great evidence of the piety and good sense of Mr. Williams; and details some facts highly favorable to his reception among his red brethren, when the time shall come for him to be sent to them. When that time will come, is known only to Him who has all events under his sovereign direction. At present, the prospect regarding the contemplated mission to the Caghnawaga Indians, and that regarding the missions to the East, are darkened by war; but this darkness may be dissipated, and brighter scenes open than men can foresee.

For reasons, which will be obvious to this Board, it was judged advisable to apply to the Legislature of Massachusetts for an act enduing the Board with corporate powers and privileges. An application was accordingly made, which ultimately succeeded. The act will be submitted to the consideration of the Board.

On a review, the Committee are persuaded that their brethren, as well as themselves, will recognize many precious reasons of thankfulness to God; many impressive tokens of his gracious regard to our great design;

many signal encouragements to prosecute the design with renewed and increased devotedness and activity. The war may embarrass our operations, but should not restrain our efforts. If the sure word of prophecy warns us of perils and calamities, of *distress of nations with perplexity*; it gives us assurance also, that in these *troubulous times*, the gospel shall be extensively propagated, and that in *overturning, and overturning, and overturning*, the Lord is making way for the establishment in all the earth of that kingdom which cannot be shaken. *If the Day of vengeance is in his heart, the year of his redeemed is come.* Great Britain, while sustaining a conflict unexampled in the history of the world, is displaying a liberality, a zeal, and a spirit of enterprise, for imparting the word of life and the blessings of salvation to all people, to enemies as well as to friends, not less strikingly unexampled. And in this glorious work, so far from being checked by any pressure of burdens or difficulties, she continues without remission, and abounds more and more. By her admirable example, America should be provoked to emulation. Under no circumstances should we faint or be discouraged; but, trusting in God, in whose cause we are engaged, if difficulties present themselves, our zeal should rise, and our efforts be augmented. The word is sure; He, who reigns on the holy hill of Zion, shall have *the heathen for his inheritance, and the uttermost parts of the earth for his possession.* We hail him LORD OF LORDS, AND KING OF KINGS; we rejoice in the opening prospects of his kingdom; and to be instrumental in extending his dominion, and the blessings of his salvation, will be our highest glory.

INSTRUCTIONS

GIVEN BY THE PRUDENTIAL COMMITTEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, TO THE MISSIONARIES TO THE EAST, FEBRUARY 7, 1812.

“To the Rev. Adoniram Judson, Samuel Nott, Samuel Newell, Gordon Hall, and Luther Rice, Missionaries to the East, under the American Board of Commissioners for Foreign Missions.

“VERY DEAR BRETHREN,—As in divine Providence, we are specially charged with the weighty care of the Mission in which you are engaged, it devolves on us, as a sacred duty, to give some instructions for your observance. These instructions, owing to a pressure of circumstances, and the want of certainty in regard to some important points relating to the mission, will, doubtless, be more imperfect than otherwise they might have been; and it will rest with us, or with our successors in this care, hereafter to make them more complete.

“1. Your first concern, dear Brethren, must be *personal*. As you have given yourselves to the service of God in the gospel of His Son among the Gentiles, it will be of the utmost importance, not only that you be sincere and without offence, but also that your hearts be kept constantly burning with love to God, to the Lord Jesus Christ, and to the souls of men. In order to this, you will be much in the exercises of devotion; in reading, meditation, and prayer; you will be religiously ob-

servant of all the precepts, ordinances, and instructions of the gospel; and you will 'exercise yourselves to have always consciences void of offence, both towards God, and towards men. Keep under your bodies, and bring them into subjection. Keep your hearts with all diligence. Live by faith in Christ Jesus. Walk before God, and be perfect.'

"2. 'Have fervent charity among yourselves. Let there be no strife among you, which of you shall be accounted the greatest: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. Ye have one Master, even Christ; and all ye are brethren. Be watchful over one another, in the spirit of meekness; and provoke one another only to love and good works.'

"3. The Christian Missionaries of every Protestant denomination, sent from Europe to the East, you will regard as your brethren; the servants of the same Master, and engaged in the same work with yourselves. With them your only competition will be, who shall display most of the spirit, and do most for the honor, of Christ; with them you will be ready to cultivate the best understanding, and to reciprocate every Christian and friendly office; and with them you will cheerfully co-operate, as far as consistently you can, in any measure for the advancement of the common cause. However it may be with others, let it never, dear Brethren, be your fault, if among the converts to Christianity in the East, every one shall say, 'I am of Paul, and I of Apollos, and I of Cephas, and I of Christ;' but remember, that there 'is one body, and one Spirit, even as believers are all called in one hope of their calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all.'

"4. Wherever your lot may be cast, you will withhold yourselves most scrupulously from all interference with the powers that be; and from all intermeddling with political concerns. You will sacredly remember who has said, 'Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. Render unto all, therefore, their dues: tribute, to whom tribute is due; custom, to whom custom; fear to whom fear; honor, to whom honor. Submit yourselves to every ordinance of man, for the Lord's sake.'

"5. 'As much as in you lies live peaceably with all men.' You go, dear Brethren, as the messengers of love, of peace, of salvation, to people whose opinions and customs, habits and manners, are widely different from those to which you have been used; and it will not only comport with the spirit of your mission, but be essential to its success, that, as far as you can, you conciliate their affection, their esteem, and their respect. You will, therefore, make it your care to preserve yourselves from all fatiduousness of feeling, and of deportment: to avoid every occasion of unnecessary offence, or disgust to those among whom you may sojourn; and in regard to all matters of indifference, or in which conscience is not concerned, to make yourselves easy and agreeable to them. In this, as well as in most other things, you will do well to hold in view the example of Paul, the first and most distinguished missionary to the heathen; who, 'though he was free from all, yet made himself servant unto all, that he might gain the more; and became all things to all men, that by all means he might save some.' When you behold the superstitions and abominations of the heathen, your 'spirits,' indeed, 'will be stirred in

you,' and you will be very jealous for your God and Savior. But even then, you will take heed that your zeal be according to knowledge, and tempered with the meekness of wisdom. In all things, it will behove you, dear Brethren, 'to be harmless and blameless, the children of God without rebuke;' to show to the Gentiles the excellent character of the religion of the gospel, and to let them see in you a living example of 'whatsoever things are true, of whatsoever things are honest, of whatsoever things are just, of whatsoever things are pure, of whatsoever things are lovely, of whatsoever things are of good report.'

"6. From the best views, which we have been able to obtain, our present desire is, that the seat of this mission should be in some part of the empire of Birmah. After your arrival in India, however, you will make it an object to avail yourselves of information relating to that empire, and also relating to other parts of the East; and after due deliberation, you will be at your discretion as to the place where to make your station. It will also, in a similar manner, rest with you to determine, whether the great object of the mission will probably be best promoted, by your residing together in one place, or by occupying separate stations. In regard to those very important points, however, it is expected that you will act with unanimity; certainly, that you act only with a due regard each to the views and feelings of the rest, to our known desire and expectation, and to the essential interests of the Mission.

"You will perceive, dear Brethren, the very urgent importance of observing strict economy, in regard both to your time and expenditures. You will therefore, make it your care to get to the field, or fields, of your labors, as soon and with as little expense as possible.

"7. For yourselves and for the object of the mission, it will be important that you adopt, as early as possible, some plan of polity, or social order. The office of presiding in your little community should, for very obvious reasons, we think, be held in rotation. You will have a treasurer, and a secretary or clerk, that your financial concerns may be conducted, and the records of your proceedings kept, with regularity and correctness. The rules and regulations which you adopt, you will transmit to us for our consideration. Of the journals of the mission, also, to which you will pay very particular attention, and in which you will regularly note whatever may be interesting to you, or to us, you will, as often as convenient, transmit to us copies.

"8. No time should be lost in forming yourselves into a church, according to the order divinely prescribed, that you may attend in due form upon the worship and ordinances of Christ's house. This will be of great importance, both to yourselves, and to the people among whom you dwell. The ordinance of the Lord's supper should be administered, we think, as often at least, as once in every month; and you will freely reciprocate the privilege of communicating in this ordinance with other Christians in regular church standing.

"In all places, and especially among people superstitiously observant of their own sacred times and seasons, a very exemplary observance of the Sabbath is of the very first importance to Christianity. This, dear brethren, you cannot too deeply feel; and it will be your care that Pagans shall not have occasion to say, or to think, that Christians have no reverence for the ordinances of their God. It is by their eyes, not less than

by their ears, that you are to gain access to their hearts. In regard, also, to the time of beginning the Sabbath, you will perceive it to be not of little consequence, that you be conscientiously agreed.

“9. The great object of your Mission is to impart to those who sit in darkness, and in the region and shadow of death, the saving knowledge of Christ. In order to this it will be a matter of primary attention to make yourselves acquainted with the language of the people, with whom you are to converse, and to whom you are to preach. You will not, however, neglect any opportunity or means of doing them good, even before you can use their language; but you will give yourselves wholly to your work, and use all care that you ‘run not in vain, neither labor in vain.’ The deplorable ignorance of the poor heathen will constantly be in your minds, and deeply affect your hearts. To them you are to make known the ‘words by which they and their children may be saved.’ To them you are to teach, not the commandments, or the dogmas of men; but the pure doctrines of the gospel, drawn directly from the Scriptures of truth. You will most religiously beware of that ‘philosophy, and vain deceit, which is after the tradition of men, after the rudiments of the world, and not after Christ; and avoid questions and strifes of words, whereof come envy, strife, revilings, evil surmises, and perverse disputings of men of corrupt minds.’

“In teaching the Gentiles, it will be your business, not vehemently to declaim against their superstitions, but in the meekness and gentleness of Christ, to bring them as directly as possible to the knowledge of divine truth. It is ‘the truth, THE TRUTH AS IT IS IN JESUS, which is mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing, which exalteth itself against the knowledge of God; and bringing every thought into captivity to the obedience of Christ.’ So far as the truth has access so as to produce its effect, the errors, and superstitions, and vices of Paganism will fall of course. You will beware of the rock on which Missionaries have too often split; and not at once advance upon the uninstructed with things beyond their power to understand. Beginning with the ‘first principles’ of the doctrine of Christ, you will proceed in your instructions gradually, with patience and wisdom; feeding the people with milk, until they have strength to bear meat. And for their good unto salvation, it will be your delight, as it will be your duty, to be ‘instant in season, and out of season; to be their servants for Jesus’ sake, and to spend and be spent.’

“10. If God, in his infinite grace, prosper your labors, and give you the happiness to see converts to the truth, you will proceed in regard to them, at once with charity and caution. You will allow sufficient time for trial, and for the reality of conversion to be attested by its fruits; that, as far as possible, the scandal of apostasy may be prevented. You will admit none as members of the church of Christ, but such as give credible evidence that they are true believers; and none to the ordinance of baptism, but credible believers and their households. The discipline of Christ’s house, you will charitably and faithfully observe.

“11. As in Christian lands, so in all lands, the hope of the church is principally from the rising generation. Youth and children, therefore, will be objects of your very particular solicitude and attention; and no

pains will be spared either by yourselves, or by our dear sisters, your wives, for their Christian education.

"12. It will be your desire, as it is ours, to lighten as much as possible the expenses of the Mission; that by the pious liberalities of this country, your establishment may be enlarged, and other missions supported. So far, therefore, as you can consistently with your missionary duties, you will apply yourselves to the most eligible ways and means of procuring a support for yourselves and families, agreeably to the example of European missionaries, and even of the apostles.

"Dearly beloved brethren,

You cannot but be sensible of the vast responsibility under which you are to act. You are made a spectacle to God, to angels and to men. The eyes of the friends, and of the enemies, of Christ and his cause will be upon you. You are the objects of the prayers, and of the hopes, and of the liberalities, of many. On your conduct in your mission, incalculable consequences, both to the Christian and to the Pagan world, are depending. "Be strong in the Lord, and be faithful. Count not even your lives dear unto yourselves, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus, to testify the Gospel of the grace of God." With fervent prayers for your safety, your welfare, and your success, we commend you, dear brethren, to God, and to the word of his grace.

A true copy from the Records of the Prudential Committee,
 Attest, **SAMUEL WORCESTER,**
Salem, Feb. 7, 1812. Clerk of the Prudential Committee.

PECUNIARY ACCOUNTS.

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

To cash paid in conformity to orders, from No. 1 to No. 22, inclusive, signed by the clerk of the Prudential Committee, between the annual meeting in September, 1811, and the passing of the Act of incorporation, June 20, 1812, viz. for,

Expenses incurred in the prosecution of the objects of the Board,	9,327 04	
Payment of money borrowed,	360 00	-----9,687 04
To losses by counterfeit money received in donations,	- - - -	12 33
		<hr/>
To balance carried to new account,	- - - -	12,699 37
		4,091 63
		<hr/>
		\$13,791 00

Contra Cr.

By cash remaining in the hands of the Prudential Committee, at the annual meeting in 1811, and since accounted for to the Treasurer,	843 64
By cash borrowed by the Prudential Committee in Feb. 1812,	360 00
By cash received in donations between the annual meeting in Sept. 1811, and June 20, 1812,	12,587 36
	<hr/>
	\$13,791 00

ACT OF INCORPORATION.

COMMONWEALTH OF MASSACHUSETTS.

In the year of our Lord One Thousand Eight Hundred and Twelve.

An Act to incorporate the American Board of Commissioners for Foreign Missions.

Whereas WILLIAM BARTLET and others have been associated under the name of the American Board of Commissioners for Foreign Missions, for the purpose of propagating the Gospel in heathen lands, by supporting Missionaries and diffusing a knowledge of the Holy Scriptures, and have prayed to be incorporated in order more effectually to promote the laudable object of their association.

SEC. 1. *Be it enacted by the Senate and House of Representatives in General Court Assembled, and by the authority of the same,* That WILLIAM BARTLET, Esq. and SAMUEL SPRING, D. D. both of Newburyport, JOSEPH LYMAN, D. D. of Hatfield, JEDIDIAH MORSE, D. D. of Charlestown, SAMUEL WORCESTER, D. D. of Salem, the Hon. WILLIAM PHILLIPS, Esq. of Boston, and the Hon. JOHN HOOKER, Esq. of Springfield, and their associates, be, and they hereby are incorporated and made a body politic, by the name of the AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS; and by that name may sue and be sued, plead and be impleaded, appear, prosecute, and defend, to final judgment and execution; and in their said corporate capacity, they, and their successors forever, may take, receive, have and hold in fee-simple or otherwise, lands, tenements, and hereditaments, by gift, grant, devise, or otherwise, not exceeding the yearly value of four thousand dollars; and may also take and hold by donation, bequest, or otherwise, personal estate to an amount, the yearly income of which shall not exceed eight thousand dollars; so that the estate aforesaid shall be faithfully appropriated to the purpose and object aforesaid, and not otherwise. And the said corporation shall have power to sell, convey, exchange, or lease all or any part of their lands, tenements, or other property, for the benefit of their funds; and may have a common seal which they may alter or renew at pleasure. *Provided,* however, that nothing herein contained shall enable the said corporation, or any person or persons as trustees for or for the use of said corporation, to receive and hold any gift, grant, legacy, or bequest, heretofore given or bequeathed to any person in trust for said Board, unless such person or persons, could by law have taken and holden the same, if this act had not passed.

SEC. 2. *Be it further enacted,* That the said Board may annually choose from among themselves, by ballot, a President, a Vice-President, and a Prudential Committee; and, also, from among themselves or others a Corresponding Secretary, a Recording Secretary, a Treasurer, an Auditor, and such other officers as they may deem expedient; all of whom shall hold their offices until others are chosen to succeed them; and shall have such powers and perform such duties, as the said Board may order and direct; and in case of vacancy by death, resignation, or otherwise, the vacancy may in like manner be filled at any legal meeting of the said Board. And the said Treasurer shall give bond with suff.

ficient surety, or sureties, in the judgment of the Board, or the Prudential Committee, for the faithful discharge of the duties of his office.

SEC. 3. *Be it further enacted*, That all contracts, and deeds, which the said Board may lawfully make and execute, signed by the Chairman of said Prudential Committee, and countersigned by their Clerk, (whom they are hereby authorized to appoint,) and sealed with the common seal of said corporation, shall be valid in law to all intents and purposes.

SEC. 4. *Be it further enacted*, That the first annual meeting of the said Board shall be on the third Wednesday of September next, at such place as the said William Bartlet may appoint; and the present officers of said Board shall continue in office until others are elected.

SEC. 5. *Be it further enacted*, That the said Board, at the first annual meeting aforesaid, and at any subsequent annual meeting, may elect by ballot any suitable persons to be members of said Board, either to supply vacancies, or in addition to their present number.

SEC. 6. *Be it further enacted*, That the said Board shall have power to make such bye-laws, rules, and regulations, for calling future meetings of said Board, and for the management of their concerns, as they shall deem expedient; *provided* the same are not repugnant to the laws of this Commonwealth.

SEC. 7. *Be it further enacted*, That one quarter part of the annual income from the funds of said Board shall be faithfully appropriated to defray the expense of imparting the Holy Scriptures to unevangelized nations in their own languages: *Provided*, that nothing herein contained shall be so construed as to defeat the express intentions of any testator, or donor, who shall give or bequeath money to promote the great purposes of the Board: *Provided*, also, that nothing herein contained shall be so construed, as to restrict said Board from appropriating more than one quarter of said income to translating and distributing the Scriptures, whenever they shall deem it advisable.

SEC. 8. *Be it further enacted*, That not less than one third of said Board shall at all times be composed of respectable laymen; and that not less than one third of said Board shall be composed of respectable clergymen; the remaining third to be composed of characters of the same description, whether clergymen or laymen.

SEC. 9. *Be it further enacted*, That the legislature of this Commonwealth shall at any time have a right to inspect, by a Committee of their own body, the doings, funds, and proceedings of the said Corporation, and may at their pleasure alter or annul any or all of the powers herein granted.

In the House of Representatives, June 19th, 1812.—This bill, having had three several readings, passed to be enacted.

TIMOTHY BIGELOW, *Speaker.*

In the Senate, June 20th, 1812.—This bill, having had two readings, passed to be enacted.

SAMUEL DANA, *President.*

June 20, 1812.—By the Governor, Approved, CALEB STRONG.

Copy—Attest, ALDEN BRADFORD, *Secretary of the Commonwealth.*

N. B. The *Associates*, alluded to in the foregoing act, were the Hon. JOHN TREADWELL, Esq. LL.D., the Rev. TIMOTHY DWIGHT, D.D. LL.D. President of Yale College, Gen. JEDIDIAH HUNTINGTON, and the Rev. CALVIN CHAPIN, all of Connecticut.

BYE-LAWS.

At a meeting of the Board held by adjournment, in Boston, Nov. 9, 1812, the following Bye-Laws were adopted.

CHAPTER I. *Of the Duties of the Officers.*

SECTION 1. It shall be the duty of the President, and, in his absence of the Vice President, and, in the absence of both President and Vice President, of the oldest member of the Board present, to preside at each meeting of the Board, and to perform such official acts, either during the session of the Board, or at any other time, as shall be assigned to him by any future bye-law, or any future vote of the Board.

2. It shall be the duty of the Prudential Committee to carry into effect all votes and orders of the Board, the execution of which shall not have been assigned to some other Committee;—to superintend all the missions instituted or patronized by the Board;—to examine, counsel, instruct, and direct, all missionaries approved by the Board;—to keep the Bond given by the Treasurer to the Board, in pursuance of the Act of Incorporation;—to draw orders on the Treasurer, authorizing the payment of all monies which shall be expended under their direction;—to prescribe the place where the money of the Board shall be deposited;—to direct the loaning of monies, or the purchasing of productive stock, as they shall judge most conducive to the interests of the Board;—to ascertain the state of the Treasury at least twice a year, and oftener if they see cause;—to appoint, or authorize the appointment of, such agents at home and abroad, as may, in their opinion, be necessary to secure a safe remittance and a faithful expenditure of monies, and for such other purposes as in their judgment the interest of the Board may require;—and to perform any other duties, which shall be necessary, in their opinion, to carry into effect the foregoing powers, or to promote the interests of the Board, provided the same shall not be contrary to any vote or bye-law of the Board, nor to the Act of Incorporation.

The Prudential Committee shall appoint one of their number to be their Clerk, whose duty it shall be to keep a full record of their doings, and to sign all their orders and other official acts. The records above described shall be always open to the inspection of the Board.

3. It shall be the duty of the Corresponding Secretary to act as the organ of the Board in conducting the written correspondences between this Board and similar institutions, and between this Board and individuals, at home and abroad, generally; and to make such written communications as the Board or the Prudential Committee shall particularly direct.

4. It shall be the duty of the Recording Secretary to keep accurate minutes of the proceedings of the Board, and to enter the same in a book of records, and to certify all such doings of the Board as are to be known only by an inspection of the records.

5. It shall be the duty of the Treasurer to receive all monies or other property given, contributed, or paid to the funds of the Board,

and to give receipts therefor;—to keep safely all the monies of the Board, and all notes, bonds, deeds, and other evidences of property;—to pay out monies according to the orders of the Prudential Committee signed by their Clerk, or of the Board signed by the Recording Secretary;—to keep fair and accurate accounts of all monies received and expended;—to make up particular annual accounts, and estimates, for the information of the Board;—to loan and invest monies, and make remittances, according to the direction of the Board, or of the Prudential Committee;—to exhibit his accounts, whenever required, to the Board or the Prudential Committee;—and to do such other acts as experience may prove to be necessary, in order to a faithful execution of the duties of his office.

6. It shall be the duty of the Auditor to examine the Books of the Treasurer thoroughly and particularly, at least once a year; and, if he shall find the accounts correctly kept and accurately computed, the payments well vouched for, and the balance satisfactorily stated and accounted for, to give his certificate accordingly; which certificate he shall enter at large in the Treasurer's books, and transmit a duplicate thereof to the Recording Secretary.

CHAPTER II. *Of the meetings of the Board.*

SECTION 1. There shall be an annual meeting of this Board, on the third Wednesday of September in each year, until the Board shall, at any annual meeting, fix upon some other day for that purpose. The place of holding each annual meeting shall be fixed by vote at the annual meeting next preceding. The officers of the Board shall be chosen at each annual meeting, and shall hold their offices until others are elected.

2. It shall be the duty of the President, or (in case of his death or inability) of the Vice President, or (in case of the death or inability of both President and Vice President) of the oldest member of the Board, to call a special meeting of the Board, on the written application of the Prudential Committee, or any three other members of the Board. The time and place of holding the meeting shall be such as the officer who calls the meeting shall appoint. On receiving an application as above described, the officer to whom the same is directed shall give each member of the Board notice of the time and place of meeting, by transmitting to each member a letter by mail, in such season that, by the ordinary course of the mails, each member may receive his notification at least thirty days before the day of said meeting.

3. All adjourned meetings shall be notified as follows: The Recording Secretary shall transmit written notice of any adjourned meeting to every member of the Board, as soon as practicable after such meeting shall have been agreed upon by the Board.

4. At any meeting of the Board, three members shall form a *quorum* to adjourn or dissolve the meeting; and five members shall form a *quorum* to transact business.*

* These Bye-Laws were incorporated in, and superceded by, the Laws and Regulations of the Board, adopted at the Annual Meeting of 1832, and printed in the Appendix to the Report of that year. EDITOR, 1834.

ADDRESS TO THE CHRISTIAN PUBLIC.

NOVEMBER, 1812.

The American Board of Commissioners for Foreign Missions, at their late annual meeting, appointed the subscribers a committee to prepare and publish an address to the Christian Public, in the name and on the behalf of the Board. The favor shewn to the objects in view by the liberal and pious in different parts of the country, as manifested by their free-will offerings, their active exertions, and their prayers, cannot with propriety be passed over in silence; nor should the smiles of Divine Providence upon the first attempts to send the gospel from America to Asia, be received without distinct and grateful commemoration.

For a particular history of the events in which the Board have been intimately concerned during the past year, it is sufficient to refer the reader to the Report of the Prudential Committee herewith published. The two most prominent of these events, however, it is proper to mention briefly in this place.

The first is the actual commencement of a mission to Asia, by the ordination and embarkation of five missionaries in the month of February last. The magnitude of this event, if estimated by its probable consequences, and the nature of the cause intended to be promoted by it, is such as to form a new era in the history of American churches. While saying this, however, we do not forget, that the immediate consequences may be such as to disappoint the hopes and try the faith of Christians. But that the ultimate consequences of *all* attempts to diffuse the Gospel among mankind will be glorious, the explicit promises of God forbid us to doubt.

The other event referred to is the passing of an act, by the Legislature of Massachusetts, incorporating the Board, and giving them power to hold, in their corporate capacity, funds sufficiently large to answer all the present purposes of the institution. The advantages of perpetual succession, and of holding funds under the immediate protection of the law, which could be obtained only by an act of incorporation, are highly important to secure the confidence of the American public. For this instance of the fostering care of the Legislature, the friends of religion, generally, will unite with the Board in expressing thanks.

The two great objects which the Board have in view, and to which they would direct the attention of their brethren, are the establishment and support of missions among the heathen, and the translation and publication of the Bible in languages spoken by unevangelized nations. That these objects are transcendently important, it would be a waste of time to prove; that they are admirably calculated to go hand in hand seems, also, undeniable. Neither the Bible without preachers, nor preachers without the Bible, will ever effect any great change among ignorant and idolatrous people. The majesty, glory, and divine authority of the Bible, are immediately acknowledged by some, at least, among the heathen, whenever this sacred Book speaks to them in their vernacular tongue; and Providence seems to indicate very clearly, that

the great renovation of the world, which is so ardently desired by good men, and so explicitly promised by God himself, will be produced by a universal preaching and reading of the Scriptures, accompanied by a like universal operation of the Holy Spirit. Instruments will be used in the accomplishment of this mighty work, and these instruments God will provide, in his own manner, and at the proper season. Happy the Christian who shall be found worthy to contribute in any degree, however humble, to that blessed consummation, which is daily remembered with joyful anticipation in his prayers.

The two objects, which have been mentioned are sufficiently great, extensive, and attainable, to solicit, nay to command, exertions and sacrifices from every benevolent person throughout the Christian world.

These objects are *great*. Every thing which has a direct tendency to promote the salvation of immortal souls is great beyond the power of language to express, or imagination to conceive. Who shall describe the happiness to be enjoyed by a single redeemed sinner during a blessed eternity? or the miseries, the unutterable and never ending horrors, escaped in consequence of being made wise unto salvation? Who shall adequately declare the magnitude of an attempt to evangelize whole nations, and ultimately to renovate a world; an attempt to disenthral the slaves of Satan, and bring them into the glorious liberty of the sons of God; an attempt to diffuse peace and joy throughout the abodes of men, and to people the regions of immortal life with redeemed and sanctified spirits? In an attempt thus noble and sublime does every man engage, who aids in sending the heralds of salvation to the heathen, and in putting the word of truth into their hands.

The objects are *extensive*. They admit, they *require*, the labors of multitudes. The glorious employment of being fellow laborers in the cause of God, is an employment in which all, who are so inclined, may at all times engage. But the support of missions, and the publication of the Scriptures, in all nations, are enterprises in which the efforts of multitudes can be united with peculiar facility. Christians in both hemispheres, and of every denomination, can direct their exertions to produce one result,—a result of the highest conceivable importance. Combined efforts, whether of a good or evil character, are incomparably more powerful than single efforts can be. How delightful, how enrapturing the sight, to behold good men of every rank and condition, in all parts of the world, uniting in one vast labor of love.

It is not only practicable for multitudes to unite in the great purpose of evangelizing the world; but such a union is absolutely necessary, in order to bring about this event in the shortest time. All the power and influence of the whole Christian world must be put in requisition, during the course of those beneficent labors which will precede the millennium. What expenses, what privations and sacrifices must be incurred, before six hundred millions of heathens can read the word of God in their own languages, and possess it in their own families; and before preachers can be furnished to direct this countless host into the path of life! The utmost exertion of every Christian now living, so far as his other duties will permit, is required in this glorious service. How boundless must be the field of labor which admits, and will continue to admit, the labors of all benevolent persons, in every region of the habitable globe!

But the most animating consideration still remains—these objects are *attainable*. To deny the practicability and usefulness of missions, and translations of the Scriptures, would manifest a total ignorance of the subject, or a deep hostility to the progress of Christianity. Twenty years ago, objections to these extraordinary efforts might have been formed much more plausibly than at present. Happily for the world, such objections did not then stifle those beneficent attempts, which have already given the Bible to nations in the heart of Asia, in their own languages. Whether Providence shall bless the efforts of this Board, it is not in the power of man to determine. Let us wait with humility and submission. But that the objects in view will be attained, and by human instruments too, will not be doubted by those, who expect the final prevalence of true religion over error and sin. If the faith of Christians in America should be tried at the outset, it is no more than has frequently been experienced by Christians in every age. Such trials have often preceded the most signal success, and far from disheartening, should stimulate to more animated and faithful labors.

While on this part of the subject, it is proper to mention, that, since the Board was incorporated, unexpected and most auspicious intelligence has arrived from Asia. An Auxiliary Bible Society has been formed at Calcutta, which in a short time raised funds to the amount of above thirty thousand dollars, and at the last dates was printing the whole Bible in one language, and the New Testament in two others, for immediate and extensive distribution. A regular succession of large editions of the Scriptures, in the common languages of Asia, may now be expected, if the liberality of Christians shall equal the occasion for its exercise. All that the people of America now have to do, in order to share in this exalted undertaking, is to remit their money to Calcutta, the centre of Eastern missions and translations, where suitable agents will easily be provided to superintend the expenditure. The Board will endeavor, as soon as possible, to arrange a system of safe and regular remittances to India, so that the donations of the benevolent in this country shall reach the place of their destination, and the field of usefulness, without any considerable delay. At present there seems to be no difficulty in making remittances by the way of London.

It is also worthy of consideration, that the Board are not confined in their operations to any part of the world; but may direct their attention to Africa, North or South America, or the Isles of the sea, as well as to Asia. If unsuccessful in one place, they can turn to another; and can seize, (according to their means,) upon any promising opportunity to do good to any portion of the heathen world.

It is an obvious reflection, and a pretty common one, that Christians of the present generation are greatly favored. While their eyes have seen most astonishing and unparalleled displays of human wickedness, they have also beheld innumerable trophies of divine grace. From nations betrayed, enslaved, weltering in their blood, and shrouded in a starless night of infidelity and profligacy, their attention has been turned with transport to the light which has encircled the dwellings of the faithful, and to the rising glories of the Sun of Righteousness. Their ears, for a long time stunned by the outcries, blasphemies, and unutterable confusion of a wicked world suffering the vengeance of God from the

hands of cruel men, have found a happy relief in hearing the glad sounds of salvation reverberating through heathen lands, and in listening to the songs of converted idolaters, soon to be exchanged for the songs of the blessed. Already they hear, or seem to hear, the commencement of that celestial hymn, *Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee*; a hymn in which all tribes and nations will hereafter unite with joy unspeakable, and which will be re-echoed from the realms of immortality in one boundless chorus of rapture and praise.

To be silent and inactive spectators of these animating scenes, if that only were permitted, would be a grand felicity. But Christians need not be silent and inactive spectators. Indeed they ought not; they must not. They are now favored with opportunities of promoting the cause of Christ not enjoyed by preceding generations. No age since that of the Apostles has afforded so great encouragement to engage with zeal and activity in the best of all causes, as the present day affords. How would the saints of former times, the Baxters, the Beveridges, the Wattses, the Edwardses, have rejoiced to see this day? They looked forward to it, and to the more delightful scenes still future, with joyful anticipations; how would they have exulted to join in its employments, and mingle their labors and prayers with those of the great multitudes, who now incessantly labor and pray for the universal establishment of the Redeemer's kingdom?

It is now generally seen and felt, by those who have any claim to be considered as proper judges, that Christianity is the only remedy for the disorders and miseries of this world, as well as the only foundation of hope for the world to come. No other agent will ever control the violent passions of men; and without the true religion, all attempts to meliorate the condition of mankind will prove as illusory as a feverish dream. The genuine patriot, therefore, and the genuine philanthropist, must labor, so far as they value the prosperity of their country and the happiness of the human race, to diffuse the knowledge and the influence of Christianity, at home and abroad. Thus will they labor most effectually to put a final period to oppression and slavery, to perfidy and war, and to all the train of evils which falsehood, ambition, and cruelty have so profusely scattered through the world. Infidelity seems abashed, and in the attitude of retiring from every place where her hideous form and features can be compared with the symmetry and beauty of religion. She seeks concealment and obscurity, and is half ashamed of her votaries, who, in their turn, are cordially ashamed of her. Over infidelity and every abuse of religion the Captain of our salvation will triumph. Wise are they who enlist under his banner, fight his battles, and share in the joys of his victory!

Possibly it may be thought by some, that the present times are unfavorable to the objects above described, so far as pecuniary contributions are needed; and that it would be best to defer charitable designs till our national calamities shall have been removed. We cannot yield for a moment to reasoning of this sort. It might receive many answers; a few brief hints will be sufficient.

God alone is the deliverer from public troubles, and must be regarded as such by all who have any just views of his providence. He can change scenes of national distress into scenes of joy and gratulation. He can cause light to spring up out of darkness, and educe good from

evil. To him must the eyes of all be turned, who long for the happiness of mankind and the prosperity of the Church. What method so likely to secure the favor of God, as that of obeying his commandments? And it is his commandment, that the Gospel should be preached to every creature.

Besides, it would be adding immeasurably to all the necessary evils of war, if every charitable enterprise were to cease during its continuance. The interests of truth and beneficence would thus lose more in a short war than could be regained in a long peace. National calamities, instead of producing national repentance and reformation, would be the signal for letting loose the malignant passions, while all the charitable virtues were to lie dormant. What would be the result of this but a return of the ages of barbarism? Let the people of this country rather imitate the multitudes of good people in the country to which we now stand in the relation of a public enemy, who in circumstances of great national anxiety, and while pressed with uncommon burdens, are more and more stimulated to devote their influence, their example, and their property, to the service of their Lord.

Again; by engaging in any course of beneficence we consult our present happiness. The devotees of pleasure and dissipation are not deterred from their pursuits by the present aspect of the times. Millions are annually expended for their temporary gratification; and the greater part of these enormous sums is directly subservient to the cause of sin. Shall Christians refuse their thousands? Shall *they* be the only persons who plead national calamities as a reason for withholding their money, when that money will contribute, if wisely laid out, to bring these very calamities to an end, and to build up that cause by the prevalence of which all calamities would cease? Let them rather supplicate the favor of God for every human being; and strive earnestly to extend the boundaries of that kingdom which is *righteousness, and peace, and joy in the Holy Ghost.*

While thanks are returned to all the benevolent societies and individuals, by whose distinguished liberality the Board have been encouraged and supported in their first attempts, it is with pleasure we are able to add, that the other benevolent institutions of a similar nature, in our country, have been unusually favored with respect to their funds during the past year. This was confidently expected, and should be acknowledged with devout gratitude. All benevolent societies, conducted on Christian principles, are sisters. They flourish or languish together. Occupying different fields of usefulness, and acting advantageously by adopting the principle of a division of labor, they promote the success of each other, and accomplish vastly more than could be done by the same pecuniary means under the direction of one Society. They possess all the advantages of combination; and yet do not become unwieldy and embarrassed by the multiplicity of their concerns. Let the peculiar friends of each unite in promoting the success of all. Let there be no jealousy between them but a godly jealousy; and no rivalry but a holy emulation in one grand attempt to extend the gospel through the world.

While soliciting the prayers of the pious, and the pecuniary contributions of all who are able and willing to contribute, it behoves us explicit-

ly to disclaim any desire to profit by mere appeals to the passions. We trust that the addresses and other public papers of the Board, have never partaken of this character. Convinced that the work of evangelizing mankind is the noblest work in which men ever engaged, that the encouragements to prosecute it are at all times abundant, and that its completion is certain, nothing more can at any time be needed to interest the hearts of Christians in it, than to open a promising field of labor.

At the present time, the call for renewed and increased exertions is so loud, that it has been heard and obeyed by thousands in different parts of the world. The friend and patron of missions, far from acting by the blind impulse of passion, is supported by the plainest dictates of reason, the decisive experience of ages, and the infallible declarations of Scripture. He who embarks in such a cause, and whose heart approves the conclusions of his reason, will not easily relinquish the object of his hopes and prayers.

It is worthy of particular notice, that there has been a uniform progress, for the last twenty years, in the number, magnitude, and success of the attempts to preach the Gospel, and to impart the Scriptures, to the ignorant and destitute, both in Christian and heathen lands. God grant that this progress may continue and increase; and that those who offer, and all who read, this address, may have some humble share in promoting a cause, which aims directly and supremely at the glory of God, and the salvation of the whole human race.

We are unwilling to conclude, without addressing a few words particularly, and very respectfully, to the Clergy, the reverend pastors of the American churches.

FATHERS AND BRETHREN,—From the performance of your professional duties, especially from the study of the sacred Volume, you derive most affecting considerations with respect to the worth of immortal souls, and the divine efficacy and glory of the Christian religion. When you look around upon a world *lying in wickedness*, and reflect on the many discouragements and very partial successes, which attend your best and most highly favored exertions, you cannot but sigh for the advent of that blessed day, when “they shall not teach every man his neighbor, saying, KNOW THE LORD, for all shall know Him, from the least to the greatest.” Lamenting the sins, and feeling for the miseries of mankind, you habitually regard with deep interest all attempts to extend the influence of the Gospel. Without the good wishes and cordial aid of a serious and enlightened clergy, no great attempt of a religious nature will ever succeed; but every such attempt, judiciously made and conscientiously persevered in, will be countenanced by these good wishes and this aid.

The Board whose duty it is to superintend the first American mission to foreign parts, and to expend with fidelity such monies as may be committed to their disposal, deeply feel their responsibility. They wish for all information which can be had, relative to the subjects which will come before them. Any communications, therefore, from the Clergy, either in their individual or associated capacities, will be received with respect and thankfulness. It will be the desire and aim of the Board so to conduct their affairs, as to secure the confidence of all Christians throughout the United States, of every denomination; and they venture

to hope for the countenance of all, who admit the utility of missions and translations.

Among the numerous claims upon the public liberality, you will doubtless recommend those objects as worthy of especial regard, which have a direct tendency to make men happy here, and to fit them for heaven. That all such objects may be promoted, and that they all may harmonize in producing one grand result, the universal triumph of truth and benevolence, you will not cease to labor and pray. Thus laboring and praying, and exciting others to a course of beneficent actions, a more devout attention will accompany your weekly ministrations. They who are urged to feel for the souls of the perishing heathen, will be apt to feel that they and their families have souls to be saved or lost for ever. Such has generally been the effect hitherto, and there is every reason to believe that such will be the effect in future.

Let us all remember, Fathers and Brethren, that the time allotted to our earthly labors is short; that the spiritual wants of the heathen imperiously demand attention and relief; and, while urging each other and our fellow sinners to deeds of charity, let us never forget *the words of the Lord Jesus, how he said, It is more blessed to give than to receive.*

In behalf of the Board,

JEDIDIAH MORSE,
SAMUEL WORCESTER,
JEREMIAH EVARTS.

} Committee.

Boston, Nov. 10, 1812.

MINUTES

OF THE

FOURTH ANNUAL MEETING.

The Annual Meeting of the Board was held at Concert Hall in Boston, on Wednesday, Sept. 15, 1813. Present,

The Hon. JOHN TREADWELL, Esq. LL. D.
Rev. JOSEPH LYMAN, D. D.
Rev. TIMOTHY DWIGHT, D. D. LL. D.
Rev. SAMUEL SPRING, D. D.
WILLIAM BARTLET, Esq.
Rev. SETH PAYSON, D. D.
Hon. JOHN HOOKER, Esq.
Rev. CALVIN CHAPIN,
Rev. JAMES RICHARDS,
Rev. SAMUEL WORCESTER, D. D.
JEREMIAH EVARTS, Esq.

The meeting was opened with prayer by the Vice President.

Minutes of the last annual meeting, and of two adjourned meetings, were read.

The following gentlemen were chosen officers for the year ensuing, viz.

The Hon. JOHN TREADWELL, Esq. *President.*

The Rev. Dr. SPRING, *Vice President.*

WILLIAM BARTLET, Esq.

The Rev. Dr. SPRING,

The Rev. Dr. WORCESTER,

JEREMIAH EVARTS, Esq.

} *Prudential Committee.*

The Rev. Dr. WORCESTER, *Corresponding Secretary.*

The Rev. Mr. CHAPIN, *Recording Secretary.*

JEREMIAH EVARTS, Esq. *Treasurer.*

CHARLES WALLEY, Esq. *Auditor.*

The Rev. Dr. Spring laid before the Board a seal, which had been presented to the Board by Robert Ralston, Esq. Whereupon,
Voted, to accept the said seal as the seal of this corporation.

Voted, that the thanks of this Board be presented to Mr. Ralston for his generous donation.

The Rev. Dr. Lyman and the Hon. Mr. Hooker, were appointed a committee to revise the bye-law respecting the powers of the Prudential Committee.

The Rev. Mr. Chapin and the Rev. Dr. Payson, were appointed a committee to report on the case of Messrs. Judson and Rice, who have withdrawn themselves from the service of the Board.

The Rev. Dr. Spring had leave of absence the remainder of the session.

Adjourned till 9 o'clock to-morrow morning.

Thursday, Sept. 16. Met according to adjournment, and the business of the day was opened with prayer by the Recording Secretary.

The Rev. JEDIDIAH MORSE, D. D. took his seat at the Board.

Voted, That this Board consider the relation between this Board, and the Rev. Adoniram Judson, jun., as having been dissolved on the first day of Sept. 1812, when, in a letter to the Corresponding Secretary, he announced his withdrawal of himself from under our instructions.

Voted, That this Board consider the relation between this Board and the Rev. Luther Rice, as having been dissolved on the 23d day of October, 1812, when, in a letter to the Corresponding Secretary, he signified, that it was no longer compatible with his sentiments to follow our instructions.

Voted, That the following be adopted as a part of the bye-laws, chap. I. sect. 2.

All applications to be employed as missionaries shall be made to the Prudential Committee; and said committee shall carefully inquire and examine into the qualifications of any applicants; and in case thereupon they are well satisfied of the propriety of employing such applicants, they are authorized to expend any sums of money necessary for fully qualifying the applicants for the mission to which they may be designated, or on which they may be proposed to be sent; and when, in the judgment of said committee, the applicants may be suitably qualified, the said committee are authorized to send them on such missions as they may think proper.

And the Prudential Committee are authorized to suspend any missionary, whenever, in their judgment, he shall violate the instructions given him, or shall fail to perform the duties reasonably required of him, until the next meeting of the Board.

The Prudential Committee shall regularly report their proceedings to the Board.

At 11 o'clock, A. M. attended public worship, when a sermon was delivered by the Rev. Dr. Dwight from John x. 16.

Voted, That the thanks of this Board be presented to the Rev. Dr. Dwight for his sermon this day delivered, and that a copy be requested for publication.

The Rev. Dr. Morse, Mr. Evarts, and the Rev. Dr. Worcester, were appointed a committee to carry the above vote into effect.

The Report of the Prudential Committee was accepted.

The Treasurer's accounts were exhibited, as examined and certified by the Auditor, and accepted.

The Rev. Drs. Dwight, Morse, and Lyman, were appointed a committee relative to the connection between Mr. Eleazer Williams and this Board.

Voted, That Mr. Evarts be requested to present the thanks of this Board to Mr. Duren, and the choir of singers under his direction, for their very acceptable services in the public exercises of this day.

Voted, That the thanks of this Board be presented to the committee of the First Church in Boston, for the use of their church for public religious exercises.

Voted, That the Prudential Committee be directed to make inquiry respecting the settlement of a mission at St. Salvador, Brazil; at Port Louis, in the Isle of France; and on the island of Madagascar.

Whereas it has been stated to this Board by the Prudential Committee, that a gentleman, who wishes his name not to be mentioned, has offered to this Board a printing-press, whenever it shall be needed to publish the Scriptures under the direction of the Board,—

Voted, That the Clerk of the Prudential Committee be requested to present the thanks of the Board for this liberal offer, and that the donation be accepted.

Voted, That this Board approve of the measures taken by Messrs. Richards and Warren, as reported by the Prudential Committee; and that the thanks of this Board be presented to Robert Ralston, Esq., Drs. Dorsey, James, Chapman, Hewson, Davis, and Billings, the Rev. Drs. Staughton and Rogers, Mr. Patterson, and others, for the kindness and patronage which they have respectively extended to Messrs. Richards and Warren.

Adjourned till nine o'clock to-morrow morning.

Friday, Sept. 17. Met according to adjournment, and the business of the day was opened with prayer by the Rev. Dr. Payson.

The committee to whom was referred the case of Mr. Eleazer Williams, presented the following report, which was accepted:

That Eleazer Williams, upon satisfying the Prudential Committee with respect to his departure from the course prescribed to him by the Board,* and engaging to place himself fixedly under their direction, may again be received under the patronage of the Board.

Voted, That the Treasurer be allowed three hundred dollars for his official services the last year.

A communication was received from the Hon. Elias Boudinot, Esq., a member of the Board, enclosing, as a donation, a bill of exchange on London for one hundred pounds sterling; Whereupon

Voted, That the thanks of this Board be presented to the generous donor.

* He had prematurely joined his brethren, the Iroquois Indians, in New York and Vermont, near the frontiers of the United States.

Voted, That the next annual meeting of this Board be held in the Philosophical Chamber of Yale College, on the Thursday next after the second Wednesday of September, 1814, at 10 o'clock, A. M.

Voted, That the Prudential Committee be authorized to allow the missionaries of this Board such incidental and unforeseen expenses, as have been necessary.

Voted, That the thanks of this Board be presented to Samuel H. Walley, Esq. for his services as Auditor.

The Rev. Drs. Morse and Worcester, and Mr. Evarts, were appointed a committee to prepare and publish an address to the public on the behalf of the Board.

Voted, That it be the duty of the Prudential Committee to compile and publish a report, including the address to the public, the report of the Prudential Committee, a statement of the Treasurer's accounts, such accounts of donations as may be found expedient, extracts from the minutes of the present session, and such other information as they may deem useful.

During the session, the Rev. ALEXANDER PROUDFIT, D. D., of New York, and Gen. HENRY SEWALL, and the Rev. JESSE APPLETON, D. D., President of Bowdoin College, of the District of Maine, were unanimously elected members of the Board.

The Rev. Dr. Miller was appointed to preach at the next annual meeting; and the Rev. Mr. Richards was appointed his second.

Voted, That the Recording Secretary give immediate notice to all the members of the Board, who are not now present, of the time and place of the next annual meeting.

The meeting was closed with prayer by the Rev. Mr. Richards.

REPORT.

BRETHREN,—When Jesus of Nazareth was going about doing good, despised and rejected of men, little was it expected by the world, and little did it comport with human probability, that he would ascend to the right hand of the Majesty on high, be invested with all power in heaven and earth, and reign until every knee should bow to him, and every tongue confess him to be Lord, to the glory of God the Father. As he himself, on his way to *the joy set before him*, passed through scenes apparently the most inauspicious; so his servants, whom he has been pleased to employ in great designs and enterprises for advancing his kingdom, have generally been subjected, especially in their initiatory attempts; to trials and adversities, painful in their nature, and unpropitious in their aspect. But often has he shewn that his thoughts and ways are not like those of men. Often has he displayed the plentitude of his power, wisdom, and goodness, in causing light to shine out of darkness, in carrying small beginnings into great results, and in crowning designs and enterprises, held for a time under discouraging circumstances, with unexpected and glorious success. Always, indeed, there is perfect safety in confiding in him; and happy are they, whether for the present successful or unsuccessful, who are truly engaged in his cause. Under these impressions, the Prudential Committee now meet their brethren, and submit their report with lively sentiments of gratitude and hope.

It was not until about three months after the last meeting of this Board, that the first intelligence from our missionaries sent out to the eastern world, was received in this country. In the mean time, however, they were not forgotten by the Prudential Committee. As the ordinary intercourse with India was obstructed by the war, it became necessary to establish a special channel, through which communications and remittances might be made with safety. For this purpose, the Committee assigned to Samuel Williams, and Junius Smith, Esqrs., of London, and to the Hon. John Herbert Harrington, Esq., the Rev. David Brown, D.D. and the Rev. William Carey, D. D., at Calcutta, such agencies, as might be requisite in those places respectively for securing remittances to our missionaries, and for furthering generally the objects of this Board. To the gentlemen designated as agents at Calcutta, was entrusted, very particularly, the application of the means forwarded to India by this Board, for aiding in the translation and distribution of the Holy Scriptures.

Pursuant to arrangements made by the Committee, a remittance of one thousand dollars for the support of our missionaries, and another of the same amount for aiding in the translation and distribution of the Scriptures, were forwarded by the Treasurer to our agents in London in the month of November. About the same time fifty pounds sterling were remitted to the Rev. George Burder, to refund what had been advanced from the treasury of the London Missionary Society, to Mr. Judson, when in England, in 1811. In February, another remittance was made for the support of the missionaries to the amount of twenty-two hundred dollars. Of the receipt in London of these several remittances, the Treasurer has been duly advised; and assurances have been received from our agents there, in terms very gratefully to be acknowledged, of their cheerful acceptance of the trusts confided to them. For the translation of the Scriptures, another remittance of about thirteen hundred dollars, (more than five hundred of which were specially appropriated to the repairing of the loss sustained by the fire at the Mission House at Serampore,) was made in May; and another of about a thousand dollars, in July. Of the receipt of these two remittances, it is not yet time to have received advice.

At the meeting of the Board in 1811, a sum, not exceeding three hundred dollars, was appropriated to the purchasing of books for the use of the missionaries. As our brethren, when they were fitted out, were furnished with but few books; the Committee thought it important to embrace the earliest opportunity of conveying to them an additional supply. Accordingly, as an unexpected opportunity was presented in November, a purchase was made of such books as were supposed to be the most suitable, to the amount of about two hundred dollars. These books were put on board the schooner Alligator of Salem, bound to Arracan; were directed to our agents in Calcutta, and committed, with special instructions, to the care of the supercargo, who was also constituted an agent for this Board. The Alligator sailed from Salem about the first of December; and by her, official letters were forwarded from the Corresponding Secretary and the Treasurer, to our missionary brethren, communicating to them such advices and directions as were deemed expedient; and to the Hon. Judge Harrington and Drs. Brown and Carey, respectfully soliciting their assumption of the agencies entrusted to them,

referring them to documents accompanying the letters, by which they would be made acquainted with the institution, design, and transactions of this Board, and the instructions under which our missionaries were sent out—and soliciting their good offices in favor of the missionaries, especially in reference to the difficulties and dangers to which they might be exposed on account of the war. These letters, with leave, will be submitted to the Board. From the Alligator no intelligence has been received since her departure.

The substance of the information respecting our missionaries, collected from the letters which have been received, is comprised in the following statement:

Our brethren were all highly favored in their passages. The Lord had them under his gracious care—kindly preserved their health—rendered their situation on board the ships agreeable—and conveyed them in safety to their destined port. Messrs. Newell and Judson, with their wives, arrived at Calcutta in the Caravan, on the 17th of June, and Messrs. Hall, Nott, and Rice, with the wife of Mr. Nott, in the Harmony, on the 8th of August, 1812. By Christian people there, of different religious denominations, they were received in a manner the most courteous and affectionate; and their letters very pleasingly testify their deep and grateful sense of the divine goodness to them, and of the cause which they had to “thank God and take courage.”

Soon after their arrival, however, Messrs. Newell and Judson, received an order from the government, requiring them to return to this country by the Caravan; and signifying, that the Caravan would not be allowed to depart without them. By this order they were thrown into great perplexity and distress. Their Christian friends at Calcutta and Serampore entered with great sympathy into their situation; earnest solicitations were employed in their behalf with the officers of the government; and special and united prayers were offered up to Him who reigns in Zion, and turns the hearts of men. After some time the order was relaxed, and liberty was granted to the two brethren, to depart, by any conveyance which might offer, to any place, not within the jurisdiction of the East India Company. It then became a weighty question whither they should go. Respecting Birmah, which had been contemplated by us, and by them, with particular desire and raised hope, as the field of the mission, they had received such information, as decisively to deter them from attempting an establishment in any part of that empire. China, still farther east, they supposed to be absolutely closed against them. Seeing no door open, or likely to be opened, in countries eastward of British India, they had only to turn their eyes westward. While in this state of anxious suspense, they received letters from their brethren of the Harmony, dated at the Isle of France, with the intelligence that the governor of that Island was friendly to missions, and very desirous of having missionaries employed there, and in the neighboring Island of Madagascar. As the Isle of France, Bourbon, and the more easterly Island of Ceylon, are not within the jurisdiction of the East India Company; but belong to the *crown* of Great Britain, and are under separate governments; in them the policy of the East India Company does not prevail. Messrs. Newell and Judson, therefore, at length concluded to embrace the first opportunity of a passage to the Isle of

France; considering that, should they not find it expedient to attempt an establishment either there, or at Madagascar, they would at least be out of the reach of that government which had hedged up their way, and at liberty to go thence wherever Providence might direct them.

Accordingly, on the 4th of August, Mr. and Mrs. Newell embarked for the Isle of France, in a vessel which could not afford accommodations for any more passengers; and the expectation then was, that Mr. and Mrs. Judson would soon follow them.

Four days after the departure of Mr. Newell, the *Harmony* with Messrs. Hall, Nott and Rice, arrived at Calcutta. After going through a process, similar to that to which the two brethren before them had been subjected, these brethren came also to a similar determination. They were providentially, however, detained at Calcutta, until the latter part of November.

This interval of delay was marked with some changes, which should have been little to be expected, and which cast a new cloud upon the affairs of the mission. On the 27th of August, Mr. Judson addressed a note to the Baptist Missionaries at Serampore, informing them that he and Mrs. Judson had changed their sentiments on the subject of baptism, and signifying their desire to be immersed. Accordingly, on the first Sabbath in September, they were immersed. In his note, Mr. Judson says, "It is now about four months since I took the subject into serious and prayerful consideration." Mr. Newell, however, who was his companion on the passage to Calcutta, and after his arrival there until within about three weeks of the date of this note, appears to have left him without any knowledge of the change. His other brethren, also, who were at Calcutta, when he went from that place to Serampore, on the 27th of August, appear to have been unapprized of the object of his visit there, and to have received their first intelligence on the subject two days afterwards from Dr. Marshman.

In a joint letter, written about twenty days after Mr. Judson's immersion, his brethren, referring to the fact, say, "In consequence of this trying event, it has appeared to him and to us, and to those with whom we have conversed, expedient that we should separate and labor in different fields." This letter had the signature of Mr. Rice. About four weeks after this a letter was written by brethren Hall and Nott, in which they say, "You will be surprised to receive a letter written by us alone: we are surprised and distressed that it is so. Brother Rice has been led to change his sentiments on the subject of baptism; and brother Judson and he will probably attempt a mission to Java. What the Lord means by thus dividing us in sentiment, and separating us from each other, we cannot tell. This we know, the Lord seeth not as man seeth; and it ill becomes us to be dissatisfied with what he does. We hope and pray that these unexpected things may not damp the missionary spirit which has been kindled, but that it may burn with a brighter and purer flame." Mr. Rice, in a letter of the same date, professes to have examined the subject, "with prayerfulness, and in the fear of God, and with no small impression of the delicacy and high responsibility of his situation."

Aware of the fallibility of the human mind, and of the frailty even of good men, the Prudential Committee have no disposition to impeach the sincerity of these two brethren. It cannot, however, but be regarded

with regret, if they had not, "with prayerfulness and in the fear of God," examined that subject, before so late a day:—before they assumed engagements of so high and responsible a character;—before they were placed in circumstances rendering it nearly impossible for them to preserve an equable state of mind, while examining as doubtful, a question which ought long before to have been settled with them, and in regard to which a change of sentiments would entirely change their relations, and open to them new and very different prospects,—before, in fine, they were in a situation, peculiarly exposing them, as the case might be, to mistake impulses for arguments, and an act, in which there would be "a shew of wisdom, in will-worship and humility," for an indispensable effort of Christian self-denial. *Nevertheless the foundation of God standeth sure:* and on this foundation, the instances of instability, which we lament here to record, but against which no human foresight could provide, should lead us more entirely to repose our hopes. They shew us that missionaries are but men; and forcibly inculcate the importance of great caution, and great fidelity in examination, on the part, not only of this Board, but of all who would offer themselves for the missionary service. Instead, however, of inducing discouragement, they should rouse the holy zeal, and quicken the pious exertions, of all the friends of truth; and should they, in the wisdom of God, be so overruled, as to bring an accession of strength to the missionary cause, the event would be joyous.

During their stay at Calcutta, Messrs. Hall and Nott obtained such information, and such views of probable events, as induced them to relinquish the design of returning to the Isle of France, in the hope that they might yet find it practicable to establish themselves at Bombay, Surat, or some other eligible place in India. Early in November, therefore, they engaged a passage for Bombay, obtained their passport from the police, and were contemplating their prospects with high satisfaction and encouragement. But here, on a sudden, another trial was interposed. After their effects were on board for Bombay, they had notice from the police, that it was the pleasure of the government to have them conveyed to England, and that a passage would be provided for them in the fleet then under despatch. They were greatly perplexed; but, as their passports were not revoked, they at length concluded, that they might be warranted in going on board the ship in which they were regularly entered as passengers, and had paid their passage, and await the event. Accordingly, on the 20th of November, they went on board. The ship remained in the river, a little below Calcutta, five or six days; during which they were not without fear of being ordered back by the officers of the police, who well knew where they were; but on the 27th, the ship dropped down the river, and on the 29th she was out at sea. This was the date of our last intelligence from them. Under this date, Mr. Nott writes, "We are now past all the danger which we feared. As far as we can judge, if we are favored with good weather, we shall have a pleasant passage. We hope soon to have a home. If we do not go to Bombay, we shall either stay at Ceylon, or go to some place where we shall certainly stay."

About the time that these two brethren left Calcutta, Mr. and Mrs. Judson and Mr. Rice took passage thence for the Isle of France, where

they arrived about the middle of January. On the 15th of March, Mr. Rice took passage in a Portuguese vessel for the Brazils, with a view to return to this country on special business, deemed by himself and Mr. Judson important to their contemplated separate mission. He has just reached this place from New York; and from him the Board may probably receive some further communications. He left Mr. and Mrs. Judson at the Isle of France, waiting for a passage to Penang, or Prince of Wales's Island, where they intended, if practicable, to effectuate an establishment.

Mr. and Mrs. Newell's passage from Calcutta to the Isle of France was long, perilous, and distressing. After leaving Calcutta, on the 4th of August, they were driven about in the Bay of Bengal for a month, in which time Mrs. Newell was sick with a fever. On the 5th of September the ship put in at Coringa in distress. Thence they sailed on the 19th of the same month, and arrived at the Isle of France in the fore part of November.

About three weeks before their arrival, they were called to the mournful office of consigning to the waves an infant daughter, whom but five days before, they had joyfully received at the hand of God, and whom with mingled vows and tears, they had solemnly devoted to him in baptism. Soon after this, symptoms of a consumption began to shew themselves in Mrs. Newell. The disease baffled all medical skill; and on the 30th of November at Port Louis in the Isle of France, she fell asleep.—“During the whole of her sickness,” says her mourning husband, “she talked in the most familiar manner of death, and the glory that was to follow.” She wished it to be distinctly made known to her friends, that “she had never regretted leaving her native land for the cause of Christ.” “God calls me away,” said she, “before we have entered on the work of the mission; but the case of David affords me comfort: I have had it in my heart to do what I could for the heathen, and I hope God will accept me.” When told that probably she would not live through another day; “O joyful news,” said she, “I long to depart.”

Precious in the sight of the Lord is the death of his saints. Precious to the hearts of many is the memory of this amiable and excellent woman. Her superior and cultivated mind, her enlarged and active benevolence, her solid and elevated piety, her steady and cheerful fortitude, her enlightened and sacred devotedness to the missionary cause, adorned with all the endearing virtues of the female character, had raised her high in Christian estimation, and given no ordinary promise of distinguished usefulness. But HE, from whom all these excellences proceeded, and to whom they were consecrated, best knew how long to employ them in this world, and when to raise their possessor to perfection for higher employment in a better. Mrs. Newell neither lived to herself, nor died to herself. Her witness, we believe, is in heaven, and her record on high; and we trust that her fervent prayers, her readiness to forsake all for the service of Christ, and her exemplary life and death, will not be lost to her friends, or to that sacred cause to which she was so ardently devoted.

Her bereaved husband feels her removal as an unspeakable loss; yet appears to bow to the dispensation with a truly resigned spirit, and to be sustained under it with the consolations of God. He will be remember-

ed by this Board in his affliction, with tender sympathy and with fervent prayers; and HE, whose servant he is, and who will never be unmindful of him, knows how to make his trials redound to the furtherance of the great design in which he is engaged, and to work for him a far more exceeding and eternal weight of glory.

On the 24th of February Mr. Newell left the Isle of France, in a vessel bound to Bombay; intending to join his brethren Hall and Nott there, or at Ceylon, as Providence should direct.

In regard to the difficulties, experienced by our brethren from the government at Calcutta, it may be proper to state, that they do not appear to have been in any respect peculiar to American missionaries. They were only such as English missionaries have had to encounter; and they proceeded from the general policy of the East India Company, which, on the principle of mercantile monopoly, goes, excepting in cases of connivance, to exclude from their territories all persons, of whatever profession, not licensed by the Directors at home. To this policy the Directors of the London missionary Society, in their Annual Report, last May, have repeated reference. One of their Missionaries, a Mr. Thompson, on his way to the Missionary station at Belhary, arrived in March, 1812, at Madras; where, "when it was found that he came from England without a license from the East India Company," he received an order from the superintendant of the police as follows:

"REV. SIR,—I am directed to inform you, that the Honorable the Governor in Council is precluded, by the orders of the Supreme Government, from permitting you to reside in any place under this Presidency; you will, therefore, return to the Isle of France, or to Europe, by the first opportunity."

No revocation of this order could be obtained. But Mr. Thompson in a letter, says, "I have nothing to complain of the government here, for they act agreeably to the letter of their instructions; nor of the government at home, as, when the Charter was given to the Company, there was little regard to such an accession of territory, and it had no view to the religion of the people: and when the Toleration Act was passed, the Parliament did not anticipate that the British dominions would be so extensive, or that Christians would feel it their duty to communicate the gospel to foreign lands, and therefore no provision was made for such a purpose." In reference to the case of Mr. Thompson, the Directors of the Missionary Society, say, "It is impossible not to feel, on this recital, the most painful regret, that regulations, which were originally made for commercial purposes only, should now be employed to impede the progress of Christianity, or place under the control of the East India Company a subject so intimately connected with the present and eternal happiness of many millions of the human race. For the removal of such unrighteous restrictions, the Society applied to his Majesty's ministers; has petitioned the Legislature; and will continue importunately to address the Throne of Grace."

As the Charter of the East India Company is about expiring, petitions not only from the London Missionary Society, but from other bodies, and meetings composed of highly respectable members of the Established Church, clergymen and laymen, as well as of other religious denominations, and in the different parts of Great Britain, have been poured in

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 Cagnawaga 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 Everts, 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	\$8,603 05	
To losses by counterfeit bills received in donations	8 00	8,611 05
To balance carried to the credit of new account, Sept. 1, 1813		8,077 59
		<hr/>
		16,688 64
<i>Contra Cr.</i>		
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		\$11,234 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
		<hr/>
		\$16,688 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,

regular, uninterrupted channel will be kept open, (with the blessing of Providence,) through which the streams of American beneficence may flow into the centre of the Pagan world, and contribute to fertilize regions which have long been dreary and barren of all moral good. And shall not these streams increase, till they form a mighty river, flowing with a steady and resistless current, and bearing on its bosom the immortal hopes of restored Jews, and the imperishable riches of converted Gentiles? Will not many of our countrymen esteem it a high privilege, that their contributions, at whatever season bestowed, may, in a few months and without care or trouble to themselves, be so applied, even in the remote eastern hemisphere, as to commence a series of good effects, which shall never end, and the number and magnitude of which no human powers can calculate? A single Bible given to a Hindoo or a Ceylonese, may be the means of enlightening a family, of arousing the attention of a neighborhood, of withdrawing a multitude from idolatry, leading them to procure the Scriptures for themselves, and turning them from darkness to light, and from the power of Satan to the living God.

It is a fact highly gratifying to the Board, that the liberality of Christians has devolved on them the duty of remitting, in the course of the year past, bills of exchange to the amount of about *eight hundred and sixty pounds sterling*, to aid in the translation and distribution of the Scriptures in Asia; a sum which will produce as much in India, according to the present rates of exchange from London to Calcutta, as would be produced by remitting four thousand dollars in specie, after deducting from that sum the peace rates of freight and insurance. Though it is a pleasing reflection, that some part of this money may even now have been expended, and contributed to supply the spiritual wants of numbers, yet we are not to forget, that a few thousand Bibles cannot suffice for many millions of inhabitants; that the demand for the word of God will be more urgent, the more a knowledge of it is disseminated, and that the united efforts of all Christians, in all parts of the world, are demanded, and will be demanded for many years to come, in this single branch of charity.

We might state a multitude of facts, all tending to prove, that the encouragement to distribute the Scriptures in Asia is continually increasing. From the journal kept by Peter, a native missionary of the cross, it appears, that throughout a long journey in Orissa, a part of Hindostan, performed in the autumn of 1811, he found great numbers of persons, who heard him with attention when he preached, and were very anxious to receive from him copies of the Scriptures. In stating his labors on a particular Lord's day, he says, "Some sat down with me for two hours at a time, reading the New Testament and hearing it explained. Others earnestly entreated for a Testament, or a tract; and when they had obtained their request seemed as glad as if they had gained some rich prize." "At Bhudruka, as well as in the way to it," says the same writer, "I preached Jesus to multitudes. The people seemed so eager for books, that I think I could have distributed a thousand, if I had had them." On a subsequent day, he writes thus: "I sat from twelve o'clock till seven in the evening, reading and explaining the word of God. I gave away many tracts; also two Testaments to two very sensible Ooriyas, [i. e. natives of Orissa,] one of whom appeared very serious and attentive, and,

after I had departed to my lodgings, came and inquired very particularly about the way of salvation."

Two other missionaries write thus: "The poor heathen are much surprised to hear the gracious news of eternal life through Jesus Christ our Lord. You would admire to see with what gladness they accept the Orissa Testaments at our hands. They say they never thought the Firingees* had such a good book! We have distributed a considerable number of Testaments in the country, and have had the pleasure of sending one to Pooree, and the Brahmins of Jugunnath [Juggernaut] received it gladly. They wanted to pay for it; but we strictly charged the bearer to present it without taking any thing for it."

Important, however, as the distribution of the Scriptures among the heathen, in their own languages, is held to be by us, and by the Christian public generally, it should never be forgotten, that the *preaching of the gospel* in every part of the earth, is indispensable to the general conversion of mankind. Though the Scriptures alone have, in many individual cases, been made the instrument of regeneration, yet we have no account of any very extensive diffusion of Christianity, unless where the truths of the Scriptures have been preached. Were the heathen generally to receive the Scriptures, and anxious to learn divine truth, they would, like the Ethiopian eunuch, apply for instruction to those who had been previously acquainted with the same Scriptures; and when asked if they understood what they had read, would reply, *How can we, except some man should guide us?* The distribution of the Bible excites inquiry, and often leads those who receive that precious book to attend public worship in the sanctuary. But *the preaching of the gospel* is, after all, the grand means appointed by Infinite Wisdom for the conversion and salvation of men. Without this, the Scriptures, however liberally distributed, will have comparatively little effect among any people, whether Pagan or nominally Christian. This assertion is not only approved by reason, but abundantly confirmed by the history of the Church, and the express declaration of God's word. "Whosoever," says the great apostle to the Gentiles, "shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" i. e. how shall they proclaim the gospel to the heathen, or the Jews, unless they go as missionaries? And, as if to show that the circulation of the Scriptures, and the preaching of the gospel, should go hand in hand, the apostle comes to this conclusion: "*So, then, faith cometh by hearing, and hearing by the word of God.*" The countries in which heathenism now prevails, will doubtless be able to furnish themselves with preachers, after Christianity shall have made extensive progress in them; but at the commencement of the gospel dispensation to those who are entirely ignorant of it, they must for many years receive preachers from Christian nations.

So far as the Board has been engaged in the attempt to establish missions, some unexpected impediments have been thrown in the way. It has been ascertained, however, that Ceylon is open to our exertions; and

* "That is, the *unclean*; a name given by them to all who were without cast."

this is certainly one of the most promising fields in the world for missionary enterprise. At the Isle of France, also, a useful station might be fixed; and hopes are entertained, that a door will be opened for the preachers of the gospel in the populous regions near Surat and Bombay. It may also be reasonably hoped and believed, that the missionaries who remain in the service of the Board, will be improved, and rendered more fit for eminent usefulness, by the trials which they have experienced. So far as can be judged from their letters, the painful dispensations to which we refer, have added to their patience, fortitude, and humility, and have attached them more strongly to the cause which they have espoused.

Disappointments in the great work of evangelizing the world are to be expected; but they should never dishearten us, nor cause us to intermit our labors; nor should they induce us to relinquish a particular object, unless they are of a decisive character, or have been many times repeated. Christians have been too ready to faint and grow weary under discouragements, in almost all ages of the church. They would do well to take lessons on this subject from the men of the world. Does the loss of one ship, or of a whole convoy, deter enterprising merchants from entering on a new commerce, which promises, so far as probability is regarded, to become lucrative and successful? Do our farmers abandon fields, which had been prepared for cultivation with great labor, merely because the first crop has not answered their most sanguine expectations? The Christian should feel persuaded, that though a single attempt, or even a series of attempts, to send the gospel to the heathen, should fail; yet, not only the experience of the church from the first promulgation of Christianity to the present time, but the express promises of God in relation to times still future, afford the strongest encouragement to persevering labors in this cause.

Some persons speak of *missions*, as though they were a new thing in the world; or at least as though they had never done much good to mankind. These persons forget, that Christianity has always been extended by missions, wherever it has been extended at all, with the exception of what has been done in this way by colonization. They forget that all Europe, and large portions of Asia and Africa, have been converted to Christianity by missions; that the primitive preachers of Christianity were almost all missionaries; that the disciples who composed our Lord's household, to whom Matthias and Paul were subsequently added, were named *missionaries*, and have been gloriously distinguished in all succeeding ages, as the *missionaries of Jesus Christ*. They seem ignorant that the word *apostle*, introduced into our language from the Greek, is precisely of the same meaning as our word *missionary*; and that learned divines have regretted, that the word was not translated instead of being thus introduced. They forget, that our ancestors in Britain were wretched idolaters, offering human sacrifices, and clinging to the most degrading superstitions, till they were delivered from their miserable bondage by the instrumentality of missionaries. If such mighty transformations were wrought by the labors of missionaries, when printing was unknown, and there was but little intercourse between nations; when most barbarous nations were subdivided into a multitude of petty states, hostile to each other; when science was in its infancy, and the restraints of law and order were but partially enjoyed; when commerce had but just be-

gun to produce its civilizing effects;—how much more encouragement is there to proceed with vigor in the establishment and support of missions, in these highly favored times, when the art of printing will enable us to multiply copies of the Scriptures so as to supply the wants of every human being; when commerce visits every part of the world; when wealth is abundant, and the means of supporting distant expeditions of benevolence are easily supplied; when the number of persons engaged in this good work is great and increasing; and above all, when the day is not far distant, as we trust, in which the word of the Lord shall have free course, and its influence be felt from the rising to the setting sun?

It is to be remembered that, when any great design is to be accomplished for the church and the world, God sees fit to try those who are engaged in it, by many adverse occurrences. Through what a series of difficulties did Moses conduct the Israelites before they were permitted to enter Canaan? Through what disheartening scenes were the immediate disciples of our Lord called to pass, before and after his resurrection? How dark and mysterious must it have appeared, that Paul, with his illustrious qualifications, should have spent so large a part of his life in prison, and in laboring with his own hands for his support: and should have been so perpetually exposed to the rage and persecution of ungodly men? In the time of the Reformation, also, how numerous were the difficulties to be encountered,—and frequently how unexpected,—before the truth could be preached with safety in a single nation in Europe? How often did the nations, which had been partially reformed, relapse into Popery, and re-ignite the flames of persecution? When our ancestors first came to this country, and sacrificed their ease and comfort to establish churches in the wilderness, how many and various were their hardships? How often did they suffer under the frowns of Providence, and how severely were their faith and hope tried? Yet, in all these instances, God was preparing his people for success and prosperity. So in most of the modern attempts to send the gospel to the heathen, the discouragements, which at first presented themselves, have been overcome by zeal and perseverance. If the Moravians had yielded to discouragements, of which they experienced a great variety, they never could have had, as they now have, one hundred and fifty missionaries, some of them in the most inhospitable climates, and *twenty thousand* hopeful converts. If the Missionary Society in England had given over their labors, at the loss of the ship *Duff*, they never could have had, as they now have, missionaries at twenty different stations; nor could they receive, as they now do, most gratifying intelligence of the progress made in communicating instruction, and of conversions from idols to Christ. If Zeigenbalg and his associates had been deterred by temporary hindrances, they could not have planted the gospel, more than a century ago, in southern India; nor could a long succession of missionaries and pastors have ministered to churches, whose light has shone in that region with double splendor, in contrast with the surrounding darkness.

In estimating the success of missionaries, we must regard the stage of the mission, the difficulties to be met in the beginning, the value of an establishment among the heathen, and many other things, beside the number of converts made by the personal exertions of the first laborers in

a new field. The man who shall learn a new language, conciliate the regard of even a few natives to the cause in which he is employed, add facilities to the acquisition of the language, begin a translation of the Scriptures, and prepare the way for others to labor with greater advantages, may, eventually, be the instrument of bringing more souls to heaven, (though he should never be so happy as to see any fruit of his toil with his mortal eyes,) than the most honored servant of Christ in a Christian country.

They who urge against missions to the heathen the small immediate success which usually attend the first attempts in a new region, would do well to consider, that without a beginning there can be no progress,—without a progress no consummation. And shall there never be a beginning? Will Christians fold their hands, and leave the heathen to grope in Egyptian darkness, without an effort to enlighten them? Or, if this melancholy determination is not allowed, when shall the beginning be made? Can a more favorable time to institute new missions ever be expected? If this favorable crisis, when the Christian world is awake on the subject, should be suffered to pass away unimproved, who can ensure the return of another? But it will not pass away in this manner; it has already been seized by multitudes who will not relinquish the object. In regard to many missions, the beginning is past; the progress is cheering beyond expectation or hope; and a glorious consummation may be reasonably anticipated.

To those who allege that little has been hitherto done in the great work, it may be replied, that in most instances, quite as much has been done, as was expected by any man who considered the means employed. In some instances, more has been done than the most enthusiastic ventured to hope. Who would have dared to predict so salutary and speedy a change, as has been experienced at Bavian's Kloof and Betheldorp in South Africa, by the wild, ferocious, and besotted Caffres and Hottentots? From a state of the most deplorable ignorance and brutism, several hundred families of these degraded people have been delivered, by the preaching of the plain truths of the gospel. Industry has taken the place of vagrancy; honesty the place of fraud and theft; cleanliness and decency have been introduced, where the most sordid and loathsome habits prevailed; *the love of Christ has been shed abroad in hearts*, which had been the residence of stupidity, sin and guilt; and the Christian graces and virtues have supplanted the selfish, malignant, and sensual passions and vices.

When Carey planned and entered upon a mission to Hindostan, about twenty years ago, he did not believe it credible, in his most sanguine moments, that his own eyes would ever witness such a progress as they have already witnessed. It appeared to him an object worthy of the most strenuous labors of a whole life to translate the New Testament into a single language; an object, which, if he might live to accomplish it, would furnish ground of everlasting gratitude and praise to God. What then must be his emotions, to see translations now carrying on in ten languages, in an establishment of which he was the founder; to see the publication of the New Testament in several languages, and a third edition of the whole Bible printing in one? What ought to be the emotions of Christians generally, while beholding these things, and the

kindred efforts of other individuals and associations aiming at the same great end? How animating the thought that translations of the Scriptures are commenced in thirty Asiatic languages? Though we have to lament the early death of a Leyden, and a Martyn, yet others will be raised up to supply their places, and complete their benevolent designs.

The progress which has been made in obtaining a knowledge of the religious character of the Asiatics, and of the necessary qualifications of a missionary, in ascertaining the manner in which many classes of the heathen are disposed to treat Christian instructors, and in establishing the fact, that the great doctrines of our holy religion produce their proper benign effects, wherever preached in simplicity, may be regarded as highly important and satisfactory. The most common and popular objections to missions are found to be utterly groundless; and the day seems to have nearly arrived, when, with all *who love the Lord Jesus Christ in sincerity*, there shall be but one opinion on the practicability and duty of engaging in missionary enterprises.

Are we to reason, and act, as though all these advances were unworthy of consideration? Is the progress already made to be accounted as nothing? Is it nothing, that missionaries are stationed in New Holland; at many places in Hindostan; in Ceylon; at five or six places in Africa; in Tartary; in South America; in Labrador and Greenland; and in the islands of the Pacific ocean? Is it nothing, that such a man as Dr. Buchanan has travelled, and published the result of his researches, in order to show the progress of Christianity in the east, and to press upon Christians the duty of activity in this great work? Is it nothing, that the caverns of the Inquisition at Goa have been thrown open, and the wretched captives suffered to go free? and that this victory of religion over superstition has been achieved in consequence of the benevolent attempts to extend the light of the gospel to Asia? Is it nothing, that we are enabled, by intelligence received while we are writing, to celebrate the triumph of the friends of missions in the British Parliament? a triumph which unbars India to the missionaries of the cross? Is it nothing, that the executive government of Great Britain is strongly in favor of communicating religious instruction to sixty millions of Asiatic subjects? Is it nothing, that the voice of the English nation was raised, in the course of three months, to a louder note of intreaty in favor of sending Christianity to the east, than it had been raised for a century past, on any moral or political subject whatever, not excepting the abolition of the slave trade for which the nation struggled twenty years? Is it nothing, that nine hundred petitions loaded the tables of each House of Parliament, signed by nearly half a million of individuals,—a greater number than ever before offered petitions in their own hand-writing, for one common purpose, to any government on earth? Is it nothing, that these petitions flocked together from every part of England, Ireland and Scotland, as if moved by the same impulse; that they were every where encouraged by the wise, the considerate, the benevolent, the pious; and that their success was earnestly desired by all classes of persons from the prince to the peasant,—from the learned divine to the amiable child?

We are anxious to fix your attention, Christian brethren, on the great object of evangelizing *all* nations; an object more glorious, more wor-

thy of universal patronage and admiration of the people of God, than the tongue can express, or the heart conceive; and an object of sure and no very distant accomplishment. To this object the eyes of Christians in many countries are already most earnestly directed. The Christian world is now, for the first time, reaching forward to its attainment, and even grasping it by anticipation. In Great Britain, the promulgation of true religion in every part of the earth, and the publication and distribution of the Scriptures in every language, are topics of general and familiar allusion, as though these stupendous events were at hand, and were even now hailed with demonstrations of joy. When we notice that the wisest and the best informed men in that empire, and in our own country, partake of these joyful anticipations, and that a similar crisis in the state of the church has never before been known; when we observe, that this tone of public feeling has been excited not by a sudden impulse of enthusiasm, but by a patient comparison of the word of God with his providence, of prophecy with history, by an attentive consideration of the peculiar *signs of the times*, and by the gradual operation of causes above the powers of man to contrive or combine; we are forced to believe, that God has great things to be accomplished by the men of this generation, and that, after punishing the nations for their sins, he is about to deliver them from the wretched bondage in which they have been held. To this day the ancient prophets looked forward with holy rapture; for this day the persecuted congregations of the faithful prayed, during the gloomy reign of popish superstition; for this day the Reformers labored and suffered; for this day the most devout aspirations of pious souls have in every age ascended. Shall we, who are so happy as to see this day, neglect to do *our* part? Other times have been times of preparation; the present age is emphatically the age of action. Shall we remain idle in this harvest time of the world?

Some may inquire; What shall we do? What are the duties peculiarly incumbent upon Christians at the present time? To these questions the following answers are respectfully submitted.

Christians should *pray* constantly and fervently for the advent of the latter-day glory. This topic should never be forgotten in the public assembly, the social circle convened for prayer, the family, or the closet. It is uniformly in answer to prayer, that Christ appears in his glory to build up Zion. It is in consequence of prayer, that spiritual blessings are ever to be expected. Were it possible that prayer should cease to be offered for the millennium, that blissful period would never arrive; and the creation would groan under the prevalence of sin without hope of deliverance. Daniel understood *by books** the time appointed for the restoration of his captive countrymen to their native land, and set his face to seek the Lord God by prayer and supplication. So Christians should understand by the *sure word of prophecy*, the time of general deliverance, and should engage in earnest and united prayer. They should pray, in order to awaken their sympathy for the immense multitude of sufferers throughout the world; to enkindle their own zeal, and stimulate others to the good work of the Lord; and to prepare themselves for all the sacrifices and active services, which the momen-

* Dan. ix, 2.

tous crisis demands. They should pray, that Christians may all be united in the greatest effort, which ever claimed their aid; and that smaller points of difference may be forgotten in the great contest between Christ and false gods. They should pray that all Missionary Societies, and all individuals who have an influence in the direction of missions, may be prudent, faithful, and guided by Infinite Wisdom; that the Missionaries whom they send may be humble, prayerful, courageous, and persevering, full of faith and of the Holy Ghost, and may happily exemplify the doctrines which they teach; that a great and effectual door may be opened for their entrance among the heathen, and that Christ may speedily become *the power of God and the wisdom of God* to many who shall believe through their instrumentality; and that a divine blessing may rest on all who contribute by their influence, their example, their property, or their personal labors, to extend the limits of the true Church, and gather Christ's wandering sheep into the one fold.

We take the liberty of stating, in this place, that many Christians in Great Britain have, since missions were fitted out from that country, observed the first Monday evening in each month, as a season of peculiar prayer, both social and secret, for the success of missionaries and the spread of the Gospel. The same time has been devoted to the same purpose, by Christians in some of our towns, since the mission was fitted out from this country to Asia. Concert is pleasing in the pursuit of any desirable object. Let Christians who are accustomed to assemble for social prayer, consider whether this concert may not be further extended. But whether this season be equally convenient for all, or not, we earnestly urge upon all the duty of stated, particular, persevering prayer for missionaries and those to whom they are sent. Let Christians raise their voices in unison, and adopt the language of the prophet, "For Zion's sake will I not hold my peace; for Jerusalem's sake I will not rest; until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory."

Another obvious duty binding upon all Christians, is to *show the sincerity of their prayers by their practice*. None, who have read their Bibles, ought to be ignorant, that they are stewards of whatever they possess; that all their means and opportunities of doing good are recorded in the book of God's remembrance; and that an account must be rendered of the manner in which this stewardship has been exercised. Who, in this favored land, can say, that he has not been entrusted with at least *one talent*? Who can be willing to hide that talent in a napkin? How many are there, who have their five, their ten, their fifty, their hundred talents? And how unhappy will be their case, if all this liberality of Providence shall be found at last to have been wasted upon them; to have produced none of the good to which it ought to have been applied; and to have proved its earthly possessors guilty of unfaithfulness to the rightful Proprietor?

The proportion of his property, which each Christian should devote to public and charitable purposes, differs according to the different circumstances in which he is placed, and must be left to the decision of his own conscience instructed by the word of God. But however difficult it might be to determine the exact amount which each one should

give, there can be no hesitation in declaring, that it should, in all circumstances, and at all times, be so great as to be really valued by him who gives it, and thus be a real sacrifice in his estimation. For a poor widow to give her two mites, *even all her living*, is a great sacrifice; but for a wealthy man to give two hundred mites can be no sacrifice at all; for it would not cause him a moment's uneasiness, nor be considered as a loss worthy to be mentioned, if he were to lose ten times that sum in the bottom of the sea. That Christians may act with system, and yield to each charitable claim its proper regard, they will do wisely to ascertain, each one for himself, how large a sum he ought to bestow from year to year; always remembering, that it is safer to err on the side of generosity than on that of parsimony, that few err in giving too much, many in *withholding more than is meet*; and that his decision is to be re-examined at the *judgment-seat of Christ*.

Still less would we venture to intimate the proportion which is due to the various charitable purposes now existing in this country. We are confident, however, that where the public have the means of information in relation to such purposes, where no invidious comparisons are made between the claims of different charitable associations, and no rivalry exists but that which provokes to love and to good works, there is reason to believe that Providence will direct to a proper distribution of pecuniary means. There are many charitable institutions, on each of which every good man ought to implore the divine blessing. Perhaps no one of them receives so much patronage as it deserves, and might very usefully employ. Let it be the endeavor of the particular friends of each to increase the general stock of benevolence, trusting, that if this be done, *all* benevolent designs will receive a rapidly increasing patronage.

There is one objection to sending missionaries abroad so common, and so plausible at first view, that it ought to be mentioned here. It is this: That many ministers of the gospel, more than can at present be supplied, are imperiously needed at home. This objection states a melancholy truth, but proceeds on a mistaken principle. If the apostles had argued thus, they never would have quitted Judea; the Gentiles would never have heard the gospel till many ages after the Christian era; our ancestors in Britain would never have been converted. The same objection could have been applied, nay, was applied, to sending missionaries from Connecticut and Massachusetts to our new settlements, when the domestic Missionary Societies first began their operations.

But not to dwell on this consideration, there is another which settles the debate at once; which is, *That the readiest and most efficacious method of promoting religion at home, is for Christians to exert themselves to send it abroad*. On the most thorough examination, this position will be found strictly and literally true. When missions to the heathen were first contemplated in England, the above objection was strongly urged, and with as great plausibility as it ever can be urged here. What has been the event? The number of evangelical preachers and professors of Christianity has been increasing in that country, in an unexampled manner, during the whole time since the first missionaries sailed from England. The increase of faithful preachers alone has more than twenty-fold exceeded the whole number of missionaries sent abroad.

When it was objected on the floor of the Senate of Massachusetts to

the act for incorporating the Board in whose behalf we speak, that it was designed to afford the means of *exporting religion, whereas there was none to spare from among ourselves*; it was pleasantly and truly replied, *that religion was a commodity, of which the more we exported the more we had remaining*. However strange this may appear to some, it will not seem strange to him who considers the import of these words: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. He that watereth, shall be watered also himself. It is more blessed to give, than to receive." The government of God is a government of benevolence; and is intended to convince us, that he, who does good to others, is most secure of receiving good himself. The same remark, which was made respecting the increase of religion in England, will apply to this country, so far as it has been in similar circumstances.

The only remaining duty, which our limits permit us to urge upon Christians, in relation to this subject, is, *That they use all the means in their power for obtaining information, respecting, the wants of the heathen, and the encouragements to support missions*. Without information, no person can act understandingly; but when in possession of a simple statement of what has been done, and what is doing, with the motives for perseverance, Christians can act vigorously, unitedly, and to good effect. To be ignorant of the state and prospects of the Church, at this day, is criminal; especially as the means of information are within every person's reach.

We are unwilling to conclude, without addressing a few words particularly to our brethren in different parts of the country, who have associated in Foreign Mission Societies, and have committed their funds to the disposal of the Board.

BELOVED BRETHERN,—We consider it as a token of great good to our own country, and as a pledge of success in the attempt to convert the heathen, that so many ornaments of our churches and pillars of civil society, have united in devoting a yearly tribute to extend the knowledge of Christ in foreign lands. In every great cause union is necessary; in none more evidently so, than in the one to which all our remarks have reference. Union in this cause is peculiarly productive of happiness. We appeal to your own experience, brethren. Is not the thought of joining in a work of vast importance to the souls of men with multitudes of your fellow Christians, widely scattered through the world, a thought which dilates the heart with joy? which prompts to Christian activity? which animates to prayer and praise? which ennobles the soul, and powerfully reminds it of the *love of Christ which passes knowledge*?

The multitudes among us who have lent their influence, and their property, to assist in the mighty enterprise of converting the heathen, could not direct their operations to effect, unless they had some common bond of union,—some centre of action. If the American Board of Commissioners for Foreign Missions, secured as it is by an act of incorporation, can furnish this bond, and can so far be the servants of all, as to direct the offerings and benefactions of all to the end for which they are designed, the satisfaction thence arising will be a rich reward for the care and labor which so weighty a concern demands. That the Board shall in no case err, it would be presumptuous to engage; but that their

designs are in a high degree interesting to all the disciples of Christ, may be safely affirmed; and that the measures adopted by them will, with a divine blessing, be greatly conducive to the happiest results, may reasonably be hoped.

It is respectfully recommended to Foreign Mission Societies, that this address be read at their next annual meetings, unless peculiar circumstances render it inconvenient.

The worthy and pious females in our country, who have associated to contribute to the funds of this Board, are deserving of particular and affectionate remembrance. Nor would we pass over other females of like character, whose situation does not permit them thus to associate, but whose cordial regards to the cause have been expressed by individual donations. From the time of our Lord's crucifixion to the present day, probably from the patriarchal ages, the larger proportion of his most faithful and devoted followers have been found in the female sex. Here is a scene of action, in which women may take a lively interest without overstepping the limits which a sense of propriety has imposed on female exertion. Here is an occasion, in which thousands of pious females may express the same affection with which the heart of Mary overflowed, when she anointed the feet of her Savior, and wiped them with the hairs of her head. *She* did it to honor the person of her Lord *before his burial*; *they* are invited to show the same affection, by furnishing the means of calling to *spiritual life in Him those who are dead in trespasses and sins.*

To conclude; the Board are deeply sensible that they need, and are earnestly desirous to receive, the co-operation, the good wishes, and the prayers, of the numerous friends of Christ, who have embarked in this cause. The considerate public will readily allow, that to examine the comparative claims of many distinct heathen countries;—to select the most promising fields of action;—to judge of the qualifications of missionaries;—to meet unexpected trials with fortitude and undiminished resolution;—to anticipate and supply the wants of distant laborers in the vineyard;—to keep up an extensive foreign correspondence;—to make prompt and regular remittances, in the changing state of the world;—to instruct missionaries in all the unforeseen and difficult cases which may occur;—to manage with skill and prudence the pecuniary affairs of the institution;—in short, to discharge with fidelity, and care, and from love to Christ and his disciples, all the various duties imposed upon the members, and especially upon the officers of this Board, is an arduous work; a work fraught with high and solemn responsibility, which requires much thought, constant attention, and frequent labor, and which makes it proper that they, to whom so weighty a charge is committed, should solicit the affectionate remembrance of their brethren, whenever they draw near to the mercy-seat. Enjoying this consolation amidst their cares, and relying on this source of strength and wisdom, the Board may hope to contribute something to the advent of the happy period, when God shall extend peace to his church *like a river, and the glory of the Gentiles like a flowing stream.*

JEDIDIAH MORSE,
SAMUEL WORCESTER, } *Committee.*
JEREMIAH EVARTS,

Boston, October 25, 1813.

MINUTES
OF THE
FIFTH ANNUAL MEETING.

THE Board met according to appointment, at the Philosophical Chamber of Yale College, on Thursday, September 15, 1814, at 10 o'clock, A. M.—Present,

The Hon. ELIAS BOUDINOT, Esq. LL. D.
 Hon. JOHN TREADWELL, Esq. LL. D.
 Rev. JOSEPH LYMAN, D. D.
 Rev. SAMUEL SPRING, D. D.
 Hon. JOHN HOOKER, Esq.
 Rev. JEDIDIAH MORSE, D. D.
 Rev. CALVIN CHAPIN,
 Rev. JAMES RICHARDS,
 Rev. SAMUEL WORCESTER, D. D.
 Rev. HENRY DAVIS, D. D. and
 JEREMIAH EVARTS, Esq.*

The Vice President opened the meeting with prayer.

The following gentlemen were chosen officers for the year ensuing, viz.

The Hon. JOHN TREADWELL, Esq. *President.*
 The Rev. Dr. SPRING, *Vice President.*
 The Rev. Dr. SPRING,
 The Rev. Dr. WORCESTER, and } *Prudential Committee.**
 Mr. EVARTS,
 The Rev. Dr. WORCESTER, *Corresponding Secretary.*
 The Rev. Mr. CHAPIN, *Recording Secretary.*
 JEREMIAH EVARTS, Esq. *Treasurer.*
 Mr. CHESTER ADAMS, *Auditor.†*

* The Rev. Dr. Dwight was prevented by College business, from attending till near the close of the meeting.

† William Bartlet, Esq., declined a re-election.

‡ Charles Walley, Esq., who was chosen Auditor last year, declined accepting the office.

Voted, That the thanks of this Board be presented to William Bartlet, Esq., for his services as a member of the Prudential Committee, and for the generous entertainment which, on several occasions, he has afforded the Prudential Committee.

The Hon. Elias Boudinot communicated an extract from a letter, stating an earnest request from the Delaware Indians, that missionaries be sent among them; which extract was referred to the Prudential Committee.

Voted, That it is the opinion of this Board, that the independent and unevangelized tribes of Indians, occupying their own lands, whether without or within the limits stated in the treaty of peace between the United States and Great Britain, are, with other objects, embraced by the Act of their Incorporation.

The Prudential Committee exhibited their Report, which was accepted.

At 3 o'clock, P. M., public divine service was attended, in the church of the United Society, and a sermon was delivered by the Rev. Mr. Richards, from Ephesians iii, 8: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Voted, That the thanks of this Board be presented to the Rev. Mr. Richards for his sermon delivered this day; and that a copy thereof be requested for publication.

The Hon. Mr. Boudinot and the Rev. Dr. Davis were appointed a committee to carry the foregoing vote into effect. The printing of the sermon was referred to the Prudential Committee.

Voted, To request De Lauzun Deforest, Esq., to audit the Treasurer's accounts for the year now closed.

Friday, September 16. The Rev. Dr. Davis opened the meeting with prayer.

The Treasurer's accounts were exhibited, as examined and certified by the Auditor, and accepted.

Voted, That the next annual meeting be holden at Salem, (Mass.) on the third Wednesday of September, 1815, at 10 o'clock, A. M.

The Rev. Mr. Chapin was chosen preacher for that meeting, and the Rev. Dr. Davis second preacher.

Voted, That the Recording Secretary transmit to every member of the Board, information of the time and place of the next annual meeting.

The following by-law was adopted, in addition to chapter second, section first, of the By-laws:

If, in the opinion of the Prudential Committee, it shall at any time be dangerous to the health of the members of the Board, or on any other account highly inexpedient, to meet at the place appointed for any annual meeting, the Prudential Committee are authorized to appoint some other place for such meeting, by giving notice of such place to the Recording Secretary, in season for him to give notice to each member of the Board.

Voted, That the thanks of this Board be presented to the President and Fellows of Yale College, for the convenient accommodation afforded them, during their present session, in the Philosophical Chamber apper-

taining to said College; and that the Recording Secretary transmit a copy of this vote to the President.

Voted, That the Prudential Committee be directed to prepare and publish the annual Report of the Board, including such parts of the Report of the Prudential Committee as they shall judge most useful, an abstract of the Treasurer's accounts, a statement of donations, and such other information as they shall deem proper and expedient.

The Rev. Dr. Lyman closed the session with prayer.

REPORT.

BRETHREN,—The last annual Report of your Committee left our missionaries in the East, on the mighty waters, uncertain where they should land, and still more doubtful where they should abide. During the year, great solicitude has been felt for them; but at length that solicitude is considerably relieved. For a long season they were held in anxious suspense, painfully fluctuating between fear and hope; but at length that suspense appears to have come nearly to an end. Our last letters from them were received, by the way of England, about ten days ago; the latest date from Mr. Newell being the 20th of last December, at Columbo, in the island of Ceylon; and from Messrs. Hall and Nott, the 23d of the same month, at Bombay. The principal facts and circumstances, related in their several communications, your Committee will report in order.

Messrs. Hall and Nott, as reported at our last anniversary, left Calcutta on the 20th of November, 1812, under circumstances not very pleasant, and embarked for Bombay, expecting to touch at Ceylon, and doubtful whether they should proceed any further. It appears, however, that they touched not at Ceylon, but at Pondicherry, where they staid about five weeks. The reason of this they probably assigned in a letter written at Pondicherry, to which in a subsequent letter they refer, but which has not been received. They arrived at Bombay on the 11th of February, 1813, about eleven weeks after leaving Calcutta. On their arrival, they immediately found that intelligence concerning them, forwarded from Calcutta, had reached Bombay; intelligence, disadvantageous to them, and accompanied with an expression of the will of the supreme government, that they should be sent to England. They were permitted to submit to Sir Evan Nepean, governor of Bombay, a very respectful and judicious memorial; which, together with accompanying documents, declared the views with which they came to India—made known the patronage and instructions under which they had been sent forth—gave a narrative of their proceedings at Calcutta—explained the misunderstandings which had arisen between them and the supreme government there, and the reasons of their departing thence for Bombay, under circumstances so liable to misconstruction—referred their case to the well known clemency and candor of the Governor, and implored his favor and protection. Their memorial was very kindly received and considered; and every thing relating to their object and their proceedings, appeared to the Governor in so satisfactory a light, that he not only allowed them to remain for the present at Bombay, but assured them of his disposition to render them every favor in his power; and even took upon himself the trouble to write a private letter in their behalf to Lord Minto,

the governor general at Calcutta, with a view to remove the unfavorable impressions respecting them; which had been made on his Lordship's mind, either by misrepresentations or unexplained circumstances, and to obtain permission for them to reside at Bombay, or to go, unmolested, in pursuit of their object elsewhere. Thus encouraged the two brethren sat down to the study of the Mahratta language, under the tuition of a Brahmin; in the hope of having the satisfaction, in due time, of preaching in that language to the natives at Bombay, and in the extensive and populous regions in which the language is vernacular.

Sir Evan Nepean's letter appears to have been successful in satisfying the governor general's mind in regard to the character and proceedings of the two missionaries. The war, however, between the United States and Great Britain, intelligence of which had been received in India, gave rise to new difficulties. On the 25th of June, the brethren were informed by Dr. Taylor, a gentleman from whom they received many friendly offices, that the Governor, Sir Evan Nepean, had expressed his fears that, on account of the war, he should be under the necessity of sending them to England; though, as they state in their journal, "the Governor expressed to Dr. Taylor his firm confidence in their integrity, and the excellency of the character of those gentlemen by whom they were patronized."

On the 18th of August, by the advice of a Mr. Money, another gentleman to whom they were indebted for many offices of kindness, they drew up another memorial to the Governor, which was to be presented along with certain documents of a purport to shew decisively, that their mission had no connection with the war. Mr. Money, they say, "urged us to do this immediately, as he had observed our names down at the marine office as passengers to England in the Caarmarthen, which was to have sailed about this time, but having sprung a leak will be detained a month or two." From this memorial, that something of the spirit and feelings of the brethren may be perceived and felt, the following passages are extracted:—

"Right Honorable Sir,—When we consider that both English and American Christians are interested in our success—that already much time and money have been expended in our enterprise, and that much more must be expended if we are sent from this place;—that we must then be in perfect uncertainty, whether we shall ever be allowed to preach to the destitute the unsearchable riches of Christ;—and especially when we consider the command of that ascending Lord, in whom we all hope, and whom we would obey;—we feel justified, we feel compelled, by motives which we dare not resist, to entreat your Excellency's favor. To ourselves it cannot but be supposed, that to fail in our object must be in the highest degree trying. Our feelings are deeply interested, it may well be supposed, in our object, to which we have been looking for so many years—for which we have left our country, our prospects, and our dearest friends—to which we are conscientiously, and, by the help of God, unalterably devoted—in which the hearts of Christians are universally engaged, without distinction of country, and which we cannot doubt, is under the favorable eye of our Lord and Master."

"Your Excellency's well known desire for promoting Christian knowledge, and the certainty that we should be in future, as really under the

direction and at the disposal of your Excellency, as at the present moment, encourage us in requesting that we may be allowed to remain, at least till it may be learned whether there will be a speedy termination of the unhappy war."

On the next day they write, "Having prepared the preceding memorial, we went with it to Mr. Money, being desirous to forward it as soon as possible, on account of a report which we last evening heard, that we were to go to England in the Sir Godfrey Webster, to sail on Sabbath next. At breakfast with Mr. Money, we saw the superintendant of embarkation, who told us, that he had, by order of the Governor, yesterday settled every arrangement for our going in the Sir Godfrey Webster, and that every pains had been taken to make us comfortable, and that we had been provided for suitably to our ministerial character. We were much distressed by this intelligence, and especially as we were entirely unprepared for such a voyage. Mr. Money immediately waited on the Governor, to tell him our unprepared state, and to hand him the above petition. On his return he informed us, that the Governor's orders from Bengal were such, that he would be unable to allow us to remain; but, as he was unwilling to put us to any inconvenience, he would allow us to stay until the sailing of the Caarmarthen, which is to be in about six weeks. We then waited on the Governor ourselves, and expressed our thanks for his kindness now, and on former occasions. He told us, that he had supposed us prepared on the ground of what he had told Dr. Taylor; and endeavored to justify the Supreme Government in sending us away on account of the war. He declared his perfect confidence that we were innocent and harmless men, whose weapons of warfare were not carnal but spiritual. He likewise told us that he had succeeded in removing the unfavorable impressions which had been made on the mind of the Governor General, to effect which he had written to Lord Minto a private letter. Thus it pleases the Lord to deal with us. We have never been covered with so thick a cloud."

Things remained in this posture until about the middle of September. At that time the brethren received from Calcutta the letters which, about ten months before, had been sent out for them from this country by the Alligator; and which, they say, "afforded us a pleasure which we cannot describe." With the advice of particular friends, they submitted to the Governor's inspection the official letter to them from the Corresponding Secretary, accompanied with a note, in which they say, "We extremely regret that the accompanying letter did not come to hand at an earlier period. Though received at so late an hour, we should not feel that we were faithful to our Patrons, to a numerous body of Christian friends, and to the Savior's cause, were we not to beg the liberty of presenting it to your Excellency for perusal. Its general tenor, and particularly the information which it gives of the appointment of a Committee at Calcutta to co-operate in our mission, seems to us fully to declare, that our Society is simply engaged in the great work, dear to English and American Christians, of spreading Christian knowledge and Christian hopes. The gentlemen, whom we now understand to constitute the Committee, are the Rev. Dr. Carey, the Rev. Mr. Thomason, Chaplain, and George Udny, Esq.; the latter two in the place of Dr. Brown, and J. H. Harington, Esq. To this Committee we yesterday made known our unhappy

situation; and we beg leave to express our desire to your Excellency, that our departure from this Presidency may be so long delayed, as to give them an opportunity of acquainting the Governor General with their relation to us, and of removing, if possible, the objections to our stay arising from the unhappy war."

The next day after this note was delivered, they write in their journal, "Mr. Nott waited on the Governor this morning at his request. He mentioned that he felt greatly embarrassed on account of yesterday's letter to him; that he wished to do all in his power for us; that he would think on the subject, and give an answer in two or three days. He did not hesitate in saying, that were he left to himself, he could not send us away."

The Committee of Agency for our affairs in India, appointed by the Prudential Committee, as this Board will recollect, were the Hon. John H. Harington, Esq. and Drs. Carey and Brown. But when our communication arrived at Calcutta, Dr. Brown was dead, and Judge Harington was absent. Under these circumstances, Dr. Carey thought fit to appoint the Rev. Thomas Thomason,* in the place of Dr. Brown, and they unitedly requested George Udny, Esq.† to act in the place of Mr. Harington. Intelligence of this arrangement was duly communicated to the two brethren at Bombay; and they, perceiving the advantage which it offered them, immediately addressed the letter, referred to in the above cited note to Governor Nepean, to the Committee at Calcutta, for the purpose of engaging their good offices with the Governor-General in their behalf.

About five days after this, the two brethren received letters from Mr. Newell at Columbo, and from the Rev. Mr. Thomson, Chaplain at Madras, from which the following extracts are given. Mr. Newell, under date of Aug. 18th, 1813, writes, "I have had repeated assurances from the Hon. and Rev. Mr. Twistleton, senior Chaplain, and from Mr. Brisset the other Chaplain, the Governor's brother-in-law, that as many of my friends as choose to come here shall be safe, and have liberty to go to any part of the Island." Mr. Thomson, under date of Sept. 7th, writes, "You have, I believe, received notice from Mr. Newell, that you will be welcomed at Ceylon. I am warranted by letters from the Hon. and Rev. Mr. Twistleton, to confirm it. I think you should lose no time in submitting this to the Governor, Sir Evan Nepean, and requesting leave to retire thither, instead of being sent to England."

Accordingly, after prayerful consideration, Messrs. Hall and Nott, on the 22d Sept. submitted the communications from Messrs. Thomson and Newell to the Governor, accompanied with a memorial, in which they say, "After having read them, we beg your excellency to regard with a favorable eye, the pure, peaceful, inoffensive, Christian character of our mission, proved incontestibly by our instructions, by our letters, and by the appointment of a committee of British gentlemen of the clergy and laity to co-operate in the mission, which we have had the happiness of

* The Prudential Committee, before receiving this communication, had appointed the Rev. Mr. Thomason to supply the vacancy occasioned by the death of the Rev. Dr. Brown.

† George Udny, Esq. has been for many years a member of the Supreme Council in the Bengal Government, and has been uniformly favorable to the diffusion of Christianity in India. The Supreme Council consists of four members, with the Governor General at their head.

making known to your Excellency; and to bestow an indulgent consideration on our present distressing situation, which must be aggravated in a severe degree, if we are sent across the seas to a foreign land, divided from our own by an unhappy war, the commencement of which we have sincerely deprecated, and for the conclusion of which we earnestly pray."—"It is still our highest wish to remain here, and render ourselves useful as instructors of youth and preachers of the gospel, under the protection of your Excellency's government, where the spiritual miseries of thousands call so loudly for the blessings of Christianity, where there are so many facilities for diffusing those blessings, and from which we cannot be sent without so much grief to numerous Christians, and so much discouragement to others, who are desiring to leave their own country, and go to preach Christ in Pagan lands. It is only therefore in the last resort, and with the hope of preventing the entire defeat of our pious attempt, that we implore your Excellency's sanction to remove ourselves from this place to Ceylon, where we have such assurances of a favorable reception, where we cannot but be under the superintending eye of a British government, and where, we trust, our conduct will be unobjectionable to his Excellency Governor Brownrigg."

In their journal, Oct 2, the brethren write, "Mr. Money having, at our request, conferred with the Governor concerning our petition, received this day from his Excellency a note nearly as follows: 'I find myself awkwardly situated relative to the two missionaries whom I wish to serve. On the 20th of August I wrote to Lord Minto, and I ought to have received his Lordship's answer some days since, and am now in daily expectation of it. I told his Lordship, that I understood he had changed his plan concerning missionaries, and allowed one in similar circumstances to remain in Bengal; and that now there was time for him to shew the same favor to Messrs. Hall and Nott; but that if I should receive no new commands from his Lordship, I should send them to England by the next ships. I had thought of another plan for them, which was, that in case Captain Digby should arrive in season, I should request him to give them a passage in the Cornwallis, which, as that ship will stop at Ceylon, would give Governor Brownrigg an opportunity to take such measures relative to them as he might judge proper.'" Nine days afterwards they write, "This day dined with the Governor. He added nothing to what he had said in Mr. Money's note. He repeated that he must send us in one of these ships, unless something new should take place." And five days after this, that is, on the 16th of October, they say, "This afternoon we received a note from our friend W. T. Money, Esq. informing us, that the Governor had failed in his application to Captain Digby. He says, 'Sir Evan sincerely regrets his ill success. I am sure he felt, and does now feel, much interest for you. Under these inauspicious circumstances, nothing now remains, but to prepare for your departure in the Caarmarthen.'"

The Caarmarthen was, at this time, on the eve of sailing, and there remained to Messrs. Hall and Nott scarcely a gleam of hope that they should avoid being sent to England. On the 18th of October, however, they had information of a vessel going to Cochin; learned that she would give them a passage, if they could be ready to go on board in about

four or five hours; and understood, that from Cochin she would shortly convey them to Columbo in Ceylon. The time for deliberation was short. They concluded to go; and accordingly taking some of their most necessary things, they embarked; leaving Mrs. Nott with her child, and some notes hastily written to acquaint their friends at Bombay with the fact and the reasons of their departure. On the 30th of the same month they arrived at Cochin, where they were kindly received, and during their stay very generously entertained, by Mr. Pearson, magistrate of the place.

On the 5th of November they write in their journal. "For five days we have been laboriously employed in travelling among, and inquiring about, the Jews and Christians. We have visited the college at Valipoli, and several Catholic churches; Candenade the see of the late Syrian Bishop; and the synagogues of the Jews at Cochin. We have carefully committed to paper what information we could obtain, having been kindly furnished with such facilities as the place affords."

The vessel which had conveyed them to Cochin could not, as they had expected, convey them thence to Columbo. While waiting and seeking for a passage, and just as one seemed to be presenting itself, an order arrived from Bombay, requiring them to be sent back to that place. They accordingly returned, after an absence of almost a month. With their private departure from Bombay, Sir Evan Nepean was not well pleased; as it might, from the favor which he had shewn them, subject him to censure from the General Government, for imputed connivance or delinquency. In a respectful and able memorial to him, however, after their return, they justified the procedure on the broad principle, that the authority of the Lord Jesus, under which they had been sent forth to preach the gospel to the heathen, was paramount to any civil authority, which would frustrate, or counteract their mission; and the Governor at length was so far satisfied, as to allow them to leave the ship in which they had been brought back to Bombay, and which for several days after their arrival they were not allowed to leave, and, free from all duress, to occupy a house provided for their accommodation in the city. Still he considered himself as required by the Supreme Government to send them to England; and as under particular obligations, from assurances which he had given the Governor General, to send them by the earliest regular conveyance.

On their return into the city, the two brethren were received by their worthy friends there with great joy, and with expressions and tokens of undiminished affection, confidence, and respect. Very soon afterwards, on the 10th of Dec. they received, from the Rev. Mr. Thomason of Calcutta, the last of three letters, bearing date Oct. 8th, and 13th, and Nov. 19th, 1813, in answer to theirs of Sept. 15th, addressed to our agents at Calcutta. In these letters Mr. Thomason, with strong expressions of Christian affection, and of desire to promote the great object of their mission, related to them the measures which he and his colleagues in the agency had taken in their behalf with the Government, and the success with which those measures had been attended. "The last letter, in particular," say the brethren, "filled us with joy and thanksgiving to God. We immediately sent a copy of it to brother Newell, and to Mr. Money on the Gauts. Our friends advise to wait

a day or two in hopes of something more full from Calcutta; and if nothing should come, to lay them, before the Governor." Accordingly, on the 13th of December, they sent to the Governor the following note, enclosing the two last letters from Mr. Thomason.

"RIGHT HONORABLE SIR. "Having always been convinced that the resolution to send us from this country emanated solely from the orders of the Supreme Government, and not from the disposition of your Excellency, which we know to be friendly to the evangelical object of our mission; and having received letters from Calcutta, evincing a change of sentiments in the late Governor General, and the conviction of Lord Moira the present Governor General, "that our intentions are to do good, and that no conceivable public injury can arise from our staying," and that his Lordship "spoke very decidedly about our being allowed to stay;" we beg to submit to the perusal of your Excellency two letters, dated 13th Oct., and 19th ult., addressed to us by the Rev. Thomas Thomason, a most respectable minister of the Church of England, resident at Calcutta. We trust that your Excellency will consider these letters as containing decisive evidence of the favorable inclinations of Lords Minto and Moira in regard to our present circumstances, and future views: and that with this proof of the light in which our mission is now regarded by the supreme British authority in India, you Excellency will have no difficulty in permitting us to remain in this place.

"It is with inexpressible satisfaction that we are enabled, by a kind and overruling Providence, to present these communications to your Excellency, at this very interesting moment.

We have the honor to be, &c. &c.

"*Bombay, Dec, 13, 1813.*"

On the 16th Dec. their friend Mr. Money informed the two brethren, "that he had just been with the Governor, who mentioned, that no orders having been received from Calcutta concerning their stay, and he being still under the positive orders of the Supreme Government to send them away, he must now send them." And on the 20th, R. T. Goodwin, Esq. the senior magistrate of police, officially notified them, "that a passage was to be provided for them to England on board the Charles Mills."

The Charles Mills was then under orders to sail on the 22d of the same month, only two days after this note was given. At this critical moment they drew up a memorial to the Governor, as their last appeal: a memorial which they considered as a private communication, addressed to his Excellency, not as a Governor only, but as a man, and a Christian; which was written with the feelings and the solemnity of the occasion; and which, as they are careful to note, they viewed as of a confidential nature, but that the worthy Governor was pleased himself to give it publicity. It appears to have been generously received by the Governor, according to his accustomed goodness, and to have had its desired effect.

On the next day after sending this letter, the brethren write in their journal, "We continued our preparations. By two o'clock, (the same day) our things were packed and labelled; by three the Coolies (porters)

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 Sangskrit, 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. "Striped," 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, 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 continued and persevering exertions. The object in view is so transcendantly 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,

till the gospel [shall shed its benign influence on every land. With thankful acknowledgment of the many favors shewn by the Christian public to this object, and of the many prayers offered in its behalf, the Committee would animate their fathers and brethren, as well as themselves, with the exhortation, *Be not weary in well doing; for in due season we shall reap, if we faint not.*

New-Haven, Sept. 15, 1814.

PECUNIARY ACCOUNTS.

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

To cash paid from Sept. 1, 1813 to Aug. 31, 1814, in conformity to orders of the Board, and of the Prudential Committee, from No. 53, to No. 79, inclusive for expenses incurred in the prosecution of the objects of the Board	\$7,071 62
To losses by counterfeit bills received in donations	6 00—7,077 62
To balance carried to the credit of new account, Sept. 1, 1814	13,467 53
	\$20,545 15
<i>Contra Cr.</i>	
By balance brought to the credit of new account, Sept. 1, 1813, as appears by the Auditor's certificate of Sept. 11, 1813	\$8,077 59
By cash received in donations, as particularly published in the Panoplist, from Sept. 1, 1813 to Aug. 31, 1814, inclusive	12,008 91
By cash received as income of stock and interest on notes, during the year preceding August 31, 1814,	458 65
	\$20,545 15

APPENDIX TO REPORT.

[On the day after their arrival at Bombay, Messrs. Hall and Nott, after taking suitable advice, put into the hands of Mr. Money, a gentleman of that place, the following petition to his Excellency, the Governor.]

To the Right Honorable Sir Evan Nepean, Governor of Bombay, &c.

Right Honorable Sir,—The undersigned, lately arrived from America by way of Bengal, beg leave to state to your Excellency, that having been ordained to the Gospel ministry, they have come to this country with a desire of being useful, by translating the Scriptures, by aiding in the education of children, and ultimately by making known the gospel to some who are now ignorant of it.

Humbly trusting that these objects will meet with your Excellency's approbation, they most earnestly beg, that they may be allowed to pursue them. At the same time, they cherish the hope, that should they be permitted to remain in the country, an orderly and prudent conduct will show, that your Excellency's indulgence has not been misplaced.

They are happy indeed, Right Honorable Sir, in thus presenting the advancement of our holy religion to a Christian governor;—one, too, who has given so many proofs of a desire for the diffusion of the Scriptures, and the promotion of happiness among mankind.

They have the honor to be, with the highest respect, right Honorable Sir, your most obedient and most humble servants,
Bombay, Feb. 12, 1813.

GORDON HALL,
 SAMUEL NOTT.

[On visiting the police office, the same day on which the preceding petition was forwarded, the missionaries were told, that they would not be permitted to remain, and that unfavorable impressions concerning them had been made upon the mind of this government. They found themselves charged with having broken their word, in not going from Calcutta to the Isle of France; and with having concealed themselves at Calcutta, while the police officers were in search of them to put them on board ship for England. For the purpose of refuting these charges, and explaining their conduct, they drew up and presented, by his Excellency's permission, the following memorial.]

To the Right Honorable Sir Evan Nepean, Governor of Bombay, &c.

Bombay, February 18, 1813.

Right Honorable Sir,—We have heard with the deepest concern, that your Excellency has received from Bengal, intelligence deeply injurious to our character, as men, as Christians, and especially as Ministers of the Gospel. Our concern is the more distressing, when we consider our solemn responsibility to the great Head of the Church, and the high importance that the missionary character should stand without reproach; especially in a region like this, where the forfeiting of that character must be attended with circumstances so truly deplorable. We beg, therefore, your Excellency's indulgent consideration of the following statement of our conduct.

When we left America, as your Excellency will perceive by our letter of instructions, a copy of which we take the liberty of sending herewith, our destination was not precisely fixed; but was left for our subsequent decision. On arriving at Calcutta, our first object was to obtain such information as would enable us to decide with discretion. But from representations made to us at that time, we were induced to believe, that we should not be allowed to remain in the Honorable Company's dominions. An order from government, received about a week after our arrival, which order included Messrs. Johns, Lawson, and May, three English missionaries, and Mr. Rice, an American, increased our fears. We doubted whether we should be allowed to leave the Honorable Company's dominions for any place east of the Cape of Good Hope; and, if for any, supposed it would be for the Isle of France alone. With these views we presented the petition marked No. I.*

When this petition was handed, Mr. Martin† objected to the presenting of it; and said, that the order of government was positive for our return to America;—that we must depart upon our own ship, but that she might carry us whither she liked.

In the course of a week from this, we received an answer from government, stating, that our assurances of going to the Isle of France were accepted; but that we must expect to be at the disposal of the government of that island.

After this, we continued in the expectation of going to the Isle of France, for about two months. We were endeavoring to obtain a passage, when we were taken sick. As soon as we recovered, we renewed our endeavors, engaged our passage in the ship Adele, and paid for it as early as the 17th of September, at which time we were expecting the Adele to sail in a few days, though she did not till about the middle of the following month.

* See No. I. at the close of this Memorial.

† Mr. Martin was the chief magistrate of police.

During our delay at Calcutta, the causes of which we have now explained, we were led by observation to believe, that our fears had been premature: for we found Missionaries, who had been ordered away, no less positively than ourselves, nevertheless residing quietly in Bengal; and we ascertained the same to be true of others in India. We therefore began to hope, that, had we pursued a different plan, we might have been allowed to go to the place, which our inquiries should incline us to choose. Several reasons at length inducing us to desire to go to Ceylon, rather than to the Isle of France, we prepared the annexed petition, No. II,* but, lest we should presume too much on the indulgence of government, we at the same time pursued our arrangements, intending, should that petition be rejected, to proceed, according to our original plan, to the Isle of France. The petition, when delivered at the Police, was carried by the clerk to Mr. Martin, who was on the opposite side of the room, and who replied, through the same clerk, "that it was unnecessary to present that petition, and that he would give us a pass at any time." The question was asked by Mr. Hall, 'Should we go to Ceylon, instead of the Isle of France, would that be equally acceptable to government?' and was answered in the affirmative.

The petition was withdrawn; and we did all in our power to obtain a passage for Ceylon. But before we could obtain one, we were summoned to the Police; and our reasons were demanded for not having gone to the Isle of France. Our reply was, that we had been endeavoring to go thither, till we had learnt from the Police, that a pass might be obtained equally well for Ceylon; and that we were then seeking for an opportunity to depart for that island. We did not at this, or at any other time, say, at the Police, nor to any person whomsoever, that our delay of going to the Isle of France was for want of opportunities. Nor could we have said this without obviously appearing to many, who well knew our proceedings, to be totally destitute of every principle of honor and religion.

Notwithstanding all our efforts, we found no opportunity of going to Ceylon; nor could we hope for one, we were told, earlier than the January fleet. In the mean time, it had been suggested to us, that Mr. Martin would probably give a general pass from Bengal, without specifying any particular place. We supposed, from what he had said respecting his giving a pass, that a pass from him, and not a formal permission from government, was a regular departure. Whether such a pass could be obtained we did indeed doubt; but we were encouraged to make the attempt in the confidence, that to fail could not injure us, and that, should we succeed, in the voice of the police we should have the voice of government; particularly as the police had been the only organ of government to us.

Our application succeeded; and on the faith of our passes, "to depart in the ship Commerce, Capt. Arbuthnot," we proceeded to make our arrangements; esteeming it a great favor that we had obtained permission to depart, though it gave us no right of remaining in the place to which we intended to go. Our friends expressed their happiness at our success; among whom were some, in whose judgment we thought it safe to confide.

* See No. II., at the close of this Memorial.

The passes now in the hands of R. T. Goodwin, Esq.,* were obtained on the 10th of November, with the expectation that the ship would sail in four or five days. On Saturday the 13th, a part of our baggage was put on board. On Tuesday morning, the 16th, we paid our passage to the captain's agent, and, in the afternoon of the same day, we were unexpectedly summoned to attend at the Police, which we did the next morning, with Messrs. Rice and Judson, who had received a like summons. We then received a communication from government, stating, that on account of our having failed to go to the Isle of France, we were considered as having forfeited all claim to the further indulgence of government; and directing the Police to correspond with the Marine Board, concerning the provision for our departure for England, in the fleet under despatch. The fleet, we were informed, was to sail within five days, which would allow no more than three days to prepare for a voyage to England.

After reading the order, Mr. Nott mentioned to Mr. Martin his circumstances, and asked, whether the order of government would interfere with his previous arrangements, and prevent his departing according to his pass? The reply was, "Certainly; the order of government is positive." Mr. Martin then mentioned the opportunities there had been of going to the Isle of France, which had been neglected; and added, that he had always told him, that he would have to go to the Isle of France or England. Neither of us, however, had heard our going to England mentioned before.

We were directed by the person who went with us from the Police, to give information should we change our place of residence; and were also advised by him to write to Mr. Martin concerning our families, as they had not been noticed in the orders of government. This advice, however, we did not follow, as we immediately formed the plan of making the annexed address to the Right Honorable the Governor General.

Concluding from the unexpected orders, that, if we applied, we should not perhaps be permitted to proceed to Bombay, we resolved to attempt to obtain liberty to go to Point de Galle, where the captain was so obliging as to promise to put us on shore. With these views we prepared the petition, No. III.†

After this paper had received the approbation of some of our friends, we went on Thursday morning to Barrackpore, for the purpose of presenting it to his Lordship. The Hon. Mr. Elliot, his Lordship's private secretary, upon reading the first sentence, observed, that as it related to an order in council, his Lordship would not receive it in his private capacity. We mentioned the urgency of the case, and requested him on that account to deliver it; but he refused, and advised us to hand it to the secretary to whose department it belonged. We left him without his probably knowing who we were, and returned to Calcutta.

Having found upon inquiry, that the meeting of the council was postponed till after the time appointed for the sailing of the fleet, we did not hand our petition to the secretary, according to the Hon. Mr. Elliot's advice; but resolved to embrace the doubtful but only alternative of

* Mr. Goodwin is chief magistrate of police at Bombay.

† See No. III., at the close of this Memorial.

embarking on board the Commerce, according to our previous arrangements and our passports, should we find, that the captain had reported us to the police as his passengers and obtained the port-clearance for his ship. Upon inquiry we found that he had not. We therefore delayed our embarkation till Friday noon, when the captain showed us his certificate, (which he can doubtless now show,) that he had reported us to the police, agreeably to the orders of the Governor General in Council; and likewise told us, that the ship was cleared out at the custom-house, and would probably sail the next day. We then completed our arrangements, and went on board the same day. Till we went on board, we were either at our known place of abode, or moving publicly about Calcutta on our necessary business. We did not give information of our going on board to the Police, because our having obtained a pass, and the captain having reported us on that very day as his passengers, furnished them, we supposed, with sufficient means of knowing where we were.

Though both the captain and the agent had told us, that the ship would sail the next day, yet she remained at her moorings till Monday morning, when we proceeded down the river. We imputed our not being sent for to the intention, and not to the ignorance, of the Police.

On this statement of the circumstances of our leaving Calcutta, we beg leave to remark, that we did diligently endeavor to obtain an audience from government till it appeared that no audience could be obtained before too late an hour; that considering our passes, and particularly the captain's report to the police, which was made after the same police had communicated the orders of government to us, we did consider ourselves as acting with regularity; and presumed, when we found ourselves suffered to proceed, that the police, as we were now manifestly on the point of leaving Bengal, were not disposed to carry their inquiries any further.

Though we had not succeeded in presenting the above-mentioned petition to Lord Minto, we still intended to stop at Ceylon, supposing that a fresh departure from that island might be more favorable to our reception in Bombay, than to arrive directly from Bengal. But as Bombay continued to be the place of our desire; as the government of Bengal had suffered us to proceed, while considering us, as we supposed, bound to Bombay; as we met with a long and unexpected delay on the coast; and as our funds were low; we concluded to proceed directly to this place.

We beg leave to express our fears, that some appearance of inconsistency in us may have arisen from a mistaken connexion of us with our two brethren;* from whom we lived at considerable distance apart; with whose plans we were unconnected; and from whose business at the Police ours was generally distinct and different. Your Excellency will readily perceive, that such a connexion, though the conduct of each, severally, might be explained, would give an appearance of inconsistency to both.

The above we declare to be a full statement of our conduct, in relation to the government of Bengal; the truth of which is known to many

* Messrs. Rice and Judson. ED.

of our friends, with whom our conversations have been frequent and particular. That we have acted with integrity, we have the testimony of our own consciences. That we have guided our affairs with discretion, we will not say. But if the above statement exhibits indiscretions, we hope they will appear to be such as have arisen, not from rashness and obstinacy, but from an honest zeal in what we considered as laudable objects, and from the ignorance of strangers in a strange land. Above all, we hope, Right Honorable Sir, that our intentions will appear to have been good, and our conduct such as not to have cast a deserved reproach upon our holy religion, nor to have destroyed our character as ministers of Jesus, in the interests of whose church we believe your Excellency to feel deeply concerned.

Having said these necessary things, respecting our characters and conduct, we beg your Excellency's further indulgence, while we submit at large the objects we desire to pursue in this place.

Our great and general object is the diffusion of Christian knowledge and Christian morals. In attempting this, we should consider our first step to be the acquisition of the language of the country, which, in a tolerable degree, we suppose, must occupy the greatest part of our time for two or three years. During this time we should hope to be useful, by the instruction of schools composed either of European or half-cast children, or by teaching the English language to the natives themselves. While engaged in the acquisition of the language, we should hope to be useful in our intercourse with the people, particularly the lower classes; giving religious instruction to such as should be inclined to receive it; and, finally, should we be allowed to remain, it would be our intention to do all in our power to forward the translation of the Scriptures into the Mahratta language; and, perhaps, should our lives be spared, into the Guzerattee likewise; with the hope that by our feeble endeavors some might be induced to embrace them as the word of life, and become partakers of the unsearchable riches of Christ, which are such an inestimable blessing to Christian countries.

This statement we cheerfully submit to your Excellency, hoping that our conduct has not forfeited, and that our object claims, your Excellency's indulgence; and that we shall not be under the painful necessity of relinquishing an object, in which so many Christian friends are so deeply interested.

With sentiments of the highest respect, Right Honorable Sir, we are your Excellency's most obedient, and most humble servants,

GORDON HALL,
SAMUEL NOTT.

No. I.

To the Honorable the Governor General, in Council.

WE the undersigned, passengers lately arrived on board the American ship Harmony, having received an order to depart out of the country on board the same ship, beg leave to state, that agreeably to our intention, stated at the Police on our arrival, of leaving the Company's

dominions, we request liberty to depart, by the earliest opportunity, for the Isle of France; and therefore that the Harmony may not be refused a clearance on our account.

Calcutta, Aug. 21, 1812.

LUTHER RICE,
GORDON HALL,
SAMUEL NOTT,

No. II.

To the Right Honorable Lord Minto, Governor General, in Council.*

THE undersigned, having been detained by sickness and other causes from going to the Isle of France, as permitted about two months ago, and now wishing to depart to Ceylon, beg permission to pass out of the Honorable Company's dominions to that island.

Calcutta, Oct. 17, 1812.

GORDON HALL,
SAMUEL NOTT.

No. III.

To the Right Honorable Gilbert Lord Minto, Governor General.

THE undersigned, having read at the Police the orders respecting their going to England, wherein they are said to have forfeited all claim to the further indulgence of government, by not having gone to the Isle of France, beg leave to solicit your Lordship's attention to the causes of their delay, and to their present circumstances.

As early as the middle of September, and as soon as they had recovered from the sickness into which they fell on their arrival, they engaged their passage on the ship Adele, bound to the Isle of France, which was to sail in the course of that month, but was detained till sometime after the date of the enclosed petition.†

Information received during this delay led them to wish to go to Ceylon; and two days after its date they conveyed the enclosed petition to C. F. Martin, Esq. to be presented to government; intending to proceed immediately to the Isle of France, if that petition should be denied. They were informed by Mr. Martin, that it was unnecessary to present that petition, and that he would give them a pass at any time. Accordingly the petition was withdrawn, the design of going to the Isle of France relinquished, and they endeavored to find an opportunity to go to Ceylon. Not finding any prospect of a ship going directly to Ceylon, they made application on the 10th inst. at the Police for a pass to depart on the ship Commerce, which pass was granted them, and on the faith of it, they have paid their passage, put part of their baggage on board, and are expecting daily that the ship will sail.

After what had been said on presenting the enclosed petition to the Police, and after having obtained the pass, they supposed they might in-

* Lord Minto administered the government of Bengal for six years. His term of office expired sometime in 1813, and he sailed for England probably in December last. Late English papers mention his death soon after he reached home, aged 53. About the year 1788, then Sir Gilbert Elliot, he was an active member of the British House of Commons. He is succeeded, in the government of the Company's dominions, by Lord Moira, known as Lord Rawdon in the American revolutionary war.

† See No. II.

nocently and safely make their arrangements for departure. The arrangements are made; the ship is ready to drop down the river, and convey them to Point de Galle, where she would leave them.

We humbly beg of your Lordship, that in consideration of our present circumstances, the order of government may not be carried into effect on us, and that we may be freed from the very serious inconvenience of a voyage to England.

Your Lordship's most obedient and most humble servants,

GORDON HALL,
SAMUEL NOTT.

Calcutta, November 18, 1812.

[When the missionaries were brought back to Bombay, they heard that they had been considered as prisoners of war, and were charged with having violated a parole. This charge they refute in the first part of the following memorial. The refutation proved to be unnecessary, as the Governor explicitly declared, after reading it, that he had never considered them as prisoners of war, nor as bound by a parole. They were judicious, however, in meeting a charge of so serious a nature, and which they had reason to suppose had received some sanction from persons in authority. It had even been surmised in Bombay, that they were political spies.

The concluding part of the memorial will speak to the understanding, the conscience, and the feelings, of every reader.]

Copy of a Letter to the Right Honorable, the Governor, dated Bombay Harbor, on board the Honorable Company's cruiser Ternate, Dec. 4, 1813.

To the Right Honorable Sir Evan Nepean, Baronet, Governor, &c. &c. &c. of Bombay.

RIGHT HONORABLE SIR,—It has pleased a wise and Holy Providence to return us to this place, and in circumstances on many accounts extremely unpleasant. But we have learnt with peculiar distress, that your Excellency, besides having felt officially obliged to interrupt our voyage, on which we were well advanced towards the Island of Ceylon, has conceived our conduct to have been inconsistent with the duties of our profession, and with the obligations arising from the indulgence and attentions, which we had the honor to receive from your Excellency, during our stay in Bombay.

Did the present case concern ourselves merely, and were the consequences depending on its decision to fall on us alone, we are happy in the belief, that your Excellency is not one of those ungracious rulers, who condemn without allowing the accused to be heard in his own defence. But with how much greater confidence ought we to hope and pray for an indulgent and attentive hearing, while we stand so highly impeached as the ministers of Jesus—the living God. If we have departed from the path of Christian simplicity and innocence;—if we have prostituted the confidence, inspired by our sacred office, to the base purpose of deception;—if, under the cover of zeal for God, we have dared to engage in the infamous designs of political intrigue, we have wounded our Savior, in the house of his friends;—we have brought an awful scandal on the Christian name, and done what tends to destroy all confidence in the missionary character, and to delay that period, which is the object of Christian hope, when the heathen shall all be gathered unto Christ.

As these mournful consequences must follow necessarily upon our guilt, we should be uncharitable indeed to believe, that your Excellency, whose standing is so high, not only in the political but in the religious world, and whose decision on the subject is of such great importance, would not, like ourselves, earnestly desire that our characters, if possible, should stand without reproach.

Whether we can say any thing to remove, or even extenuate, our imputed crime and guilt, is not for us to decide. It is the prerogative of Him, who has seen all that we have done, and before whom our conduct is sealed up for judgment and eternity. We do, however, hope, that after having read what we now desire to offer, your Excellency will at least believe we have acted with Christian honesty, integrity, and zeal, though our zeal should still seem to have been inordinate, and our measures indiscreet.

We have understood that we are charged with having violated the obligations of a parole—obligations so universally held sacred, and which so materially mitigate the calamities of war. We confess, that, we are in a great measure ignorant of the laws of nations; and are sensible, that ever since we have been in this country, we have been exposed to numerous though involuntary errors in those painful transactions relative to Government, which, as ministers of peace, we had little reason to expect. If we have violated the obligations of parole, we have certainly done it through ignorance; though we did not act without careful consideration.

We had been warned, as your Excellency has seen, by our Reverend and beloved Patrons at home, and we were disposed most entirely ourselves, to be particularly cautious in our conduct, on account of the unhappy war in which our country is engaged. We felt therefore under peculiar obligations to examine the subject according to our ability; and it appears to us in the following light.

We were originally ordered to leave the country, long before any intelligence of the war had arrived in India; and the same orders included unimpeached and well recommended English missionaries, in precisely the same terms as ourselves: for both which reasons we could not consider these orders as having any relation to our national character, and much less as making us prisoners of war, or afterwards to be exercised upon us as such.

On our arrival at Bombay, we were informed by R. T. Goodwin, Esq. the chief magistrate of Police, that Government would not allow us to remain in the country, on account of orders which had been received from Bengal. These orders must have left Calcutta before any intelligence of war had reached that place, having then but just arrived overland at Bombay. Mr. Goodwin's communication to us therefore did not, as we conceive, regard us as prisoners of war; nor did he intimate, that we were to be considered as such. He directed us to procure ourselves a passage to England, and to give him information of our place of residence. We replied, that we had not the means of procuring ourselves a passage to England. We certainly did not suppose, that what passed at this time amounted, either to an express, or an implied, parole; that we had laid ourselves under any of the obligations, or that we were to enjoy any of the peculiar privileges of a parole. Nor did we suppose, that the liberty, with which we left the office, resulted from any thing which had

been transacted there; much less from any peculiar confidence reposed in us, as we were then under severe censure.

We had other reasons for supposing we were entirely free from the obligations of a parole. We did indeed think, that no one could consider us to be under such obligations, while we did not enjoy the provision usually made for prisoners of war; while we were defraying expenses exceeding our means, and while expecting to be sent to a land of strangers, without the prospect of a provision there.

Besides, we have been led frequently to inquire, whether peaceably behaved gentlemen, being found in a civilized state, at the commencement of a war between that state and their own, are usually considered as prisoners of war.—We were uniformly answered “No.”—And from the nature of the case, as well as numerous facts, we supposed “No,” the only rational answer.

But we certainly had a higher reason for believing that we were not to be considered as prisoners of war. We had declared ourselves—and our declaration had received the confidence of your Excellency, and of the Governor General—to be the Ambassadors of the Prince of Peace, employed in his service, and devoted to that alone. We knew that we were parties in no war, and we believed that we were the friends of all men. We thought we could not be considered as prisoners of war, while adhering to the peaceable maxims of our Divine Lord—the common Redeemer—the God of England and America, before whom both nations, and all nations, are as one.

Shortly after our arrival in Bombay, we presented to your Excellency a statement of our proceedings in Bengal, and of the object of our mission; accompanied by the official instructions under which we were to act. The liberality and kindness, with which your Excellency was pleased to view these documents, exacted our gratitude, and animated our hearts. Distressing as our circumstances had been, and conscious as we were of the integrity of our hearts, and the sacredness of our object, we received your Excellency’s favor as a blessing from Heaven; we indulged the most pleasing hopes; *we thanked God, and took courage.*

The attention your Excellency was pleased to bestow upon our subsequent addresses, we thankfully acknowledge. The indulgent confidence with which you viewed us, and the kind attentions which we continually received, were flattering to our hearts, and increased our desire of doing that, and that only, which should be agreeable to you. But while they attached our hearts, we should have mistaken their intention, had we considered them as shown for our personal merits, and not as the effusions of a pious and liberal mind, and to us as ministers of the gospel, for our work’s sake.

While, however, in all our requests to your Excellency, we solicited what we thought would be for the honor of Christ, we never had occasion to ask for a greater degree of personal liberty, than we at first enjoyed. From the time of our first visit to the Police, we were not aware that any additional liberty was granted, any new restrictions added, any old one removed, any pledge required, or that any act of our own laid us under any restraining obligation, not to be found in the nature of our character as Christians, or our office as ministers of the gospel. We were not aware of any other difference made in our relation to Government, than

that which arose from an orderly and Christian conduct, and from those high and unsolicited attentions, which were never due to us as men, but only to the ministerial character, which we hope was unsullied before we left Bombay.

Your Excellency will allow us to express our honest belief, that the liberty we had, when we left Bombay, was the same that was given us before we had made any communications to you, or had received those kind attentions which we most thankfully acknowledge. We of course felt ourselves under obligations to act, not as American prisoners on parole, but as missionaries of Jesus, and to regulate ourselves by the inspired directions and holy examples, which are to guide the ministers of the cross.

In thus considering ourselves, we felt indeed as having in general terms the sanction of your Excellency; whom we had understood to say, that we were not prisoners of war, but harmless, inoffensive men, whose weapons of warfare were not carnal but spiritual.

We have observed, that we felt under obligation to regulate ourselves by the inspired directions and holy examples of the Bible. If we know our own hearts, these, and these alone, influenced our minds, not with the delusive force of novelty, but with the permanence of a conviction settled by meditation, and unaltered in the midst of delay and trials, and the darkest prospects.

Long before we were ordained to the gospel ministry, it became with us a solemn inquiry, in what part of the world it was the will of Christ we should preach his gospel. In Christian countries we saw thousands of ministers, innumerable Bibles and other religious books, to guide immortal souls to everlasting life.

We looked upon the heathen, and alas! though so many ages had passed away, three fourths of the inhabitants of the globe had not been told, that Jesus *had tasted death for every man*. We saw them following their fathers in successive millions to eternal death. The view was overwhelming—the convictions of our own duty were as clear as noon, and our desire was ardent to bear to the dying heathen, *the glad tidings of great joy*—to declare to them Him who had said, *look unto me and be ye saved, all the ends of the earth*; and who, after he had brought from the grave the body crucified for men, said—*Go—teach all nations—he that believeth shall be saved, and he that believeth not shall be damned*.

Affected and convinced as we were, though fastened to our country by the strongest ties;—though we had aged parents to comfort, and beloved friends to enjoy;—though urged by affectionate congregations to stay and preach the gospel to them;—we were compelled to leave all and come to this land, with the prospect of no temporal advantage, but with the prospect, the certainty, of much temporal loss, and even of suffering too, should our lot be cast under a heathen government, as the experience of all ages warned us to expect. We were determined, as we thought, to deliver our message at the hazard of every personal convenience or suffering, trusting in God, who guides the ways of all men, and willing to abide his allotments.

Right Honorable Sir, thus we were devoted to a work of which we are, and ever shall be, infinitely unworthy;—devoted for reasons which can never lose their force, but whose weight in our own case had been

increasing by all the preparations we had made, and by all the information we had acquired. Before we left Bombay we had spent more than a year in different parts of India;—had conversed with many gentlemen, clergy and laity, on the subject of missions;—had learnt much of the language, manners and customs of the people; and had become more deeply impressed with their wretchedness, and the duty of publishing to them the blessings of the gospel. While we enjoyed these advantages, we trusted we had acquired a valuable degree of preparation for a prudent and useful management of a Christian mission; which made it more than ever our duty to preach to the heathen.

We were standing on heathen ground. We were surrounded by immortal beings, polluted by idolatry, dead in sin, and exposed to hell. There was not one messenger to a million, among all the idolaters of India, to preach Jesus to them. There was enough before our eyes to convince us, that the command of Christ to teach all nations had not been thoroughly fulfilled; and we knew that it had never been revoked. We had for years been preparing; and we had come to this country for no other purpose than to obey this command. But now we were called upon to relinquish the purpose which had been so long conceived—to abandon the work for which we had been so long preparing—and to depart, not only from the particular field which we had entered, but from the heathen altogether. We were commanded by a government we revered, a government exalted, as an enlightened and a Christian government, among the nations of the earth—a government, under which Christian people have been active beyond a parallel in modern ages, in their efforts for the universal diffusion of Christian knowledge; and, what was peculiarly distressing, your Excellency had considered it your official duty to execute upon us orders, which would remove us from this *field white already to the harvest*.

Thus situated, what could we—as ministers of Christ, what ought we to have done? The miseries of the heathen were before us. The command of Christ remained in full force. We had hoped, and prayed, and waited—till almost the day on which the orders for our going were to be executed, our work defeated, and our prospect of preaching to the heathen destroyed. We ask again what could we—We appeal to your own Christian feelings, what ought we to have done? That the gospel should be preached to these heathen we knew was according to the will of Christ. If by any means we could do this, though we had been forbidden, we thought, (we say it with all possible deference,) that we ought to obey God rather than man.

There did seem to be a way authorized by the Holy Scriptures, which, though doubtful in its issue, furnished, we thought, considerable prospect of success. It was to escape and reach Ceylon, where we had been assured of protection and encouragement. Paul and Barnabus escaped from Thessalonica; and again Paul was let down in a basket by the wall of Damascus, while he knew that the highest civil authority of the city was waiting to apprehend him.

We stand far behind apostles, those venerable messengers of the Lord; but, though so far behind them, yet, as ministers of the same Lord, we feel bound in duty to plead their example, especially when we consider ourselves, if prevented from doing our work in one city, under a command

of our Lord *to flee to another*. This we attempted, but without success; and for this attempt we now stand so highly impeached.

Amidst the distress which unavoidably results from the imputation of guilt, it affords us consolation to reflect, that until we left Bombay, our character, by a fair testimony, both here and at Calcutta, stood unimpeached.

If this single act does really bring guilt upon our souls; if it does justly destroy the confidence previously reposed in our characters; how can we justify apostles and others, of whom the world was not worthy, who in like manner fled from city to city rather than abandon their work?

Such, Right Honorable Sir, is the statement which we have thought it our duty to submit to your serious consideration. We should be happy indeed, should it remove from our characters the imputation of guilt. Confident as we are of none other than the best intentions, we most earnestly hope, and anxiously desire, it may, and pray that the time may not be distant, when we shall be freed from the painful duty of vindicating ourselves, and when we shall enter with joy and thanksgiving upon that work, for which we are literally strangers and pilgrims, and have no certain dwelling place. But the matter rests with God. On Him we will endeavor quietly and patiently to wait; to Him we will look to bear us through our present trials—to publish his own gospel to the dying heathen, and to honor his dishonored Son among all nations.

We have the honor to be, Right Honorable Sir, with the highest respect, your Excellency's most obedient and most humble servants,

GORDON HALL,
SAMUEL NOTT.

[Letters from the Rev. Thomas Thomason of Calcutta, addressed to one of the missionaries at Bombay, the last of which was received December 10, 1813.]

Oct. 8, 1813.

MY DEAR SIR, I have been favored by your two letters, and to save the post of this evening, write in haste to say, that Mr. Udny seems to think that some attempt may be made with Earl Moira to interest him in your favor; but how, or of what nature, he has not intimated. I am now going to wait upon him. No time will be lost in doing what can be done; nor, if any thing is to be done effectually, ought a moment to be thrown away. You shall hear as soon as any thing may be concluded.

We are deeply concerned in all your motions, and shall feel most happy and thankful to God, if any thing should arise favorable to all our desires. It will be from Him. Vain is the help of man.

Yours affectionately,

THOMAS THOMASON.

Oct. 13, 1813.

MY DEAR SIR, It has been no easy matter to know how to proceed in your business. At first we determined on an address to Lord Moira, to be signed by Mr. Udny, Dr. Carey, and myself. After preparing the letter we demurred about the expediency of addressing Lord Moira, on so delicate a business, so soon after his entering on the government, especially as we had to plead, not for missionaries merely, but for *American* missionaries; and moreover to urge *a revocation of a government*

order, even while Lord Minto, the Ex-Governor General, was upon the spot.

On the whole, we thought it best to apply first to Lord Minto; and this morning I have had a long interview with him. I showed him a copy of your last letter, and also of the letter of the Board of Commissioners for Foreign Missions, appointing us to act in India. This I did in order to explain why we interested ourselves individually in this matter.

His Lordship was very gracious—professed the highest opinion of your intentions—but could not give a decided answer without consulting with his late colleagues in council. For his own part, however, he seemed to think that Sir Evan Nepean could judge as well as they could; and that the business might be left to him to act as he thought proper.

I told him, that we petitioned only for a relaxation of the order, which bound Sir Evan Nepean to send you away. He said he would inform me, as soon as he had had an opportunity of conversing with the council. If they can be persuaded to relax in their views of the subject, the way will be cleared for Lord Moira to act without any indelicacy to his predecessor.

Thus the matter rests. It may be several days before you hear the result. But as there is a hope that it may be favorable, I hope you may obtain *permission to stay until you hear again*.

But we look above councils and governors in this matter. We have a gracious Head, who is not unmindful of his Church. To Him let us commit the matter in faith and prayer.

Yours affectionately,

THOMAS THOMASON.

Nov. 19, 1813.

MY DEAR SIR, After much delay I have at length received a favorable intimation from government, which grants all that you requested. Lord Minto was long in giving me his judgment of the case. So I wrote again, enclosing in my letter a copy of a letter from a Mr. Erskine, of Bombay, to his friend Dr. Hare. A copy was at the same time sent to Lord Moira by Dr. Hare. In that letter Mr. Erskine spoke very candidly and kindly of you both. No answer, however, was sent by Lord Minto to *this second* communication; but *he called* upon me, and said, that he thought I should find no difficulty in obtaining the permission of this government. Our address to Lord Moira, signed by Mr. Udny, Dr. Carey, and myself, was accordingly sent in without delay.

Yesterday I had an audience of Lord Moira. He spoke very decidedly about your being allowed to stay; and expressed his conviction that you meant to do good, and that no conceivable public injury could arise from your staying. But, he added, your letter will come before Council in a day or two, and will be publicly answered.

Thus the matter stands. In a short time I hope to write again. Meanwhile, Sir Evan Nepean may be assured, that the government here has a friendly disposition towards you. May this arrive in time to prevent any decisive steps for your leaving India; and may you be abundantly blessed in all your plans and labors.

I have the inexpressible satisfaction to observe, that Lord Moira has come out with every laudable desire to do all the good he can, and with the determination to extend the efficient aid of government in forwarding

plans of general instruction and improvement. I am now preparing the materials of a very extended plan of operation, which, in the course of a month, I hope to submit to him. You shall hear from me on the subject more at large, if nothing unforeseen prevent me from writing.

My kindest regards to your colleague, and to Dr. Taylor, to whom I am in arrears, and hope to write shortly.

Yours affectionately,

THOMAS THOMASON.

To the Right Honorable Sir Evan Nepean, Governor, &c. &c.

RIGHT HONORABLE SIR,—We understand that the final arrangements for our being transported to England are now made. At this decisive moment, we beg to submit to your Excellency the following considerations.

That exercise of civil authority, which, in a manner so conspicuous and determined, is about to prohibit two ministers of Christ from preaching his Gospel in India, can be of no ordinary consequence; especially at the present moment, when the Christian public in England and America, are waiting with pious solicitude to hear how the religion of the Bible is welcomed and encouraged among the Pagans of this country. Our case has had so full and conspicuous a trial, that its final decision may serve as a specimen, by which the friends of religion may learn what is likely to befall, in India, those evangelical missions, which they are laboring to support by their prayers, and by their substance.

Had the decision been favorable to missions, it would have encouraged the hearts of thousands to increase their exertions for the enlargement of the Redeemer's kingdom; it would have brought thanksgivings to God and blessings to the heathen. But if the decision must be unfavorable, it will tend to deject the hearts of Christians; it will cast a new cloud of darkness over this heathen land, and discourage many from attempting to rescue the poor Pagans from the doom which awaits idolaters. This momentous decision, Right Honorable Sir, rests with you.

Now we would solemnly appeal to your Excellency's conscience and ask: Does not your Excellency believe, that it is the will of Christ that his Gospel should be preached to these Heathens? Do you not believe, that we have given a creditable testimony that we are ministers of Christ, and have come to this country to preach his Gospel? and would not prohibiting us from preaching to the Heathen here be a known resistance to his will? If your Excellency finally exerts civil authority to compel us from this heathen land, what can it be but a decided opposition to the spread of the Gospel among those immortal beings, whom God has placed under your Excellency's government? What can it be but a fresh instance of that persecution against the Church of Christ, and that opposition to the prevalence of true religion, which have so often provoked the indignation of God, and stamped with sin and guilt the

* It is manifest, from the whole history of this business, that this question, and the succeeding one, were meant to apply to the system of measures adopted by the East India Company and the Bengal government, and not to Sir Evan Nepean in his individual capacity; for he appears to have been favorably disposed toward the missionaries.

history of every age? Can you, Right Honorable Sir, make it appear to be otherwise to your own conscience—to that Christian public who must be judges in this case—but especially can you justify such an exercise of power to your God and final Judge?

Your Excellency has been pleased to say, that it is your duty to send us to England, because you have received positive orders from the Supreme Government to do so. But, Right Honorable Sir, *

* * * * *

were it even admitted, that whatever is ordered by a superior authority is right to be done, would not our case stand thus: Several months ago, your Excellency received from the Supreme Government positive orders to send us to England; but repeatedly expressed a deep regret that you were obliged to execute such orders upon us. But a few days since we had the happiness to present to your Excellency such communications from Bengal, as were acknowledged to evince such a change in the mind of Lord Minto, as that he was willing we should remain in the country, and that Lord Moira was also favorable to our staying. May not your Excellency therefore presume, that notwithstanding the previous orders of the Supreme Government, it has since become their pleasure that we should remain in the country?

Besides, those communications further state, that the subject was soon to come before the Council for a formal decision. But delays are so liable to occur in such cases, that at this moment a reasonable time has hardly elapsed for the arrival of an official decision, though we have reason to expect it daily.

Under such circumstances, could your Excellency be judged unfaithful to your trust, should you at least suspend our departure until a further time were allowed for official communications to be received from Bengal? By so doing could you be thought to take upon yourself an unjustifiable responsibility; especially when it is considered what a discussion the spreading of the Gospel in India has undergone in England, and how great is the probability, that something decidedly in its favor will soon be announced in this country? * * * * *

It is our ardent wish, that your Excellency would compare, most seriously, such an exercise of civil authority upon us with the general spirit and tenor of our Savior's commands. We most earnestly intreat you not to send us away from these Heathens. We intreat you by the high probability, that an official permission from the Supreme Government for us to remain here will shortly be received; and that something more general, and to the same effect, will soon arrive from England. We intreat you by the time and money already expended on our Mission, and by the Christian hopes and prayers attending it, not utterly to defeat its pious object by sending us from the country. We intreat you by the spiritual miseries of the Heathen, who are daily perishing before your eyes, and under your Excellency's government, not to prevent us from preaching Christ to them. We intreat you by the blood of Jesus, which he shed to redeem them:—As Ministers of HIM, who has all power in Heaven and on earth, and who with his farewell and ascending voice commanded his Ministers to *go and teach all nations*, we intreat you not to prohibit us from teaching these Heathens. By all the

principles of our holy religion, by which you hope to be saved, we intreat you not to hinder us from preaching the same religion to these perishing idolaters. By all the solemnities of the judgment-day, when your Excellency must meet your Heathen subjects before God's tribunal, we intreat you not to hinder us from preaching to them that Gospel, which is able to prepare them as well as you for that awful day.

* * * * *

We intreat your Excellency not to oppose the prayers and efforts of the Church, by sending back those whom the Church has sent forth in the name of the Lord, to preach his Gospel among the Heathen; and we earnestly beseech Almighty God to prevent such an act, and now and ever to guide your Excellency in that way, which shall be most pleasing in his sight.

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We have the honor to be, Right Honorable Sir, Your Excellency's most obedient and most humble servants,
Bombay, Dec. 20, 1813.

GORDON HALL,
 SAMUEL NOTT.

[Extracts of a letter from Mr. Newell to the Corresponding Secretary, dated Colombo, Ceylon, Dec. 20, 1813. This letter is very copious, and, lest preceding letters should have miscarried, contains many facts which had before been communicated. The introduction of the letter, and the comparison of Jaffna and Bussora, as missionary stations, are selected to accompany the Report of the Prudential Committee.]

REVEREND AND DEAR SIR,—Nearly two years have elapsed, since you sent us forth to carry the glad tidings of salvation to the perishing heathens in the East. Our Christian friends in America will perhaps expect, that before this time we have chosen our station, arrived at the field of our labors, commenced the study of the language or languages of the place, and made considerable progress in our work. It would be no less pleasing to me, than to you or them, to be able to communicate such intelligence. But I rejoice, dear sir, to see, by your report for the last year, that you are prepared, and that you have endeavored to prepare the minds of the Christian public, to hear of our disappointments. It has pleased God, in his inscrutable wisdom, to call us, in the very outset, to pass through the depths of affliction, and to experience the disappointment of our dearest hopes. Perhaps God intends by these trials to humble us; to purify our hearts from pride and ambition; to crucify us to the world, and make us more sensible of our dependence on his grace, that we may be better prepared to serve him, in the kingdom of his Son, among the heathen. If tribulation work in us *patience*, and *patience experience*, and *experience hope*, we shall have reason to bless God that we have been so early and so deeply afflicted. Pray for us, fathers and brethren, that the things which have befallen us in Asia may turn out *for the furtherance of the Gospel of Christ*; that as *the sufferings of Christ abound in us*, so *our consolation may abound by Christ*, that we may be able to comfort them, who are in any trouble, *by the comfort wherewith we ourselves are comforted of God.*

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[At the time of Mr. Newell's writing this letter, he took it to be certain, beyond a doubt, that Messrs. Hall and Nott had been sent from Bombay to England, and that the British government over the dominions of the East India Company was inexorably opposed to missions. He does not appear to have been informed of the great exertions, which had been made in England, to open India to the preachers of the Gospel. He considered himself as obliged to act alone, at least till he could be joined by fellow-laborers from this country. In this state of things, he looked around for the best place to establish an infant mission. His views on that subject are as follows:]

I have also written to our Committee at Calcutta for advice. I am wavering between two places, Ceylon, and Bussora at the head of the Persian gulf. They both have their advantages and disadvantages. I will give you a summary of my reasoning with respect to each.

The reasons for establishing our mission at Ceylon are these:

1. The country is the king's, and his majesty's government is friendly to missions. His Excellency, General Brownrigg, the present Governor of Ceylon, has been pleased lately to say, that he is authorised by the *Secretary of State*, (Eng.) to encourage the efforts of all respectable ministers.* Sir Alexander Johnstone, the chaplains, the Hon. and Rev. Mr. Twistleton and the Rev. Mr. Bisset, and indeed every influential character in the place, is favorably disposed.

2. There is here a very considerable scope for missionary exertions. The population of the island is variously estimated, from a million and a half to three millions. It is probably somewhere between these limits.

3. There are very great facilities for evangelizing this people. There are but two languages spoken in the island, so that when a missionary has acquired these, he may preach to several millions of people. The natives can read and write. The whole of the Bible has been translated into the Tamul, the language spoken in the north of the island, and the New Testament into the Cingalese,† which is spoken in the south and the interior. There are, at the lowest computation, 200,000 native Christians, as they are called, but who are totally ignorant of Christianity. "They have no objection to the Christian religion," says Mr. Twistleton, "but for their amusement are apt to attend the Buddhist festivals." Under the head of facilities may be reckoned the schools. There are about 100 already in operation, and the government is establishing others in every part of the island. Here we should be perfectly secure, under the protection of the British government, from all those dangers to which we should be exposed in the Burman country.

4. There are but two missionaries in the whole island, Mr. Errhardt, a German, from the London Society, and Mr. Chater, from the Baptist Society, the same that was four years in the Burman country. Mr. Vos,

* This is an exceedingly important fact. Mr. N. also states, in another part of his letter, that Gov. Brownrigg had interceded with Sir Evan Nepean in behalf of our missionaries, and that Sir Alexander Johnstone, Chief Justice, had also written to Bombay in their favor. These kind applications either had not reached the Bombay government, at the date of our last letters from that place, or the applications, if received, had not been made known to our missionaries. The Christian public in this country may draw a favorable conclusion, as to the importance of this mission, when they consider, that the Governor of Bombay, the Governor and Chief Justice of Ceylon, and a member of the Supreme Council of Bengal, together with a considerable number of very respectable gentlemen, chaplains, missionaries, physicians, and others, of different religious denominations, at Calcutta, Madras, Colombo, and Bombay, places many hundred miles from each other, not only desired that our missionaries might fix themselves within the British dominions in Asia, but exerted a *gratuitous and active influence* to promote such an event.

† This translation is thought to be so imperfect, as that a new version is necessary. This appears by the fifth topic of this discussion.

who was sent hither by the London Society, has left the place, and gone to the Cape, where he is settled in a Dutch church. Mr. Palm, another of the missionaries from the London Society, has left Jaffna, where he resided eight years, and has been appointed by government to the Dutch church here in Colombo, so that he ceases to act as a missionary. Mr. E. has not yet acquired the Cingalese language; nor has Mr. C. yet had time to acquire it, so that there is not at this time one missionary on the island, who can speak to the people in their own tongue.

5. Mr. Chater has told me, that Mr. Talfrey, (who has been engaged in translating the New Testament into Cingalese,) has repeatedly expressed a desire, that I would apply myself to the study of Cingalese, and qualify myself to carry on the translation. Mr. C. has also expressed the same wish. There seems to be no jealousy on this point. Mr. C. himself wishes me to stay here. He is somewhat advanced in the acquisition of the Cingalese, having been here a year and a half, and it is his intention to engage in the business of translation; but he wishes that more than one may be engaged in the work.

6. If we take our station at Jaffna, where the Tamul language is spoken, we have an immense field before us; for the same language is spoken just across the channel, on the neighboring continent, by seven or eight millions of people. The intercourse between the island and continent is nearly as easy and frequent, as if they were contiguous. Besides, on the little island of Ramisseram, between Ceylon and the continent, is one of the most famous Hindoo temples, that is to be found in all India. Sir Alexander Johnstone recommended this place to me, as a missionary station, on account of the crowds of pilgrims, who resort to this temple from all parts of the continent. The Brahmins here are said to have the power of restoring *cast*, when it is lost, a prerogative which is not claimed by the priests of any other temple in India. I visited this place in September, on my way to Jaffna, upon the recommendation of Sir Alexander. The result of my inquiries was a conviction that much good might be done here by distributing tracts and portions of the Scriptures, among the pilgrims who would carry them to the various parts of the continent from which they came, and thus divine instruction would be conveyed to many places, where no European missionary might go for a hundred years to come. We cannot be allowed to settle on the continent at present, perhaps never. But a station at Jaffna is in fact the same thing, as one any where in the south of India. Our personal labors can extend but a little way around us, wherever we fix our station. There are a hundred and twenty thousand natives in Jaffna, and this is more than we can instruct ourselves. We might establish an institution for the religious education of youth, to raise up and qualify the natives themselves for schoolmasters, catechists, and itinerating missionaries; and if Christianity be once firmly established in Jaffna, it must from its nature spread into the adjoining continent. Then, if some of us learn the Cingalese language too, we may prepare and send forth missionaries in that language also, to carry the Gospel up into the Candian country in the interior of the island. These are the principal arguments for establishing our mission here.

[Mr. Newell briefly enumerates his objections to a mission any where in the British dominions; which objections we hope are now obviated by the favorable issue of the decision of the British Parliament on the subject.]

I will enumerate particularly my reasons for a mission to Bussora, on the Euphrates, near the Persian gulf.

1. Bussora is a commercial town, the great emporium of western Asia, through which the merchandise of the east is distributed to Persia, Arabia, and Turkey. It is situated on the confines of these three extensive countries, and the Persian, Arabic, and Turkish languages are, I believe, all spoken there.

2. In the whole of western Asia, containing a population of forty or fifty millions, there is not one protestant missionary. The Karass mission, (which is certainly a most important one,) is, I believe, within the limits of Europe.* The Turkish and Tartar languages are the proper sphere of this mission; the Arabic and Persian, that of a mission to Bussora.

3. It is an object of primary importance to procure correct translations of the whole Bible into Persian and Arabic. The Arabic alone was said by the late Rev. Mr. Martyn to be of more importance than three fourths of all the translations now in hand. This gentleman had undertaken to superintend the translation of the Scriptures into these two languages, with the assistance of N. Sabat, the converted Arabian, and Mirza Fitrut, a learned Persian. Mr. M. died in December last, on a tour through Persia and Arabia, having only completed the New Testament in both languages. Whether any other person in Bengal will take up the work, and finish it, I do not know. I have written to ascertain. But even if the Bible were completed in both languages, it would be of little use, until some person would go and carry it to them, and say to the people, *Hear the word of the Lord.*

4. There are numerous bodies of Christians, of different sects, scattered through these countries, who have sunk into the grossest darkness for want of instruction, but who would gladly receive the Bible. These Christians might be made instrumental in diffusing the light around them, but would never take the lead in such a work. How many ages did the Syrian churches in Travancore live in the midst of an idolatrous people without ever thinking of giving them the Bible, or even of translating it into the vulgar tongue for their own use. But no sooner was the thing proposed by Dr. Buchanan, than the Syrian bishop himself sat down to the work, and the Malayalim Gospels have already been published. It is highly probable that in the Syrian and Armenian churches in those western regions, men may be found qualified and disposed to assist in spreading the light around them.

5. The Persians and Arabians rank as high in the scale of intellect, as any people in the world; and, if truly converted, would become very useful to the cause of Christianity.

6. There are several considerations, which, at the present time, seem to furnish a high degree of probability, that the gospel may be spread through these hitherto benighted regions. In the first place the Mussulmans are a kind of heretical Christians. They profess to believe in one God; in Moses and his law, David and his Psalms, Jesus and his Gospel; though they say these books have been corrupted by the Christians. And besides, the Persians profess so lax a system of Mahometanism, that

* Karass is in Russian Asia.—ED.

they are considered by some other Mussulmans as a kind of heretics. It is certain that Christians are, and ever have been, tolerated in Persia. When I was in Bengal, Mr. Sabastiana, a Catholic missionary, arrived there, who had been ten or twenty years in Persia, and reported that the Christians in that country were numerous. The story, which Dr. Buchanan has related, of Nadir Shah's attempt to get the Gospels translated into Persian, is a proof that they are not very scrupulous about admitting new religions into the country. When the late Mr. Martyn was last year at Shiraz, the seat of the Persian court, he wrote, that "the men of Shiraz had offered to assist him in translating the Bible into Persian."

All these circumstances seem to indicate the dawn of gospel day on those regions where the star, which led to Bethlehem, first appeared. Especially the progress of *Wahhabbe*, the Arabian conqueror, seems to portend the speedy downfall of the Mahometan power. The creed of this adventurer is simply this. *There is no other God but God.* He denies the divine mission of Mahomet, and the authority of the Koran, and destroys all the monuments of Mahometan superstition, which fall into his hands. He is said to show more favor to Christians than to Mussulmans; but he sets himself up as a prophet, or rather pretends to a divine commission.

But after all it must be confessed, a mission to these parts would be attended with considerable hazard. If the gospel should spread, and be embraced by persons of consequence, persecution would most probably follow. Already the streets of Bucharia have been stained with the blood of a martyred Christian. In that bigoted city, Abdallah, the noble Arabian convert, witnessed a good confession, and, in the presence of a wondering crowd, laid down his life for the name of the Lord Jesus. But Abdallah was a nobleman, and filled an office of the highest dignity in the Persian court. The common people, I believe, are not persecuted for changing their religion. But shall we wait till Persia and Arabia *are willing* to change their religion before we offer them the gospel. Great and discouraging difficulties lie in our way, wherever we would attempt to propagate the Christian religion. In China Mr. Morrison is translating and publishing the Scriptures, in opposition to an *imperial edict*, which renders him every moment liable to be seized and put to death.

Finally, a mission to western Asia would be all our own; and it would be free from the objections which I stated to establishing our mission in British India. We should be in the neighborhood of Mesopotamia, Syria, Palestine, and Egypt, those interesting theatres, on which the most wonderful and important events, recorded in sacred history, took place. There are Christian churches in all these countries. Might we not, by giving them the Bible, of which they have long been destitute, rekindle their zeal, and lift up in the midst of them *a great light*, that will dart its cheering beams far into the regions of thick darkness, by which they are surrounded. When I think of these things, I long to be on my way towards Jerusalem. But, dear Sir, I stand alone; I have no missionary associate to advise with, and I am afraid to rely on my own judgment. What would I not give to be one half hour with you. We could settle the business at once. Could I know that it would meet the approbation of the Society at home, I think I should be decided.

A consideration of minor importance, which makes me desirous of engaging in the mission is, I have been at very considerable expense in procuring Persian and Arabic books, and have devoted several months to the study of the Persian language. This I did with a view to Bombay, which I must now give up.

I am sorry that I cannot say to you in this letter precisely what I intend to do. I fear our disappointments and delays will prove a severe trial to the faith and patience of our Christian friends. But you will be able to inform them that nothing has befallen us but what is common to similar attempts in the first outset. The Baptist mission, which is now so flourishing, was severely tried for a time. They got no permanent establishment for six or seven years after the first missionaries came out. In two instances, where they have attempted to plant new missions, their missionaries have spent four or five years, and many thousands of rupees, and after all have abandoned the attempt and gone to other places. The same discouragements have been experienced by some of the missionaries of the London Society.

In the mean time, I hope I am not altogether useless. I have preached in English constantly, once, twice, or three times a week since my arrival in Ceylon. There are thousands of half-cast people, in and about Colombo, who stand in need of instruction as much as the heathens, and who understand the English language. Mr. Chater has a place of worship here, in which we preach alternately twice a week. We also keep the monthly prayer meeting, and a private prayer meeting every Monday evening. While I was at Jaffna, I (with the permission of Mr. Twistleton, senior chaplain) performed divine service in the fort for the few civil and military officers and soldiers there, as they have no chaplain at that station. For this month past, since I have been obliged to give up the hope of going to Bombay, I have laid aside the study of the eastern languages, until I am determined where I am to labor; and I am at present reviewing my Greek and Hebrew, with the study of critical works on the Bible.

[Mr. N. specifies the letters which he had previously written, and observes in reference to the probability that the letter he was then writing would be examined at the London post-office. "The worst thing I have to say, (relative to national affairs) is, that I am under the greatest obligations to his majesty's government, and that I do most deeply lament the existence of the present unhappy war between the two countries." He proceeds thus:]

I have deposited in the letter-box at Galle two parcels directed to you. One contains two printed documents, Mr. Bisset's sermon before the Colombo Bible Society, and a specimen of the eastern translations now in the mission-press at Serampore. The other is a manuscript of six sheets of letter paper, containing extracts from Mrs. Newell's letters and diary, and an account of her sickness and death. In this communication you will find much information respecting our affairs, which I have not repeated in my letters to you. I shall enclose in this a letter to Mrs. Atwood, which I wrote some time ago. All these are left open for your perusal. The letter and the manuscript, when you have read them, I wish you to send to my dear mother, Mrs. Atwood. I received letters by the Alligator—did not get them till the first of November. Your official letter, and that of Mr. Evarts, the brethren Hall and Nott have. I have

not seen them. The books are at Calcutta. We have received no order from the Committee at Calcutta respecting supplies, but expect one soon. The Rev. Mr. Brown is dead, and Mr. Harrington is absent. The Rev. Mr. Thomason, (a good man,) has taken the place of Mr. Brown, and G. Udny, Esq. (another good man,) the place of Mr. Harrington.

[Mr. N. gives a statement of his pecuniary affairs, adds several articles of intelligence, and concludes as follows:]

I expect another opportunity of sending letters in about a month, and shall write again at that time, and mention such things as do not occur to me now. I hope then to be more particular respecting my future prospects. This letter must serve for all my friends, for this time. The brethren Hall and Nott, I trust, will immediately return from England and join me. Some more will probably come out with brother Rice.

Rev. and dear Sir, I am your servant for Jesus' sake.

SAMUEL NEWELL.

MINUTES
OF THE
SIXTH ANNUAL MEETING.

THE Board met in Salem, (Mass.) according to appointment, on Wednesday, September 20, 1815, and was continued by adjournment to Friday, the 22d.—Present,

Gen. JEDIDIAH HUNTINGTON,
Hon. JOHN TREADWELL, Esq. LL. D.
Rev. JOSEPH LYMAN, D. D.
Rev. SAMUEL SPRING, D. D.
Gen. HENRY SEWALL,
Rev. SETH PAYSON, D. D.
Rev. JEDIDIAH MORSE, D. D.
Rev. JESSE APPLETON, D. D.
Rev. CALVIN CHAPIN,
Rev. SAMUEL WORCESTER, D. D.
Rev. HENRY DAVIS, D. D. and
JEREMIAH EVARTS, Esq.

The session was opened with prayer by the Vice President. On the subsequent days the meeting was opened with prayer by the Rev. Drs. Appleton and Lyman, and the session was closed with prayer by the Rev. Dr. Morse.

The minutes of the last meeting were read.

The accounts of the Treasurer, as examined and certified by the Auditor, were exhibited and accepted.

The annual report of the Prudential Committee was read and accepted.

The following gentlemen were appointed officers of the Board for the year ensuing, viz.

The Hon. JOHN TREADWELL, Esq. *President.*
Rev. SAMUEL SPRING, D. D. *Vice President.*
Rev. Dr. SPRING,
Rev. Dr. MORSE,
Rev. Dr. WORCESTER, and } *Prudential Committee.*
Mr. EVARTS,
Rev. Dr. WORCESTER, *Corresponding Secretary.*
Rev. Mr. CHAPIN, *Recording Secretary.*
JEREMIAH EVARTS, Esq. *Treasurer.*
Mr. CHESTER ADAMS, *Auditor.*

Whereas the President of this Board has stated, that a legacy of \$500 has been given to this Board, by Sarah Norton, late of Farmington, (Ct.) deceased, in her last will and testament; and whereas the legacy is held at present in litigation;—

Voted, That the President and Recording Secretary be authorized to employ legal counsel, and to take all other proper measures to recover said legacy.

Voted, That the Corresponding Secretary present the thanks of this Board to the Church Missionary Society in England, for their donation of twenty sets of the Missionary Register, with sundry other communications on the subject of missions.

Voted, That twenty-five copies of the annual reports of this Board, and of the sermons delivered before this Board, or at the request of the Prudential Committee, which have been, or shall be published, be sent to the Secretary of the Church Missionary Society, for the use of said Society.

Voted, That the person appointed as second to preach before the annual meeting of the Board, shall be considered as appointed the preacher for the next succeeding year, unless he shall preach the sermon in the year for which he was appointed as second.

The Rev. Dr. Davis was appointed to preach at the next annual meeting of the Board, and the Rev. Dr. Appleton his second.

Public worship was attended in the evening, when the annual sermon was delivered by the Rev. Mr. Chapin, from Psalm xcvi, 10:—*Say among the heathen, THE LORD REIGNETH.*

Voted, That the thanks of this Board be presented to the Rev. Mr. Chapin, for his sermon delivered last evening, by appointment of the Board; that a copy be requested for publication; and that Dr. Lyman, Dr. Appleton, and Gen. Sewall, be a committee to carry this vote into effect.

The Corresponding Secretary was directed to express the thanks of this Board to the London Missionary Society, for the Chinese version of the New Testament, and the transactions of said Society, with other documents presented by them to this Board.

Voted, That it be distinctly provided, that every Missionary employed in the service of this Board, is to be considered as being, under Providence, dependent on this Board for support, according to such regulations as the Board, or Prudential Committee may, from time to time, recommend or approve; and that all the earnings which any Missionary, or Missionary's wife, shall in any way procure, shall be considered as the property of this Board, for the objects of the mission, and, as such, to be regularly accounted for to the Prudential Committee.

Voted, That at every missionary station, to which more than one missionary shall belong, the salaries and earnings of the missionaries, and presents made to them, or any of them, shall constitute a common stock, from which they shall severally draw their support, in such proportions, and under such regulations, as may, from time to time, be found advisable, and be approved by this Board, or by the Prudential Committee.

The Prudential Committee were authorized to allow the missionaries, at each missionary station, to take such a house for their common use,

as may be suitable for their accommodation, and to charge the rent of said house to the account of the Board.

Voted, That a majority of the Missionaries on any station, shall, in their regular meetings, decide all questions, that may arise in regard to their proceedings and conduct, in which the mission is interested.

Upon the principles of the foregoing votes, the subject matter of policy or social compact, for the regulation of our Missionaries, was referred to the Prudential Committee.

Voted, That the Prudential Committee be authorized to make to the Missionaries in India, such further allowance for extraordinary expenses, as, upon their representation, on an account stated, shall be deemed reasonable and proper.

The Trustees of the legacy, given by the late Mrs. Norris, were requested to transfer the same to the Board.*

Voted, That nine sets of the Church Missionary Register, and other documents received with it, be disposed of in the manner following, viz. To Bowdoin College, Yale College, the Theological Seminary at Princeton, Middlebury College, Dartmouth College, Williams College, the Theological Seminary at Andover, William Bartlet, Esq., and Mr. Solomon Goodell,† one set each.

Voted, That the Prudential Committee be directed to employ some suitable person or persons to visit St. Louis, St. Genevieve, and any other places, as they shall deem expedient, to ascertain and report to this Board, what measures are most eligible for diffusing the light and benefits of Christianity among the Aborigines in the western and southern parts of our country.

Voted, That the Prudential Committee be directed to hold stated quarterly meetings, and to make a quarterly communication, in the form of a circular letter, to each association, which has been, or shall hereafter be, instituted in aid of this Board.

Voted, That the Prudential Committee be authorized to employ agents to assist in forming auxiliary societies; otherwise to excite the attention of the public to the objects of this Board; and to use their exertions in obtaining funds.

Voted, That the next annual meeting be holden at Hartford, (Ct.) on the third Wednesday of September, 1816, at 10 o'clock, A. M., and that the Recording Secretary be directed to make the necessary arrangements for that meeting.

The Recording Secretary was directed to transmit to every member of the Board, not now present, information of the time and place of the next annual meeting.

Voted, That the Corresponding Secretary present the thanks of the Board to Mrs. Elizabeth Bartlet, for the very convenient accommodations which she has furnished for the present meeting; and, likewise, to those gentlemen who have hospitably entertained the members during the session.

* This has since been done in the manner, and for the purposes, described in the will of Mrs. Norris.

† This distinguished friend of missions had left the world before the meeting of the Board, though his death was not then known. The copy of the Missionary Register, which was intended to cheer his heart in the decline of life, will be sent to his widow as a token of gratitude for the almost unexampled liberality of her late husband.

REPORT.

BRETHREN,—Our two last annual reports contained much of interesting narrative: recitals of the pilgrimages and adventures, perils and deliverances, discouragements and consolations, of our missionaries in the East; seeking a door of entrance to the heathen, but obstructed, disappointed, and held in continued anxiety and suspense; “troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.” Those recitals were interesting, as they shewed in a very clear and gratifying light, the faith and patience, the firmness and prudence, the fortitude and devotedness of the brethren; and especially as they afforded many affecting and animating proofs of the wisdom and goodness, the faithfulness and mercy, the almighty protection and overruling providence of God. “The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. Their place of defence is the munitions of rocks; their eyes shall see the King in his beauty; they shall behold the land that is very far off.” If our present Report contain less of striking narrative and affecting incident, it is because our missionaries have found at length an open door and a resting place; and though they have scarcely commenced their public labors, yet they are quietly and diligently preparing themselves for activity in their great and arduous work.

At our last anniversary we had the hope, that the brethren Hall and Nott, after their severe trials, would be permitted to remain at Bombay. This hope has not been disappointed. Since the latest date of the accounts then communicated, they have experienced so far as appears, no molestation; nothing but protection and kindness from the government. That latest date was December 23, 1813.

As early as the 13th of the next month, January, 1814, Mr. Newell received from them such intelligence, as gave him a degree of assurance, that the mission might be established at Bombay; and he immediately took measures of preparation for leaving Ceylon. On the 20th of the same month he writes in his journal, “I engaged passage in a Portuguese ship bound to Goa, as there was no opportunity of going direct to Bombay. Before my departure I addressed the following letter to the Governor.

“To his Excellency General Brownrigg, Governor and Commander in Chief in the Island of Ceylon.

“Sir,—Having resided nearly a year under your Excellency’s jurisdiction, and experienced during that time every indulgence from government which I could wish, I beg leave to express the deep sense I have of your Excellency’s kindness to me; and to ask permission to depart in the Angelica, Portuguese ship, bound to Goa, in pursuance of my original intention of joining the mission in Bombay. I should esteem it an additional favor, if your Excellency would be pleased to give me a testimonial, that would satisfy the Governor of Bombay, that I leave Ceylon with your Excellency’s consent and approbation.

“I have the honor to remain, &c.

S. NEWELL.”

"I felt obligated," he says, "to notify the Governor of my departure, as he had intimated on my first arrival at Colombo that I was not to remove without giving him previous notice; and I felt a real pleasure in expressing my gratitude for his kindness both to me and my brethren." "The Governor informed me through Lord Molesworth, that he consented to my departure, and would write by mail to the Governor of Bombay in my favor."

After a residence in the island of Ceylon of about ten months, Mr. Newell left Colombo for Goa on the 28th of January; and on the 4th of February the *Angelica* came to anchor in the roads of Cochin, where she stopped three days, and afforded him an opportunity which, he says, "he had long wished for, but never expected to be favored with; that of seeing the Cochin Jews and the Syrian Christians." Of this opportunity he appears to have availed himself with great diligence. He visited the Jewish synagogues at Cochin, and the Syrian-church at Candenad, the residence of the late primate Mar Dionysius. The results of his inquiries and observations together with those of his brethren Hall and Nott, who visited the same places about three months before, may constitute an interesting part of an appendix to this report.

On the 7th of February Mr. Newell left Cochin, and on the 24th arrived at Goa; where he "visited most of the colleges, churches, and monasteries, saw the Vicar General of the Dominicans, dined with the Superior of the Augustinians, and called on Father *Josephus a Doloribus*, the late Inquisitor, mentioned by Dr. Buchanan." "The Inquisition of Goa," he says, in his journal, "is no more. It was lately abolished by order of the Prince Regent of Portugal. It is said, however, that the Archbishop retains all the power that was lodged in the Court of the Inquisition."

On the 2d of March Mr. Newell sailed from Goa, and on the 7th he writes in his journal. "Early this morning the harbor and town of Bombay appeared in full view, and at 11 o'clock I landed and went in search of my friends, whom I found in a short time. It was a joyful meeting to us all. We had been separated more than two years, had all of us passed through many trying scenes, and often given up the idea of ever meeting again on earth; but that unseen Hand that had guided us in all our perplexities, and led us in a mysterious way, had at length brought us together in the very place, which, in our conversations on the other side of the water, we had often contemplated as the probable seat of our then future mission. And what was peculiarly gratifying to us, we had reason to hope, that we should now be established in this place, and be allowed to enter on our work, which had been so long delayed. Yet we rejoiced with a mixture of fear; for it was not absolutely certain that we should all be allowed to remain here."

Soon after his arrival at Bombay, Mr. Newell had an attack of fever which confined him several days. On the 23d of the same month, however, he writes:—"We kept a day of fasting and prayer, preparatory to the Lord's supper, which we proposed to celebrate the next Sabbath. Saturday evening the 26th, we kept another season of special prayer with a view to the solemn ordinance which we expected to attend upon the ensuing day. Sabbath, 27th, we met at 11 o'clock, A. M. and engaged in prayer: brother Hall delivered an address, suited to the solemn occa-

sion, and brother Nott administered the ordinance. There was a variety of circumstances attending this transaction, which were peculiarly calculated to affect our minds. We were naturally led to look back on all the way in which the Lord had led us, since we devoted ourselves to the missionary cause, and particularly since we came to this land. Two of our brethren, who came with us to this country, had been separated from us, and had gone to different and distant countries, and we expected to see them no more in this world. One of our little number had finished her work and received an early release from the pain and toils of the missionary pilgrimage. Though on our own account, we could not but mourn her absence, yet we had reason also to rejoice in the hope, that she had entered into her rest; and though she could not return to us, yet, if we were the children of God, we should go to her, and partake with her at the marriage supper of the Lamb. In the afternoon I preached to our own family, and a few of our acquaintance, who usually unite with us in our family exercises on the Sabbath."

Soon after these refreshing scenes of joyous meeting and of holy communion, on the 8th and 9th of April the brethren wrote to the Corresponding Secretary. "Our hopes," say Messrs. Hall and Nott, "are strong, and we look on the prospect with great delight. We trust that God's wonderful and merciful dealings with us, are ere long to be crowned with the special blessings we have sought; that our merciful Father has a work for us to do here; and that his various dispensations have been allotted with fatherly tenderness and care, and intended to teach us lessons of humility, trust, and patience. We would hope, that they may make us more prepared for our work. We are sensible that God alone can teach us to profit. Pray for us. The God to whom you pray dwells also in this land. Here he dwells in his own almighty strength; and, in answer to prayer, accepted from your altars, can pour a blessing; yea, an immediate blessing, upon our heads. He can, he may in the hour of darkness, light up our path, cheer our desponding hearts, dissipate our doubts, and fill us with faith and love,—because you pray for us. We have great reason to acknowledge the kind attention paid to our circumstances and wishes, by the Rev. Dr. Carey, the Rev. Mr. Thomason and George Udny, Esq., acting as your Committee in Calcutta. To their efforts, under God, we are indebted for the hopes we now enjoy."—"We add a few lines," say the three brethren together, "to express our united gratitude to God for his kindness in bringing us all together, after more than two years separation, to the place of our choice, and with prospects so favorable. God has visited us with judgments hard to bear, and with mercies for which no gratitude is sufficient. Pray for us that we may be knit together in love; that we may be diligent in our calling; that God may dwell in us and walk in us; and that we may be faithful unto death. Hereafter we shall hope to write to you in our united capacity."

To these grateful and devout sentiments of our beloved Missionaries, your Committee are persuaded the hearts of this Board will unitedly and ardently respond. Here then let us religiously record our thankful acknowledgment to the Father of mercies and God of all grace for his wonderful kindness to them and to us; and our fervent prayer, that his various dealings with them may contribute to furnish and to fit them more completely for their important work, turn out to the furtherance of

the Gospel in realms of darkness and of the shadow of death, and redound to the glory of his adorable name through the thanksgivings of many.

Since the receipt of the communication of April, 1814, Letters have been received from the three brethren, bearing date, June 10 and 13, and December 29 and 30, together with their Journals down to about the time of their last date. From these communications it appears that they regularly performed divine worship, and preached, at their own house, every Sabbath day, at which a few persons besides their own family usually attended; that they kept a prayer meeting on every Wednesday evening, "to seek God's blessing on their mission," and "observed the first Monday of every month as a season of prayer for the Church, in unison with the friends of Missions, in India, Europe," and our own country; that they "applied themselves closely to the study of the Mahratta language, the vernacular tongue of the Hindoos of Bombay, and of many millions on the" hither "side of India;" that with much deliberation they had formed and adopted a system of polity or social order for the regulation of their little community, agreeably to the Instructions given them by the Prudential Committee; that they had opened a school which they hoped might be "so managed and modified as to embrace half-cast children of Europeans, and become a boarding school of considerable importance to the mission:—in a word, that they had been diligently employed in the requisite preparations and arrangements for the establishment of the mission, and for the eventual extension and success of their labors. In their joint letter of 29th of December last they say: "We are now drawing near the close of the third year, since you sent us forth with the message of peace and love to the heathen in the East. The solemnities of that interesting day, on which we were designated to this important work, are still fresh in our minds, with all the affecting circumstances of the parting scene:—and though our country and our friends are still dear as ever to our hearts, and though we have experienced, as you taught us to expect, 'much adversity, much opposition, and many dark days in which our hearts have swelled with grief,' our purpose and our choice remain unaltered. We trust we do, at this moment, renewedly devote ourselves to the work, and rejoice that God has given us *this grace, to preach among the Gentiles the unsearchable riches of Christ.*—We hope that nothing which has befallen us will deter others for a moment from engaging in the work. Our trials on the whole have not been greater, than we had reason to expect, and our encouragements are great. We are at length delivered from the long and painful suspense, in which we have been held and are now, we have no reason to doubt, permanently settled in this place. Here there is work enough for a great many missionaries, within the compass of a few miles. We cannot walk the streets half a mile, without meeting with thousands of heathens, with whom we may mingle and converse about the way of salvation, without any fear of giving offence, or exciting the least alarm. We are daily becoming more familiar with their language and their ways, and hope soon to commence the great work of preaching to them the gospel of Christ. There are many facilities here for the prosecution of our work, among which we would mention with gratitude the perfect security to our persons and property, which we enjoy under the British

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

all who are engaged in it, in whatever department, it should be sacredly regarded as one. There need be no jealousy, no interference; no other strife than to provoke one another unto love and good works. There need be no fear that any one of these objects will exhaust the liberality of individuals or of the community. We have a noble example before us. The several Societies in Great Britain, besides their home missions, employ not less than two hundred missionaries abroad in different parts of the world. The British and Foreign Bible Society issues annually more than two hundred thousand Bibles and Testaments in various languages, and expends annually more than two hundred thousand dollars in promoting its great object in the four quarters of the globe. Besides the more magnificent institutions, there are in the same kingdom many others of similar spirit and of no inconsiderable consequence, among which is a Religious Tract society, which circulates among different nations and different languages, more than a million tracts in a year. The contributions to those societies, notwithstanding the incalculable expense of the wars in which that kingdom has been engaged, have from year to year been constantly increasing. In the last two years the annual receipts of the Church Missionary Society rose from about twelve thousand dollars to about fifty thousand; and this and the other principal Missionary Societies are continually receiving great accessions of strength and of resources, and continually extending their plans and their operations. A similar spirit is rising in this country, and by proper means may be advanced to a proportional activity and productiveness. Nor is there any danger that by this spirit of liberality the community will be impoverished. It is estimated that the total annual expenditures of all the Missionary and Bible Societies in England do not amount to the annual expense of supporting a single ship of the line. What we have most to fear is, that the principal functionaries of the Board will not be able, with their other occupations, to bestow upon the continually accumulating business, that attention which its augmenting importance will demand. In regard to this subject, however, as well as in regard to every other concern, pertaining to this institution, the wisdom of the Board will be exercised, under the direction of Him in whom all fulness dwells.

This Report the Committee beg leave to submit, in the full confidence that the Board will perceive in it many reasons of devout thankfulness to God, and many inducements to pursue our great object with unremitting zeal. Hitherto the Lord hath helped us. The work is in his hand, it depends for its success entirely upon his blessing.

SAMUEL WORCESTER, *Clerk of the P. C.*

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, 1814, to Aug. 31, 1815, in conformity to orders of the Board, and of the Prudential Committee, from No. 80 to No. 112, inclusive,	\$5,007 80
To losses by counterfeit bills received in donations,	19 00
To balance carried to the credit of the Board in new account, Sept. 1, 1815,	19,833 30
	\$24,860 10

Contra Cr.

By balance brought to the credit of the Board in new account, Sept. 1, 1814,	13,467 53
By cash received in donations, from September 1, 1814, to August 31, 1815,	10,812 22
By cash received as income of stock and interest on notes,	\$577 14
By postage, and discount on uncurrent bills, reimbursed,	3 21—530 35
	\$21,860 10

MINUTES

OF THE

SEVENTH ANNUAL MEETING.

THE seventh annual meeting of the Board was held in Hartford, (Ct.) at the House of Mr. Henry Hudson, on the 18th, 19th, and 20th days of September, 1816. Present,

Gen. JEDIDIAH HUNTINGTON,
Hon. JOHN TREADWELL, LL. D.
Rev. JOSEPH LYMAN, D. D.
Rev. SAMUEL SPRING, D. D.
Rev. JEDIDIAH MORSE, D. D.
Rev. CALVIN CHAPIN, D. D.
Rev. JESSE APPLETON, D. D.
Rev. ALEXANDER PROUDFIT, D. D.
Rev. SAMUEL WORCESTER, D. D.
Rev. HENRY DAVIS, D. D., and
JEREMIAH EVARTS, Esq.

The meeting was opened with prayer, on the three successive days, by the Rev. Drs. Lyman, Proudfit, and Morse, successively; and was closed with prayer by the Rev. Dr. Appleton.

The annual accounts of the Treasurer were exhibited, as examined and certified by the Auditor, and were accepted.

The annual Report of the Prudential Committee was read and accepted.

The officers of the Board are the same as last year; viz.

The Hon. JOHN TREADWELL, Esq. *President.*

Rev. SAMUEL SPRING, D. D. *Vice President.*

Rev. Dr. SPRING,

Rev. Dr. MORSE,

Rev. Dr. WORCESTER, and

Mr. EVARTS,

} *Prudential Committee.*

Rev. Dr. WORCESTER, *Corresponding Secretary.*

Rev. Dr. CHAPIN, *Recording Secretary.*

JEREMIAH EVARTS, Esq. *Treasurer,* and

CHESTER ADAMS, Esq. *Auditor.*

A petition was presented by James Morris, Esq. and the Rev. Charles Prentice, signed by them and by the Rev. Joseph Harvey, on the subject of establishing a school in this country for the education of heathen youths, arriving here from various parts of the Pagan world.

The Rev. Drs. Lyman, Morse, and Appleton were appointed a committee to confer with the gentlemen* just named, and to report to the Board.

Voted, That the Board highly approve of the services of Mr. Elias Cornelius, in soliciting aid for the support of schools to educate children in heathen lands, and recommend it to the Prudential Committee to continue him in this service.

Letters from the Rev. Presidents Backus and Brown, addressed to the President of this Board, concerning two Indian youths, were communicated, and referred to the Prudential Committee.

The Committee, to whom was referred the petition respecting the establishment of a school for the education of heathen youths, presented a report, which, after amendment, was accepted, and is as follows:

That the establishment of such a school, as is described by these respectable petitioners, is expedient;—

That this school be located in such place, as the agents hereafter named shall designate;—

That the Hon. John Treadwell, the Rev. Dr. Dwight, James Morris, Esq., the Rev. Dr. Chapin, and the Rev. Messrs. Lyman Beecher, Charles Prentice, and Joseph Harvey, be agents of this Board; that any three of them shall be a quorum for the transaction of business, when all shall have been notified; and that the Hon. John Treadwell be authorized and requested to call the first meeting of the agents, at such time and place as he shall deem expedient;—

That the said agents be empowered and requested to form such a plan for establishing and conducting a school for the education of heathen youths in our country, for the purposes expressed in the petition, as to them shall appear most conducive to the attainment of the object of such school; subject, however, to revision by this Board;—

That all monies contributed, or hereafter to be contributed, for the support of said school, shall be remitted to the Treasurer of the Board, or deposited according to his direction;—and,

That the said agents make an annual report of their doings to this Board, and receive from them, from time to time, such instructions as they shall deem it expedient to give.

The Corresponding Secretary was directed to express the thanks of this Board to Mr. Edward Thompson, of Philadelphia, for his generous offer of a gratuitous passage to such missionaries, as the Board may soon wish to send into India.

The same officer was also directed to express the thanks of this Board to a distinguished member of the Court of Directors of the East India Company, for his able defence of the American Missionaries before that Court.

On Thursday evening the annual sermon was preached before a numerous and respectable audience, in the Brick Church, by the Rev. Dr. Davis, from Psalm cxix, 96. *I have seen an end of all perfection: but thy commandment is exceeding broad.*

Voted, That the thanks of this Board be presented to the Rev. Dr. Davis for his sermon delivered on Thursday evening; that a copy thereof

* These gentlemen were requested to lay the subject before the Board, by a large and respectable meeting of persons friendly to the education of heathen youths, which was convened at New Haven, during the session of the General Association, in June.

be requested for the press; and that the Rev. Drs. Morse and Appleton, and Gen. Huntington be a committee to carry this vote into effect.

Voted, That this Board exceedingly regret, that their missionary, the Rev. Samuel Nott, who, in circumstances of arduous difficulty and severe trial, had acquitted himself in a manner highly creditable to the missionary cause, should afterwards have judged himself at liberty to abandon the mission at Bombay, on account of his health, without a previous reference of his case to this Board, when the case did not, as it appears to this Board it did not, require an immediate departure.

Voted, That the mission of the Rev. Samuel Nott, as far as pertains to his appointment by this Board, terminated when he finally left Bombay.

The Hon. Stephen Van Rensselaer, of Albany, was unanimously elected a member of this Board.

Voted, That the next annual meeting of this Board be held at Northampton, (Mass.) on the third Wednesday of September, 1817, at ten o'clock, A. M., and that the Rev. Dr. Lyman be requested to make the necessary arrangements.

The Rev. Dr. Appleton stands first preacher for that occasion, and the Rev. Dr. Spring was appointed to preach in case of his failure.

Voted, That the thanks of this Board be presented to Mr. Henry Hudson for the very convenient accommodations and generous hospitality which he has furnished to the Board during the present meeting; to the other individuals and families in this city, whose hospitality has been experienced by the members of the Board; and to Mr. Eli Roberts, and the choir of singers under his direction, for their very acceptable services in the public religious exercises of Thursday evening.

Voted, That it be the duty of the Prudential Committee to compile and publish a report, including their annual report, a statement of the Treasurer's accounts, such a detail of donations as may be found useful, extracts from the minutes of the present session, and such other information as they shall deem expedient.

REPORT.

BRETHREN,—Refreshing, after an absence of a year, are the countenances of friends, and the greetings of brotherly affection; but still more refreshing are the grateful recollections of heavenly good will towards men, and the lively anticipations of promised mercy, fulfilled unto all the families of the earth, most intimately associated with this consecrated anniversary. These are indeed like the “dew of Hermon, as the dew that descended upon the mountains of Zion; where the Lord commanded the blessing, even life for evermore.” May He graciously command his blessing on this meeting, and on all our deliberations, and measures, for the advancement of his glory, and the salvation of men.

Our last Annual Report brought down the history of our Eastern mission just to the close of the year 1814. At that period, our missionaries were in a good degree tranquillized in the persuasion, that they would be suffered, without further molestation, to remain at Bombay. Of this, however, they had no assurance; and the state of precarious sufferance in which they were held, was attended with very considerable inconveniences. But our last communications from them, bearing date Nov.

29, 1815, give us the gratifying intelligence, that they have been released from their embarrassments. "His Excellency, Sir Evan Nepean," they say, "has just personally communicated to us the result of our concerns with government. After briefly recapitulating what had taken place, he said that the whole business had been represented to the Court of Directors, and that they in reply had stated, that the communications from the Bombay government concerning us were such as led them to think our object was simply the promotion of religion; and that therefore he (Sir Evan) was at liberty to allow us to remain if he chose, and that they should acquiesce in such a decision." His Excellency added, "I can now assure you that you have my entire permission to remain here, so long as you conduct yourselves in a manner agreeably to your office. I shall feel no difficulty in allowing you to go to any part of this Presidency; and I heartily wish you success in your work." He repeated his expressions of confidence in us, his belief that we were doing good, and his attachment to the object. In replying on our part, it was said, that we were greatly obliged to his Excellency for the kindness which he had shewn us, the interest he had taken in our mission, and the measures which he had employed to promote it."—The brethren remark, "We had not been expecting any further communications from government, but supposed that we should merely be left undisturbed in the pursuit of our object. This assurance strengthens us. We praise the Lord, and implore grace to be faithful laborers in this vineyard which he has given us in a manner so remarkable. We are now relieved from our former restrictions, and acknowledged as residents in the country; and we think the manner in which this assurance is given appears favorable to the introduction of other missionaries here."

An event so auspicious to the mission, claims the grateful acknowledgments of this Board to the Supreme Disposer; and considered as the issue of a series of occurrences, for a long time of dark and disastrous aspect, may reasonably be hailed, with religious joy, as a hopeful presage of good to that important portion of the heathen world.

Little, therefore, should we be disheartened by an event of a different kind; which, however, could not but awaken very deep concern. We allude to the return of our missionary, the Rev. Mr. Nott. Soon after his arrival in India, Mr. Nott was attacked with a disease which is common in that country, and which often proves fatal to persons not inured to that climate. Afterward, from time to time, he was visited with similar attacks, and his health generally was not good. At length it became a question with him whether he ought not to abandon a country, where his prospect for health and for life was so dark. Upon this question he consulted his physicians, and had from them a decided opinion, "that the climate of the East Indies was very unfavorable to his constitution, and that he could not remain in the country without endangering his life; and that he should return to his native country, or to Europe, as the most effectual means of recovering his health." Judging it proper to comply with this advice, Mr. Nott took his measures accordingly; and by the kind favor of Providence has returned to his country and his friends in safety.

Amid the various difficulties which it has had to encounter, our mission at Bombay has been steadily advancing towards its great object; and in its utmost extremities the voice of Providence has seemed to be

distinct: "Destroy it not; for a blessing is in it." It is no small satisfaction to hear the testimony of the worthy Governor, whose unrestrained protection and favor our missionaries now enjoy, that "he believes they are doing good." Their communications to us, indeed, are replete with evidence, that they have entered upon their work with deep and sound reflection, and proceeded with firm and vigorous purpose, with enlarged and enlightened views, and with very laudable industry and proficiency. "We have already," they say, in a letter of Sept. last, "We have already told you that we have made so much proficiency in the Mahratta language as to be able to commence our great work of preaching the Gospel to the heathen. We daily impart religious instruction to the people around us, in some form or other; and this we expect will be the great business of our lives from day to day. We have commenced the work of translating the Scriptures into the Mahratta language. We both employed some part of our time almost every day in translating. These essays at translating we consider at present as very imperfect; and we have no expectation that we shall be able, in a year or two, to effect a complete and correct version of the Sacred Volume. Our situation, however, affords many facilities for the prosecution of this work; the principal of which is, our living in the midst of the people for whom the translation is designed. We hand our translations around in manuscript, and read them to the people in our excursions; and, in this way, we are enabled to detect the errors at once, and ascertain to our perfect satisfaction whether our version is intelligible and idiomatical or not." In their subsequent letter of Nov. 29, they further state: "We have translated a Harmony of the Gospels and several tracts, copies of which are now in circulation among the heathen; and we have daily opportunities of observing how far they understand them. Besides these, Matthew is translated as far as the 23d chapter, as are parts of the remaining chapters, and the whole will be finished in a few days. We have also translated a short Catechism. We do not mean to say, that as yet we have any thing fit for the press; but we think we could soon bring some small tracts to that degree of perfection, which would render it very desirable to commence printing without delay."

In a paper which they have sent us, entitled remarks on Eastern Translations, the brethren say: "It would seem to be a self-evident principle; that no person can translate correctly into any language which he does not understand as well, or nearly as well, as his mother tongue; and it seems to be no less evident, that no person can understand a foreign language as well, or nearly as well, as his mother tongue, without residing at least a number of years in the country, where that language is vernacular, and conversing habitually with all kinds of people who speak the language." From that paper at large, and from their other communications, relating to translations, our missionaries appear to your Committee to possess views of this momentous subject, in an eminent degree enlightened, correct and important, and worthy of the confidence of this Board and of the Christian public. They have a deep impression, that although a translation of the Scriptures might be made in a few months to answer a merely temporary purpose; yet a translation intended for permanent use, and to convey to a whole nation the entire Word of Life, correctly, fully, and intelligibly, must be a work of time, of labor, and of care. Under

this impression they have resolved, with submission to this Board, not to proceed at once to a translation and publication of the Scriptures at large; but to take select portions, of primary importance, and, as soon as conveniently they can, to put them into circulation among the people. This plan, as suggested in one of the quotations already made from their letters, will afford the best opportunities and advantages for revision and emendation, and for producing at last a good version of the whole Sacred Volume. At the same time it enables them to proceed with the least possible delay, not only in preaching, but in distributing also the written Word; in portions indeed, but as fast and in such order and manner, as may be requisite at first for the best effect.

In this plan, of which your Committee have expressed to the missionaries their decided approbation, considerable advance has been made. One of the Evangelists entire, a Harmony of all the Evangelists, and other select portions of the Scriptures have been translated; and some of these portions, together with a short Catechism, and some other small tracts, are circulated in manuscript copies among the people. And the brethren express a strong desire of having it in their power to commence printing, that copies may be multiplied with greater facility and with less expense. Your Committee have therefore judged it important, that the printing press which has been offered for the service, by an individual of distinguished liberality, should be held in readiness to be sent out to Bombay by the earliest opportunity; and in letters both to Bombay and Ceylon it has been expressed as the particular desire of the Committee, that our missionary, Mr. Bardwell, who before leaving this country made himself acquainted with the printing business, should as soon as possible join the brethren at Bombay, and be ready to take charge of the printing establishment. A remittance also of one thousand dollars has been forwarded for the express purpose of promoting these translations, publications and distributions.

Besides what they have done in acquiring the language of the country, in making translations, in distributing portions of the Scriptures and other tracts, and in their great and daily business of preaching to the people as they have opportunity, and conversing with them from house to house; our missionaries have been particularly and earnestly engaged for the education of the youth and children, many thousands of whom they see around them in the most deplorable ignorance, corruption and wretchedness. Several miserable orphans and outcasts they have taken into their own family to "bring up in the nurture and admonition of the Lord;" and they have established a school, which, at their last dates, was in a flourishing state and promised great utility. For the instruction of European and half-cast children they receive a compensation which helps to lighten, in some degree, the expenses of the establishment. But their great concern is for the heathen children of heathen parents; and for the instruction of these no compensation is to be expected. The schools must be free, and be supported chiefly if not wholly, at the expense of the mission. It is estimated, indeed, that the total expense of a school, consisting of fifty children, need not exceed 150 dollars a year. This is comparatively a light expense. But the field is immensely wide, the numbers of heathen children are vastly great; and it must be the ardent desire of Christian benevolence to extend the benefits of education

to as many as possible, and, for that purpose, to enlarge and multiply schools to the utmost extent of the means which can be obtained for supporting them. Our missionaries have felt, and expressed their feelings, very strongly on this subject; have deeply lamented the restraint and embarrassment which they have experienced from the scantiness of their funds; and have pleaded with pathetic earnestness for the supply of means, more commensurate with the amplitude of their benevolent wishes, and the extent of their well concerted plans.

Your Committee have attended to these representations with a very lively interest; and under the impression which they made, have judged it advisable to institute a specific charity under the denomination of the School Fund, or the Fund for the Education of Heathen youth and children. The monies of this fund, it should be distinctly understood, are intended to be applied to the maintenance of such young objects of Christian charity as may be taken into our missionary families; to the support of free schools for heathen children and youth in India, in America, and in any and every place where our missions may be established; to the supply of the schools and of individuals with copies of the Scriptures, and such other books and tracts as shall be deemed needful; and, also, if found necessary, to the defraying of the expenses incurred in supporting and educating such heathen youths as have been, or may hereafter be, brought into our own country, and may, with fair prospects of usefulness, be designated to be sent back as preachers or teachers to their respective native lands. In the success of a fund so interesting in its object to every Christian, every generous and philanthropic feeling, great confidence was entertained from the first. In this confidence it was said to the missionaries, in a letter written at the time, "While we would have you take your measures with wisdom and good economy, we wish you not to feel yourselves bound hand and foot. Open your hearts to enlarged and generous views; let your plans be comprehensive and well combined; act with system, with vigor, and with perseverance; and depend, under Providence, on us and on the Christian public for the requisite pecuniary means." The Committee have great satisfaction in being able to state, that their confidence has not deceived them; that the Fund for the Education of Heathen Youth and Children, has been, in different places and extensively, received with peculiar favor and interest; and that so far as appears it only needs attention on the part of this Board and its auxiliaries to render it a perennial and copious source of widely extended blessings.

Your Committee have to regret, that from our missionaries at Bombay no communications have been received of a later date than 29th Nov. last; and from those who sailed the last autumn, destined for Ceylon, only the bare intelligence of their arrival at that Island has been received. It is already well understood, that this last company, though directed to Ceylon, were not however restricted by their instructions to that island; but were left at their well advised discretion, as to the place or places, where they should fix their station or stations. From the first it was thought highly desirable, if practicable, that one or more of them should join the mission at Bombay. This appeared to the Committee still more desirable and important, when they were made acquainted with Mr. Nott's determination to relinquish the mission; and in the letters which

have since been sent out, the desire has been earnestly expressed that no legitimate means should be neglected to procure access to Bombay for at least two of the last five. They are all, however, in the hands of Him, who is to have the heathen for his inheritance, and whose servants they are; and to this providential direction and disposal, with fervent prayers and with cheerful submission, they may safely be confided.

In regard to the Pagan Aborigines of our own country the measures of the Committee may not have advanced so fast, as the expectations of the Christian public, or even of this Board. The Committee are fully aware, that many friends of missions, not only in this country, but also in Europe, have thought it strange, that while so much has been doing for the distant heathen in India, so little should have been done for the not less destitute tribes on our continent, and within our own borders. The seeming neglect of these tribes, however, is not imputable to a forgetfulness of them on the part of the Committee, or to a want of an earnest desire to do something for their benefit. But the measures which have been concerted for this purpose have from time to time been frustrated, or impeded, by causes utterly beyond the power of the Committee to control. At present, however, measures are in such a train as to animate the hope of a gratifying result. Our missionary, the Rev. Cyrus Kinsbury, who has devoted himself to the service, with a view especially to the American Indians, has been directed to proceed as soon as convenient from the State of Tennessee, where he has been employed under a temporary commission from the Connecticut Missionary Society, into the Cherokee country, for the purpose of making the requisite preparations for the establishment there of a mission, and of mission schools, agreeably to the plan exhibited in our last annual Report. When on his way to the westward, in pursuance of his instructions he communicated the design of the Board to the Heads of Departments, at Washington, and solicited their patronage. They gave him a favorable hearing, expressed their decided approbation of the design, and their disposition to render it every facility and aid which the laws would permit; and by order of the President of the United States, the Secretary at War stated, officially, that "In the first instance, the Agent (for Indian affairs) will be directed to erect a comfortable school house, and another for the teacher and such as may board with him, in such part of the nation as will be selected for the purpose. He will also be directed to furnish two ploughs, six hoes, and as many axes, for the purpose of introducing the art of cultivation among the pupils. Whenever he is informed that female children are received, and brought into the school, and that a female teacher has been engaged, capable of teaching them to spin, weave, and sew, a loom and half a dozen spinning wheels and as many pair of cards will be furnished. He will be directed, from time to time, to cause other school houses to be erected, as they shall become necessary, and as the expectation of ultimate success shall justify the expenditure. The houses thus erected, and the implements of husbandry and of the mechanical arts which shall be furnished, will remain public property to be occupied and employed for the benefit of the nation. If the persons, who are about to engage in this enterprise, should abandon it, the buildings and utensils which shall have been furnished, may be occupied by any other teachers of good moral

character. The only return which is expected by the President is an annual report of the state of the school, its progress, and its future prospects."

At Washington Mr. Kingsbury had opportunity of conversing repeatedly with Col. Meigs, Agent for the Cherokees, and with a Chief and two other men of the tribe, then at the city. "The Agent," he says, "may be relied upon, as a firm and substantial friend to the object of the mission. The Indians also appeared to be pleased with the design, and said it would be highly gratifying to the nation; that they had long wished to have schools established, and had thought of devoting a part of their annuity to the object, but in consequence of some embarrassments had felt themselves unable."

Three young men have offered themselves, with very good recommendations, and been accepted by the Committee, to be employed in teaching the mission schools. One of them, Mr. Moody Hall, is now under the direction of the Committee, in a Lancasterian school, for the purpose of becoming well versed in that method of instruction, and all of them hold themselves in readiness for the service. As soon, therefore, as information shall be received from Mr. Kingsbury of the requisite preparations being in sufficient forwardness, these teachers may be sent out, and the business may be commenced.

Although the object of civilizing and christianizing the small and scattered tribes of American Indians bears no comparison in magnitude with that of evangelizing the vastly numerous and crowded population of the eastern world; yet it is an object of too great importance to be overlooked, deeply interesting in itself, and presenting very peculiar claims upon the consciences, the feelings, and the liberalities of American Christians. Nor should it be regarded as a hopeless enterprise. The history of missions records few instances since the apostolic age, perhaps, indeed none in proportion to the expense and exertion of greater success in the conversion of the heathens, than that which attended the labors of Eliot, the Mayhews, and Brainerd, among the Indians. It is no wonder that since their day little has been achieved; for little, very little, has been attempted. The spirit of Eliot, of the Mayhews, and of Brainerd, has for a long time slept. Never indeed has the work of civilizing and christianizing our Indian tribes been taken up on a well concerted and extended plan, and conducted with vigor and perseverance; never has such an experiment been made as is now contemplated. To establish schools in the different parts of the tribe under the missionary direction and superintendence, for the instruction of the rising generation in common school learning, in the useful arts of life, and in Christianity, so as gradually, with the divine blessing to make the whole tribe English in their language, civilized in their habits, and Christian in their religion; this is the present plan: and the more it has been contemplated, the more it has presented itself to the minds of the Committee, as being decidedly preferable to any other which has been adopted or proposed. Were the Bible now translated into all the languages of the Indian tribes, it would be of no more use to them than our English Bible; for they could read it no better. They might be taught to read the Bible in the English language with as much ease, as they could be taught to read it in their own; and having learned to

read the English language, the sources of knowledge and means of general improvement then opened to them will be incomparably greater and more various than their own language could ever procure for them. Assimilated in language, they will more readily become assimilated in habits and manners to their white neighbors; intercourse will be easy and the advantages to them incalculable. The missionaries, mean while, will make themselves acquainted with the language of the tribe and preach to the aged as well as to the young; and they will avail themselves of the various and precious advantages, which the education of the children will afford, to gain the most favorable access to the parents; and to communicate the knowledge of salvation, and the blessings of civilized life to the people of every age.

Besides the missionaries already employed, five young men, three of them educated at the Theological Seminary at Andover, and two of them at the Theological Seminary at Princeton, and all of them licensed preachers of the Gospel, now hold themselves devoted to the service, to be employed under the patronage of this Board, as wisdom shall direct.

It is an interesting fact that several youths, brought from the Sandwich Isles, are now resident in this country. Four of them, having for a considerable time engaged the attention of liberal and active friends of missions, have by them been recommended to the notice of your Committee; and the Committee have thought it right to receive them under the patronage of this Board to educate with a view to their being sent back in due time to their own native Isles, qualified to be employed as preachers or teachers to their heathen countrymen. These four youths, by the grace of God accompanying the means which have been used with them, have renounced their heathenism, appear to have been brought to a saving knowledge of Christ, commend themselves to all around them as engaged and exemplary Christians, and testify a deep concern for their idolatrous parents, and brethren, and people, and an ardent desire to be instruments of imparting to them the blessings of the Gospel. Their faculties are vigorous; their proficiency in their studies is good; and the promise which they give of future usefulness is highly encouraging. Another, a son of a king in one of the Islands, has lately come to the knowledge of the Committee, and measures are taken to obtain his discharge from the naval service of the United States, that he also may be placed under advantages similar to those which his four countrymen enjoy. Your Committee cannot but gratefully recognize the hand of God in bringing these lately pagan youths to our shores, placing them within the influence of Christian benevolence, inclining their hearts to the Gospel, and producing in them the desire of making known the unspeakable grace to their countrymen. It is an intimation which deserves attention, and may lead to very important events; and it is submitted to the wisdom of the Board to determine upon a plan to be adopted for the education, not only of the youth already under our care, but of such others from heathen lands, as Providence from time to time may offer to our patronage and direction.

The Committee feel a great pleasure in acknowledging the continued and liberal benefactions, which have been received during the year past from numerous auxiliary societies, and individuals. More than ten

thousand and eight hundred dollars have been paid into the Treasury, within the time just mentioned, beside the legacy of the late Mrs. Norris, which is now in a productive state. The particulars of all donations to the Board have already been published, and the summaries will appear in the Treasurer's annual statements. The Committee are deeply impressed with a sense of their responsibility, as almoners of that bounty which Christian benevolence has placed at their disposal, to be expended in promoting the salvation of the heathen world.

While the smiles of divine Providence on this infant institution, and the fruits of divine grace in the contributions to our treasury, are to be devoutly and thankfully recognized, the impression cannot be too deep upon this Board, nor upon the Christian public, that all that has yet been done is only a small beginning in a long neglected work of immense extent and importance. Long has the infidel reproached Christianity on account of the narrow limits within which it has been confined. The reproach belongs neither to our holy religion, nor to its adorable Author. Christianity is adapted in its nature, its institutions, its whole design, to the condition and necessities, to the relations and interests, temporal and eternal, of all mankind: and from the day of our Lord's ascension, his momentous edict has been in force, and binding upon Christians of every age and in every place. **GO YE AND MAKE DISCIPLES OF ALL NATIONS:—GO INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE.**—This command has not been fulfilled. Eighteen centuries have passed away, and three fourths of the inhabitants of the earth are yet without the Gospel! It is a reproachful, an awful fact. For this large portion of mankind, amounting by estimation to six hundred millions, the whole of Christendom at this day, after the powerful excitements of the last twenty years, supplies only about two hundred missionaries:—only one preacher of the Gospel to three millions of souls, dwelling in darkness and the shadow of death. Were portions of the unevangelized people of the world to be assigned to the several Protestant Christian nations, according to their numbers and their means for supplying missionaries, not less doubtless than one hundred millions would fall to the share of our own nation. For these we now employ nine or ten missionaries; not more than one to ten millions of souls! Is it time then to slacken our hands,—to relax our exertions,—to caution those who are coming forward with their liberalities lest they do too much for this object? How then shall we answer for that hundred millions of souls to Him who, though he was rich, yet for our sakes became poor, and who is calling upon us with all the energy of his love, and all the majesty of his authority, to impart the Gospel of his salvation to them! The vast magnitude of the work of promulgating the Gospel in every region of the heathen world, and the pressing duty, which lies with such accumulated weight upon Christian nations, might almost overwhelm with despondency, instead of stimulating to exertion. But it can be shown, with unanswerable conclusiveness, that the energies of Christendom, if wisely directed and accompanied with a divine blessing, would be amply sufficient to send the Gospel into every dark corner of the earth, and supply a competent number of faithful preachers, within the short period of a quarter of a century. Let the friends of missions take courage; let them arise with one heart and a steadfast

purpose, and apply themselves to the great enterprise before them; and let each one resolve for himself, whatever others may do, that he will not forget the heathen, while he has hands to labor, a tongue to plead, or a heart to pray.

In behalf of the Prudential Committee,
SAMUEL WORCESTER, *Clerk.*

Hartford, Sept. 18, 1816.

PECUNIARY ACCOUNTS.

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

To cash paid from Sept. 1, 1815, to Aug. 31, 1816, in conformity to orders of the Board, and of the Prudential Committee, from No. 113 to No. 149, inclusive,	\$15,906 33
To losses by counterfeit bills received in donations,	27 50
To balance carried to the credit of the Board in new account, Sept. 1, 1816,	44,277 69
	<u>\$60,211 52</u>
<i>Contra Cr.</i>	
By balance brought to the credit of the Board in new account, Sept. 1, 1815, as appears by the Auditor's certificate of Nov. 21, 1815,	19,383 30
By cash received in donations, from September 1, 1815, to August 31, 1816, inclusive; viz. as published particularly in the Panoplist,	\$10,858 34
By cash received as interest of money and income of stock, during the year past; viz. on account of the Norris Legacy,	\$595 92
On account of other funds,	481 39—1,077 31
By cash received as a premium on bank notes,	2 78
By postage reimbursed,	1 75
By cash for sermons sold,	2 40
Oct. 18, 1816. By the avails of the Norris Legacy paid into the Treasury by the Trustees,	6 93—11,942 58
	<u>28,435 64</u>
	<u>\$60,211 52</u>

MINUTES
OF THE
EIGHTH ANNUAL MEETING.

The eighth annual meeting of the American Board of Commissioners for Foreign Missions was holden in Northampton, (Mass.) on the 17th, 18th, and 19th days of September, 1817. Present,

The Hon. JOHN TREADWELL, Esq. LL. D.
 Rev. JOSEPH LYMAN, D. D.
 Rev. SAMUEL SPRING, D. D.
 Rev. SETH PAYSON, D. D.
 Rev. JEDIDIAH MORSE, D. D.
 Hon. JOHN HOOKER, Esq.
 Rev. CALVIN CHAPIN, D. D.
 Rev. JESSE APPLETON, D. D.
 Rev. ALEXANDER PROUDFIT, D. D.
 Rev. SAMUEL WORCESTER, D. D.
 Rev. HENRY DAVIS, D. D. and
 JEREMIAH EVARTS, Esq.

The meeting was opened with prayer by the Vice President, and, on the two following days, by the Recording Secretary, and the Rev. Dr. Proudfit.

The annual accounts of the Treasurer were exhibited, as examined and certified by the Auditor, and accepted.

The Report of the Prudential Committee was read and accepted.

The officers of the Board are as follows; viz.

The Hon. JOHN TREADWELL, Esq. *President.*
 Rev. SAMUEL SPRING, D. D. *Vice President.*
 Rev. Dr. SPRING,
 Rev. Dr. MORSE,
 Rev. Dr. WORCESTER, and } *Prudential Committee.*
 Mr. EVARTS,
 Rev. Dr. WORCESTER, *Corresponding Secretary.*
 Rev. Dr. CHAPIN, *Recording Secretary.*
 JEREMIAH EVARTS, Esq. *Treasurer.*
 Mr. ASHUR ADAMS, *Auditor.*

Resolved, That Dr. Morse, present the thanks of this Board to Chester Adams, Esq.* for his services as Auditor the last three years.

* Mr. Adams declined a re-election.

Resolved, That the Trial Balance of the Treasurer be annually delivered to the Recording Secretary, and by him recorded in his book of records.

The Report of the Agents for the Foreign Mission School, as prepared by their committee, was read.

Philo Swift, Esq., and the Rev. Timothy Stone, both of Cornwall in Connecticut, were appointed agents, in addition to those who had previously constituted the agency for the Foreign Mission School established in that town.

Dr. Spring, Mr. Evarts, Dr. Davis, and Mr. Hooker were appointed a committee to consider, and report on, the subject of compensation to the Corresponding Secretary.

The following report of the committee last named was read and accepted, viz.

It appearing to this Board, that the duties and labors of the Corresponding Secretary are such as necessarily occupy a great part of his time, and are essential to a successful accomplishment of the important and benevolent objects of the Christian public in their benefactions, and of the incorporation of this Board: Therefore,

Resolved, That measures be taken for an effectual discharge of the duties of the Corresponding Secretary; and that his Honor Lt. Gov. Phillips, Hon. William Reed, William Bartlet, Esq., and Jeremiah Evarts, Esq., be a committee to devise means for this purpose; which committee are requested to report their doings to the Prudential Committee, who are authorized to carry the same into effect.

Resolved, That it shall be the duty of the agents of the Foreign Mission School to report, every six months, a statement of the pecuniary concerns of said school to the Prudential Committee; and it shall be the duty of the Principal Instructor of said school, every three months, to report to the Prudential Committee the state of said school; and the Prudential Committee are authorized to give, from time to time, such directions as they shall think proper.

At 3 o'clock, P. M. on the 18th, attended public worship, when Dr. Appleton delivered a sermon, by appointment of the Board, from 1 Cor. i, 21.

Resolved, To authorize the Prudential Committee to take such measures as they shall judge expedient, relative to a missionary chapel and school house at Bombay.

Resolved, That the Board approve of the doings of the Prudential Committee in reference to the stations they have selected to which missionaries have been sent, and at which schools have been established; and do also approve of the extension of schools to other Indian tribes, as stated in the report of the Prudential Committee, under the patronage, or in concurrence with the authority of the government of the United States.

Resolved, That the thanks of this Board be presented to the Rev. Dr. Appleton for his sermon delivered this day by appointment of the Board; that a copy be requested for publication; and that Dr. Morse, Mr. Evarts, and Dr. Chapin be a committee to accomplish the object of this vote.

The Rev. JEREMIAH DAY, LL. D., President of Yale College, was unanimously elected a member of the Board.

Resolved, That the thanks of this Board be presented to the Rev. Solomon Williams, and to those individuals and families in this town, whose hospitality has been experienced by the members during the session.

Resolved, That Dr. Lyman present the thanks of this Board to Mr. Levi Strong, and the choir of singers under his direction, for their very acceptable services in the public religious exercises on the 18th instant.

Resolved, that Dr. Lyman present the thanks of this Board to the Proprietors of the Town Hall, for the very convenient accommodations afforded to the members in that room during their session.

Resolved, That the thanks of this Board be presented, in such manner as the Prudential Committee shall judge most suitable, to such associations and individuals, male and female, as have contributed to the benevolent objects of the Board.

Resolved, That the Prudential Committee be authorized and directed to erect a monumental stone, suitable to the simplicity of the missionary character, and with an appropriate inscription, over the grave of Mrs. Harriet Newell, at Port Louis, in the island of Mauritius, as a testimonial of the affectionate and grateful remembrance of her sacredly cherished by this Board.

Resolved, That the next annual meeting of the Board be holden in the Philosophical Chamber of Yale College, in New Haven, on the Thursday next succeeding the second Wednesday of September, 1818.

The Rev. Dr. Spring stands first preacher for that occasion, and the Rev. Dr. Payson was appointed to preach in case of his failure.

Resolved, That it shall be the duty of the Prudential Committee to compile and publish a report, including their report for the last year; the report from the Committee of agency for the Foreign Mission School; a statement of the Treasurer's accounts; such a detail of donations as may be found useful; extracts from the minutes of the present session; and such other information as they shall judge expedient.

The session was closed with prayer by the Rev. Dr. Payson.

REPORT.

BRETHREN,—Shall we mourn, or shall we rejoice? One of our number, a greatly beloved and revered associate, rests from his labors, and is gone to receive his reward. His life was a shining light of increasing effulgence; his death was the setting of an autumnal sun without a cloud. This is not the place for ample eulogy. It is due, however, to the memory of the illustrious dead, and especially to the honor of the Eternal Spirit, here thankfully to record, that the lamented Dr. Dwight was an ardent friend and strong supporter of missions. By his distinguished instrumentality in enlisting under the banner of the cross many young men, destined for public action; by his enlightened views and divine sentiments, impressed on many more; by his extended and powerful general influence; and by his counsels and exertions in direct connection with this Board, he probably did not less than any one of his survivors in this country has done, towards the advancement of this holy cause. And if he now rests with the apostles of the Savior, of all his works on earth, it delights him chiefly to remember, that he was disposed and enabled to do something for a cause so beneficent and glorious;—so dear to saints and

angels in heaven, and to Him, whose immeasurable love to it is the continually opening theme of their most joyous and exalted praises. Is our late associate now an associate with the innumerable company before the throne of God and the Lamb? The thought will impart a sacred elevation to our views, and a celestial animation to our work. If we be faithful, we too shall rest in due time; and we too shall enter into the joy of our Lord.

The Report now to be submitted will be disposed under several distinct heads.

BOMBAY.—Our mission at Bombay claims our first attention. By our last Report the history of this mission was brought down to the close of November, 1815. It is now to be continued to the 20th of last May, within four months of the present time.

The period, thus defined, affords many reasons for gratulation and thankfulness, as a period of tranquillity and prosperity. Not only have the brethren Hall and Newell been quieted in their station, but the mission has received accessions of strength, and of means for extending its operations.

“This day,” say the Brethren, in their Journal, November 1, 1816:—“This day has been made joyful to us by the arrival of our long expected brother Bardwell, his wife, and child. They arrived safe, after a voyage of twenty-seven days from Colombo. It was a joyful meeting to us all; and we heartily united in thanksgiving and praise to that all-directing Providence, that has so mercifully preserved and guided us in all our ways, and crowned us with goodness and loving kindness. Now our waiting eyes are unto the Lord, that he would grant our brother a quiet settlement here; that thus our hands may be strengthened, and our hearts encouraged.” The Lord was gracious to their desires. Mr. Bardwell, accompanied with the other brethren, was soon presented, with a letter of introduction from governor Brownrigg of Ceylon, to the governor of Bombay. His excellency received them, they say, “with his accustomed kindness, and expressed to Mr. Bardwell his readiness to shew them any favor.” Accordingly Mr. Bardwell took up his residence in connection with the mission, and entered upon its labors with alacrity, and without apprehension of difficulty as to his remaining there.

In a few weeks afterwards, Mr. Hall was married to an English lady, who had resided in the country so long as to have acquired a knowledge of the Hindoostanee, one of the principal languages spoken at Bombay, and who is considered by the brethren as no small acquisition to the mission.

Referring to these accessions the Brethren say, “The mission family at Bombay is now very different from what it was when brethren Hall and Newell were laboring in comparative solitude, uncertain whether any more would ever be added to their number. Our prospects are pleasing. We have great encouragement to go forward with increasing zeal, putting our trust for the time to come in the same infinitely wise, kind, and gracious God, who has hitherto blessed us.”

In another communication, they say, “Agreeably to the recommendation of the Prudential Committee, we have revised the plan of polity which was forwarded to you in December, 1814, and have, with perfect

unanimity, adopted the Rules and Regulations, a copy of which is enclosed." The Rules and Regulations thus adopted are in perfect agreement with the principles established by this Board; and are in the opinion of your Committee very judicious.

Thus happily circumstanced, the missionaries appear to have applied themselves with great assiduity to the several branches of their work; which are preaching, translating, printing, and establishing and superintending schools.

It is about two years since the Brethren Hall and Newell have been able to *preach*, with a good degree of facility, in the language of the country. "We cannot," they say, "expect immediately a regular assembly, at a stated place of worship. But while we indulge the pleasing hope of hereafter seeing such a congregation, we must, in the mean time, instruct the people in such dispersed and varied situations as we find them in."—"It is an unspeakable joy to us, that we can do something for the religious instruction of the heathen every day; and that we can assure our patrons and Christian friends at home, that through their pious liberality hundreds of their unenlightened fellow-creatures, are every week warned to flee from the wrath to come, and to lay hold on that eternal life which is in Christ Jesus our Lord." "It is probable that the manner of our preaching will continue to be much the same. We shall daily go among the people and preach to five, fifty, a hundred, or to more, as we may find opportunity; and these we shall meet in the streets and market places, in private houses and in their temples, at their weddings, festivals, and pilgrimages, as the case may be. Thus we expect to labor, in the hope that by and by, through the divine blessing, a congregation will be collected and a church planted."

In private journals, which they have sent to us, and some of which have been published, the brethren have given us some specimens of the manner in which they employ and acquit themselves in this part of their work: from which it appears, that they have little difficulty at any time in finding people collected, or in collecting them in considerable numbers; that favorable opportunities are frequently afforded them for exposing the absurdities and enormities of heathenism, and for displaying, in contrast with them, the excellencies of Christianity; and that they are often heard with attention, and not without manifest impression.

Besides thus preaching to the heathen, wherever and whenever they can find an opportunity, the brethren have certain regular exercises, stately attended. On Sabbath morning they hold a meeting for poor Europeans and half-casts, whose situation renders them objects of particular compassion, and to whom they impart religious instruction. Regularly also on the Sabbath, they have public worship in English at their own house; and once a month they celebrate the Lord's supper.

On the last day of the year 1815, they commenced the public reading of the Scriptures at one of their school-rooms. The reading is in the language of the country; and upon the portions read expository remarks are made. At these exercises, which appear to have been holden twice a week, from the time of their commencement, a considerable number of Pagans and some Jews have attended. "We have as yet," they say, "found quite as much encouragement as we anticipated, in our first attempt of this kind. We hope, ere long, to have several such meetings in different parts of this great city and its suburbs."

Although, for reasons now obvious, the missionaries must continue to go out into "the streets and lanes of the city," and preach as they can find opportunity; yet they are strongly impressed with the importance of having soon a house for public worship, where people of all classes, disposed to attend may be accommodated. "It will be needless," they say, "to adduce arguments to evince the expediency of a measure, so universally sanctioned and enforced, by the example of all Christian missionaries." In the opinion of your Committee, also, the measure is one which claims very particular attention; and the confident hope is entertained, that an appeal to the Christian public for the purpose of procuring the means of building a missionary chapel, or house of worship, for the benefit of the heathen in Bombay, will be promptly and liberally answered.

Another important part of the work of our missionaries is that of *Translating*. Their general views, on the subject of translations, have been communicated to this Board; and are such, your Committee believe, as will meet the approbation of every considerate and judicious mind. Deeply impressed as they are with the importance of a good translation of the Scriptures entire into a language spoken by millions of people, and at the same time of the difficulty of making such a translation, they are yet sanguine in the hope, that they shall be enabled in due time to accomplish the design. "We are in the midst," they say, "of the people who speak this language; we daily read their books in it, we hear them speak it, and we daily preach in it to the people. The study and use of this one language is to be the main business of every day of our lives." A portion of their time every day is devoted to the study of the Scriptures in the original languages of those holy writings. For reasons such as these, they very reasonably think themselves entitled to a degree of confidence in their qualifications for making a good translation; and they appear to give themselves to this part of their work with sacred zeal, and with intense application. Besides a harmony of the Gospels, they have translated the Evangelists separately, the Acts of the Apostles, several of the Epistles, and select portions of other parts of the Bible.

Another part of their work is *Printing*. Their ardent desire of being able to commence this business was communicated to the Board in the Report of the last year. This desire, to their great joy, has been fulfilled. The printing press, for which this Board is indebted to the generosity of a gentleman in Boston, and which, with its appurtenances, was sent out to Calcutta, in December last, had not, of course, at our latest dates, been received at Bombay. But before they had intelligence, that a press would be sent to them from this country, they had made arrangements for procuring one from Calcutta; and by the kind aid of the Rev. Mr. Thomason, to whom they and this Board are indebted for many favors, they received from thence, on the 9th of December, a press, with a fount of Nagree types. As Mr. Bardwell, who is acquainted with the printing business, had arrived at Bombay about a month before, no time was lost in preparing to get the press into operation. Various difficulties however occurred. In their fount several types were wanting; others were untrimmed; and considerable alteration was found necessary in their press. But their resolute perseverance prevailed; and on the 10th of March, they finished the printing of fifteen hundred copies of a Scrip-

ture tract of eight octavo pages. "Almost the whole of the work," they say, "from beginning to end, has been done with our own hands. Difficulties of various kinds, and such as could not well be described, have occurred; but we have been able so far to overcome them, that this first production of our press has greatly encouraged us. We now commend this little portion of God's word to his gracious disposal, beseeching him to make it the means of salvation to many of the heathen, and imploring his kind direction and assistance in all our future attempts to serve him in the work of this mission."

In another communication, they add, "After so many discouragements as our mission has experienced, you will, we doubt not, rejoice with us in our being enabled at length, through divine goodness, to commence the delightful work of printing the word of God in the language of a numerous heathen people. We expect to put the Gospel of Matthew to the press in a few days, but shall not probably have it ready for distribution under three months.

In connection with their printing the brethren say, "We deem it of great importance that the *paper* should be of a good quality. There is a plenty of country paper, which we might get *cheap*, and thus we might make the things that we print *cheap*. But we think that already, time and money enough have been worse than thrown away by printing the Scriptures on paper so bad as to render the impression in many places quite illegible, and of course useless. The ignorance and the indolence of the heathen, their indifference to all religions but their own, their being unaccustomed to reading, especially a *printed* character, the hostility of all their own moral sentiments and feelings, to the religion of the gospel, and the constant allusion in the latter to the things of which they are entirely ignorant, and the great and unavoidable difficulties in the way of their reading and understanding the Scriptures when put into their hands: if to all this be added a vexatious difficulty in *reading*, arising from the badness of paper and printing, what can be expected?"

The representation given by the missionaries, in reference to the quality of the paper to be used in the printing of the Scriptures, is sufficient to shew the reasonableness of their request, that paper may be sent to them from this country, or ordered from England. Accordingly, your Committee have made arrangements for sending out a hundred reams.

Conformably also to opinions expressed by the brethren at Bombay, our missionary, Mr. Graves, under the direction of the Committee, has been making himself acquainted with the business of founding types, and Mr. Nichols with that of binding books. And as there is much difficulty in procuring good workmen at Bombay, it will probably be judged expedient to send out ere long, some suitable persons to be employed in different branches of business, connected with the printing establishment, that the missionaries may not be too much occupied with manual labor.

The total expense of the printing establishment, when gotten into operation amounted to about \$1,000. The press sent out to Calcutta, if not wanted at Bombay, will be sent to the brethren in Ceylon.

Another, and a most important part of the work of our missionaries is the *care of Schools*. Their views, and the views of your Committee on this subject at large, were submitted, and approved at our last anniver-

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. Titcomb, 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.

In September, a year ago, our missionary, the Rev. Cyrus Kingsbury, made his first visit to the Cherokees. Early in October he attended a general council of the chiefs of the Cherokees and the Creeks, and laid before them the object of his mission. After consultation, a principal chief took him affectionately by the hand, and said: "You have appeared in our full council. We have listened to what you have said, and understand it. We are glad to see you. We wish to have the schools established, and hope they will be of great advantage to the nation." Another of the chiefs was appointed to go with Mr. Kingsbury, and select a suitable place for an establishment.

Cheered by these favorable dispositions, Mr. Kingsbury immediately applied himself to the requisite arrangements. A plantation, which had for some years been occupied by a Scotchman, who had resided in the nation, and which appeared to Mr. Kingsbury to be well adapted to his purpose, was offered on what were considered very reasonable terms; and your Committee did not hesitate to authorize Mr. Kingsbury to make the purchase.

As the design is to form the young Indians to the habits of civilized life, as well as to impart to them the knowledge of Christianity, it is necessary to take them from their connections, and place them entirely under the direction and influence of their instructors. As they thus constitute not only a school, but a great family, means must be provided for their support and for their employment. Land, therefore, not merely for the accommodation of the requisite buildings, but for all the purposes of rural and domestic economy, is evidently essential to the plan. And though the expense may be considerable in the outset; it may reasonably be expected, that when the establishment shall get well into operation, it will go far towards supporting itself.

Having fixed upon his station, Mr. Kingsbury's next care was to lay in a stock of provisions, intending to open his school in the course of the winter, or early in the ensuing spring. Having made these arrangements with great industry, and as your Committee believe, with excellent judgment, he returned to fulfil some engagements in Tennessee.

Meanwhile the Committee lost no time in doing what was necessary on their part, for the proposed commencement of the establishment. As soon as they were apprized of the purchase of the plantation, they requested Messrs. Hall and Williams, two of the young men who had been engaged as teachers, to get themselves in readiness for departure to the station, with all convenient despatch. They obeyed the summons with great gladness of heart, and great activity in preparation. They sailed from New York on the 22d of January, and arrived at Savannah on the 30th; thence proceeded to Augusta, and thence across the country to Chickamaugah, the place of their destination, where they were welcomed by Mr. Kingsbury with great joy.

Here your Committee cannot satisfy their own minds better than by giving Mr. Kingsbury's narrative, bearing date 30th June.

"I arrived at this place," says he, "on the 13th of January. The weather for sometime after was extremely cold for this climate, and I felt the want of comfortable lodgings, having only a skin spread upon the floor, and a thin covering of blankets; but my health was kindly preserved. Immediately on my arrival I commenced making preparations to

cultivate the land, and to open the school on the plan proposed. On the 7th of March, I had the great satisfaction of welcoming the arrival of brethren Hall and Williams, with their wives. A kind Providence preserved them through many dangers, and brought them to their destined place in safety. Since their arrival we have all, when health would permit, been employed from Monday morning till Saturday night, either in hard labor, or on journies for the mission. We have had to provide for a numerous family, and to make preparations for supplying the wants of a still more numerous one. In such a situation, we felt it to be our indispensable duty, to labor as far as health and strength would permit, that we might not be chargeable.

"Soon after our arrival in the nation, we opened our doors to receive children into our family, to teach them the rudiments of the English language, the principles of the Christian religion, and the industry and arts of civilized life. The present number is twenty-six; of different ages, from four to eighteen years. Some are full blooded Cherokees; others three fourths white. Six of the native children had been at school before, and regularly read a portion of Scripture at our family worship. On the whole, we must say, that our children give us great satisfaction; they labor when out of school much more cheerfully and constantly than we had reason to expect: and could the friends of this mission look into our school, and see these tawny sons and daughters of the forest listening to our instructions, sitting at our table, and bowing around our family altar, we do not believe they would grudge the money they have given to commence this establishment." "The school is much approved in the nation, and many are wishing to send their children as soon as we can take them." "We expect six or seven more in a few days."

"Besides this school we have on the Sabbath a school for black people, in which there are generally from twenty to thirty, mostly adults, two Cherokee men, and three white men. The conduct and improvement of all these is very pleasing; making in all fifty-six, that are either constantly or occasionally our pupils.

"We have preached on the Sabbath, and our congregation is respectable and constantly increasing. Last Sabbath there were nearly a hundred, most of whom could understand our language. After a sermon in English I endeavored to speak by an interpreter to those who did not understand it. The audience appear attentive and solemn, and much more regular than many where I have attended in the settlement among the whites."

"So many have been our inconveniences, and so much labor has been upon our hands, that we could not have that division of duties, which we hope hereafter to observe. Previous to the arrival of my brethren, the business of the mission had all been conducted by myself. This circumstance, together with their feeble health, made it necessary that I should still continue to bear the burden of cares and of the business abroad. This has left me no time for study, or for writing. My brethren have always felt anxious to relieve me from so much attention to secular business; and a few days since I gave the oversight of the business entirely to brother Williams. This has relieved my mind from the weight of cares, which, together with my other duties, I found too great to bear. Brother Hall has from the first had the charge of the school; and, when out, he assists us in the work we have to do."

It will be recollected, that Mr. Kingsbury had assurance from the Secretary of War, that the government would erect for the benefit of the mission a school-house and a dwelling house, besides providing various implements of husbandry and domestic manufacture. Owing, not to any fault of the government or of the agent, but to a failure of the person who had contracted to erect the buildings, they had not been erected, nor were they likely to be for a considerable time. "This," says Mr. Kingsbury, "has subjected us to great inconvenience and much expense. We have been obliged to build four long cabins for dwelling houses. These will accommodate our school when our other houses are erected. We are now engaged in making and burning about 20,000 bricks for our chimnies; must soon burn lime for the same, and dig two cellars and a well." All this business comes upon us when we are most busy on our plantation. But it was work, which was indispensable, with our numerous family; and we thought it better to do it at once than to be two or three years about it. We now have our meal to transport forty or fifty miles, and we use near a bushel a day. This rendered it necessary that we should have a mill immediately, and we are in daily expectation of a man to build it."

"Agreeably to our instructions, we have endeavored to lay the foundation of the establishment "broad and lasting." Though expensive at first, it is sound economy. We have exerted ourselves to get in a crop; have between twenty and thirty acres in corn, some cotton, flax, potatoes, &c. All the money we could spare has been devoted to the purchase of stock." In a letter to the Treasurer Mr. Kingsbury says, "There are now belonging to the mission 3 horses, 1 yoke of oxen, 5 steers, 14 cows and 11 calves, 22 sheep, and about 30 swine. It would be greatly to the advantage of the mission to enlarge our stock, particularly in cows.

"My dear brethren Hall and Williams, and their wives, cheerfully bear their proportion of our labors, though they have not been favored with so good health as myself."

From these details, which your Committee have thought it important to the object of their report to exhibit thus at length, this Board, and through them, it is hoped, the community at large, will receive some just impressions of the indefatigable exertions of Mr. Kingsbury and his faithful assistants, of the prosperity with which by divine goodness, those exertions have been attended, and of the nature, the principal features, and the high importance of the mission. "We have indeed," says Mr. Kingsbury, "had much labor and many cares; but in a remarkable manner, we have experienced the truth of that precious promise, "as thy day is so shall thy strength be;" and we feel more than compensated for all our labors, by the cheering prospects of usefulness, which are opening before us. But we rejoice with trembling; and would resign ourselves, and the cause of Christ in this nation, to the hands of Him, who does all things well."

Mr. Kingsbury is confident, that it would be highly gratifying to the Cherokees to have more schools established among them, and expresses a strong hope that the Board will soon be able to establish more. Should a considerable part of the nation, in consequence of the arrangement recently made for an exchange of lands, remove to the west of the Mississippi, the

event, he thinks, should not be regarded as inauspicious; as a missionary establishment in that more distant region would be highly important, and would furnish many facilities for extending the Gospel over an immense wilderness.

But the Cherokees are not the only tribe of Pagan Aborigines, which demands benevolent attention. Such information has been received, as strongly impresses the belief, that establishments, similar to the one now reported, would be very acceptable to the Choctaws, Chickasaws and Creeks. Indeed, an ardent desire has been expressed by chiefs of these several tribes, and by government agents in them, that schools might be established among them. And it is peculiarly gratifying, that your Committee have it in their power to state, that the general government regards this design with highly propitious dispositions; that the officers of government are particularly desirous, that the instruction of the four nations now named should go on at the same time; and that official assurance has been given, "that the same patronage will be extended to any establishment made within those nations for the objects stated, as have been given to the establishment for similar purposes, made under the direction of Mr. Kingsbury in the Cherokee nation. "The limited appropriations," adds the Secretary at War, "The limited appropriations for the Indian department will, for the present, preclude the executive government from extending a more liberal patronage to the Board in their laudable efforts for the accomplishment of objects so very desirable."

For the liberal patronage which the executive government has extended and engaged to extend, and the favorable dispositions which the officers and agents of the government, have, in the kindest manner, testified towards the objects of the Board, your Committee beg to express, in behalf of the Board and its numerous coadjutors and friends, the most sincere thanks, and to invoke the most substantial blessings. They devoutly hail these gratifying indications as eminently auspicious tokens; and under a deep and grateful impression, they have placed on record the solemn resolve, that they "will take and perseveringly pursue measures for the establishment of missionary stations and schools in the Choctaw, Chickasaw, and Creek nations, as soon and as fast as Providence shall open the way and supply the means;" and measures in pursuance of this resolve are now in progress.

The Committee, indeed, have a strong and animating persuasion, that the time has come for a great and vigorous effort for bringing up, in part, the long and heavy arrears of our country to those poor and diminished tribes of our fellow beings, whose fathers once called their own the widely extended territories, over which our prosperous dwellings are now spread, and continually spreading. And they cherish the hope, that all classes of the community will feel the generous impulse, and give, with sacred emulation, their hearts and hands to the beneficent work.

Besides the Cherokees, Choctaws, Chickasaws and Creeks, there are other tribes of pagan and savage Aborigines; some in different states and territories on this side the Mississippi, and many more in the vastly extensive wilds beyond. While, therefore, the counsels and labors and funds of this Board are bestowed upon the four specified nations, and

they are regarded as especially our field; there is yet ample room for the benevolent exertions of other societies. And if different societies occupy different fields, unpleasant interferences and collisions may be avoided, and all may co-operate in the great and good work, with harmony of feeling, and with the fairest prospects of success.

FOREIGN MISSION SCHOOL.—The Agency appointed at the last anniversary, for the purpose of “forming a plan for establishing and conducting a school for the education of heathen youth in this country,” lost no time in attending to the important business; and it has been the cheerful endeavor of the Prudential Committee to render them every facility and aid in their power. On the 29th of October the Agency agreed upon a constitution for the proposed school,—fixed upon a plan for its establishment,—nominated a preceptor or principal,—and appointed a visiting committee, and a committee to make the necessary contracts for the purchase of land for the use of the institution. On 12th November these doings were approved and ratified by the Prudential Committee; and the official commissions were given, and the requisite appropriations were made. The Committee also authorized the publication by the Agency of a “Narrative of five youth from the Sandwich Islands,” under the patronage of the Board, for the information and excitement of the Christian public.

Shortly afterwards, lands and buildings for the Institution were purchased in Cornwall, (Con.) and measures were put forward to get it into operation as soon as it could well be done.

As the Rev. Joseph Harvey, who was first elected principal of the school, was induced by a change of circumstances to decline the appointment, the Rev. Herman Daggett was afterwards duly appointed to the office: and as his engagements would not admit of his assuming the office under several months, Mr. Edwin W. Dwight was designated to take charge of the school in the intervening time. The school was commenced under the instruction of Mr. Dwight about the first of May; the number of pupils is twelve; and the accounts which your Committee have received of their deportment and progress are highly satisfactory.

As a particular account of this seminary, styled in its constitution, **THE FOREIGN MISSION SCHOOL**, is expected from the School Agency, it would be superfluous to go into minute details, or to dilate on the subject in the present Report.

Your Committee, however, cannot dismiss this topic without stating, that, from extensive information and various evidence, it appears, that the school is regarded, in all parts of our country, with particular favor and a very lively interest. By this Board it will ever be fostered with parental care. Designed, as it is, to fit young persons who come to this favored land, from amidst the darkness and corruptions and miseries of paganism, to be sent back to their respective nations with the blessings of civilized and christianized society; with the useful sciences and arts; with the purifying light of salvation; with the elevating hopes of immortality; the relative importance and eventual utility of this infant seminary can hardly be too highly estimated. May abundant grace, from **HIM** in whom all fulness dwells, make it a living fountain,

whose pure and fertilizing streams shall cause many a wilderness and solitary place to be glad, and many a desert to rejoice and blossom as the rose.

NEW MISSIONARIES. Our Missionaries at Bombay, in Ceylon, and in the Cherokee nation, all express an earnest desire that more laborers may be sent out to help them in their great work. Not only, indeed, is it evidently of high importance, that the several stations already occupied should be strengthened; but other fields are opening with inviting prospects and with urgent claims, and the harvest truly is plenteous. It must therefore rejoice the hearts and excite the gratitude of all the friends of the cause to know, that new laborers are coming forward to the holy and momentous work.

On the 3d day of the present month, in pursuance of arrangements previously made by your Committee, MESSRS. ALLEN GRAVES, ELISHA P. SWIFT, JOHN NICHOLS, DANIEL S. BUTTRICK, and LEVI PARSONS, were ordained in Boston, as missionaries to be employed under the direction of this Board. It was found convenient that the ordination should be in connexion with the induction of the Rev. SERENO EDWARDS DWIGHT into the pastoral office in the church in Park-street; and the sermon for both occasions was by the Rev. Lyman Beecher. The introductory prayer was offered by the Rev. Mr. Taylor of New Haven, Conn. the prayer consecrating the missionaries by your Corresponding Secretary; the charge to them was delivered by the Rev. Dr. Morse, and the right hand of fellowship by the Rev. Mr. Bates of Dedham, assisted by the Rev. Messrs. Codman of Dorchester, Huntington of Boston, Gile of Milton, and Storrs of Randolph; and the Rev. Mr. Homer of Newton offered the concluding prayer. These services were followed by a celebration of the Holy Supper, in which the Vice President of this Board presided; the Rev. Mr. Beecher, and the Rev. Mr. Payson, of Portland, were the administrators; and hundreds of grateful communicants assembled from different and distant churches, united in shewing forth the Lord's death as the propitiation for the sins of the world, and the foundation of hope to all the families of the earth. It was a day of impressive solemnity, of holy joy, and of sacred vows.

Of the missionaries thus solemnly separated to the work, Messrs. Graves and Nichols are destined for India, to strengthen our stations there, and are expected to take their departure in two or three weeks. Mr. Butrick is soon to be sent to one of the Indian tribes in the southwestern part of our country. Mr. Swift holds himself in readiness for the Eastern or Western service, to be sent forth as soon as certain particular contingencies will enable your Committee finally to decide on his destination. And Mr. Parsons is intended to be employed for some time, as an agent for promoting the objects of the Board at home; and afterwards to be sent forth to any field, to which Divine Providence may direct.

Besides those now named, there are two others, who hold themselves engaged and ready for the service. About nine months ago a letter was received by the Corresponding Secretary from the Rev. Ard Hoyt, then pastor of a church in Wikesbarre, Pennsylvania, in which he expressed himself as follows: "With diffidence and trembling I write to you on a subject, which for some months past has pressed on my mind with great

weight, viz. offering myself and family to go on a mission to some of the heathen tribes on our frontiers. Attending to your plan for evangelizing these tribes, I thought I could see it perfectly practicable; and was led to believe that a divine blessing would attend the undertaking, if American Christians would enter into the spirit of this plan, and prosecute it upon that large scale, and with that benevolence and perseverance, which the magnitude of the work calls for. My mind was expanded, my heart was enlarged, and imagination painted these now savage tribes, '*English in their language, civilized in their manners, and Christian in their religion.*' I then said, Who will go?—and for my life could not help replying in the language of the prophet, 'Here am I; send me.' Since that time waking or sleeping, my mind has been on this subject more than any other, and frequently to the exclusion of all other care and thought."—"After repeatedly seeking divine direction, I have concluded, dear sir, to write to you, and through you to the Prudential Committee, if you should see cause to lay the subject before them." "I am now forty-six years old."—"We have three children, (one son and two daughters) who are the hopeful subjects of renewing grace, and who had manifested strong desires to be sent to the heathen, before there was any thought of my going. The youngest of the three has passed her eighteenth year. The son is now a member of Princeton College in the junior class. There is also a young man twenty-five years old, of approved talents and piety, who has been for sometime a member of my family, studying under the patronage of a benevolent society, for the express purpose of being prepared to go to the heathen. Should my family be accepted, he will be pleased to go with us."

This interesting communication demanded attention; and what was deemed a suitable course of proceeding was suggested. Mr. Hoyt submitted his case to ecclesiastical advisement; was regularly dismissed from his pastoral charge; and, by the same ministers, who were present at his dismissal, was very affectionately and amply recommended to the Prudential Committee as "a regular and respectable minister of the Gospel, highly esteemed for his talents, prudence, and piety, and eminently qualified for usefulness in the contemplated mission." By the same ministers, also, Mr. William Chamberlain, the young man mentioned by Mr. Hoyt, as a member of his family, was recommended, "as a suitable character to be employed in an Indian Mission;—as a discreet, pious, zealous, and promising young man;" and a highly satisfactory testimonial was given in favor of the whole family.

There are known to your Committee five or six young men, now in a course of preparation for the ministry, who hold themselves devoted to the service of Christ among the heathen, and intend ere long to offer themselves in form to the patronage of this Board.

In no instance have the Committee *sought* for missionaries, or used solicitation or persuasion with an individual to engage in the service. All who have been received under the patronage of the Board, have offered themselves, and not till their course of preparatory studies for the ministry was completed, or nearly completed; constrained, as they have thought, by the influences of divine grace, and esteeming it the highest privilege to be employed in making known the way of life to the perishing heathen. Nor have they been received, until the Committee have obtained satisfactory evidence of their essential qualifications.

FUNDS. The Board was apprised at the last anniversary, that its extended plans could not be carried into effect without greatly augmented expenditures. To secure the necessary funds required early and earnest attention. Agreeably to the recommendation of the Board, the Rev. Mr. Cornelius has been continued by the Committee, as an Agent; and his well directed diligence and zeal, his fidelity and success, entitle him to the thanks of all who love the Lord Jesus and his cause, and call for most grateful acknowledgments to the God of all grace. Other Agents have been employed, among whom our missionaries, the Rev. Mr. Hoyt in Pennsylvania, Mr. Swift in New Jersey and New York, Mr. Nichols in New Hampshire, and Mr. Parsons in Vermont,—and besides them, the Rev. Nathan Perkins in Hampshire and the adjoining counties, the Rev. Samuel J. Mills in Maryland and Virginia, and Mr. Robert C. Robins in the southern states, have rendered very essential services. Other agents have yielded occasional assistance, in the places where they respectively reside.

Within the past year donations have been received from *forty-seven* Foreign Mission Societies, *one hundred and sixteen* other Societies, under different names, principally, however, denominated *Cent Societies*, and *one hundred and thirty-six associations* for the education of heathen children and youth; making about *three hundred* in the whole. Of these societies *eighty-one* consist of males only, *one hundred and seventy-three* of females only, *twenty* of persons of both sexes; the remaining *twenty-five* not being distinguished, (whether composed of males or females, or of persons of both sexes,) in their communications to the Treasurer.

Though many of these Societies remit but small sums, they exhibit most pleasing evidence that a multitude of hands are already employed in this work of the Lord; and they furnish a rational prospect, that donations may be greatly increased, if the knowledge of the Christian public advances, and the zeal and activity of the friends of missions are augmented. As auxiliary societies are multiplied; as new fields for missionary exertion are opened; as new and urgent calls are made upon Christian benevolence, the Committee feel the necessity of a more constant intercourse with the various patrons of the Board, than has hitherto subsisted. Such an intercourse, by means of the press, is easily practicable, if the functionaries of the Board can command the time requisite for it.

The donations to the Board, during the year past, have somewhat exceeded *twenty-seven thousand dollars*.

To the numerous friends of this Board, in the different parts of our country, associated and unassociated, male and female, who, by their liberal benefactions, their active exertions, or their efficient influence, have aided its general design, or its particular objects, every member will concur with the Committee in feeling and expressing the liveliest gratitude. The true friends of missions are one body, having one common object, one common interest. There are many members, but they are all necessary. If this Board is necessary, its various auxiliary associations are also necessary; and so too are the individuals, even to the widow of two mites, who contribute to its funds, and labor and pray for its success. This sentiment should be deeply and mutually felt. It should be felt and acknowledged that the small contribution of the humblest friend of the cause is as really a service to it,—as really, though not in the

same degree, necessary to its advancement, as the munificent donation of its most opulent benefactor, or the arduous labors of its most important functionary. With this sentiment, it is devoutly to be wished that the whole Christian community may be inspired.

Though in the course of the last year many new associations have been formed, and many new contributors have come forward, and the amount of contributions and donations has been more than double that of any former year; yet there is need, most urgent need of increased activity, of more enlarged liberality, of greatly multiplied numbers, of vastly augmented funds. If the income of the Board has increased, so also has the expenditure. Our expenses the last year for missionaries, schools, and translations at Bombay and Ceylon, amount to almost eleven thousand dollars; those for the various purposes of the Cherokee establishment, to almost two thousand and six hundred; those for the foreign mission school at Cornwall, to about five thousand; and those of various contingencies to about seventeen hundred: making a total of somewhat more than twenty thousand dollars. This augmented expenditure, considering the objects to which it has been applied, will be matter of devout joy and thankfulness to all, who, with singleness of heart, seek the enlargement of the Redeemer's kingdom and the best interests of mankind. It has been applied for the support of eight preachers of the Gospel to the heathen,—for the employment of as many teachers of schools in heathen lands,—for the instruction directly of four or five hundred youth and children, heathen and Jewish,* for the founding of establishments, designed for the unlimited benefit of heathen nations, and for the translation into various heathen languages, and the dispersion among millions of heathen people, of the lively oracles, given from heaven, to turn them from their vanities unto the living God, and to raise them from their wretchedness to immortal glory.

Must not the expenditure of the ensuing year be much greater? Is it not desirable that it should be?

It is calculated, indeed, that the foreign mission school and the Cherokee establishment will henceforth do much for their own maintenance; though they will still require, from year to year, very considerable aid. But to the eight missionaries, already dependent on the Board for support, six or seven more are now to be added; other establishments, similar to that in the Cherokee nation, are to be founded; other schools are to be established in India; and in the printing and distributing of the Scriptures and other books advances must be made, attended with proportionably increased expense.

In this prospective view there is nothing to appal or to dismay, but every thing to animate and to incite. The work must advance; and the means will be supplied. The cause is God's; the silver and the gold are his; and the hearts and the hands of men are in his power. His word of promise also is ample and sure. Yet the plan of his sovereign wisdom connects with his all powerful grace the otherwise inefficient exertions of men; and makes it the high duty and privilege of his friends, in their various places and relations, to unite their hearts with his, and to be active co-workers with Him.

* While this sheet was partly in type, intelligence was received from Bombay, which authorises us to say *seven or eight* hundred, instead of *four or five* hundred.

Here then is ample warrant, encouragement, and scope for both associated and individual effort for the advancement of the best of objects; for the exertion of that sacred influence which peculiarly belongs to the ministers of Christ; for the exercise of that female love to the Savior and his cause, which so often displays itself as his brightest image on earth, and of which so many precious memorials are borne upon his heart; and for the activity and liberality of all, who would wish to have it appear in the final, revealing day, that they have done something for the spread of his great salvation. And your Committee are persuaded that, when the Christian public shall be made acquainted with what has been done, and given distinctly to understand, that augmented funds are urgently needed, for the support of missions and schools already established, for the establishment of others, and for carrying forward the interesting work of translating, printing and distributing the Word of Life, an animated activity and liberality will be displayed.

If, during the last year, a year of uncommon and almost unexampled scarcity and embarrassment in our country at large, our more than doubled expenditure was met with more than doubled receipts; what may not be reasonably expected for the ensuing year, now that the Lord has opened the windows of heaven, and poured out a blessing upon the land extensively, so that there is scarcely room enough to receive it? Will not this exuberance of divine goodness flow, through the grateful recipients, to thousands and millions who are famishing for the bread of life?

Will the Christian people of this favored country compel us to cease our operations, or to abridge our plans? Will they say to us, 'Recall the missionaries, who are already gone forth; stop those who are going. Let the work of translating, printing, and distributing the Scriptures proceed no further. Shut up those schools, and send those hundreds of children to remain in the ignorance and to follow the ways of their parents. Let the heathen take care of themselves and of their own. If the Savior will have them for his inheritance, he will take possession of them when he pleases. It is no concern of ours!' Will they say this?

Trusting in God, this Board may, and must "GO FORWARD." We have the high commission of the ascending Redeemer. We have the commandment of the everlasting God. OUR OBJECT IS SECOND TO NONE UNDER HEAVEN. "*For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, BY THE FOOLISHNESS OF PREACHING, to save them that believe.*" The translation and dispersion of the Scriptures, and schools for the instruction of the young, are parts, and necessary parts, of the great design. But it must never be forgotten, or overlooked, that the command is, to "*preach the Gospel to every creature,*" and that the *preaching* of the word, however foolish it may seem to men, is the grand mean appointed by the wisdom of God for the saving conversion of the nations.

It is therefore matter of devout gratulation, that the missionary spirit is continually rising and spreading. And though this Board is not limited to any geographical division of our country, or to any denomination of Christians; yet it will gratefully hail other societies, formed for the same general object; welcome them to a share in this great work of beneficence; and reciprocate with them every affectionate and friendly office. The field is wide enough for all. Let all, who will, come forward to the work. We cordially bid them God speed.

The true missionary spirit, is the spirit of love;—of that charity which seeketh not her own—which envieth not; and it is not the least among the blessed effects to be expected from the diffusion of this spirit, that in so far as it prevails, it will break down the barriers of party, destroy invidious distinctions, and unite the hearts and hands of Christians in one glorious design, the spread of “THE COMMON SALVATION.” The prophetic word is sure. When the earth is to be “filled with the knowledge of Jehovah as the waters cover the sea;” then “Ephraim shall not envy Judah, and Judah shall not vex Ephraim.” Happy day!—Blessed consummation! Heaven will look down with delight; and united Zion in all her dwellings shall hear the majestic voice, “Arise, shine, for thy light is come, and the glory of the LORD is risen upon thee.—And the gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together; they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shalt thou see, and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the gentiles shall come unto thee.”

EXTRACTS FROM THE REPORT OF THE AGENTS OF THE FOREIGN MISSION SCHOOL.

[The Report from which the following extracts are made, was prepared by the visiting Committee of the school, soon after the semi-annual visitation, which was on the first Wednesday of September. The agents met early in October, 1816; and soon after fixed upon a place for the establishment of the school;—and subsequently proceeded to appoint a principal, as is stated in the Report of the Prudential Committee. As the instruction of the youths in practical agriculture is an important object of the establishment, the agents appointed Deacon HENRY HART of Goshen, to superintend this branch of business.

It is very natural for the public, and especially for the patrons of the institution, to expect a particular account of the character of the youths, who are patronized. So far as respects the young men themselves, it would perhaps be as well if nothing were published concerning them; but, it is to be hoped, that their instructors will guard them against being elated with the favorable opinion, which may be formed of them, by fallible men, and will press upon them the duty of humbling themselves before God, examining their hearts as in his presence, and possessing such a character as he will approve.

After stating at large the facts, which have been briefly adverted to, the Report proceeds as follows:]

“The contracting committee, having received authority from the Prudential Committee of the Board, proceeded to purchase in Cornwall two dwelling houses: one for a boarding house, two stories high, newly finished throughout, and painted red; for which, and five and a half acres of good arable land adjoining, and eighty acres of timber land one mile distant, they gave two thousand dollars. The other house is for the Principal, and is two stories high, has two stacks of chimnies, was covered and painted white on the outside, for which and three quarters of an acre of land adjoining they gave six hundred dollars. The house has since been finished inside, which cost six hundred and twenty-five dollars more.

“The people of Cornwall gave, in consideration of the school being established there, a convenient academy, 40 feet by 20, with three apartments, which is near the abovementioned houses. They also gave thirteen acres of wood land, a part within a half a mile, and the remainder within a mile of the academy. And they also subscribed in money and articles of clothing a considerable sum. The whole amount of donations

from Cornwall is judged to be somewhere from eleven to thirteen hundred dollars. Deeds of the abovementioned property have been taken by the contracting committee in behalf of the Board, and having been duly acknowledged and recorded, are now in possession of said committee*.

“About the 1st of May last, the buildings having been prepared, the school commenced its operations at Cornwall under the care of Mr. Dwight.

“Soon after the commencement of the school in Cornwall, the Committee received an application from two young men of our own nation to be admitted into the school, for the purpose of being educated for missionary labors among the heathen. Their desire is to give themselves up to the Board to be educated and disposed of, as to their field and station of future labors, just as the Board shall see fit to direct. The name of one is SAMUEL RUGGLES, of Brookfield, (Con.) The name of the other, JAMES ELY, a native of Lyme, (Con.) They are both of age to act for themselves. Ruggles has been a member of Morris Academy at South-Farms, under the instruction of the Rev. William R. Weeks, and is highly spoken of by his instructor. He has gained a good knowledge of Latin, and been through several books of the Greek Testament. Ely has been a member of Bacon Academy, Colchester, (Con.) He is well recommended, and has been through the most of Virgil. They are members in good standing of the churches in their native towns. They are both destitute of property.

“The committee hesitated, at first, about their admission, but viewing the hand of Providence in this application, and recollecting the principles of the Missionary Seminary at Gosport, (Eng.) they deemed it their duty to give the young men a trial, until the pleasure of the Board could be known. The committee wished, also, to acquaint themselves more fully with the particular character and promise of these young men. They have consequently been in the school most of the summer; and the committee can now freely express their decided approbation of these young men, and cheerfully recommend them to the patronage of the Board. They appear to be pious and discreet, and to possess respectable talents. They possess, in a high degree, a missionary spirit, and have, we think, some peculiar qualifications to be useful as missionaries. Their desire for the missionary life appears to be not a transient emotion of youth, but a deliberate choice, and a settled principle. And we believe, from all that we can observe, that full confidence may be placed in their firmness and perseverance. They have had their attention and desires, from the first, turned to the Sandwich Islands, though they are willing to abide the direction of their patrons. It is not their expectation that they shall be sent to college, nor do they aspire to the rank of teachers or leaders. They expect to obtain such knowledge of the sciences and of theology, as they can in the seminary, and then be schoolmasters, catechists, or teachers, as the Board shall direct. Ely is a cooper by trade, which we think an additional recommendation.†

“These young men have been extremely useful in the school. Their

* The Legislature of Connecticut passed an act last May, empowering the Board to hold real estate to a certain extent.

† The reader will bear it in mind, that the introduction of the mechanical arts among savages holds a prominent place in every wise plan for their civilization.

example and influence among the other youths has been very salutary. Having gained the entire confidence of the foreign boys, they keep them from desiring other company, and maintain a kind of influence, which greatly assists the instructor, and promotes the harmony of the school. They are also fast catching the language of the youths, with whom they associate, and will soon be able to converse in the language of Owhyhee. On the whole, the committee cannot but express the hope that they shall be permitted to retain these young men as members of the school.

“Besides these two young men, the school now consists of ten members. Five of these are the youths from the Sandwich Islands; viz. *Obookiah*, *Hopoo*, *Tamoree*, *Tennooe* and *Honoree*. Concerning these an account is already before the public. The committee have it to say, that their conduct, since they have been in the school, is satisfactory. *Obookiah* has for several years been a professor of the religion of Jesus; and we are happy to say, that his conduct and conversation have been such as become the Gospel. He appears to grow in grace, and more and more to evince the reality of his new birth. He has been studying Latin chiefly the last summer, and has made as good proficiency as youths of our own country ordinarily do. *Hopoo*, having for about two years entertained a hope in Christ, has been the past summer admitted to the first church in Cornwall, and received the ordinance of baptism. He shines uncommonly bright as a Christian; has the zeal of an apostle, and ardently longs for the time, when it shall be thought his duty to return to his countrymen with the message of Jesus. His friends who know his feelings, have no doubt that Hopoo would burn at the stake for the honor of Christ. *Tennooe* and *Honoree* have given satisfactory evidence of having passed from death unto life; and should their example continue to correspond with this judgment, they will probably soon be admitted to confess Christ before men. *Tennooe* and *Hopoo* are about in the same advance of study; they have been attending to English grammar and arithmetic the past summer. *Honoree* has been employed in reading and spelling, together with exercise of the pen.

[An account is next given of *Tamoree*, who, soon after he joined the school, was less submissive to authority, and less patient of restraint, than was desirable. The committee say, however, that he has “conducted himself the past summer much to their satisfaction,” and that “he has been obedient and respectful.” The account concerning him concludes thus:]

“He has uncommon talents and activity, and by the grace of God, will be eminently useful. Considering the interest which the Christian public feel in him, and the many prayers which daily ascend for his conversion, we are cheered with the hope, that he is a chosen vessel of God to bear his name among the heathen.

“*John Johnson* is a native of Calcutta. His mother is a Jewess of the race of Black Jews. His father is the son of an English gentleman by the name of Johnson, and a Hindoo woman, whom he married in India. He is a merchant in Calcutta, and put his son on board a British vessel to send him to England for the purpose of receiving an education. On her passage the vessel was captured by an American privateer, and ordered to New York; but on her way thither she was retaken by a British

frigate and carried into Halifax. Here she was refitted, and sent on her voyage to England. But she fell in with an American frigate, and was taken and sent into New York. From this place Johnson and the crew were put on board a cartel, and ordered to England as prisoners of war. But touching at Grenada, in the West Indies, Johnson took the yellow fever. His case being considered hopeless, and the cartel about to sail, the captain, fearing the infection, and knowing Johnson to be a friendless stranger, ordered him to be wrapped in a blanket, and laid on the beach to die. Here he was found by a gentleman of the island, who, with his lady, was taking an evening walk on the beach. The gentleman, learning his situation, ordered his servants to take Johnson to his house. Here by seasonable aid and nursing he soon recovered, and was then left to go whither he pleased. Not finding a ready passage to England, he went on board an American vessel, and came directly to Derby, (Ct.) From this place he went to live with the Rev. Nathaniel G. Huntington of Woodbridge; and when the Foreign Mission School was opened, he was sent on to the committee and admitted a member. Johnson is a Mohammedan by habit, and when he first joined the school was very bigoted, usually saying his prayers to the prophet four times a day. But his attachment to this way has evidently much declined. He now begins to doubt the divine mission of Mohammed; and is willing to hear him called an impostor. He manifests a great reverence for the Scriptures, and a great desire to read them, which he is just beginning to do. His progress has as yet been moderate, and his talents are not of the most lively cast. Yet he is diligent and studious. And considering the remarkable leadings of Providence by which he has been placed under our care, we cannot but hope he is designed to be an instrument of good in some station. Johnson speaks the Arabic and Hebrew languages with ease, and is, we think, an important acquisition on this account. He knows Dr. Carey, and has heard him preach: and says the Doctor passes by his father's door every Sabbath in going to church.

John Windall is, according to his own account, a native of the province of Bengal, born about 30 miles from Calcutta. He early entered on board a vessel, and has since followed the seas in vessels of different nations. When the late war commenced he was thrown out of employ, being in this country; and on this account found it necessary to apply himself to labor for a subsistence. He came from New York to the western part of Connecticut, and was finally taken up by the Rev. D. A. Clark of Southbury, and after a short residence with him he came into the hands of the agents.

Windall is steady and free from vicious habits, though not religious. He is anxious to learn, and persevering in his exertions, though his talents are of the moderate cast and his progress slow. He began with his letters and is now able to read sentences in the Bible.

George Sandwich is a native of the Sandwich Islands, and came to America when very young. Since his arrival in this country, till the last spring, he has lived principally in Enfield, (Mass.) When he was received to the school last spring, he scarcely knew the alphabet, and had, by his own account, lived in a thoughtless manner. Soon after he joined the school, he became apparently deeply impressed with the concerns of his soul. His concern continued to increase until, to use his own ex-

pression, "all the sins he ever committed came and stood before him." He has since manifested new views and feelings, and gives very comfortable evidence of a change of heart. He is naturally of a very amiable friendly disposition, and has acquired habits of industry and economy. His talents are good, and his improvement very encouraging. The committee consider him one of the most promising members of the school.

"*William Kummoolah* is a native of the Sandwich Islands. He came with Capt. Robert Edes to Charlestown, (Mass.) last year. He is a youth of about 17 years. He can speak but little of our language yet, and is gradually learning to read and spell. To use the language of his instructor; "William is a lovely boy. He is remarkably amiable and affectionate. He has, during the past summer, evidently been the subject of religious exercises of some kind; though from ignorance of our language he is unable to give an account of them. He has derived great advantage from his serious companions, who could converse and pray with him in his own tongue."

"*Simon Annance* is from one of the Indian tribes in Canada. He has been taken into the school on trial, and has so lately entered that the Committee have not had an opportunity to form any settled opinion concerning him; neither have they any thing very interesting to state. If he should be continued in the school, we hope hereafter to give a more detailed account of him.

"Other students might have been admitted; but the state of the school and of our accommodations would not permit. As soon as we can complete our establishment, and the Principal arrives, we hope to be able to receive a considerable addition to our present number. We can have students, as fast as we can accommodate them and support them. Several are now waiting for permission to join the school.

"The semi-annual examination of the school took place before the visiting committee, on the first Wednesday of September instant, at nine o'clock, A. M. It was an interesting occasion. Several of the neighboring clergy and a number of ladies, who have taken an interest in these youths, attended. The students acquitted themselves to the satisfaction of all present. Their accuracy in grammar and arithmetic, and the handsome specimens of their penmanship, which were exhibited, were particularly remarkable. In spelling they found the greatest difficulty.

"In the afternoon, an interesting discourse, adapted to the occasion, was delivered in the meeting house by the Rev. Mr. Prentice, from Matt. xiii. 16, 17. After the sermon, the Committee attended in the academy, to hear the register of behavior for the term, and to distribute two premiums to the highest on the register. On examination, it appeared that the first premium belonged to *Tamoree*, and the second to *Hopoo*. It ought, however, to be stated, that Obookiah, and the two American youths, not being present at the beginning of the term, no account was opened with them.

"The students, after a short recess, will spend the vacation in preparing wood for winter.

"As to the expenses of the school, they have necessarily been greater at the outset, than will hereafter be the case. Many articles of furniture and implements of husbandry and articles of bedding have been necessa-

ry, which we shall not have to furnish every year. The school was set up at a time when provisions were universally scarce and high. And many repairs and conveniences about the buildings were found necessary, which have swelled the bill of expenses.

“The expenses we hope will diminish as we are enabled to take advantage of circumstances. The young men in the school all labored, in their turn, a part of the time. They have cultivated four acres of corn, which is promising; and about three acres of potatoes; and secured some hay. The committee hope to be able to extend the farming business next season, so that each student will, by laboring two days in a week, nearly earn his food. Arrangements are making in many neighboring towns, among benevolent females, to supply clothing for the school; and we think a competent supply will in this way be shortly afforded. The committee have to acknowledge particular obligations for liberal aid in this way from benevolent females in New Haven, Litchfield, Goshen, South-Farms, Cornwall, East-Guilford, North-Guilford, Hadlyme, and Stockbridge, (Mass.)

[After making several inquiries, with respect to the domestic affairs of the school, and suggesting, whether it would not be best to have some of the youths study physic and surgery, (the professors of the medical institution at New Haven offering to permit them to attend lectures gratis,) the committee conclude as follows:]

“The committee cannot conclude this report without expressing the satisfaction they feel in this institution, and the growing interest taken in it by the Christian public in this region. The plan of the school meets with universal approbation; and the conduct of the students has been so regular and respectable as to gain the confidence and affection, not only of the people of Cornwall, but of all the surrounding towns. Hitherto the Lord hath helped us. His hand has been conspicuous in every stage of the institution. And when we look forward, the most encouraging prospects are presented. We hope ere long to see this small stream become a river, which shall make glad the city of our God. We long to see the dear youth under our care departing to set up the standard of Jesus in the land of their nativity. We long to see them on the way to their kindred after the flesh, laden with the richest blessing that man ever received; bearing the most joyful message man ever heard. May God hasten the time when the Board will see the way open to establish a mission in the Sandwich Islands.

“The late glorious events at the Society Isles, particularly at Otaheite and Eimeo, make our hearts burn with desire and expectation of witnessing the same triumphs of the cross at Owhyhee and Woahoo. From all accounts we receive, this field is already white to the harvest. Oh may the laborers, whom God is raising up, soon be prepared to thrust in their sickles and reap.

“The committee pray that the Board may enjoy the presence of God in their present meeting, and that the blessing of many ready to perish may come upon them.

“Signed by order,

JAMES MORRIS, *Chairman.*”

“*Cornwall, (Ct.) Sept. 2, 1817.*”

PECUNIARY ACCOUNTS.

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

To cash paid from Sept. 1, 1816, to August 31, 1817, in conformity to orders of the Board, and of the Prudential Committee, from No. 150 to No. 210, both inclusive,	\$20,461 39
Losses by counterfeit and altered bills, and by bad or deficient coin, remitted	-
Donations during the year,	23 32
Balance carried to the credit of the Board in new account, Sept. 1, 1817,	53,841 61
	<u>\$74,326 32</u>

Contra Cr.

By balance brought to the credit of the Board in new account, Sept. 1, 1816, as appears by the Auditor's certificate of Sept. 4, 1816,	\$44,277 69
By cash received in donations, as published particularly in the Panoplist, between Sept. 1, 1816, and Aug. 31, 1817,	\$27,225 66
By cash received as interest of money and income of stock, during the year past; viz. on account of the Norris Legacy,	\$2,251 75
On other funds,	553 29—2,805 04
By gain on a small bill of exchange on London,	2 93
By the avails of the Narrative of Five Youths sold,	15 00—17 93—30,048 63
	<u>\$74,326 32</u>

MINUTES
OF THE
NINTH ANNUAL MEETING.

THE ninth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the Philosophical Chamber of Yale College, Sept. 10th and 11th, 1818. Present,

Rev. JOSEPH LYMAN, D. D.
Rev. SAMUEL SPRING, D. D.
Rev. SETH PAYSON, D. D.
HON. STEPHEN VAN RENSSELAER,
HON. JOHN HOOKER,
Rev. JEDIDIAH MORSE, D. D.
Rev. CALVIN CHAPIN, D. D.
Rev. JESSE APPLETON, D. D.
Rev. ALEXANDER PROUDFIT, D. D.
Rev. ELIPHALET NOTT, D. D.
Rev. SAMUEL WORCESTER, D. D.
Rev. HENRY DAVIS, D. D.
Rev. JEREMIAH DAY, L. L. D. and
JEREMIAH EVARTS, Esq.

The meeting was opened with prayer by the Rev. Dr. Appleton; and, on the following day, by the Rev. Dr. Lyman.

The accounts of the Treasurer were exhibited, as examined and certified by the Auditor, and accepted.

The Report of the Prudential Committee, was read, and accepted.

At 3 o'clock, P. M. on Thursday, the 10th, a sermon was delivered, according to previous appointment, by the Rev. Dr. Spring, at the first church, from Acts viii. 30, 31.

Resolved, That the Recording Secretary, Mr. Evarts, and Dr. Morse, present the thanks of this Board to the Rev. Dr. Spring for his sermon delivered by appointment of the Board, and that they request a copy for publication.

A report was communicated from the visiting committee of the Mission School among the Cherokees. Sundry other documents on the subject of that school were also exhibited.

The Hon. WILLIAM REED, of Marblehead, (Mass.) the Rev. ZEPHANIAH S. MOORE, D. D. President of Williams College, the Hon. CHARLES MARSH, of Woodstock, (Vt.) and Col. JOHN LINCKLAEN, of Cazenovia, (N. Y.) were unanimously elected members of the Board.

Resolved, That this Board cherish a very affectionate and grateful sense of the faithful, zealous, and highly important services of the Rev. Elias Cornelius as an Agent of the Board, for a length of time, and for various purposes; and that the Corresponding Secretary communicate to him this cordial testimonial.

The officers of the Board are as follows; viz.

The Hon. JOHN TREADWELL, Esq. *President*.

Rev. SAMUEL SPRING, D. D. *Vice President*.

Rev. Dr. SPRING,

Rev. Dr. WORCESTER,

Rev. Dr. MORSE,

Mr. EVARTS, and

Mr. REED,

Rev. Dr. WORCESTER, *Corresponding Secretary*.

Rev. Dr. CHAPIN, *Recording Secretary*.

JEREMIAH EVARTS, Esq. *Treasurer*, and

Mr. ASHUR ADAMS, *Auditor*.

} *Prudential Committee.*

A memorial was communicated from the executive committee of the Agency for the Foreign Mission School, on the subject of sending an agent to the Sandwich Islands, to prepare the way for establishing a mission upon those Islands, and was referred to the Prudential Committee.

Resolved, That the next annual meeting of the Board shall be in Boston, Mass. on the third Wednesday of September, 1819, at ten o'clock, A. M.

A committee having been appointed at the last meeting of the Board to devise means for an effectual discharge of the duties of the Corresponding Secretary; and said Committee having proposed such measures as they deemed proper, and referred the same to the Prudential Committee; the last named Committee made a Report to the Board, which was accepted.

Resolved, That the Prudential Committee be directed to express the thanks of this Board to all societies, congregations, churches, and individuals who have contributed, within the year past, to the benevolent objects, for which the Board was incorporated.

Resolved, That it shall be the duty of the Prudential Committee to compile and publish a report, including their report for the last year; the report from the Agency for the Foreign Mission School; an abstract of the Treasurer's accounts; a detail of donations; extracts from minutes of the present session; and such other information as they shall judge expedient.

The Rev. Dr. Payson having been chosen to preach the next annual sermon, the Rev. Dr. Nott was chosen to preach in case of his failure.

The Recording Secretary was directed to present the thanks of the Board to the President and Fellows of Yale College, for the use of the Philosophical Chamber; to those persons, whose hospitality had been experienced by the members, during the session; and to the choirs of singers for their acceptable services in the public religious exercises.

On the evening of the 11th, extracts from the Report of the Prudential Committee were read in public to a respectable audience.

REPORT.

BRETHREN,—By the lapse of each brief year, we are brought perceptibly nearer to those bright and gladdening scenes, to which, with sure direction, all things are tending. Attuned to millennial strains, the prophetic lyre has cheered long ages of darkness, and waked the children of Zion, in successive generations, to hope, and prayer, and joyous anticipation. The hopes were not fallacious; the prayers have been heard on high; the anticipations are beginning to be realized with augmenting joy. God has arisen to have mercy on Zion; for the time to favor her, yea, the set time is come. Her children are at length aroused to action; and as they advance, the opening and brightening prospects inspire them with fresh and increasing animation. Blessed are our eyes, for they see; and our ears, for they hear. Thanks be unto HIM, who, hath the times and the seasons in his own hand, that ours is a day so auspicious: that to us the high privilege is granted of bearing a part in the arduous, glorious work of such a day; and that we are not without assurance that our labor has not been, and will not be, in vain.

In what is now to be submitted, in the way of annual Report, your Committee will observe the method which they have heretofore adopted: passing in review, first, our establishments abroad in their order, and then our operations and objects of attention at home.

BOMBAY.—At our last anniversary the Rev. John Nichols and the Rev. Allen Graves, who, together with others, had then recently been set apart by solemn consecration, and received the right hand of fellowship that they should go unto the heathen, were mentioned as being “destined for India to strengthen our stations there,” and soon to take their departure. Arrangements were accordingly made for the purpose with all convenient despatch; and on the 5th of October, they with their wives, and Miss Philomela Thurston, who, with the express approbation of your Committee, was sacredly affianced to the Rev. Mr. Newell, embarked at Charlestown, on board the ship Saco for Bombay. During the scenes of preparation and departure;—in their various conversations and attentions, in receiving the instructions, counsels and exhortations of the Committee; and in taking final leave of their country and friends, they severally manifested a spirit of love and of a sound mind,—of enlightened self-renunciation, devotion to Christ, confidence in his all-sufficiency, and desire to make known his salvation among the heathen, which gave a highly satisfactory promise of fidelity and usefulness. And with many prayers and tears, they were affectionately and fervently commended to God and to the word of his grace.

It is the pleasurable office of gratitude to record, that the Hon. William Gray, in a very obliging manner, declined receiving any remuneration for the excellent accommodations, and abundant supply of substantial provisions, afforded to the missionaries for their passage in his ship. And in furnishing them with various articles for their convenience, health, and comfort, benevolent individuals in Charlestown and Boston, shewed a liberality and love to the cause very gratifying to be remembered.

Wafted, for the most part, by favorable winds, and under the guardian care of Him, who rules the raging of the sea, the *Saco*, arrived at Bombay on the 23d of February. Excepting Mrs. Nichols, whose sufferings from sea sickness appear to have been unusual in degree, and still more so in duration, the missionaries, while crossing the wide waters, enjoyed a good measure of health. And united in fervent affection,—favored, at the proper seasons with the privileges of prayer and preaching,—and engaged daily in studies and exercises, according to rules early adopted, for the improvement of their own minds and hearts, and for the benefit of the mariners,—they passed the greater part of their time on board not unpleasantly, and, it is hoped, not unprofitably.

By the brethren and sisters at Bombay they were welcomed, with affectionate tenderness and grateful joy. “The same day,” say these brethren in a letter to the Corresponding Secretary, “one of us waited on the governor with your letter to him. He received it, and shortly after in a personal interview, spoke of it, and also of our mission, in expressions of his accustomed liberality and kindness. The second day after this interview, one of us again waited on his excellency, with the brethren Nichols and Graves. They were kindly received by his excellency, who said that he had that morning written to the Court of Directors in favor of their settlement here.”

In a joint communication of March 28th, Messrs. Nichols and Graves express their grateful sense of their obligations to divine goodness, in the following terms. “While reviewing the catalogue of mercies we have experienced, since we left our native land, we are constrained to make a renewed consecration of ourselves to our covenant God: we are bound to take the cup of salvation and call upon his name. Whether we remember the kindness of our Christian friends in America; the unremitting assiduity of the Prudential Committee in providing for our comfort while on the ocean; the measure of health which most of our number have enjoyed; or our favorable reception at this place; we have equal occasion for gratitude and praise. Were the inquiry to be made, “Lacked ye any thing?”—we would reply—“Nothing.”

In the instructions given them by your Committee, Mr. Nichols was directed to settle at Bombay, provided the door should be opened to him there; and Mr. Graves to proceed thence to Ceylon; unless, in the concurrent judgment of the brethren at Bombay, “particular circumstances should render it expedient for him to abide with them.” As soon as convenient after their arrival, the question of their location was deliberately considered; and it was determined with entire unanimity, and upon grounds satisfactory to your Committee, that it was expedient for both of them to remain in connection with the mission at Bombay: one of them to occupy a station at Mahim, on the northern part of the island of Bombay, and the other at Tanna, on the island of Salsette.

With the same unanimity the station at Mahim was assigned to Mr. Graves; and from that place under date of March 27th, Mr. Graves writes: “Our separation would not be so far that we could not occasionally consult and assist each other. They had already two schools at Mahim, and two or three in its vicinity, so distant that it was tedious to superintend them; and they judged it as easy for me to attain the language here as in Bombay, having intercourse only with natives. Ac-

cordingly, myself and wife removed to this place on the 7th inst. We are about six miles from the brethren, and seven or eight from the fort of Bombay; and, owing to the difficulty and expense of any mode of conveyance, and the danger of walking so far in this climate, neither of us can frequently meet with the brethren in their religious exercises; so that we spend most of our Sabbaths with ourselves alone, attending religious exercises at the usual time. We are truly happy in our condition. The place contains nineteen thousand souls; the immediate vicinity is also populous; and it is but about half a mile across to a thick population on Salsette. You see then, dear Sir, that we need nothing but faithfulness and the divine blessing to make us useful. For these we trust our Christian friends will ever pray in our behalf.—Mrs. Graves is attempting to instruct in English a number of Portuguese and Hindoo boys in our Verandah.”

On the 11th of March, Mr. Nichols visited Tanna, in company with Mr. Newell; and was courteously received by the magistrate, Mr. Babington, who remarked to him, that there was on the island a very wide field for usefulness.” The island of Salsette, formerly separated from the northern part of the island of Bombay by a narrow strait, but now connected with it by a causeway, contains a population of about sixty thousand,—Hindoos, Parsees, Jews and Portuguese, but chiefly Hindoos,—in a deplorably abject and wretched condition. Tanna is the chief town; is distant from the mission house at Bombay about 25 miles; and commands the passage, (about a furlong broad,) from the island to the neighboring continent, where the principal language, both of Bombay and Salsette is common to a population of about nine millions. Mr. Nichols appears to have been pleased with the place, as a missionary station; and calculated on fixing his residence there, after spending a few months in studying the language with the brethren at Bombay.

“The occupying of these two stations,” say the previously settled brethren, “we consider a great and promising advancement of our mission. It will give a much wider range to our operations, and enable us, almost immediately, to carry our schooling system to a much greater extent, and also the dissemination of the various productions of our press; and, in a little time, with a divine blessing, it will extend the preaching of the gospel to a great population, who are almost beyond the reach of the establishment at Bombay. We feel highly grateful and joyful that these two places are, under such encouraging circumstances, occupied by the missionaries of the Board; and we cannot but believe that the event will be equally joyous to all the members of the Board. We would render unfeigned thanksgiving and praise to our most blessed God, who has dealt so mercifully with us, and who has shewn so many tokens of favor to this mission.”

On the 26th of March, the marriage of Mr. Newell to Miss Thurston was solemnized; and of the accessions to the mission the brethren speak in terms of high and grateful satisfaction. “Sixteen months ago,” they say, “the mission consisted of but two persons. Now there are twelve, including two infant children. Surely God has greatly enlarged us; and we would bless his holy name forever.”

In the course of the last autumn Mr. and Mrs. Bardwell were visited with heavy affliction; first in the death of their infant son, and then, about two months afterwards, in the severe and very dangerous sickness of Mr.

Bardwell himself. But the Lord was gracious; and the life of his greatly beloved servant was precious in his sight. Blessed be his holy name.

Beside these painful domestic visitations, from the 20th of May, 1817, the latest date reported at our last anniversary, to the 6th of April of the present year, the latest date to be reported at this time, the mission sustained no special adversity; but was constantly advancing in its operations, with encouraging prosperity. Of the system of its operations, the principal parts are preaching, printing, and dispersing portions of the Scriptures and other books and tracts, and the instruction of children in schools.

Their manner of preaching was reported the last year with considerable particularity. It continues much the same. It is not to congregations, regularly convened for the purpose at set times and places: but "Wisdom crieth without; she uttereth her voice in the streets. She crieth in the chief place of concourse; in the openings of the gates; by the way, in the places of the paths; at the coming in at the doors, in the city she uttereth her words." Every day our indefatigable missionaries are engaged in this, which they justly consider as the first and highest part of their work; addressing themselves, as they find opportunity, to individuals, to families, to assemblages, small and large, on various occasions, and at different places—especially on sacred occasions and at the temples of dumb idols; calling upon the deluded votaries to turn from these vanities unto the living God, and pointing them to the fountain opened for sin, and for all uncleanness."

Before the arrival of Mr. Graves, now stationed at Mahim, Mr. Newell spent several weeks at that place, "where he preached the Gospel to many who never heard it before." And besides preaching to the natives in the language of the country, the brethren have stately, during the year, preached in English, at the mission house on the Sabbath, and at the Fort on Thursday evening.

With ardent hope, they look forward to the time when, by the free will offerings of Christians dwelling at home in their ceiled houses, and enjoying the fulness of blessings with which the God of all grace has so richly endowed his American Zion, they will be enabled to erect a house for his name, for his stated worship, and for the public exhibition of his great salvation, among the heathen with whom they sojourn, and when, in that land of darkness and of the shadow of death; He will find a habitation, where He will delight to appear in his glory, to bless the provisions of his house, and to fill the famishing—perishing poor with bread.

In the Report of last year, it was stated that, with almost unexampled diligence, and pains, and perseverance, they had gotten their printing press into operation, and printed fifteen hundred copies of a Scripture tract, of eight pages octavo, in the Mahratta language. They have since printed a large edition of the Gospel of Matthew, of the Acts of the Apostles, and of another tract consisting of select portions of Scripture; all of which are translations made by themselves into the same language. They had also at their last date, commenced the printing of a book, which they had prepared for their schools. Specimens of their work have been sent home, and have been pronounced by competent judges here to be in a good style of execution.

“The translation and printing of the Scriptures entire,” they say, “we calculate to continue until the whole shall be completed, should we live so long; but in the mean time, we intend to prepare and print, in a series of tracts or numbers, an abridgement of the Bible in the regular order of events. The first number, embracing the history of the period from the creation to the flood, is now ready for the press, and will be printed soon. The whole work will make a volume of 200 or 300 pages octavo. They have engaged besides, to print an edition of the Gospel of Matthew, for the Bombay Bible Society.

Before they commenced printing themselves, they had procured 5000 copies of a tract in the Guzerattee language to be printed for them. “The greater part of these,” they say, “have been distributed. The two Mahratta tracts, printed by us, are very nearly exhausted, and several hundred copies of the Gospel of Matthew have also been distributed.”

On the subject of schools, your Committee cannot do better than to give at large the statement made by Messrs. Hall, Newell, and Bardwell in their joint letter of 6th April.

“Since we last wrote,” say they, “the number of schools has been increased to eleven. Four of them are on the opposite end of the island, where it can hardly be said there was before any such thing as schooling among the natives. Consequently we found less readiness in the people to avail themselves of the advantages of schooling for their children. This circumstance only rendered it the more desirable that schools should be established among them, and we were much encouraged to find that, in less than two months, about one hundred boys were collected in these four schools with the prospect of an increased number.

“The whole number of boys attending all the schools, we estimate at six hundred. Many more are attached to the schools and attend more or less. Probably twice the number mentioned actually belong to the schools; making in the course of a year *twelve hundred*, Jewish, Mahometan, but chiefly heathen boys, instructed in the arts of reading, writing, and arithmetic; and what is much more, educated too, in some good degree, in the knowledge of the holy Scriptures, and the way of salvation through Jesus Christ. Here is a measure of success far exceeding our most flattering anticipations. It animates our hearts, and we cannot but believe, that it will be not only satisfactory, but highly animating to our Christian friends at home, by whose noble liberality these schools are patronized and supported.

“In these schools, we seem to see a thousand *Hindoo* hands at work, from year to year, in undermining the fabric of Hindoo idolatry. We desire to repeat our expression of gratitude, first to our most merciful God, who has so exceedingly blessed us and caused our work to prosper; —and also to our dear friends at home, by whose pious liberality, so many of the rising generation in India are blessed, not only with the rudiments of common learning, but also with the light of the Gospel. And we wish to assure our friends that it is our determination to continue and extend the plan of schooling, as far as their liberality and the blessing of God on our own exertions, will enable us. The accession of two fellow-laborers, occupying the new and very important stations of Mahim and Tanna, will afford new and great facilities for multiplying the number

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 Eimeo 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 encumbered 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, statedly 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 Chickamaugh 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 Chickamaugh.

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 Chickamaugh. 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 Chickamaugh 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 Chickamaugh, 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-

ments and operations, he addressed to the Corresponding Secretary a letter, containing a very ample and interesting account of its state and concerns. Of this account the Committee think it right to avail themselves largely, under the present head of this Report.

First, however, and this they are sure of the full and affectionate concurrence of the Board, they would devoutly record their grateful acknowledgments to the all-gracious Disposer, for the Treasurer's safe return, with recruited health; and for the important services, which he has been enabled to render to the best of causes.

"As Chickamaugah," says the Treasurer, "comprehends a considerable district, extending up and down the creek of that name, and including an Indian village near the Tennessee, it has been thought best by the missionaries, Mr. Cornelius, and myself, that the missionary station should receive a new name: and since I commenced this letter, we have given it the name of Brainerd, in affectionate remembrance of that able, devoted and successful missionary. The mission house is situated about 50 rods south-west of the creek, and two miles north-east of the Georgia and Tennessee road. It fronts the south-east, has the dining hall and kitchen in the rear, and several log cabins on each wing for the accommodation of the children and some of the missionaries. There are several other log buildings for store rooms, corn houses, and stables. The school house is 30 rods to the south-west; and is sufficiently large to accommodate 100 scholars on the Lancasterian plan, and to answer for a place of public worship on the Sabbath. The cultivated land of the mission farm lies in several fields, principally in front of the buildings, and amounts to 45 acres. The creek here pursues a north-westwardly direction, but below takes a northwardly course to the Tennessee, which is distant 15 miles, following the creek, though only 6 miles at the nearest place. The brow of the Lookout mountain, immediately under which the Tennessee passes, is about 7 miles distant in a due west course. The creek is navigable for boats to the mission house. At the landing place is what is called a fish trap, formed by a partial dam. It was rebuilt the last year and is of great benefit to the establishment. Should it prove as valuable in future seasons, as in the two last, it will be worth more than \$500, the sum which the Board paid for the improvements of the place. The fish are caught as they pass down the stream in the night. No preparation is necessary to catch them. On the first morning after my arrival, about forty fish were taken, the aggregate weight of which could not have been less than 150 pounds. When the water is high, none are taken; but, except at such times, they are caught at all seasons of the year. Once this spring 150 were taken at a time, and the next morning 120: the largest weighed 30 pounds, and a considerable proportion from 5 to 10 pounds. Most of them are fat and good; some excellent, either fresh or salted. The mission house and other buildings stand on a gentle eminence and present an agreeable appearance. The mission house, school house, dining hall and kitchen, are built of hewn logs, having the interstices filled with mortar. The first mentioned of these buildings has two rooms on the lower floor, with an open hall between them. The upper story has two lodging rooms; but when finished will have four. The principal expense of the buildings is defrayed by government.

Since the Treasurer left Brainerd, the mill, which has been to the brethren an object of earnest desire and attention, and cost them much labor and trouble, has been gotten into operation; and promises to be of great utility, not only to the mission, but to the nation extensively.

"It was on Friday evening," the Treasurer proceeds to say, "the 8th inst. (May) just at sun set, that I alighted at the mission house. The path which leads to it from the main road, passes through an open wood, which is extremely beautiful at this season of the year. The mild radiance of the setting sun, the unbroken solitude of the wilderness, the pleasantness of the forest with all its springing and blossoming vegetation, the object of my journey, and the nature and design of the institution I was about to visit, conspired to render the scene solemn and interesting, and to fill the mind with tender emotions.

"Early in the evening the children of the school, being informed that one of their northern friends, whom they had been expecting, had arrived, eagerly assembled in the hall, and were drawn up in ranks and particularly introduced. They are neither shy nor forward in their manners. To a stranger they appear not less interesting than other children of the same age: but if he considers their circumstances and prospects, incomparably more so.

"At evening prayers, I was forcibly struck with the stillness, order, and decorum of the children, and with the solemnity of the family worship. A portion of Scripture was read with Scott's practical observations; a hymn was sung, in which a large portion of the children united; and Mr. Hoyt led the devotions of the numerous family. If all the members of the Board could hear the prayers, which are daily offered in their behalf at this station, (and I presume at all others under their superintendence;) and if all patrons and contributors could hear the thanks, which are returned to God for their liberality; and especially if they could see a large circle of children, lately rescued from heathenism, kneeling with apparent seriousness and engaging in the solemnities of Christian worship, one of them already a hopeful convert, and others thoughtful and inquiring;—if all these things could be seen, one may safely predict, that the exertions and sacrifices of the friends of missions would be increased fourfold. These things are not less real, however, because they cannot be seen by every friend to the cause.

"The mission family, when assembled for prayers, consists of the missionaries and their wives, Mr. Hoyt's children, the Cherokee children, occasional visitors, the hired men, and the kitchen domestics. All these make a goodly number. The missionaries lead at family prayers in rotation. The children are called together by the house bell; at the close of the evening prayers they are wished a good night, which they reciprocate; and soon afterwards the horn is blown, as a signal for them to retire to rest.

"Half an hour before sunrise the horn is blown as a signal to rise; and just as the sun appears above the horizon the family assemble in the hall for morning worship. After prayers the children proceed to their different employments. The boys, as they come from the hall, file off to the right, and form in a straight line; the girls to the left, to a log cabin assigned for their accommodation. The boys are immediately joined by Mr. Chamberlin, their instructor, who has the charge of them from the

blowing of the horn in the morning, till it is blown at nine in the evening. During the whole of this time he is with them, except the interval at noon; and then they are under his superintendence. They join the rank with great alertness in the morning, as tickets are given to those who are most distinguished for quickness and punctuality; and the fine of a ticket is imposed upon any one who shall be culpably dilatory. These tickets, which are given as rewards on other occasions also, answer the purpose of a circulating medium among the boys, as they are redeemed with little books, or such articles as the holders need. As soon as the rank is formed, the boys are despatched to the various employments assigned them. Those employments which are of a permanent nature, are assigned by the week, so that there is a change of labor. Occasional services are performed by a detachment for the occasion. Some are sent to dress the fish, when they are taken; some to assist in milking the cows; some to hoe in the garden; some to pound the corn, &c. Some of the boys are too small to do any thing; but, after all the abovementioned services are provided for, Mr. Chamberlin has commonly about ten active lads to take with him to the field. On one morning since my arrival, they planted an acre of corn before breakfast; on another they planted six or seven bushels of potatoes, the hills being prepared; and these are fair specimens of their morning labor. When breakfast is ready, the various family is called together by the horn. Two long tables are supplied with wholesome and palatable, though plain food. One of Mr. Hoyt's daughters sits at the head of each table; Mr. Hoyt and Mr. Kingsbury at the other end; and the other missionaries, where it is most convenient. The boys sit at one table, the girls occasional visitors, and hired men at the other. They take their seats at table as they enter the room; and when all, or nearly all, are seated, a blessing is pronounced. Till the blessing is concluded, not one touches his knife and fork, or plate; nor is the slightest impatience discovered, as is common among children in civilized society. The most entire stillness and decorum prevail, while a blessing is asked and thanks returned, as well as at family prayers. The behavior of the children while eating is very decent; and they are less noisy, than any equal number of young persons whom I ever saw together. The stillness arises in part no doubt, from the fact, that many of them do not speak English readily; and are therefore rather bashful about speaking at all, either in English, or their own tongue. Some cannot speak a word of our language on their first arrival. After breakfast there is another period of labor, which lasts till nearly nine, when the school commences. The morning labor is about equally divided by breakfast, and amounts to about two hours and a half. To this is to be added an hour's labor in the evening. The only time the boys have for play is a little while before dinner, and again at dusk. They labor as cheerfully, and as effectually, as any company of boys I ever saw. They handle axes and hoes with great dexterity.

"I have been more particular on this subject, as it has often been said, that the children of Indians cannot be taught to work.

"Each detachment of boys has a leader, even when no more than two are employed upon a service. When all are convened, they meet at the sound of the whistle.

"The school is opened by reading a portion of Scripture, singing a hymn and prayer; and closed by prayer and singing. It is conducted upon the Lancasterian plan, a plan not only excellent in itself, but peculiarly suited to catch the attention of Indian children. The principal exercises are reading, writing on sand, slates, and paper, spelling and arithmetic. None have yet commenced the study of grammar. Of the writing I hope to shew you specimens. Fifteen read in the Bible. They have attended school from eight to twelve months, and more than half began with the alphabet. This class would be considered as reading and spelling pretty well for children of the same age (from ten to fifteen) in one of our common schools at the north; and I think such a fact indicates uncommon assiduity on the part of their instructors. Eleven others, all of whom began with the alphabet, can read intelligibly in easy lessons. Eighteen have commenced writing on paper. There are now in the school forty-seven Cherokee children, Mr. Hoyt's two youngest sons, and two other white boys. The two latter will stay a short time; and were admitted from peculiar circumstances. These numbers have been just ascertained by Mr. Kingsbury, for the purpose of making out his report to the Secretary at War. Fourteen are full blooded Cherokees; the remainder of different degrees of Indian blood.

"When the girls are out of school, they are under the charge of Mr. Hoyt's second daughter, now Mrs. Chamberlin. They are all (sixteen in number) lodged in one log cabin which has a chamber. Here all their domestic industry is carried on. Two spin, two card, and the rest sew and knit. They wash, mend, and often make their own clothes, and assist in mending the clothes of the boys. Mrs. C. prays with them every evening; and they unite in singing a hymn. When engaged in their work, they are often overheard singing. Mrs. C. says, that the girls are remarkably good tempered. They have few disagreements among themselves; and three or four of them have never been out of humor in the least. The boys also are represented as mild and gentle in their tempers; and as much less apt to quarrel than an equal number of white boys. From my own observation, I can state, that there is much less noise and disturbance about the house, than is common with half the same number of children among ourselves. It is said to be a general characteristic of the Cherokees, that they are mild, and not apt to quarrel, unless inflamed by whiskey.

"A Sabbath school, for the instruction of blacks, has been kept up since last summer. The improvement which a number of them have made, is truly wonderful. A man of thirty years, who only knew the alphabet when the school commenced, can now read a chapter, or a psalm, very decently. A boy of fifteen, who did not know a single letter, can now read very well in the Testament. Several others have begun to read the Bible. The greater part come six miles, or more, to meeting; some fifteen or twenty on foot; and none less than two miles and a half. The number has varied from 10 to 25. Mr. Hall has paid particular attention to this school. The season for instructing these people is at the close of public worship. Several of them are under serious impressions; and all pay the strictest attention to religious services. They sing a hymn before the school is dismissed, and a prayer is offered by the instructor."

Your Committee have deemed it important, that at every missionary station a church should be duly organized, as soon as circumstances permit, for the regular administration of Christian ordinances and Christian discipline. This has been particularly recommended, in the instructions given to the missionaries. In a joint letter of the brethren at the Cherokee station, they say—"On the last Sabbath in September, a church was organized in this place, and we solemnly renewed our covenant with God and with each other. We should have done this at an earlier period; but hearing that brother Cornelius was on his way to this country, we were anxious that he should be present on this interesting occasion. At present our church consists of only the missionary brethren and sisters; but we hope soon to be able to number some, who have recently been brought into the kingdom of the Redeemer."

The ground of the hope here expressed may appear from what is further stated in the same letter. "We are now able to tell you what the Lord is doing among us for the glory of his name. And though it be but the day of small things, we know that it will rejoice your hearts, as it has done ours, when you hear, that the Lord Jesus is bringing into his kingdom some of the sons and daughters of the western forests. For some time past we have had the satisfaction to witness a pleasing change in the conduct of some of our neighbors, who on the Sabbath attended our religious worship. Two white men, in our neighborhood, who had been profane and immoral, became sober and serious. One Cherokee woman, who had a tolerably good education, and who is married to a white man, appeared to be under very serious impressions. Such was the state of things, when brother Cornelius arrived at our station. His conversation and preaching excited an increased attention, both among the Cherokees and white people around us. Our assembly on the Sabbath was increased. The last Sabbath that he preached, which was the first Sabbath in November, a very solemn impression was made on the minds of several. One white man, one Cherokee man, the woman above mentioned, and a Cherokee girl who was attending our school, were much affected. The Cherokee man is a half breed, by the name of Charles Reece, and speaks our language tolerably well. He was one of the three intrepid Cherokees, who at the battle of the Horse-shoe, swam the river in the face of the enemy and brought off their canoes in triumph. It was interesting to see this undaunted warrior bowing before the influence of the gospel. After the public exercises, Mr. Cornelius conversed with him. He sunk upon his feet, as if deprived of strength, said he knew not what to say. He felt as he never did before. This man has repeatedly visited us since, and says it is his fixed determination to be a disciple of Jesus Christ, and that it is his great desire to know and do the will of God."

The animating hopes inspired by these encouraging circumstances have not been disappointed. The Treasurer, in his letter says, "You have been informed of the admission of five native converts, and one white man to the little church, which the Lord has planted here. On the first Sabbath in this month, Mr. Hoyt's youngest daughter, who had, as was hoped, experienced a saving change since the family arrived at this place, was admitted to communion. At the same time a black woman was also admitted. The second Sabbath after my arrival, a col-

ored man was added to the church; so that it now contains nine persons, whom, as we trust, the Lord has called, within a few months past, to be heirs of his kingdom.

“The general deportment of all who have joined the mission church, is such as to afford increasing evidence, that they are what they profess to be, the disciples of Christ. Though God alone can search the heart, and we must expect mistakes and disappointments, in our judgment of Christian character, it is no more than gratitude to the Giver of all good, to acknowledge his kind interposition in behalf of any, who were recently in a state of total ignorance of Him, and of the salvation which he has revealed.”

With a view to strengthen public confidence extensively, and in various respects to promote the interests of the institution, your Committee have adjudged it advisable that there should be a Visiting Committee of this Cherokee school, composed of characters of established respectability, and not too far distant from the station. The gentlemen designated for this purpose, are Col. R. J. Meigs, agent of the government in the Cherokee nation, Rev. Isaac Anderson, Maryville, Blount county, (Ten.) Col. Daniel Campbell and Col. Francis A. Ramsay, Knox county, and Rev. Matthew Donald and Daniel Rawlings, Esq. Rhea county. In the commission given them, they “are requested to make an annual visitation of the school, for the purpose of examining its general state and management, its expenditures and improvements; and making a report to be exhibited to the Board, to the United States government, and to the public.” Their first visitation was in the last of May, a few days after the Treasurer left the station; and their Report, which will be communicated to this Board, is at all points in perfect agreement with his account of the establishment. In regard to the state of the church and the gracious influences with which the Father of lights has been pleased to bless the institution, the Report is as interesting and affecting, as it is explicit and full.

“Your Committee,” they say, “tarried at the missionary station, until after the Sabbath, that we might have an opportunity of observing the moral and religious influence, which this institution has had on the scholars, and neighborhood. On the Lord’s day, the sacrament of the supper was administered. A congregation of more than 100 collected, of Cherokees, Africans, and some whites. During divine service the people were composed, very attentive, and many of them solemn, and some tender. Five of the natives joined in the communion, one of them a young female, aged about 18, a member of the school, the others live in the neighborhood. Two blacks also joined, one of them a freed man, the other a female slave. We conversed particularly with most of them on their knowledge of the gospel, and their experimental acquaintance with religion. We were truly pleased with the scriptural and feeling account they gave, of Christ formed in them the hope of glory. We had similar conversation with several others, who had not yet been united with the church, but who gave good evidence of a saving change of heart, particularly with two Indians and two white men, connected with Indian families. These four would readily be admitted into the church, where less caution was necessary, than in an infant church in a heathen land. One of these was a very old Indian woman who could not speak

English, but could understand what was said to her, and had to answer us by an interpreter. She lamented that she had not heard the word of God when young; but said, that since she had heard it, she had tried to do good. Her knowledge of divine subjects was really surprising. She was much affected during divine service. One, who had joined the church said, that he had been made to see himself so vile a sinner, that when walking about in deep distress, he felt that he was not worthy to walk upon the earth. All, with whom we conversed, expressed a deep sense of their sinfulness and guilt, and of their need of a Savior." After relating here several particulars, respecting the female member of the school and of the church, mentioned before as being eighteen years of age, and of whom a more detailed and very interesting account is given by the Treasurer, the Report proceeds to say; "When she first came to the school, we were informed she was proud and haughty, and loaded with ear-rings and trinkets. She is now modest and amiable; has stripped off the greatest part of her ornaments, and consecrated them to the Board of Foreign Missions, as did another of the natives since she joined the church. This young female is now an active member of a praying society of females. Would not many mothers in Israel blush before the example and zeal of this girl? Is not the Lord raising her up and qualifying her for a missionary? For this work she has an ardent zeal.

"There are some others under religious impressions, with whom we had no opportunity of conversation. Numbers of the congregation came ten, fifteen, and even twenty miles to be at church. We were told that when taking a walk morning or evening, little girls, from eight to twelve years of age may be heard praying in secret places; and we observed several of them very serious, and attentive to divine things.

"From what we have seen in this school and neighborhood, we are convinced, that the direct way to civilize a heathen people, is to Christianize them.

"Surely the Lord is in this place, the work is *his*; and it is marvellous in our eyes. Will not Christians be encouraged to pray for its prosperity? Will they not cheerfully support it by their liberality? To meet one of these souls in heaven rescued from eternal gloom by the instrumentality of Christian exertion, oh what an unspeakable joy! The Lord may rescue them speedily; the present appearances are encouraging."

Still more recent intelligence of the same refreshing, animating kind has been received. Under date of July 25, within about six weeks of the present time, the brethren write, "Next Sabbath we expect to admit to the church two people of color, who give satisfactory evidence, that, within a few months past, they have been converted to God. We have also hopes for two Cherokee women; one of them the wife of the man of whom the mission place was bought. She is perhaps as universally respected and beloved, as any woman of the nation. She has been a constant attendant on the means of grace, since the commencement of this mission."

In a communication of a date a few days earlier, they say; "The general state of the church has been prosperous; the new converts, for aught that appears, have walked steadfastly and uprightly in the ways of truth; and so far as we know, the church has favor with all the people."—"Our

children have been more obedient, faithful, and industrious than could have been expected. We believe the natives are well satisfied, as to the manner in which the school is conducted, and the general treatment of their children. We hear no complaint.”—“Our school of blacks continues to prosper. The colored man, who has been received into the church, is a very dear brother, and promises great usefulness to the other people of color. His heart is fixed, and much engaged to instruct them all he can.”

“The season of the year has been ordered very favorably in this part of the country. We have about seven acres of rye and oats, which we are now gathering in, more than thirty acres of corn, about three acres of Irish and two of sweet potatoes; and a small patch of cotton. All these look well, excepting the cotton.”

Eighteen months ago, at the place now called Brainerd, and consecrated to the Savior of men, Mr. Kingsbury was a solitary stranger in the midst of a wide wilderness—(there not being a single individual, within many miles of him, who knew the Lord Jesus,)—and, like his Divine Master, not having where to lay his head. Now, there are commodious buildings of various descriptions—large and fruitful fields—herds and flocks not inconsiderable in numbers—a school, consisting of about sixty children and youth, collected from the surrounding forests, comfortably lodged and fed, instructed for the present world and for the world to come, and about twenty of them already able to read well in the Bible;—and a church established on the foundation of the apostles and prophets, and to which, within six months have been added ten or twelve, who before were strangers and foreigners, having no God in the world!—The people who were sitting in darkness now see a great light. The land, which for long and dreary ages lay in the shadow of death, is now cheered with exhibitions of heavenly glory, and made vocal with the songs of the redeemed.

“Such are the riches of divine goodness. “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, Jehovah will hear them, the God of Israel will not forsake them. He will open rivers in high places, and fountains in the midst of the vallies: he will make the wilderness a pool of water, and the dry land springs of water. He will plant in the wilderness the cedar, and the shittah tree, and the myrtle, and the oil tree; and set in the desert the fir tree, and the pine tree, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.”

The facts now reported have the weight and conclusiveness of a thousand arguments in proof of three important points; viz. that it is not a vain thing to attempt the conversion of the *Indians*; that they may be brought to the knowledge of Christ, before they are advanced in civilization; and that the plan of instructing them in English is feasible and eligible.

It is a truth, worthy to be repeated, until it reach the mind and heart of every friend of God and men in these Christian states, that, in proportion to time and means employed, no missions to the heathen, since the apostolic age, have been more successful, than those to the American aborigines.

Nor has the success, in manifest conversions to God, and in fruits meet for repentance, been delayed until the plastic hand of civilization had prepared the way. In the days of Elliot, of the Mayhews, and of Brainerd, and now in our own day, rude children of nature and of the forest—men and women and young persons of both sexes—have had their understandings enlightened and their hearts opened to receive the gospel, and have become humble and exemplary followers of the Lord Jesus. The facts are as encouraging as they are incontrovertible. They are encouraging, in regard not only to the spiritual interests of the untutored tribes, but also to the melioration of their temporal condition. What so efficacious for subduing the ferocious spirit, and restraining the roving inclinations of the savage, as the renovating grace of the gospel? What like this to engage the mind of the noblest objects, and to generate and animate the desire for general improvement? It was by means of the *gospel* that the nations of Europe were civilized; and by means of the gospel may the tribes of the American wilderness be civilized.

The gospel prompts to general education. But tedious would be the process and slow the advances of education in the vernacular languages of those natives, whose minds are altogether unlettered, and their languages unwritten. Most auspiciously it is found, that the obstacles which have been supposed to lie in the way of teaching them in *English*, are rather imaginary than real. They are willing to be taught, are desirous of being taught, and of having their children taught, in English; and experiments at our establishment have proved, that Indian children, eight years old and upwards, may be taken from the wigwams, and in one year be brought forward to read with a good degree of correctness and facility in the English Bible. In the mean time, they are making proportionate proficiency in speaking and understanding the language, and in various branches of improvement.

The necessity, then, of making translations of the Scriptures, and of elementary books, into the vernacular languages, is superseded, and the labor and time and expense of doing it are saved. If indeed Bibles and other books were already at hand in those languages, it would be extremely questionable, whether any considerable use should be made of them. The Indians, old or young, would derive no benefit from them, *until taught to read*. But the young may as well be taught in English books as in Indian; and the old would no sooner learn to read in Indian than in English; and when once taught in English, they are brought into a new world, and the treasures of knowledge, and the arts of civilized life, are laid open to them.

Fully persuaded of the soundness and efficacy of the system, now brought into operation, and animated by its success in the Cherokee nation, your Committee have been earnest in the desire of imparting the benefits of it to other tribes.

CHOCTAWS.—The Rev. Mr. Cornelius, whose zealous and able services as an agent of this Board continue to entitle him to very grateful notice, agreeably to his instructions visited, in the course of the last autumn, not only the Cherokees, but also the Chickasaws and Choctaws; and he saw a large council of Creeks within the Cherokee limits. Every where he was kindly received, and found dispositions highly favorable to

the objects of the mission. The Creeks wished for time to consider; but the Chickasaws and Choctaws shewed not only a readiness, but an ardent desire, to have establishments, such as that at Brainerd, commenced among them.—The United States government, also, has engaged to afford the same patronage and aid to establishments for the benefit of each of these nations, as for the Cherokees.

Being satisfied that there was an open door, your Committee resolved on commencing an establishment in the Choctaw nation without loss of time. This is the largest nation of the four, consisting of about twenty thousand souls. They have a fine country, are possessed of considerable wealth, and have strong tendencies toward a civilized state. The government agent, Col. M'Kee, takes a lively interest in their welfare, and is disposed to exert his great influence in favor of our design.

The Rev. Mr. Kingsbury's acquaintance with the native character, his high standing in the esteem and confidence of both red men and white, and the experience, which he had in commencing and advancing the establishment at Brainerd, combined to render it, in the view of the Committee, highly important, that the superintendence of the Choctaw mission should be committed to him. He consented to the proposal with his wonted alacrity; and, in pursuance of arrangements made for the purpose, he and Mr. Williams and his wife left Brainerd about the first of June, and arrived at Yalo Busha, in the Choctaw nation, in about four weeks.

The mutual attachments subsisting between these beloved persons, and the rest of the mission family, including the Cherokee youth and children, were of the strongest, most endearing, and most sacred kind; and the scenes of parting were marked with a tenderness, and a fervor of Christian feeling, not easy to be described, nor soon to be forgotten.

About the middle of June, Mr. Peter Kanouse, and Mr. John G. Kanouse and his wife, from Rockaway, N. J., and Mr. Moses Jewell and his wife, from Chenango County, N. Y., embarked at New-York, having been designated as assistants in the Choctaw mission. They arrived at New-Orleans, on the 24th of July, where they received from several persons distinguished marks of kindness and Christian attention; and on the 28th took the steamboat for Natchez. Of a later date no intelligence has been received from them; but the hope is entertained, that by the kind providence of God they have been carried safely to the place of their destination;* where they would be welcomed by Messrs. Kingsbury and Williams, with great joy and thanksgiving, and engage, it is believed, with most cheerful self-devotement, in the concerns of the establishment.

The seat of this mission is about 400 miles south-westerly, from Brainerd; and near the Yalo Busha creek; about 30 miles above its junction, with the Yazoo. It is in a fine country, in a situation supposed to be salubrious; and by the Yalo Busha, the Yazoo, and the Mississippi, will have a water communication with Natchez and New Orleans.

The first care of Messrs. Kingsbury and Williams, was to select a suitable spot, and make arrangements for erecting the necessary buildings. In this work they were assured of every assistance which the agent, Col. M'Kee, could afford them; but many difficulties were to be encoun-

* They arrived in comfortable health, but worn with fatigue, on the 29th of August.

tered, and for want of good laborers, the work for some time must proceed slowly.

At the latest date, July 30th, Mr. Kingsbury writes, "The half breeds and natives, who understand our object, appear highly gratified, and treat us with much kindness; though there are not wanting those, who look up on all white people, who come into the country, with a jealous eye."—"The prospect in this nation is, on the whole, favorable; but there are some circumstances which at times bear down our spirits, and sink our hopes. One is the immoral and impious lives of multitudes of whites, who are either passing through the Choctaw country, or residing in it. Another is the prevalence of intemperance in drinking. This vice has of late increased to a most alarming degree.—But our dependence is not on our own strength. Trusting to that, we must despair of success. But the Lord Jesus has all power in heaven and in earth; and has promised to be with his disciples, even unto the end of the world. Through Him we can do all things. And it gives us some satisfaction to state, that, notwithstanding the moral stupidity and licentiousness of both whites and Indians, preaching is better attended, than we had any reason to expect."

May the same grace, which has been so signally displayed at Brainerd, be not less signally displayed at Elliot;† and He, who has made of one blood all nations, mercifully shew himself the God, not of the Cherokees only, but also of the Choctaws.

FOREIGN MISSION SCHOOL.—This interesting Seminary appears to be rising in favor with God and man. The present number of pupils is twenty; six from the Sandwich Islands; two from the Society Islands; one from the island of Timor, a Chinese in language; one from Bengal; one from Malaya; six American Aborigines, of different tribes; and three sons of our own country. Of the whole number, eight are church members, of whom four are from the Sandwich Islands; and several others shew marks of different degrees of religious seriousness. The Rev. Mr. Daggett, the Principal, in an official communication just received, says, "The scholars appear to maintain a great deal of harmony in their intercourse with each other, have been very punctual and attentive at all seasons of devotion and religious instruction, and their general deportment as well as their application to study, has been very satisfactory."

Amid the gracious smiles of Heaven, with which the Seminary has been favored, and which claims the most grateful acknowledgments; it has experienced, in the course of the year, a deeply affecting frown, which calls for profound submission. On the 17th of February, Henry Obookiah, the eldest and most extensively known of the members, from the Sandwich Islands, was taken from the midst of his companions, from the affections and hopes of his patrons and friends, and from all terrestrial scenes. His sickness was a fever, which he bore with exemplary patience, with cheerful resignation, and with an elevated and animating hope of a better life. He died as the Christian would wish to die. His divine master knew well, whether to send him back to Owhyhee, to publish

*The name given to the place of the Choctaw Mission, in honor of him, who has been called "the Apostle of the Indians."

salvation to his perishing countrymen, or to call him to higher scenes, in another world; and equally well does He know how to make his death redound to the good of his surviving school-fellows and friends, and to the furtherance of the great cause, to which he was so ardently devoted.

NEW MISSIONARIES.—The abundant grace of the Lord Jesus continues to be displayed in bringing forward young men of devoted hearts, and furnished minds, to bear his name to the distant heathen. Messrs. Pliny Fisk, Levi Spaulding, and Miron Winslow, now closing their studies at Andover, and Messrs. Cephas Washburn, and Alfred Finney, regular licentiates for the ministry, have offered themselves to be employed under the patronage and direction of this Board, severally with ample testimonials. And not a smaller number, now in a course of preparation, have made known their settled purpose of offering themselves in due time.

FUNDS.—The donations to the Board, within the year past, have amounted to more than *thirty-two thousand dollars*, and the other sources of income to about *three thousand*. Though the receipts have surpassed those of the preceding year about *five thousand dollars*, they have fallen short of the expenditures, which amounted to more than *thirty-six thousand*.

The number of auxiliary associations, under different names, which bring their collections to the treasury of the Board, is about *five hundred*.

From year to year, as the plans and operations of the Board are extended, and its establishments and laborers are multiplied, the expenditures are, of course, and of necessity, proportionably increased; and as the work proceeds, it must continue to be so. On this account, however, there is no cause of discouragement. Hitherto the liberalities of the Christian community have answered, in a measure, the demands for them; and there is good ground for the confidence, that they will yet be more and more abundant.

It is as certain as any mathematical demonstration, that the Christian world is amply able to supply the means for evangelizing the many millions of the heathen. The duty is clear and imperious. **JESUS CHRIST IS LORD OF ALL.** The silver and the gold are **HIS**;—the world with all its fulness is **HIS**: and his high command, that his Gospel should be preached to every creature, puts in most sacred requisition the necessary means for the purpose. No man can be justified in withholding his due proportion; no one is impoverished, or will be impoverished, by complying with the requisition in its utmost extent; every one who obeys it with a true and cheerful heart, will receive manifold more in this present world, and in the world to come, life everlasting.

To many, indeed, the spirit of this new era, as was that of our Savior's ministry, may be like new wine to old bottles:—if occasionally infused into them, it may soon be gone. But in others it will remain; and the numbers of those, in whom it will be preserved, and be like a springing well, will be continually and rapidly increasing. Views and feelings and habits, suited to the advancing and brightening era, will grow, be

propagated, and prevail. Christians will learn what is meant by not living to themselves; for what other and higher purposes, than merely a temporal support for themselves and families, and a hoarded provision for those who are to come after them, the bounties of Providence are bestowed upon them; and in what ways, and by what means, not limiting their beneficence to the narrow circles of their immediate connexions or communities, they may do good unto all men. "*Their merchandise and their hire shall be holiness to the Lord; it shall not be treasured, nor laid up.*" They will not give grudgingly nor sparingly; they will not wait to be solicited, but will come forward with their *freewill offerings*, with singleness and gladness of heart, and fill the treasury of the Lord to overflowing. The cause is worthy. The treasures of heaven have been freely given for it; and the treasures of the earth will not always be withheld.—There is every reason for animated confidence, and increased exertion; but the confidence must take hold on the all-sufficiency of Zion's Redeemer and King, and the exertion must be made in his strength, and with humble and prayerful waiting on his will.

In behalf of the Prudential Committee,
New-Haven, Sept. 10, 1818.

S. WORCESTER, *Clerk.*

FOREIGN MISSION SCHOOL.

The annual report of the agents of this promising establishment, signed by the chairman of the executive committee, JAMES MORRIS, *Esq.* and brought down to September, has lately been forwarded to the Prudential Committee. We lay it before our readers in the form of an abridgement, using the language of the report, wherever it can conveniently be done.

THE instruction of the school continued under the superintendence of Mr. Edwin W. Dwight, till last May. On the second of that month, at the annual meeting of the agents, the Rev. Herman Dagget was inducted into office as the principal of the school. The Committee have the pleasure of stating, that Mr. Dwight, while discharging the duties of principal, had the progress of the pupils near his heart; both with respect to their advancement in science, and their proficiency in religious knowledge and piety. It appeared, on the public examination, that the scholars had made satisfactory improvement, in the several branches of learning, in which they had been taught by him, and under his direction.

At the commencement of this report, the committee cannot refrain from noticing the death of Henry Obookiah, which took place on the 17th of February. Our loss in his removal was, we trust, his unspeakable gain. He adorned the Christian character, and his influence in the school was salutary and commanding. An account of his last sickness and death, together with some memoirs of his life, will soon appear before the public.

Samuel Ruggles, and *James Ely*, still continue members of the school. They are both young men of piety and promise. Their deportment and example are such as become the high profession they have made. Their progress in study is honorable to themselves; and they continue to hold themselves devoted to the missionary cause. The former has been employed, during a part of the time, in visiting sundry towns, both in this and the neighboring states, to solicit donations for the school, in which he has been greatly successful. He obtained many useful articles, both of

clothing and bedding, besides books and money. The conduct of these two young men has been such as to increase the high anticipations of their future usefulness.

[The committee next mention a youth of our own country, who, as it is thought inexpedient that he should continue at the school, need not here be brought before the public.]

The seventeen youths, who were born pagans, are six Sandwich Islanders, two natives of India, a Chinese, two Society Islanders, and six of the Aborigines of our own country. Four natives of the Sandwich Islands are now professors of religion. *Thomas Hopoo* was mentioned in the last report as having been admitted to the church. He continues to give good evidence of piety, and burns with an ardent desire to carry the glad tidings of salvation to his perishing brethren at Owhyhee. His countrymen, *William Tennooe*, *John Honooree*, and *George Sandwich*, having, for a considerable time, given satisfactory evidence of faith in Christ, made a public profession of that faith the first Sabbath in September, were baptised, and admitted to the church in Cornwall. *Tennooe* is persevering in his studies, writes a good hand, and displays a happy talent in composition. *Honooree* retains his native language in a high degree; but does not speak English with ease and clearness. He has a turn for the mechanical arts, possesses considerable vigor of intellect, is discreet and stable, and sets an example worthy of imitation. *Sandwich* is industrious, makes good improvement, and adorns the Christian character.

George Tamoree has seasons of religious impressions, is of an ardent temperament, makes good proficiency in his studies, and improves in his general deportment. The remaining Owhyhean, *William Kummo-oo-lah*, is a pleasant, agreeable youth, learns English well, and is now hopefully pious.

John Windall's progress in learning has been slow. His powers of mind are small; and it has been deemed inexpedient to continue him longer in the school. The committee have placed him under the care of a farmer, who will give him religious instruction, and allow him a compensation for his labor.

John Johnson was dismissed from the school last February, for improper conduct. He has probably gone on board a vessel to revisit his native country.

Simon Annance has made reasonable proficiency in his studies; has been respectful and obedient; but has, on some occasions, been rather averse to labor.

Wong Arce, a Chinese, was taken into the school for a season; but was dismissed for misconduct.

Adin Gibbs, one of our Aborigines, was born in Pennsylvania, is a descendant of the Delaware tribe, speaks the English language fluently, and impressively, makes laudable progress in study, is a professor of religion, and highly adorns the character of a Christian. He is exemplary in all his conduct; and his character procures him influence among his fellow students. He was religious before he joined the school, which was in April last.

George Timor, a native of the island of Timor in the Indian sea, came to this country from Batavia. He lived a while in Philadelphia as a servant; and was sent to the school by a worthy clergyman of that

city. He is mild and inoffensive; but not having sufficient powers of mind to make advances in study, he has been placed under the care of a religious farmer, that, while he earns his living, he may learn the simple truths of the gospel.

Stephen Poo-po-hee, a native of one of the Society Islands, has lived with Pomare, and was in the battle which took place on the Sabbath between the Christian party and the idolaters, and which ended in the defeat of the latter. *Poo-po-hee* has no parents living; came to this country only to see it; and joined the school in April last, soon after he landed on our shores. Since that time he has been thoughtful and serious, and the committee are not without hope, that he has become truly pious, and is a chosen vessel to carry the gospel to some islanders of the Pacific.

Charles Papa-yoo is a companion of *Poo-po-hee*, came to New York in the same ship, and joined the school at the same time. He is a native of Otaheite. His talents are promising; but he, like many other young persons, is thoughtless in regard to religion. Both these Society Islanders are about twenty years of age. They and the Sandwich Islanders are well formed, fine looking young men.

Joseph Bontang Snow, a native Malay, was stolen from Malacca, when four or five years old, carried to Batavia, and thence to Canton. He was held as a slave, and offered for sale to a Chinese merchant; but he begged himself off. His master then disposed of him to Mr. Samuel Snow, of Providence, (R. I.) who was then a commercial agent of the United States at Canton, and who brought this Malay with him, on returning to this country. *Botang* learnt the Chinese language, while resident at Canton, and retains it still. He speaks English intelligibly. At Providence he became serious, and hopefully renewed in heart; was baptised on a profession of his faith, and admitted to a church there. He joined the school last spring; and his conduct has been unexceptionable. From his appearance it is supposed he is about thirty years of age.

Three Cherokee youths, and a Choctaw, from 14 to 17 years of age, were brought to the school by Mr. Cornelius in August. The names of the Cherokees are, *Leonard Hicks*, *Elias Boudinot*, and *Thomas Basil*; the two latter being named after gentlemen, who have the welfare of our Indians much at heart. The first is a son of Mr. Hicks, who is a Cherokee of more influence than any other in the tribe, and has been, for five years, a professor of religion, and a member of the Moravian church at Spring-place. The name of the Choctaw is *M^r Kee Folsom*. His father is a white man; his mother a full-blooded native.

Arnold Krygsman, a Malay boy of 12 years old, has just been received into the school. He was born at Padang, on the south side of Sumatra; his mother a native Sumatran, his father a Dutchman. Both parents being dead, he was sent to this country for his education, by an elder brother, and committed to the care of a captain, who brought him to Newburyport last April.

It ought to be acknowledged with gratitude, that the smiles of Providence have remarkably attended the school. It numbers eight professors of religion; and two or three others, who are hopefully pious. Its pupils have literally come from the east and the west, the north and the south, from different climates, and remote continents and islands, to have the darkness of Paganism dispelled, and the light of the gospel commu-

nicated, in this benevolent institution. Many prayers are continually offered for the youths here assembled, that their souls may be saved, and they may carry salvation to multitudes of their brethren.

Little more than two years ago, the idea of this school was suggested by an individual to two of his friends. They united in prayer for divine direction. The subject was proposed to the Board, whose committee we are now addressing, and the subsequent history of the design need not here be repeated.

The report concludes with appropriate reflections, and an honorable testimony to the Rev. Mr. Daggett, as peculiarly qualified to preside over such a school, and to impress religious truth upon the expanding minds of these interesting youths.

VISIT OF THE PRUDENTIAL COMMITTEE TO THE FOREIGN MISSION SCHOOL.

After the meeting of the Board in September, the Prudential Committee made an official visit to the school, for the purpose of viewing the houses and land which had been purchased, and becoming more fully acquainted with the minute interests of the establishment. Though it was in vacation, the greater part of the scholars were present. After an examination into the state of the school, a short exhibition was made of the improvement which the pupils had made in public speaking. *M'Kee Folsom* delivered a short declamation in Choctaw; *Elias Boudinot* in Cherokee; *Poo-po-hee* in Otaheitan; *Honooree* in Owhyhean; one of the American youth in Chinese, as he had learned it from *Botang, Gibbs, Hopoo*, and others in English. These declamations, excepting the English ones, were composed by the youths themselves; we do not mean, that they were all written; but they were connected speeches, prepared for exhibition. The declamation of *Honooree* was a part of a colloquy which had been composed for the public examination in May. He delivered it with surprising force and animation. As he came to the part, which affected his feelings most, the excessive agitation of his countenance and his whole frame, and the unparalleled rapidity and vehemence of his utterance, were so much beyond our standard of animated delivery, as to be rather painful to the audience. The English pieces, except that of *Hopoo*, were extracts from the noblest parts of Robert Hall's, and of Dr. Dwight's sermons. It was interesting to hear these grand compositions uttered by tawny youths, but lately rescued from the forests, and the islands inhabited only by heathens. They were generally delivered with great propriety. The piece spoken by *Hopoo* was composed by himself, as a farewell address to the scholars, in contemplation of the separation, which would take place, should he first visit the land of his fathers, to bear the message of salvation. The performance was highly creditable to his talents, and many parts of it were suited deeply to affect a considerate mind. Towards the close he alluded to the death of *Obookiah*, and of his friend and benefactor, Mr. Mills, in the tenderest manner. The whole exhibition, and the prospects of the school were calculated to warm the benevolent heart, and to prompt to activity and diligence in the great work of sending the gospel to the heathen.

PECUNIARY ACCOUNTS OF THE BOARD.

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

To cash paid from Sept. 1, 1817, to August 31, 1818, in conformity to orders of the Board, and of the Prudential Committee, from No. 211 to No. 295, both inclusive,	\$36,310 16
Losses by counterfeit and worthless bills, received in donations during the year,	36 09
Balance carried to the credit of the Board, in new account, Sept. 1, 1818,	52,923 08
	\$89,269 33

Contra Cr.

By balance brought to the credit of the Board, in new account, Sept. 1, 1817,	\$53,841 61
By cash received in donations, as published particularly in the Panoplist, between Sept. 1, 1817, and August 31, 1818,	\$32,392 53
Interest of money and income of stock,	2,761 55
A note given by a missionary to refund what had been advanced to him, his ill health preventing him from going forth to the heathen,	100 00
Avails of the sale of books, published by the Board, principally the "Conversion of the World."	173 64
	-----35,427 72
	\$89,269 33

MINUTES
OF THE
TENTH ANNUAL MEETING.

THE tenth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the council chamber of the state house, in Boston, Sept. 15th, 16th, and 17th, 1819. The following members were present; viz.

Rev. JOSEPH LYMAN, D. D.
His HONOR WILLIAM PHILLIPS, Esq.
Rev. JEDIDIAH MORSE, D. D.
Rev. CALVIN CHAPIN, D. D.
Rev. ZEPHANIAH S. MOORE, D. D.
Rev. JEREMIAH DAY, LL. D.
JEREMIAH EVARTS, Esq.
HON. JOHN TREADWELL, LL. D.
Gen. HENRY SEWALL,
HON. CHARLES MARSH,
HON. WILLIAM REED,
Rev. SAMUEL WORCESTER, D. D.
Rev. HENRY DAVIS, D. D.

The session was opened with prayer by the Rev. Dr. Lyman, and on the following days by the Rev. Dr. Morse, and the Rev. Dr. Chapin.

The annual accounts of the Treasurer were exhibited, examined and certified by the Auditor, and accepted.

The Prudential Committee made their annual Report, which took up the greater part of the first day, and which was accepted.

The report of the Executive Committee of the Foreign Mission School, was read and accepted.

The Rev. LEONARD WOODS, D. D., Professor in the Theological Seminary at Andover, (Mass.) the Hon. JOHN COTTON SMITH, of Sharon, Con. DIVIE BETHUNE, Esq. of the city of New York, and ELIAS BOUDINOT CALDWELL, Esq. of Washington, District of Columbia, were unanimously elected members of the Board.

After the annual organization of the Board, the officers were as follows:

The Hon. JOHN TREADWELL, LL. D.	<i>President.</i>	
Rev. JOSEPH LYMAN, D. D.	<i>Vice President.</i>	
Rev. JEDIDIAH MORSE, D. D.		} <i>Prudential Committee.</i>
Hon. WILLIAM REED,		
Rev. LEONARD WOODS, D. D.		
Rev. SAMUEL WORCESTER, D. D.		
JEREMIAH. EVARTS, Esq.		
Rev. Dr. WORCESTER,	<i>Corresponding Secretary.</i>	
Rev. CALVIN CHAPIN,	<i>Recording Secretary.</i>	
JEREMIAH EVARTS, Esq.	<i>Treasurer,</i> and	
ASHUR ADAMS, Esq.	<i>Auditor.</i>	

The Rev. Dr. Lyman preached the annual Sermon, at the Old South Church, on the afternoon of Thursday, the 16th, from Isaiah lviii, 12. *And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, THE REPAIRER OF THE BREACH, THE RESTORER OF PATHS TO DWELL IN.*

His Honor Lieut. Gov. Phillips, and the Rev. Drs. Worcester and Morse, were requested to present the thanks of the Board to the preacher for his Sermon, and to ask a copy for the press.

JOHN TALLMADGE, Esq. was unanimously elected a member of the Agency for the Foreign Mission School.

In the course of the session the following resolutions were adopted.

Resolved, That individuals, clergymen and laymen, residing in different, and especially in distant, parts of the United States, and in other lands, be now, and, as shall be deemed advisable, hereafter, elected by ballot, to be connected with this Board as Corresponding Members; who, though it be no part of their official duty to attend its meetings, or to take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and, by communicating information, and in various other ways, enlighten its course, facilitate its operations, and promote its objects.

In pursuance of the foregoing resolution, the following persons were unanimously elected by ballot to be corresponding members; viz.

The Rev. FRANCIS HERON, Pittsburgh, Pen. the Rev. JAMES CULBERTSON, Zanesville, and the Rev. ROBERT G. WILSON, D. D. Chillicothe, Ohio; the Rev. JAMES BLYTHE, D. D. Lexington, and the Rev. DANIEL C. BANKS, Louisville, Kentucky; the Rev. WILLIAM HILL, D. D. Winchester, and the Rev. Dr. BAXTER, Lexington, Va.; the Rev. CHARLES COFFIN, D. D. President of Greenville College, and Dr. JOSEPH C. STRONG, Knoxville, Tennessee; Col. R. J. MEIGS, agent of government in the Cherokee nation; Col. JOHN M'KEE, agent of government in the Choctaw nation; SAMUEL POSTLETHWAITE, Esq. Natchez, Miss.; the Rev. SYLVESTER LARNED, New Orleans, Lou.; Rev. HENRY KOLLOCK, D. D. Savannah, the Rev. MOSES WADDEL, D. D. President of the University of Georgia, JOHN BOLTON, Esq. Savannah, JOHN WHITEHEAD, Esq. Waynesboro', and the Hon. JOHN ELLIOT, Sunbury, Georgia; the Rev. BENJAMIN M.

PALMER, D. D. Charleston, and Dr. EDWARD D. SMITH,* Professor in the College, South Carolina; and Gen. CALVIN JONES, Raleigh, N. C.

Abroad the following persons were elected; viz. WILLIAM WILBERFORCE, Esq. CHARLES GRANT, Esq., the Rev. JOSIAH PRATT, and the Rev. GEORGE BURDER, London; the Rev. JOHN CAMPBELL, D. D., the Hon. KINCAID MACKENZIE, and the Rev. RALPH WARDLAW, D. D., Scotland; Mr. FREDERIC LEO, Paris; the Rev. Mr. JOWETT, Malta; the Rev. Archdeacon TWISLETON, Ceylon; the Rev. WILLIAM CAREY, D. D., and the Rev. THOMAS T. THOMASON, Calcutta; and the Rev. ROBERT MORRISON, D. D., China.

The manner, in which the Corresponding Members are to be informed of their election, was submitted to the Prudential Committee.

Resolved, That this Board, is deeply impressed with the holy devotedness, zeal, fidelity, labors and excellence of character, of their late beloved missionary, the Rev. EDWARD WARREN; that his memory is precious; and that the Prudential Committee be authorized and directed to erect a suitable monumental stone over his grave, at the Cape of Good Hope.

Resolved, That the Board will ever exercise an affectionate and provident care for the widows and children of such missionaries, as shall have deceased in its service; and the Prudential Committee are authorized, and it will be their duty, to make such provisions in these cases, as will be consistent with the principles of the missionary cause, and adapted to the circumstances of the respective missionary stations.

Resolved, That the Board gratefully acknowledge the liberal and increasing patronage of the Christian public extensively afforded to this institution, its measures, and objects; and that the Prudential Committee be directed to express the thanks of the Board to all societies, churches, congregations, and individuals, from whom donations and contributions have been received.

Various interesting subjects were referred to the Prudential Committee, and to the future deliberations of the Board.

[The details of business, which annually demand the attention of the Board, in relation to funds, the duties of officers, &c. &c. and the appointment and report of various committees, would not be particularly interesting to the public. The important objects and plans of the Board are brought to view in the Report of the Prudential Committee.]

Resolutions of thanks were unanimously adopted, and ordered to be presented to the Committee of the Old South Church, for the use of that house of worship for the public religious services of this annual meeting;

To the choir of singers, for their attendance and aid on this occasion;

To his Honor, the Lieut. Governor of Massachusetts, for his kindness and politeness in procuring the use of the council-chamber for the use of the Board during the present session; and

To those individuals and families in Boston, whose hospitality has been experienced by the members.

The Prudential Committee were directed to compile and publish a Report, comprising the various annual documents.

* This gentleman died quite lately, on a visit to St. Louis, Missouri, greatly lamented by all who knew him.

The next annual meeting was appointed to be held at Hartford, Con. on the third Wednesday of September, 1820, at 10 o'clock, A. M. The Rev. Dr. Nott having been appointed to preach on that occasion, the Rev. Dr. Proudfit was appointed to preach in case of his failure.

The meeting was concluded with prayer by the Rev. Dr. Worcester.

REPORT.

BRETHREN,—The year is quickly gone; and in the kind providence of HIM, who has crowned it with his mercies, we are returned to this Board of sweet and high counsel, to review the past, and to consult for the future.—But not all are here. The revered friend of man and of God;—who had borne a conspicuous part in the cares and toils of his country's deliverance and elevation,—and, with still more ardent devotion engaged in the great design of raising up the world to virtue and to glory,—the HON. JEDIDIAH HUNTINGTON—*is not here.*—The venerated champion of the cross,—whose highest joys were its holy triumphs,—whose conceptions were among the first in the teeming deliberations, from which this Board, with all its plans and enterprises, sprung,—who, in each succeeding year, has been the second of its officers, and a prime counsellor of its measures,—and whose fidelity to his many and weighty trusts was an example to his compeers and a light to the world,—the Rev. Dr. SPRING—*is not here.*—Their course is finished;—their work is done;—their trials are ended; and our Master and Lord, supremely wise and good, has called them to rest from their labors, in the mansions which he had prepared for them. The places that have known them will know them no more. We have mingled our tears with many at their tombs; we have embalmed the memory of the one and of the other in our hearts; and we now record their names in the assured persuasion, that they have long since been enrolled for everlasting remembrance on high.

But the time demands, that they who weep be as though they wept not. *Our* work is not done. We have still to be followers of them, who through faith and patience inherit the promises. The removal of laborers, one after another, is no intimation that the design is to be relinquished; or the work suspended. He, whose design it is, still lives, and still reigns on the holy hill of Zion, for its accomplishment; and is continually giving increased emphasis to the mandate, *Go ye, therefore, and teach all nations;*—and to the assurance, *Lo, I am with you alway.*

The missions, concerning which report is now to be made, are seven: BOMBAY, CEYLON, PALESTINE, CHEROKEE, CHOCTAW, ARKANSAS, and SANDWICH: the first, only six years ago, dubiously struggling for a place, and even for existence; the last, just on the eve of embarkation; and the whole extending from east to west, more than two thirds around this globe, which, as the dearly purchased domain of the Son of God, Christian benevolence desires completely to encircle, and to fill with the light of his salvation.

BOMBAY.—This mission, the first child of the Board, can never be mentioned by your Committee, without emotions, which the heart wishes always to feel, and recollections, on which it dwells with ever refreshing gratitude and delight. It has lost nothing of its title to be regarded with the liveliest affection, confidence, and hope.

The mission now comprises three stations. The first, which is also the principal seat of the mission, is in the great native town of Bombay; and is still held by Messrs. Hall, Newell, and Bardwell. At Mahim, about six miles distant, on the northern part of the same island, is the station of Mr. Graves,—in the midst of about twenty thousand heathen people, dwelling compactly around him, and near to a still greater number on the neighboring island of Salsette. Mr. Nichols has his station at Tanna, the chief town of Salsette, distant from the first station about twenty-five miles, and separated only by a very narrow strait from a dense and wide spread population on the continent. These stations are regarded as eminently eligible, combining many and great facilities, and advantages for extensive operations.

About a year ago, Mr. Nichols was visited with a severe bilious illness, by which he was brought near to death. "My physician, my friends, and myself," he says, "for several days anticipated the rapid approach of that hour, when my soul would be summoned hence. But the Almighty Physician appeared to save. The chastisements of his rod were mingled with the sweetest tokens of his love.—He made all my bed in sickness.—I cannot think of the goodness of God, and the unremitting attention of Dr. Taylor, and my beloved friends about me, but tears of gratitude fill my eyes." His speedy recovery is mentioned by the other brethren, and will be regarded by this Board, as a particular mercy, to be recorded with devout thankfulness. It is, however, only a touching instance amid an ample display of Divine goodness. In the general health of its members,—in its internal harmony, in the favor it has obtained with the rulers, and with the people, European and native,—in the free course afforded to its operations,—and above all, in its lively steadfastness in the work of faith, and labor of love, and patience of hope,—the Lord has marked this mission with distinguished kindness.

Since the dates reported the last year, a wide expansion has been given to the sphere of its operations. At first, the labors of the brethren were limited to the town of Bombay. After the arrival of Messrs. Nichols and Graves, by occupying the stations of Mahim and Tanna, they brought the whole island of Bombay and Salsette also, within their range. Nor is this all. By the late war in India, the Mahratta states and territories, on the side of the peninsula or continent adjacent to Bombay, and to a great extent, were subjected to the British dominion. This event, as it rendered those countries more easily and safely accessible, gave a new spring to hope and to enterprise.

In October last, Mr. Newell made an excursion to Caranja, an island near Bombay, "containing about ten thousand inhabitants, mostly Hindoos." There "he preached to numbers of the people, and distributed a hundred books."

In the same month, Mr. Hall passed over to the continent, and visited Choule, a place upon the coast, about thirty miles south of Bombay. "Here, in a small compass," he says, "are six or eight towns, belonging to the English; and in these towns there may be thirty thousand inhabitants; who, with the exception of about two hundred Roman Catholics, fifty families of Jews, and a few Mussulmans, are all Hindoos." He visited most of the towns and villages in the district, "preached to, and conversed with, large numbers of the people, and distributed about two

hundred books. Not only were the books kindly received; but, before he left the district, the people thronged around him, at different places, eagerly desirous of obtaining them. This afforded him very favorable opportunities for preaching to them, which he as gladly embraced. When his stock of books was gone, pressed by their importunities, he promised to send them more; and in fulfilment of the promise, after his return to Bombay, he sent them, by the hand of a schoolmaster, about four hundred.

In the forepart of November, Mr. Newell made a visit to Bankote, about sixty miles south of Bombay, of which he gives the following account.

"I staid at Bankote eleven days; and from thence visited the principal towns in that vicinity, and held conferences with the people in all the places to which I went. I read, also, in all those places, some of our tracts, which contain a general view of the gospel, in a small compass; and distributed among the people copies of the Gospel of Matthew, and of the Acts, and of all the different tracts which we have published. I found the people attentive and inquisitive. When I visited the same people a second time, I generally found they had a number of inquiries to make about what they had heard before.—The town of Bankote, with its dependent villages, contains about 1700 inhabitants. I distributed in this place, of the Gospel of Matthew 50 copies, of the Acts 30, and 200 Tracts. I had the satisfaction of finding, that I could communicate with the people on the continent as readily, as with the people on this island, and that the people and the language are precisely the same there as here."

In December, Mr. Hall made another excursion; visited Cullian and Basseen, two large towns on the continent, the former about forty miles north east, and the latter about thirty miles north of Bombay; imparted instruction to many people; and distributed more than five hundred books.

"Our experience of this mode of laboring," say the brethren, "has led us to estimate more highly the importance of itinerating extensively, for the double purpose of preaching and distributing the Scriptures and tracts. And we indulge the pleasing hope, that He, who has helped us thus far, will enable us to go on, extending our instructions and distributions farther and farther; and we would rest assured, that our labor will not be in vain in the Lord."

It is their constant, daily practice to go about among the heathen, preaching more or less publicly, as opportunities offer; and distributing books to such as seem willing and able to read them. "It will, no doubt," they say, "be grateful to the feelings of the Board to reflect, that five of their missionaries, in the same region, and the same language, are now daily and actively engaged in the use of means, both direct and indirect, for the conversion of the heathen."

Among the indirect means here referred to, are the translating and printing of the Scriptures in successive portions, and the preparing and printing also of other books and tracts.

Mention was made in the Report of the last year, of their having printed in large editions, the Gospel of Matthew, the Acts of the Apostles, and two tracts, consisting chiefly of select portions of Scripture. They have since printed two editions, a thousand copies each, of a tract com-

posed by them, and entitled, *The Way to Heaven*; the first *Number* in a series of *Scripture History*; the *Gospel of Matthew*, for the Bombay Bible Society; *Christ's sermon on the mount*, partly for the Bible Society, and partly for their own distribution; a *Reading Book* for schools; and a book entitled, *An easy and expeditious Method of acquiring a Knowledge of the English language; designed for the benefit of those Natives, who wish to study the English Language and the Sciences*. And at the last dates, they were expecting soon to print the book of Genesis, and several other tracts; and an edition of the *Way to Heaven*, in the Guzerattee language.

"The demand for books," they say, "has been greatly increased. A large number have been distributed; and some of them have been sent to a considerable distance on the continent. A few copies of the Reading Book for Schools, were sent, some months since, to a large town about twenty miles to the east of Bankote; and were so highly approved, that they were immediately introduced into the principal schools there, and a farther supply was requested through a European gentleman residing there. The supply desired has since been forwarded. A number of Gospels and copies of the Acts, and tracts, have been distributed in the same place, through the same gentleman. He also remarked, concerning a copy of Matthew and the Acts, bound together, that an officiating Brahmin of the principal temple in that place, asked for it; and it was given on condition, that it should be publicly deposited in the temple for the use of all that might wish to read it. On this condition, it was received; and the gentleman had ascertained that it was accordingly deposited and actually read."

The two thousand copies of *The Way to Heaven*, which they printed in two editions, were quickly distributed; and another edition was wanted.

These statements shew, in a strong light, the diligence of the missionaries, and the utility of their printing establishment. Hitherto indeed, they have received little remuneration for the expenses and labors of the press. They have done some printing however, for the Bombay Bible Society; which directly served the general cause, and at the same time brought something to the funds of the mission; and they entertain the hope, that from their book, "*designed for the Benefit of those Natives who wish to study the English Language and the Sciences*," the mission will derive no inconsiderable emolument. Copies of the book have been sent home. It is an octavo of 168 pages; and, in the judgment of your Committee, is highly creditable to the mission. But it is chiefly by supplying the missionaries with copies of the Scriptures and other books and tracts for their schools, and for liberal and extensive distribution, that their press will be an engine of incalculable utility.

The schools of this mission, as reported at our last anniversary, were eleven. The number has since increased to *twenty-five*. The total number of pupils in these schools is not stated in any of the communications received, but we may fairly estimate those who attend constantly at nearly a hundred Jewish, and more than twelve hundred heathen children; besides a nearly equal number, in the course of a year, whose attendance is inconstant. The system is extending, the field is widening, the number of schools and of pupils is increasing; and the hearts of the missionaries are expanding with benevolent desire and with animating hope.

"For various reasons" they say, "we thought it desirable to establish schools on the continent. Schools being established in the large towns there, the superintendence of them must open to us an extensive intercourse with the people, and afford new and important facilities for diffusing Christian knowledge in other ways, in addition to what would be taught in the schools.

"With respect to Choule the circumstances were very favorable. At the time brother Hall visited this place, it was said there was not a single school in operation. The people, understanding that we had it in contemplation to establish charity schools, favored the object, and several persons requested to be employed as teachers. The Jew, who has been employed as teacher of the Jewish school in Bombay, was from Choule, and was willing to return and teach a school there. We found him to be a well qualified and faithful schoolmaster. Accordingly, about the middle of the month, he was sent to Choule, with directions to open one school in the large town of Rawadunda, and to employ one man to teach another school in a neighboring village. The first school was expected to embrace the Jewish children, and more or less children of other descriptions. Forty large boys have already joined this school, 30 of whom are Jews, and the number is increasing. The other school has 25 boys, and the number is also increasing. In the compass of five or six miles there are other populous villages, where schools are equally needed, and where, as we are informed, there are boys in readiness for *four* more schools.

"We some time since concluded to establish at least one school on the island of Caranja, which was visited some time since by brother Newell, but it has not yet been commenced. We hope that before long, we shall see flourishing schools both here and at Choule. But we should much more rejoice to see a missionary at each of those stations, to give greater effect to the schools, and teach the risen as well as the rising generation the words of eternal life. Each would have an ample field, equal to his utmost exertions; and we cannot forbear to raise our supplicating voice in behalf of these still neglected, perishing thousands, and to entreat that ere long they may be furnished with spiritual teachers, to guide them in the right ways of the Lord.

"The large towns of Cullian and Basseen, visited by brother Hall, present additional openings for the establishment of schools; and so do other towns less distant from Bombay. We cannot speak with precision as to the extent to which schools might be carried, but we are sure that they might be very greatly extended; and we feel very desirous that this should be done. Yes, we more than ever desire it, for our further experience and observation have only served the more deeply to convince us of the eminent importance of such schools, and of their powerful agency in the diffusion of Christian knowledge."

In this connection, the brethren make a statement respecting the expense of their schooling system, from which it appears, that, on an average, the teaching of a hundred boys costs the mission about eleven dollars a month, and is not likely to cost it more. Taking twelve hundred, as the total number of pupils in their twenty-five schools, the total expense for a year amounts to about fifteen hundred and eighty dollars.

The brethren proceed in the following very interesting and impressive recital and appeal.

“As a thing of course, the children are taught reading, writing, and arithmetic in their own language. Special pains are taken to bring them forward in reading, an exercise greatly undervalued and very little encouraged in their own schools. Besides, as the schools are chiefly designed for the *poor*, who do not think themselves able to provide instruction for their children, by means of them large numbers are instructed in the art of reading, &c. who otherwise would never be able to read, and consequently in no capacity to be benefited by the perusal of the Scriptures if given to them.

“To increase the proportion of people in a community who are furnished with the art of reading, writing, and arithmetic, is to raise that community in the scale of intellectual being: and as charity schools for the education of the poor and destitute obviously effect this, they certainly claim the approbation and patronage of every friend of humanity. But this is by no means the chief motive. It will be remembered, that these schools are filled with heathen children, who, in a few years, are, in no small degree, to give a character to the community, to which they belong. In these schools, these heathen youth, in addition to the ordinary branches of learning, are taught the fundamental principles of Christianity. Instead of heathen fables, the very first thing put into their hands to read is the pure word of God, which is able to make them wise unto salvation through faith in Jesus Christ. Such portions are selected for them, as are best calculated to store their minds with divine knowledge. The most important moral precepts are enforced upon their hearts. They commit to memory the decalogue and form of prayer.

“Thus are these heathen children daily employed. Is not this simple statement enough? Will—can—the disciples of Jesus—can the friends of mankind, withhold their silver and gold, so long as there is a call for another such school among the heathen? If more argument were necessary, much more might be said. But we must forbear to amplify. We would only add, that this method of schooling has far exceeded our most sanguine expectations. We find no obstacle to the multiplying of our schools; and none in our way of teaching in them whatever we please. If we only had time, we might visit and catechise each school every day; and in some respects, we are under as great advantages, for imparting a religious education to these heathen children, as though they were brought up in our families. We are therefore earnest in pleading for these schools, that they may not only continue to be supported, but that they may be greatly extended.

“At the same time, would we desire to acknowledge, with most unfeigned gratitude, that liberal patronage, which the Christian public in our native land have hitherto extended to the various objects of our mission, and which we hope never to forfeit.”

These views of the beloved missionaries are animating, and these sentiments impulsive. They will be deeply felt, not only by this Board, but by the Christian community extensively, and the liberal patronage so earnestly solicited, will not be withheld.

It would have been gratifying to your Committee, had they been able to report a proportionate success in the design of educating children in the missionary families. But in respect to this part of the general plan, the missionaries at Bombay have not yet been so happy as to have their

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 Malabarian, 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.

Supyen, 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

of other changes there—changes to be followed by a radiance of glory, which shall enlighten all lands.

In Palestine, Syria, the Provinces of Asia Minor, Armenia, Georgia and Persia, though Mohammedan countries, there are many thousands of Jews, and many thousands of Christians, at least in name. But the whole mingled population is in a state of deplorable ignorance and degradation,—destitute of the means of divine knowledge, and bewildered with vain imaginations and strong delusions.

It is to be hoped, however, that among the Christians there, of various denominations, some might be found, who are alive in Christ Jesus; and who, were proper means employed for their excitement, improvement, and help, might be roused from their slumbers, become active in doing good, and shine as lights in those darkened regions. It is indeed to be hoped, that no small part of those, who bear the Christian name, would willingly and gladly receive the Bible into their houses, and do something towards imparting the heavenly treasure, as opportunities should be afforded, to the Jews, Mohammedans, and Pagans; and, dispersed as they are, among the different nations, they might do much; at least might afford many and important facilities and advantages for carrying into effect the expanding desires of benevolence.

To the Jews we and all Christians are indebted, under Divine Providence, for the Oracles of God, and all the blessings by which we are distinguished from heathen nations. Long have they been an awful monument to the world of the sovereignty of God, under the tremendous curse so terribly imprecated, when the blood of the Lord of life and glory was demanded. But their dereliction is not to be perpetual. *They are beloved for the fathers' sakes; and there shall come a Deliverer out of Zion, and shall turn away ungodliness from Jacob.*

It is not to be forgotten, however, that it is *through our* MERCY,—by means of the benevolent prayers, and sacrifices and labors of Christia is for their restoration,—*that they are to obtain mercy.* And the time seems to have arrived for his mercy to be displayed, and for these means to be employed, in a manner and with an earnestness, suitable to the momentous object. The dispositions recently manifested by the Jews extensively, and the success, which has attended the late attempts, which have been made for gaining their attention to Christianity, together with the more general movements and aspects of the age,—are indications not to be disregarded.

By these, and other kindred considerations, your Committee have long had their mind and heart drawn towards Western Asia, and particularly towards the land of ancient promise, and of present hope. The lights afforded them, for surveying the field, have not been neglected; the circumstances favorable and unfavorable to the contemplated enterprise have been attentively considered; and ten months ago the resolution was taken to send a mission to PALESTINE, as soon as the requisite preparation could conveniently be made.

The Rev. LEVI PARSONS and the Rev. PLINY FISK have been designated for this mission. For several months after their designation they were employed as agents of the Board in different parts of the Union; and being known as missionaries, under appointment for Jerusalem, they excited, in the Christian community extensively a lively interest, which

has been marked with distinguished liberality. Lately they have been engaged in particular preparations for the mission, in the expectation of embarking for the Levant before winter.

The design is, that they shall go first to Smyrna; and there remain for a longer or shorter time, as circumstances shall render advisable, for the purpose of acquiring more perfectly the requisite languages, and obtaining such information, of various kinds, as will be of importance in their subsequent course. Thence, they are to proceed to Palestine, and there fix their station at Jerusalem, if found practicable and eligible; if not, at such other place, within or without the limits of Judea, as Providence shall indicate.

This whole Board will unite with their Committee, in commending this mission most fervently to the grace of God.

CHEROKEES.—The system of this mission;—its principles, its structure, its operations, and its first results, were so fully exhibited, at our last anniversary, that it cannot be necessary to enter largely into details in the present Report. During the year, the system has been advancing without any noticeable adversity, or abatement of success.

The School has been gradually increasing; and, at the end of July, consisted of eighty three children;—fifty males, and thirty three females. Their residence at the mission house appears to have been more constant, than during the preceding year; their behavior not less satisfactory, nor their progress in learning less encouraging.

Some who were taken from the school, and little expected there again, have been returned. Among these are Catharine Brown, and a boy, who had been named Jeremiah Evarts.

In November, the father of Catharine, having resolved to migrate to the Arkansas, and not to be overcome by intreaties and tears, firmly required her to leave the school for the purpose of going with the family. Though to her, as she said "it was more bitter than death," yet she dutifully obeyed, and went home to her father's house. There, as the migration was deferred, she remained about four months; and then to the great joy of herself, and of the mission family, her father brought her back. "She can assign," say the brethren, "no external cause for this change in her father's mind concerning her, but ascribes it to the special providence of God, and in answer to fervent believing prayer. The time for their departure drew near; and she felt that it would not be for the best that she should go; and that God could change the minds of her parents, and make them willing to leave her. That their minds might be thus changed was the subject of her prayer. She had a confidence, particularly one evening, that the Lord would grant her request; and she rose from her knees, with a degree of assurance, that she should be sent back to Brainerd. Returning to the house, and entering the room, where her father and mother were sitting by themselves, he addressed her to the following effect—"We know you feel very bad about leaving the missionaries, and going with us to the Arkansas. We have been talking about it; we pity you; and have concluded that you may go back."

Your Committee feel no ordinary pleasure in recording this signal instance of condescending mercy, for grateful remembrance, and as an earnest, not to be lightly regarded, of good to the beloved individual, and to the favored mission.

In their journal, July 20th, the brethren say: "Three days ago the father of the fine full bodied boy whom we called Jeremiah Evarts, came with Jeremiah and a younger son. It is now about ten months since he took Jeremiah home, on a visit, expecting to return him in six weeks.— He remained with us until this morning; saying little, but attentively observing all that was done. This morning he told us, that he wished to leave his two sons with us until they were well learned, and should only want them to go home on a visit once a year: adding that he had been brought up in ignorance himself, and once thought that, as he had but little time to live, he would spend it in idleness, drinking, frolicking, &c.; but finding this to be a bad way, he had left it, and gone to work, which he found a much better way to live. He did not wish his sons to be brought up in the way he had been, and to do as he had done. He was now too old to go to school himself; but he thought, if his sons were instructed, they might teach, and he would be glad to learn from them."

For reasons, which are too obvious to need particular statement, since the number of children has become so great, it has been deemed advisable to separate the females from the males, and to assign to them a house and school by themselves. Accordingly, a temporary building has been provided for them, until a better house, soon to be erected, shall be finished, and a separate school for them has been established.

Besides attending every day, during the appointed hours, to their studies in the schools, the pupils, male and female, have constantly their regular hours and allotments of labor, and of various exercises and attentions for their general improvement; and, in all, they acquit themselves in a manner highly satisfactory. Besides the interesting female, who has become so well known to this Board and to the Christian community, other individuals are distinguished, and some of them scarcely less than Catharine, for their amiable dispositions, their excellent faculties, their rapid progress, and their praise-worthy deportment. Altogether, they are a lovely band of youth and children, whom the committee, with heart-felt interest and pleasure, can commend to the affections, the charities, the prayers, and benedictions of this Board and of the Christian public, as having strong claims to kind and liberal patronage, and affording high promise of usefulness among their own people.

At the mission-house, the preaching of the gospel, the administration of Christian ordinances, and various exercises and means for religious instruction and improvement, appear to have been continued with life and regularity, and with encouraging success.

Upon the little church, planted in that wilderness, the Spirit of glory and of God still evidently rests. The record in the journal of the mission, for the last day of January, is an interesting memorial.

"Previous to the administration of the Lord's supper, brother Reece offered for baptism an infant and three other children, who till lately have lived with their mother, a woman not now considered as his wife; he having parted from her and left the children with her, before his conversion. When separations of this kind take place, which are frequent among this people, the mother is considered as having the sole right to the children; but, if she please, she can relinquish this right to their father. Since this brother has found the Savior, he has been very desirous of

recovering his children, that he may train them up in the way in which they should go. A part of them he obtained, and offered them in baptism some time since. Two of the three oldest offered in baptism at this time, he has lately obtained from their mother; and taken into his family as his own. The oldest of them, the mother will not yet consent to deliver up entirely; but she has agreed, that this daughter shall be educated in the mission-family and school. We therefore thought she might be admitted to baptism.

“With these four children, we also baptized Lydia Lowry, aged about sixteen. She has been in the school about twelve months, and became a hopeful subject of divine grace last summer. For several months, she has been under particular instruction as a candidate for baptism. Her whole deportment, since the apparent change, has been such as to give increasing evidence that it is real and saving. She will now be considered as a candidate for full communion, in all the ordinances and privileges of the church of God.

“A Cherokee woman supposed to be about 70 years of age, (the same mentioned in the Report of the visiting committee last June, as a hopeful convert,) this day put herself under our care, for special instruction, as a candidate for the ordinance of baptism.

“The wilderness and solitary place is glad for them, and the desert blossoms as the rose. Oh how precious are the privileges we enjoy here in this wilderness. We would not change our place and our employment for any thing, short of that eternal rest, which God has prepared for those that love him.

“After baptism was administered to the above-mentioned persons, the professed followers of Christ, consisting of black, red, and white, surrounded the table of our common Lord, and found “a feast of fat things.” This day completes twelve months since the first new converts were added to this church; and it now contains 11 adult members and 24 baptized children, beside the mission-family. The Lord hath done great things for us, whereof we are glad.”

In June, the aged Cherokee woman above-mentioned, was admitted to full communion; and two female members of the school, one aged 16 and the other 15, were examined and received as candidates for baptism.

In a joint letter, the brethren say; “All, who have been admitted to church privileges, give increasing evidence that their hopes are well founded.” They also say;

“There has been so much uniformity in our Sabbath day congregations at Brainerd, for some time past, that we have nothing new worthy of particular notice. They still continue much the same. While there is reason to hope that some are edified every Sabbath, there is reason to fear, that others are hardening more and more. They attend with decency; hear as if they assented to all as true; and yet remain, like many thoughtless hearers in old congregations, unawakened and unconcerned. But, through the power of divine grace, some appear to hear in a different manner. We hope for several, who have not yet publicly professed Christ, that they do indeed receive the truth in love.

“A slave, belonging to one of the old religious men, as their adherents call them, says he should be willing to travel twice as far as at present, for the privilege of such meetings; though he now has to walk ten miles

over a very rough and high mountain, and to return the same day. This man and his wife, of whom also we have some hopes, appear much grieved, that their master is about to remove with them to the Arkansas; because they think they shall no more hear preaching. He was greatly rejoiced to-day when we told him it was possible, that God would send missionaries there."

Instances are mentioned of persons occasionally coming from a great distance to hear preaching at the mission-house. Among these one may be noted. In a tour made by Mr. Hoyt in December, he preached at the house of Catharine Brown's father, and an aged Cherokee woman present was much affected. In May, this woman came from a distance of 120 miles, "to hear, as she expressed it, more about the Savior." "It appears," say the brethren, "that soon after her first impression, she sent for Catharine, (who was then at home,) to read and explain the Bible to her, and to pray with her; and before Catharine came away, she told her, she intended to come hither for further instruction; as soon as she could."

Besides the exercises at the mission house, the missionaries, and particularly Mr. Butrick, and Mr. Chamberlin, have made frequent and distant excursions to different parts of the nation, for the purpose of visiting and conversing with the people in their families, and preaching as they should find opportunity. They appear to have been always, and in all places, kindly and gratefully received; and in many instances have been urgently intreated to repeat their visits.

In several places, also, a strong desire has been expressed to have stated preaching, and the missionaries constantly with them. In compliance with this desire, in the neighborhood of Mr. Hicks, about 20 miles from Brainerd, regular appointments have been, for most of the year, made and fulfilled, as often as once in a fortnight or three weeks. The number of hearers has been very considerable; and their attention highly encouraging. And in other places, where appointments for preaching have been made, appearances have been pleasing and hopeful.

The expenses of our Cherokee establishment have not been light. A great part, indeed, of the expenses for buildings and for farming and other utensils, has been reimbursed by the government. But to supply provisions for the mission family, consisting of four missionaries with their wives and children, and eighty children of the natives, besides hired laborers, cannot cost little; and the contingencies of such an establishment must unavoidably be considerable.

The produce of the farm the last year, owing partly to the dryness of the season, and partly to the depredations of unruly and wild animals, was less than had been anticipated, and was consumed in a few months. And, owing to various causes, some of them transient, and others permanent, great difficulties and some heavy disappointments have been experienced, in obtaining supplies from the white settlements in Tennessee, the nearest in which contracts for supplies have been made, being 60 or 80 miles distant from Brainerd. A single disappointment the last winter, in the failure of a contract for corn, occasioned partly by the state of the river, was a detriment to the mission of several hundred dollars.

Your Committee have from the first regarded the cultivation of the

farm, as an object of high importance. It is important for the purpose of exercising the native boys of the institution in agricultural labors; and of shewing to them and to the nation a sample of a farm under good husbandry, and yielding its products in variety and plenty. And it is important for the purpose of supplying, in the surest and cheapest manner, the principal provisions for the maintenance of the establishment. This last consideration has been urged upon our attention by the facts and circumstances just referred to.

It became, therefore, an object of earnest desire to obtain a man of suitable qualifications, for the skilful and vigorous management of a farm, intended to be enlarged to an ample extent. And it would not fail to be regarded as a particular favor in Providence, that just as the exigence came to be deeply felt, the desire was answered.

About four months ago, Mr. Abijah Conger of Rockaway, N. J. made a sacred offer of himself for the service. In his letter, making the offer, he says, "My wife is a native of Bridgehampton, Long Island. We were married in the year 1803; and begun to keep house in the spring of 1804 with nothing but our hands. God has prospered us greatly in the good things of this world; and I hope we both have a treasure laid up in heaven for us. I have a large property here: and had any body told me, two years ago, that I would leave it, and go into the wilderness, I should have thought them beside themselves; as some of my neighbors and friends now do me. But while reading last winter of the difficulty the establishment had to get mechanics &c., the thought struck me, that I ought to go to their assistance. I tried every way to get it out of my mind, but to no purpose, till my sleep left me. I then made my wife acquainted with it; and she said, 'Go and I will go with you.'—I have concluded to offer myself to the Board, to go to Brainerd, and act in the sphere, which the Board shall think me most capable to fill,—provided it is for the furtherance of the Redeemer's Kingdom. My business for fifteen years back has been to manage a large family, consisting of fifteen to more than twenty persons,—most of them grown persons;—besides several families living on my land, that came directly under my care.—My own family consists of seven persons, myself and wife, and five children, two boys and three girls; all remarkably healthy, and well educated according to their age, the oldest fourteen, the youngest two years old,—all trained to industry when out of school."

Mr. Conger is himself about 36 years old,—a Christian of good report; by trade a carpenter, but accustomed to turn his hand to various kinds of business, as carpentry, cabinet-making, coopering, blacksmithing, and farming; all which he has had upon a large scale under his direction. "He has been," says his minister, the Rev. Mr. King, "for ten years past one of the most industrious, and persevering, men in the business of the world, that I ever knew." For six years in his youth, he was a school-master; and for the two last years has been a principal teacher in a Sabbath school.

When the determination of Mr. Conger came to be known, others of kindred spirit connected with him in business, and some of them by family alliance, and whose minds had for some time before been employed on the subject, came to a similar resolution. Messrs. John Vail, a farmer,—John Talmage a blacksmith, and John Mott, a carpenter, but all of

them more or less, like Mr. Conger, accustomed to different kinds of business,—offered themselves, with very satisfactory recommendations; and were accordingly accepted for the service. Mr. Vail has a family of five children; Mr. Talmage and Mr. Mott are young men recently married.

These four devoted men, have given themselves to the service, on the same principle with the missionaries and assistants now at the stations,—as an engagement for life; consecrating themselves, their faculties, and their earnings, to the sacred and benevolent object of christianizing and civilizing the Aborigines; and expecting no earthly compensation but a comfortable maintenance. Their children, when they come of age, are of course to be held as free in regard to any engagement for the service, as any other persons.

Preparations have been made with all convenient despatch; and the company, well supplied with various mechanical tools, and such household articles as are suitable to take with them,—started from Rockaway, as it is supposed, on Monday of the last week,* travelling with wagons, and expecting to reach Brainerd about the first of November.

The hope is entertained, and with a degree of confidence, that in a short time, by the exercise of husbandry, and the various mechanical trades, in which they are skilled, they will supply the establishment with the principal provisions, requisite for its support, and thus save this Board a heavy expense.

The establishment at Brainerd is regarded by your Committee as a Primary Institution, to serve as a centre of operations for evangelizing and civilizing the Cherokee nation;—to be enlarged and advanced, as means shall be afforded, and as shall be found to be advisable; and to have branches connected with it, in the form of Local Schools, in different parts of the Cherokee country. The local schools, being established in places of densest population, may be attended by children living at home; and a farm, of larger or smaller extent, may yield to it the means of support.

For one school of this kind, a place has been selected, and preparations are now in forwardness. It will be 50 or 60 miles southeasterly from Brainerd, and under the immediate care of Mr. Hall, one of the first assistants of the mission.

This school is established at the earnest desire and solicitation of the natives residing in that neighborhood. Similar solicitations have been made for schools, in other places. And it is a fact of special importance, that a disposition favorable to the general design, and even an ardent desire for schools, is prevailing throughout the nation. Some evidence of this fact will be interesting to the Board.

About the first of November, ten months ago, a council of the nation was held, at which Mr. Hoyt was present. He was received with marked kindness and attention. On the evening before the council was opened, he had a free and lengthened conversation with the aged king and the chiefs, and found them in a most pleasant disposition.

“The king and chiefs,” he says, “expressed great satisfaction in the

* About the time they were to start Mr. Vail's family was heavily visited with sickness, which detained them until the 27th of the month.

school, and many thanks to those who are engaged for the instruction of their children and people. The king observed, 'It was evidence of great love to be willing to teach and feed so many children without pay; and he did not doubt it would be greatly to the benefit of the nation; for though bad men could do more mischief when learned, the good would be much more useful; and he knew we taught the children to be good, and hoped many of them would follow our instructions.'"

The next day, when the council was in session, Mr. Hoyt was admitted to an audience, and made a talk to them; stating the intentions and objects of the mission, and expressing the feelings and desires of the missionaries, and of their patrons and friends.

"I was heard," he says, "with the most fixed attention; and have reason to believe, from the starting tear on every side, that the warm feelings of brother Hicks imparted an affecting pathos to the interpretation, which was given sentence by sentence as I spoke. I continued my discourse much longer than was at first intended; being encouraged to do so from my own feelings, and the appearance of the audience.

"When I had taken my seat, a few words passed between the king and his chiefs, in their own language; after which the king said, they thanked me for the good talk I had given them, and were all well pleased with the whole of it. They knew as he had told me the evening before, that nothing but a desire to do good, could induce us to instruct and feed so many children without pay. It was further observed, that they must now attend to the business of great national importance; and as soon as that was finished, they would attend to what I had said about other schools, and communicate freely according to my requests. I then observed, that I must leave them and return to the school; but, if agreeable, I would first take the king by the hand, in token of our mutual love and friendship, and of the mutual love and friendship that subsisted between his people and all concerned in the mission. The king most cordially gave his hand, as a token and seal of this, while I implored the divine blessing upon him and his people. This being done, the chiefs all rose from their seats, came up to me, one by one, and each gave his hand, in a most affectionate manner. This closing scene was to me truly impressive, and I think will not be forgotten.

"Brother Hicks left the council, and accompanied me a short distance on the way. While by ourselves, he assured me, there was no dissimulation in what I had seen: that all were highly pleased, and he thought much good would result from the interview."

On the first of January, the king and one of the principal chiefs from the southern part of the nation, visited the school at Brainerd.

"On winter evenings," say the brethren, "our children are collected in one room, where they are exercised in spelling, answering questions, singing, &c. When the old king saw the children assembled this evening, he was greatly delighted, and shook hands with them most affectionately. He appeared much pleased during the first exercises, (though he does not understand English;) but when they began the singing, he could not refrain from tears; though evidently endeavoring to repress his feelings as if ashamed to weep. The furrows of his war-worn cheeks were plentifully watered, and his handkerchief was almost constantly applied to dry them. He spoke to the children affectionately, as did also the accompanying chief.

"2nd. The king and chief, visited the school. After the children had passed through their various exercises, the king addressed them, in a grave, affectionate manner. The chief then arose, and spoke, as it appeared to us, in a most eloquent and persuasive manner for some time. By his gestures we supposed he was talking to the children about getting an education—then dispersing through the nation—doing great good through life, and then meeting together above, to receive a reward. The children listened with great attention, and most of them were considerably affected. From them we afterwards learned that our conjectures, respecting the subjects of the discourse, were correct, that the chief told them the missionaries must be good men, or they would not be willing to do so much for them without pay: that we knew more than the Indians did; and they must listen to our instructions, keep steady at the school, and be obedient, until they had learned all that we wished them to learn; and that, when they went away from the school, they must remember and follow the good way they had learned here;—if they did so, they would do much good to their people while they lived, and when they died they would go above and be happy.

"After the chief had concluded, the king again addressed the children a few minutes, and requested that they might all come round and shake hands with him,—which they did. Both the king and chief expressed their warmest thanks for the good we were doing to their nation; said they should think much of us and of the school; and would tell their people every where, that it was very good to send their children here, where they could learn good things, &c.

"In February, a letter was sent to the missionaries, said to have been written, at the request and in behalf of all the people of the district called Battle Creek, down the Tennessee, about forty miles from Brainerd,—earnestly entreating, that a schoolmaster might come and teach their children."

This Board have been apprised, that it was the intention of the United States government, to procure an extended exchange of lands, and to remove the Cherokees and other Indian nations and tribes, residing on this side the Mississippi, over into the wilderness of the Arkansas, and of the Missouri. The Cherokees, being urgently pressed with proposals, in pursuance of this intention, were in great consternation and distress; and a delegation of twelve of their principal men, with the well known and excellent chief, Charles R. Hicks, at the head, were appointed by the council of the nation, to go to the city of Washington on the subject. Communications, relating to the business, were made to your Committee; and a desire was signified, that one of the Committee or an agent of the Board, might be present with the delegation. The Committee could not but feel, that it was a crisis of great moment; and the Corresponding Secretary was deputed to Washington. Accordingly, about the middle of February, he met the Cherokee delegation there.

A principal argument, employed on the part of the Cherokees, was;—That their removal from their country, where they had begun to cultivate the land, and made considerable advances in civilizing arts; and where a system of instruction for their general improvement had commenced with the fairest prospects of success;—into a boundless wilderness, where every thing would invite and impel them to revert to the

hunting, and wandering, and savage life,—would frustrate the desires of the better part of the nation, and destroy the hopes of their benevolent friends; and, in effect, doom them to extermination; that the desire for civilization had become prevalent among them, and their capability of improvement, and of being elevated to the rank and to the enjoyments of civilized people, had been decisively evinced by the success, which had attended the attempts for their instruction. The argument appears to have had weight with the government; and the delegation, instead of finding themselves obliged, as their fears had led them to anticipate, to sign a virtual surrender of their country, had the high satisfaction to put their signatures to a treaty of a very different kind.

This treaty, after a cession of lands by the Cherokees, in consideration of a portion of the nation having migrated to the Arkansas, and had lands assigned to them there, secures to them the remainder of their country in perpetuity. And of the ceded lands, an appropriation is made of about a hundred thousand acres, for a perpetual school fund, to be applied, under the direction of the President of the United States, to the instruction of the Cherokees on this side of the Mississippi.

This, the Committee are persuaded, will be regarded by the Board, and by all, who wish well to the American aborigines, as a signally auspicious event. It is auspicious, as it shows on the part of the government, not only a favorable disposition towards the Indians, but also a conviction that they can be, and must be, civilized; and a settled and generous purpose to patronize and aid the benevolent work. It is auspicious, as it provides funds which eventually will not be small, for promoting the design. And it is auspicious in the influence, which it has, and which it will have, upon the Cherokees and other Indian nations, and upon the American community. It marks, indeed, a new and propitious era.

The Cherokee delegates and the nation, were filled with joy and gratitude. In the journal of the mission, April 12th, the brethren record:

“This day, brother Hicks, having a few days since returned from the seat of government, made us a visit. This brother, as might be expected, is much engaged for the instruction of his people. While an entire exchange of country was thought of, as a measure they might be pressed to adopt, his spirit was often greatly borne down with discouragement; but since they have succeeded in having part of their country guaranteed to them anew, and so many Christian people are engaged for their instruction, that hope, which was almost expiring, is raised to confident expectation. His heart is overflowing with joy, gratitude, and praise to God, whom he is ever ready to acknowledge as the *Giver of every good and perfect gift*.

“May 11th. By appointment of the brethren, father Hoyt attended the national talk and council. This talk was for the purpose of making known to the people what the delegates had done at Washington, &c. The success of this delegation has raised the hopes of the nation. They feel, more than ever, anxious to make improvement; and are convinced that the instruction of their children is very important for this end. The missionary is received and treated as an old tried friend.

“Dr. Worcester’s parting address to the delegates, when at Washington, was read in open council, and interpreted as read. All appeared

much pleased with the address. As the way of their improvement was pointed out, and the blessings that would follow described, all seemed to say, "We will follow this advice, and shall experience this good."—They want mechanics and schoolmasters, and wish to have them come from one of the two societies, which have already begun to help them: as they say, they are acquainted with them, and can trust the men whom they will send."

In this connection, another circumstance recorded in the Journal, May 27th, will be regarded with interest:—

"The President, accompanied by general Gaines and lady, stopped to visit the school. We had expected the President would call, as he passed, but supposed we should hear of his approach, in time to make a little preparation, and to meet and escort him in; but so silent was his approach, that we had no information that he had left Georgia, till he was announced as at the door. In thus taking us by surprise, he had an opportunity of seeing us in our every day dress, and observing how the concerns of the family and school were managed, when we were alone; and perhaps it was best on the whole, that he should have this view of us. If we had endeavored to appear a little better than usual, we might only have made it worse.

"He looked at the buildings and farms, visited the school, and asked questions in the most unaffected and familiar manner; and was pleased to express his approbation of the plan of instruction, particularly as the children were taken into the family, taught to work, &c. He thought this the best, and perhaps the only way, to civilize and christianize the Indians; and assured us he was well pleased with the conduct and improvement of the children.

"We had just put up, and were about finishing, a log cabin for the use of the girls. He said that such buildings were not good enough, and advised that we put another kind of building in place of this;—that we make it a good two story house, with brick or stone chimneys, glass windows, &c., and that it be done at the public expense. He also observed, that after this was done, it might, perhaps, be thought best to build another of the same description for the boys, but we could do this first. Giving us a letter directed to the Agent, he observed, 'I have written to him to pay the balance of your account, for what you have expended on these buildings, and also to defray the expense of the house, you are now about to build. Make a good house, having due regard to economy.'

Your Committee have no ordinary satisfaction in recording this visit, in which the dignified condescension, the generous philanthropy and the paternal character of the President of the United States, appear in so amiable and interesting a light. It has excited, and will excite, most grateful feelings, not only in this Board, but in this Christian community extensively.

Hitherto the Lord has continued to smile on this favored mission. Its prosperity has been great: and its prospects are cheering. Every encouragement is afforded to prosecute the design, with humble and grateful reliance on that Almighty aid, which has been so graciously granted.

CHOCTAWS.—A year ago this mission was just commencing. As then reported, the Rev. Mr. Kingsbury and Mr. Williams and wife, having taken an affecting leave of Brainerd, had recently arrived in the Choctaw nation, and selected the site for their station; and Mr. Peter Kanouse, and Messrs. John G. Kanouse and Moses Jewell with their wives, from New Jersey and New York, were on their way to join the mission.

“About the 15th of August,” says Mr. Kingsbury, “we felled the first tree on the ground, which we considered as henceforth consecrated to the cause of Zion’s King; and from which we hope to diffuse among this wretched people the benign influences of civilization and Christianity. The place was entirely new, and covered with lofty trees; but the ancient mounds, which here and there appeared, showed, that it had been once the habitation of men.”

This consecrated spot has since been named Elliot, in affectionate memorial of the venerable “*Apostle of the American Indians.*”

In three or four days after the felling of the first tree, their first house of logs was raised.

“The weather,” say the brethren, “was excessively hot and our prospects discouraging. The timber for the buildings necessary for the establishment was still growing; and the forest was waving over the ground, which we wished to cultivate. The men, whom we expected to undertake the buildings, declined the contract. The season was so far advanced, that we had little hope of immediate assistance from the north; and we had a poor prospect of help from this country. We had also been informed, that we could obtain supplies by water at any season of the year; but now found there would be no opportunity before winter. We were almost destitute of mechanical tools and implements of husbandry, and of many other important articles; having brought only a few of the most necessary ones in our wagon through the wilderness. But in this hour of difficulty, we remembered that the Lord had been our helper; and our hope was not in vain that He would again bring us relief.”

On the day after the brethren, in the midst of their difficulties and discouragements, had raised the log of their first little cottage, they were cheered with a report, that three or four men were at Natchez, coming to their assistance; and in ten days afterwards, on the 29th of Aug. the assistants from New Jersey and New York arrived at the station “in safety, though much worn down by fatigue.”

“Thus” say the brethren, “were our hearts made glad in a way we hardly presumed to hope for. The kind providence of God, in preserving the lives of our dear brethren and sisters, and granting them so great a degree of health, during so long and fatiguing a journey, through a burning and sickly clime, called forth our warmest gratitude.”

The arrival of these assistants, and particularly of the females, was subsequently seen to be a reason for more especial gratitude, than was at first apprehended; as in about a week afterwards, Mrs. Williams, before the only female at the station, was seized with a severe fever, by which she was brought near to death.

Mr. Peter Kanouse, whose health for some time before leaving New Jersey had been feeble, and who suffered much in the passage by water to New Orleans, soon after reaching the station found his health declin-

ing; and, becoming in a short time persuaded, that he should not be able to render assistance in the arduous labors of the mission, on the 5th of October, with many painful regrets, left Elliot and returned to his family.

In November, Miss Sarah B. Varnum, and Miss Judith Chase, under the particular care of your Committee, and with a respectable company of passengers, were embarked at Salem, for the purpose of joining the mission. They were met at New Orleans by Mr. Kingsbury, whose marriage to Miss Varnum was there solemnized; and by whom they were conducted thence to the station, where they arrived on the first of February. About a fortnight before, Mr. Aries V. Williams, an approved brother of him who went with Mr. Kingsbury from Brainerd, arrived there as an assistant.

Thus increased and strengthened, the mission was filled with grateful joy.

“We have our trials,” says Mr. Kingsbury, in a letter at the time, “but they seem only such as are calculated to keep us humble, and teach us our dependence. And we have so many mercies, that we think no people are so highly favored as ourselves.”

Among the trials alluded to, were sickness with which, in greater or less degrees, several members of the mission family of both sexes had been visited; various disappointments and difficulties in regard to procuring provisions and necessary help; and many inconveniences, privations, and hardships, unavoidable in the commencement of such an establishment so far in the wilderness.

Meanwhile, however, the work was advancing. And in a letter bearing date April 12, only about eight months from the felling of the first tree, the brethren say;

“So far as health and strength would permit, we have lost no time in getting forward the necessary preparations for our school; and we have much occasion for thankfulness, that we have been able to accomplish so much.

“We have erected seven log dwelling houses; two 22 feet by 20 each; two 22 by 18; one 20 by 16; one 18 by 15; and one 16 by 12. For five of these, the logs are hewed on two sides; and the roofs project in back and front about eight feet, and are supported by posts in the form of piazzas. These are very useful in this climate. We have erected, besides, a mill house 36 feet by 30; a stable, 20 by 14; a store house 20 by 16; and two other out buildings. All these buildings except one, are completed. The mill is on a simple construction, is turned by one or two horses, and grinds well. We have a part of our timber hewed for the school house, dining room, and kitchen: and have had sawed, by hand, about 9,000 feet of cypress and poplar boards, for floors, doors, &c.

“On the plantation, we have cleared, and fitted for the plough, about 35 acres of good land, which is inclosed with a substantial fence. A part of this was covered with heavy timber; and the chopping, burning and rolling of logs, has cost us much hard labor. In this we have been much assisted by Choctaws, whom we have hired. Several of them have worked faithfully. We have also inclosed a garden, and yards for cattle; and have set out a few peach, apply, quince, and plumb trees. Considerable labor has been spent, also, in cutting roads in different directions;

and in constructing several small bridges, which were found necessary in order to transport articles with a wagon. And it may be noticed, that we have had many of our tools, and much of our wooden furniture, to make.

"We wish we could say, that as much has been done to enlighten and save the souls of these perishing people, as to make preparations for the instruction of their children. But alas! as yet we have been able to accomplish but little towards this most important object.—It is impossible for us to express our feelings on this subject. The expectation of this people has been, that all our efforts would be directed towards the commencement of a school; and indeed it could not be supposed, that they would feel a particular desire for gospel instruction. But with respect to a school, they have ever manifested a great anxiety; and their expectations have greatly exceeded our ability to meet them.

"We have preaching, however, every Sabbath at our house, at which a number of half-breeds, and white people, and negroes attend; and occasionally several of the natives. Two or three appear seriously disposed."

On the last Sabbath in March, after solemn preparation, by fasting and prayer, a church was organized at the mission house; and the dying love of the Lord Jesus was commemorated, in the Holy Supper.

"We trust, say the brethren, the Lord was with us. A number of our neighbors came at an early hour to witness the transactions.—The season was interesting. We were in the midst of a wilderness, which had never, till lately, resounded with the accents of Gospel mercy. The emblems of the great sacrifice for sinners had never before been exhibited here." "At present our little church consists of only the ten missionary brethren and sisters; yet by faith we look forward to the time, when some of these dear people will be gathered into the fold."

As yet they were not prepared to commence the school. A school house, and some other buildings, were wanted; and their hands were not sufficient for the erection of them. The Choctaw people, however, not aware of the preparations, which were requisite, or of the difficulties to be surmounted, became impatient and urgent, and about the middle of April eight promising children were brought from a distance of 160 miles, to be placed at the school; the parents having been informed, that the mission was in readiness to receive them. It was a trying case. To turn the children away, would not only be a great disappointment to the parents, but make an unfavorable impression upon the nation; and to receive them under circumstances then existing, was a matter of extreme difficulty, and no small risk; especially, as, if they were received, others also must be taken. After prayerful deliberation, as the parents seemed willing to have their children disposed of, as circumstances would render necessary, if they might only be left, the brethren decided in favor of receiving them. "We felt it to be our duty," they say, "to keep the children, and open our school; believing that the Lord would continue to provide."

Accordingly, on the 19th of April, the school was commenced with ten Choctaw children.

The next morning after the opening of the school, Mr. Kingsbury was seized with a severe illness; which, at first, was a bilious fever; but, after

two or three weeks, changed to a regular intermittent, which continued with variations, into June. During this period, from April to June, all the members of the mission, male and female, were visited with sickness, in a greater or less degree, and some of them were not slightly ill.

Referring to their sicknesses, the brethren say.

“We cannot impute these repeated afflictions to any particular unfavorableness of our situation. That we should be affected by the great change of climate was to be expected, especially considering our many exposures. Nor was the change of climate greater than the change of diet: both must have had considerable effect on our health.”

Their labors, their hardships, their exposures were great;—and their privations, owing to the newness of their situation, their distance from white settlements, and the unusual scarcity of bread stuffs the last winter, in that country, were also great. But the Lord was gracious. The lives of them all were precious in his sight; and health has been restored to the mission.

In April, Dr. William W. Pride, a young physician, of Cambridge, New York,—and Mr. Isaac Fisk of Holden, Mass. a blacksmith and farmer, in the prime of life, and of more than ordinary thrift and prospects in the world,—having devoted themselves to the service, and been accepted upon ample testimonials, set out for the Choctaw station. They travelled by land; visited Brainerd in their way, where for particular purposes they staid two or three weeks; and arrived at Elliot in good health on the first of August.

Something of the disposition of the Choctaw people towards the mission, appears from recitals already made. Other particulars will shew it in a still stronger light.—Soon after the brethren arrived in the nation, the king, Puk-sha-nub-bee, gave for the school, \$200 to be paid annually from the annuity received by his part of the nation, from the U. S. In the fore part of August, a council of the nation was held, at which Mr. Kingsbury, by particular invitation, was present. Under date of Aug. 12, Mr. Kingsbury writes:—

“For some time I was apprehensive, that nothing decisive would be done for schools. Yesterday, by the consent and approbation of the Agent, I gave them a short talk. It was well received. To-day the subject of the school was taken up in the council. It was proposed, that individuals who felt interested for the school, should give cows and calves, and money, as they felt able and disposed. A subscription was opened on the spot; and eighty five cows and calves, and \$500 to be paid annually, and \$700 as a donation to the establishment, or annually while their children are at school, were subscribed.

“The cows and calves, it was expressly stated, were a free gift, whether the individuals send children or not. The money generally was considered as a partial compensation for board of children, either now at school, or to be sent hereafter, except \$500 from their annuity.

“It is, however, to be understood, that great allowance must be made for failures in collecting, and it will also be attended with considerable expense. But I cannot doubt, that the establishment will realize a substantial benefit from the result.”

These facts speak much; and are in accordance with the general disposition manifested by the nation.

In his letter last referred to, Mr. Kingsbury says. "Our school at present consists of 20 promising children. Many more are anxious to come, but we are unable to obtain provisions for them at present. And in his talk, delivered to the council about the same time, he said to them: "Brothers, we have twenty of your children in our school, who are learning very well. When dry corn comes plenty, about the first of October, we will take 20 or 30 more. We wish to do all for your children that we can."

To meet and secure these favorable dispositions, is a matter of great importance. The effect of disappointing them might be incalculably detrimental. The brethren of the mission have done what they could: and they have done much. Feeble handed, as they have been; weakened and afflicted with sickness; subjected to inconveniences; encompassed with difficulties; struggling on in weariness and painfulness; it is wonderful, that in so short a time, they have brought the establishment to its present state. They need help, and must have help.

More than five years ago, Mr. Alfred Wright, while a student in the Theological Seminary at Andover, after serious and prayerful deliberation, came to the resolution to devote himself to the missionary work among the heathen, should Providence open to him the way; but a failure of health has hindered him. After a residence, however, in North Carolina for two or three years, in a climate favorable to his constitution, he found his health so far restored, as to encourage him to commence preaching; and for several months past he has been employed in missionary labors to good acceptance, in South Carolina. With the return of health, his desire to go to the heathen has gained strength and animation.

Having offered himself to the service, under the patronage of this Board, with satisfactory testimonials, he is now under appointment to the Choctaw mission. A request has been sent on for him to be ordained at Charleston, (S. C.) and it is hoped, that he will join the mission before winter.

Several young men, teachers and mechanics, have offered themselves, and been accepted, for the service among the Aborigines; some of whom are intended for the Choctaw nation. And the Committee cannot doubt, that it will be the pleasure of the Board, that the help and means, requisite for the work there, should be supplied, with as little delay as possible.

The appearances are of a nature not to be mistaken, that in the Choctaw nation, as well as in the Cherokee, *the fields are white already to the harvest*; and to inspire the hope, and the confidence in the Lord of the harvest, *that he that reapeth will receive wages and gather fruit unto life eternal.*

ARKANSAS.—About twenty-two months ago, proposals were made, in behalf of the Board, to that portion of the Cherokee nation that have migrated to the Arkansas, for the establishment of a mission and schools among them. The proposals were favorably received, and a strong desire was expressed by the Arkansas chiefs, that their people might be favored with means of instruction, similar to those afforded to their brethren on this side of the Mississippi. These proposals were solemnly repeated in May 1818, and were received with gratitude. About ten months ago, a conference was held with them, by the Rev. M. Peck, from the Bap-

tist Board of Foreign Missions, and the Rev. Mr. Ficklin from the Kentucky Mission Society, with reference to establishments contemplated by their respective societies. They too were answered with kindness, but were given to understand, that their proposals could not be accepted, until more should be known respecting our intentions. At the instance of the chiefs, and with a highly creditable liberality and Christian spirit, a correspondence was opened by them on the subject; which resulted in a talk, sent to the chiefs by Mr. Peck, in the latter part of last winter, of the following purport.

“BROTHERS,—I have heard from your brothers in the north, who have a mission among the Cherokees on the other side of the Mississippi. They remember you with great love, and have not forgotten the promise to send you teachers. They have appointed a good man, who will visit you soon, and afterwards other good men, who will instruct you and your children, and seek your welfare.—I will do all in my power to promote the good work.”

“And may the Great Spirit breathe upon the Chief and head men, and upon all the Cherokees on the Arkansas, both small and great—disperse all the clouds, and cause the true light to shine upon them, that they may be happy here and after death.”

The person here referred to, as having been appointed to visit them soon, was the Rev. Alfred Finney, who was mentioned in the Report of the last year. He was designated for the Arkansas in November, with the intention, that he should go out early in the spring, explore the country, make arrangements preparatory to the contemplated establishment, and be joined by others, as soon as should be deemed advisable. But particular circumstances occasioned delay.

Mr. Finney and his wife are now with the company from Rockaway, mentioned under the head of the Cherokee mission, as being bound to Brainerd. At Brainerd, he is to be joined by the Rev. Cephas Washburn, mentioned also in the last year's Report; who has been employed for the last nine months in Georgia, and has received instructions to leave Georgia, in season to reach Brainerd about the first of November.

From Brainerd, Messrs. Washburn and Finney are to proceed to Elliot; and there leave their wives with the Choctaw mission, until they shall have visited the Arkansas and made such preparations, as shall render the residence there of females, belonging to the mission, safe and proper. The mission is projected on the same general plan with those already established; and is intended to be put forward with all convenient despatch.

The Chickasaws, whose country lies partly between the Cherokees and the Choctaws, have been for a considerable time expecting and desiring a mission to them; and it has been declared to be the pleasure of the Board, that means of instruction should be extended them, similar to those afforded to their neighbors. It has not yet been found convenient to commence an establishment among them; but the design is entertained with much earnestness, and will be put in execution with as little delay as possible.

This business of civilizing and christianizing the Indian tribes, is becoming extremely urgent. The national government is convinced,—the people throughout the States are convinced,—the Indians themselves,

the better informed of them at least, are convinced,—that they must become civilized, and that soon,—or soon become extinct. The alternative is absolute. It should be felt as such by every heart. Not a few, it is to be feared, in different parts of the country, really desire the extermination of these original possessors of the soil; and, of course, will favor no designs for their improvement. A larger number either think their civilization impracticable, or else think little, and care little, about it. But the benevolent part of the community is waking up to the object;—the government favors it;—the Indians shew a disposition respecting it, such as has been manifested by them in no former period—a desire tending to deep anxiety;—divine Providence is opening the way to it, with unexpected facilities and advantages;—and the divine Spirit has given to it his decisive sanction, and an assurance of his readiness to accompany the proper means with his Almighty aid.

The time for the work is come. If it be neglected, the object is lost. Baleful circumstances will arise;—scenes of strife and of destruction will ensue; and the Indians will melt away and perish. But they will not perish, before it shall have been made clear to the world, that they might have been preserved, and raised up to the enjoyment of the privileges and blessings of Christian civilization. If they perish—if they become extinct—their blood will be upon this nation.

The responsibility is not a light one.—Nor is it, though feasible, a small work. It will require much attention, much wisdom, much labor, much expense. This Board must not be weary in well doing; the friends of religion and of humanity throughout the nation must be excited; all hearts and all hands must be engaged for one mighty effort.

SANDWICH ISLANDS.—It is well known to the Board, and to the Christian community extensively, that there are several youths from the Sandwich Islands under special patronage and instruction in this Christian land. It was, indeed, the desire for their instruction,—that they might not only enjoy the blessings of Christianity themselves, but also be instrumental in communicating them to their friends and countrymen,—that gave birth to our Foreign Mission School. And the expectation has been fondly cherished by many thousands, that as soon as suitably qualified, these youths would be sent back to their native islands; and that missionaries of our own country would be also sent, with a view to the introduction and establishment of the gospel there, with all its civilizing and saving influences.

Obookiah, whose heart was filled with the holy design, in whom a particular interest was extensively felt, and on whom no ordinary hopes were placed,—is not to return to Owhyhee.—God had provided some better thing for him.—But though dead, he yet speaketh; and in a tone, and with an emphasis, not to be unheeded. His Memoirs,—like those of the still dearly remembered Mrs. Newell,—are pleading the cause, which was dearest to his heart, with powerful effect.

His mantle too is with his brethren. Three of them, giving satisfactory evidence of piety, of well established Christian principles and habits, of promising abilities for usefulness, and of a sincere and ardent desire of being employed in the great work of evangelizing their countrymen, are thought to be so far advanced in knowledge, and other qual-

ifications, as to render it advisable to gratify their desire, as soon as convenient. And a fourth, the son of Tamoree, one of the kings of the islands, is impatient of delay: and though not like the others, exhibiting evidence of a truly religious character, yet possessing vigorous faculties, having made good proficiency in his studies, and being impressed with a conviction of the importance of Christianity to himself and to his countrymen, the hope is entertained, that he will be a friend to the mission, and a blessing to his nation.

Of the sons and daughters of our Zion, several appear to have had their hearts prepared by divine grace for this arduous mission to the isles afar off. Mr. Daniel Chamberlain, of Brookfield, Mass., a substantial farmer in the prime of life, with a rising family, and in the midst of prosperity, has given up all that would hold him to his country, to his home, or to his earthly pursuits, and willingly offered himself and his family for the service. Dr. Thomas Holman, a young physician of Cooperstown, N. Y.—Mr. Samuel Ruggles of Brookfield, Con., a member of the Foreign Mission School from its commencement; Mr. Elisha Loomis, of Middlesex, N. Y., by trade a printer, and for some time past a student at the same school; and Mr. Samuel Whitney of Branford, Con., a member of Yale College, and also possessed of mechanical skill;—have, in like manner, devoted themselves, desiring to be enrolled for the mission, and to be employed in such parts of the work, as they are best qualified respectively to execute.

Mr. Hiram Bingham, of Bennington, Vt., and Mr. Asa Thurston of Fitchburg, Mass., approved men, whose preparatory studies in the Theological Seminary at Andover are just closed—yet of mature age, and somewhat acquainted with mechanical arts—are designated, as principals of the mission, and their ordination is appointed to be at Goshen in Connecticut, on the last Wednesday of the present month.

A passage to the Sandwich Islands is engaged for these missionaries and assistants, with their wives and the four islanders, on board the brig *Thaddeus*, bound from this port to the Northern Pacific Ocean, and expected to sail in about a month from this time. It is intended, that the mission shall be amply furnished; and an assurance is felt that it will be attended with the hopes and desires, and prayers of many thousands.—The Society Islands have proclaimed *JEHOVAH* for their God; and the Sandwich Isles *are waiting for his law*.

FOREIGN MISSION SCHOOL.—This seminary, so strong in the affections, and so dear to the hearts of Christians, is in a highly gratifying course of advancement.

The present number of pupils is thirty-two. Of this number nine are from distant heathen countries—six from the Sandwich Islands, one from Otaheite, one a Chinese from Malacca, one from Sumatra;—seventeen are aboriginal Americans—seven Cherokees, two Choctaws, two Oneidas, two from the Stockbridge tribe, one from Pennsylvania, and one from Canada;—and six are young persons of our own country, preparing for the missionary service.

Seven of the youths from heathen lands, have publicly professed their faith in the Redeemer, and been admitted to the sealing ordinances of the Everlasting Covenant; and their conduct has been such in general,

as to adorn the doctrine of God our Savior, and to give an example very salutary in its influence on the school. Besides these, several others indulge the hope, that they have passed from death unto life; and others still are impressed with serious convictions of the truth and importance of Christianity.

At the late examination, the Executive Committee of the school took particular note of the pupils individually, as to their behavior and their progress; and their Report is such as to inspire confidence and hope.

"It is exceedingly animating, say that Committee, to see what improvements have already been made by all these Cherokee and Choctaw youths. It is but a little time, since they were in regions of heathen darkness; and but for the interference of Christian beneficence, they had lived and died strangers to the privileges and blessings, which the Gospel tenders to a lost world. It would seem that no person, who should examine the youths at the Foreign Mission School, together with the successful efforts, at the missionary stations of Brainerd and Elliot, could doubt the utility of persevering exertions, to civilize and christianize the Aboriginal Americans."

The Executive Committee proceed to say,—

It has been deemed expedient, that the members of the school should be taught the various branches of husbandry. They have accordingly labored in rotation, under the superintendence of the steward. Their attention the past season has been turned particularly to horticulture.—Most of the various kinds of vegetables for culinary use have been raised in the garden this season.—The pupils have been able to perform the requisite labor in the early and latter part of each day, without encroaching upon the regular hours of study.

"Mr. Daggett has found it necessary to employ an assistant through the year, and the Executive Committee have engaged the same person, Mr. John H. Prentice, as an assistant in the school for the ensuing year."

The Committee would notice with gratitude the liberality of Christians in various parts of our country, in support of the institution. Donations have been received for this purpose from many individuals—from female benevolent societies, and from associations of males. The donations have been in money, in various articles of clothing and bedding, in books, and many other things of utility to the institution.

"The expenses of the establishment are necessarily considerable: and increase of course in proportion to the admissions to the school. The Committee cherish the belief, that the exertions and charities of the Christian community will be commensurate with the increasing expenses. Without their continued beneficence, the dear youth at the school must be abandoned—sent back to the region whence they came, and left to wander through life amid the glooms of pagan darkness. May He, whose are the silver and the gold, impress it indelibly on the mind of every Christian, that IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."

In the conclusion of their Report, the Executive Committee pay a very handsome, and it is believed, a very just, tribute of grateful commendation to 'the distinguished excellence of the Rev. Mr. Dagget, the Principal of the school,—who appears to be eminently qualified to pre-

side over such an institution—is universally respected and beloved by his pupils—and labors in season and out of season to promote their best welfare.”

FUNDS—The donations to the Board within the year past have been about *thirty-four thousand dollars*, and other sources of income have amounted to *three thousand*. Thus there has been a small advance in the receipts, notwithstanding the pecuniary embarrassments of our country. The expenditures of the Board, within the same period, have somewhat surpassed *forty thousand dollars*, which is about *three thousand more* than the receipts. The sum immediately needed, particularly for the Palestine and Sandwich Islands missions, is much greater than the balance on hand, after deducting from that balance the permanent fund, and those legacies, which though not expressly assigned to that fund, it seems desirable to keep as a last resort. But the Committee do not hesitate to confide in that Christian liberality, which has been hitherto displayed.

Donations have been received from more than *five hundred* associations, of various names; some formed for the general objects of the Board, and others for specific objects. Many of these associations are new; but it must be stated also, that many others, previously existing, have not made remittances within the time above-mentioned. From a considerable proportion of these, however, aid may still be expected. Others have united with larger auxiliary associations in their vicinity. Contributions made at the monthly concert have been received from *ninety-four* churches, of which *fifty-nine* made their first remittances during the year past. It is confidently believed, that this source of income will be greatly increased. Nine Masonic Lodges have made donations for the distribution of the Scriptures: eight of them for the first time within the limits embraced by this Report.

CONCLUSION.—To the Auxiliary Societies and various Associations, formed and acting on the principle of giving permanent aid to the Board;—and to many thousands of individuals, associated and unassociated, who regularly make their weekly, monthly, or yearly offerings,—very grateful acknowledgments are due, for their continued, and, in many instances, increased liberality. They, under Providence, are the support and strength of the Board. Grateful acknowledgments are also due to the churches, congregations, and individuals, from whom occasional contributions, and not a few of them in a high degree liberal, have been received.—And your Committee have a lively and elevated pleasure in saying, that in these acknowledgments our brethren and sisters of the south,—and especially of Georgia and South Carolina, are entitled to a distinguished share. Societies and individuals there have shewn a liberality, which it is to be hoped will provoke many in other states and sections of our country to generous emulation.

It is in the spirit and agreeable to the principles and plan of this Board, which neither in name, in constitution, in system, nor in feeling, is sectional, sectarian, or exclusive, to engage and unite American Christians, in concurrence with the Christians of other countries, in the great work of enlightening the dark places of the earth, and bringing the world under

the benign sceptre of its Redeemer and rightful Sovereign. And the multiplying and strengthening of the ties of Christian affection, and the expanding and invigorating of the spirit of Christian fellowship, which must be the effect of union in such a design, must be delightful to every well informed Christian mind, and well pleasing to HIM, whose commandment it is—*that his disciples should love one another.*

The Board has now under its direction, and dependent upon its funds, twenty three MISSIONARIES, and as many ASSISTANTS in the different parts of the work,—sacredly devoted to the service for life;—with thirty five FEMALE HELPERS of like spirit. In its mission families and schools it has from two to three thousand heathen children and youth under Christian instruction; of whom from two to three hundred are also chiefly supported from its funds.—The numbers are continually increasing; the operations are extending; and the necessary expenditures are multiplying and augmenting. If our nation—if American Christians—have been long under the guilt of *robbing God*; most favorable opportunities are now afforded to them, and most powerful motives are presented,—if not for cancelling their irredeemable arrears,—yet for *bringing their tithes, as they are constantly falling due, into his store house*, with punctuality, and in full amount; and making their *free will offerings* with largeness and gladness of heart. It should be the devout prayer and endeavor of every lover of his country, of every friend to the best interests of mankind, that the guilt be not accumulated and aggravated, by neglect of the opportunities and disregard of the motives.

The command, never to be forgotten is—GO YE INTO ALL THE WORLD, AND PREACH THE GOSPEL TO EVERY CREATURE. By Christians and Christian ministers the command must be fulfilled.—THE GOSPEL MUST BE SENT—AND PREACHED—TO EVERY NATION AND FAMILY ON EARTH. This is the duty of Christians:—to render it effectual to the conversion of every nation and family—is not required of them. Let them obediently do *what is required*; and humbly wait on Him, with whom is the residue of the Spirit, to command the blessing. *He will not be slack concerning his promise, as some men count slackness.*

By the Prudential Committee,

S. WORCESTER, Clerk.

Boston, Sept. 15, 1819.

PECUNIARY ACCOUNTS OF THE BOARD.

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

To cash paid from Sept. 1, 1813, to August 31, 1819, in conformity to orders of the Board, and of the Prudential Committee, from No. 296 to No. 434, both inclusive; viz. as classed summarily under the following heads:

Salaries, translations, schools, and other necessary expenses of the mission at Bombay,	\$5,498 10
Outfits, passages, salaries, printing, schools, and other necessary expenses of the mission at Ceylon,	11,209 79—16,707 89
Outfits, travelling expenses, schools, labor, provisions, and various necessary supplies of the Cherokee mission,	6,956 93
Do. do. of the Choctaw mission,	2,985 45—9,942 38
Foreign Mission School at Cornwall, Con.	4,926 40

Carried forward, \$31,576 67

	Brought forward,	\$31,576 67
Preparatory expenses of the Arkansas mission,	-	609 47
Do. do. of the Sandwich Islands mission,	-	132 50
Do. do. of the Palestine mission,	-	160 00—901 97
Miscellaneous expenses of the Board, embracing all charges, not so conveniently classed under the foregoing heads, and having reference to all the objects of the Board,	-	7,738 61
Correction of a mistake, occasioned by the same sum having been communicated in two different ways,	-	30 00
Losses by counterfeit and worthless bills,	-	90 00
		<hr/>
		\$40,337 25
Balance carried to the credit of the Board, in new account, Sept. 1, 1819,		50,136 46
		<hr/>
		\$90,473 71
<i>Contra Cr.</i>		
By cash brought to the credit of the Board in new account, as the balance, Sept. 1, 1818,	-	\$52,923 08
By cash received in donations, from Sept. 1, 1818, to August 31, 1819, both inclusive: viz. as published particularly in the Panoplist,	-	34,166 68
Interest of money and income of stock,	-	2,369 63
From the government of the United States for the support of Indian youths at the Foreign Mission School,	-	400 00
Half the travelling expenses of the four first youths, who joined the school from the Cherokee and Choctaw nations, refunded by the government of the United States,	-	238 00—638 00
Refunded by the Rev. Dr. Worcester, the balance of \$150 advanced to him to defray the expenses of his journey to Washington,	-	16 32
Avails of books sold, principally "the Conversion of the World,"	-	316 25
Received in uncurrent bills, &c. from the mission treasury at Brainerd,	-	41 25
Premium on Boston money, &c.	-	2 50—3,383 95
		<hr/>
		\$90,473 71

Since the annual meeting, it has been ascertained, that the donation of \$200 06, acknowledged as having been received from Liberty county, Georgia, was designed for the American Education Society. The mistake was made in the letter announcing the donation; and has been corrected by paying over the money. Of course, the donations for the year were \$200 06 less than above stated.

MINUTES

OF THE

ELEVENTH ANNUAL MEETING.

THE eleventh annual meeting of the American Board of Commissioners for Foreign Missions, was held in Hartford, Conn. at the house of Henry Hudson, Esq. on the 20th and 21st of Sept. 1820:—Present

HON. JOHN TREADWELL, LL. D.
REV. JOSEPH LYMAN, D. D.
HON. STEPHEN VAN RENSSELAER,
REV. JEDIDIAH MORSE, D. D.
HON. JOHN C. SMITH, LL. D.
HON. JOHN HOOKER, Esq.
REV. CALVIN CHAPIN, D. D.
REV. ALEXANDER PROUDFIT, D. D.
REV. ZEPHANIAH S. MOORE, D. D.
REV. JEREMIAH DAY, LL. D. D. D.
REV. ELIPHALET NOTT, D. D.
REV. JAMES RICHARDS, D. D.
REV. SAMUEL WORCESTER, D. D. and
JEREMIAH EVARTS, Esq.

The session was opened with prayer by the Rev. Dr. Lyman, and on the following day by the Rev. Dr. Morse.

Minutes of the last annual meeting were read.

Letters were communicated from sundry members expressing regret, that they were unable to attend this session of the Board.

The accounts of the Treasurer were exhibited, as certified by the Auditor, and were accepted and approved.

The report of the Prudential Committee was read, accepted and approved.

On Wednesday evening, at 7 o'clock, attended public worship, when a sermon was delivered by the Rev. Dr. Nott, from Mark xvi, 15; *Go ye into all the world, and preach the Gospel to every creature.*

The report of the Agents of the Foreign Mission School was communicated, accepted, and approved.

Gen. Van Rensselaer and Drs. Worcester and Proudfit, were appointed a committee to present the thanks of this Board to the Rev. Dr. Nott for his sermon delivered before them, and to request a copy for the press.

The following gentlemen were chosen officers for the ensuing year; viz.

The Hon. JOHN TREADWELL, LL. D.	<i>President.</i>
Rev. JOSEPH LYMAN, D. D.	<i>Vice President.</i>
Rev. JEDIDIAH MORSE, D. D.	} <i>Prudential Committee.</i>
Hon. WILLIAM REED,	
Rev. LEONARD WOODS, D. D.	
Rev. SAMUEL WORCESTER, D. D.	
JEREMIAH. EVARTS, Esq.	
Rev. SAMUEL WORCESTER, D. D.	<i>Corresponding Secretary.</i>
Rev. CALVIN CHAPIN, D. D.	<i>Recording Secretary.</i>
JEREMIAH EVARTS, Esq.	<i>Treasurer, and</i>
ASHUR ADAMS, Esq.	<i>Auditor.</i>

Governor Smith, Mr. Hooker, and President Day, having been appointed a committee to consider the subject of a periodical publication, which shall belong to the Board, reported; Whereupon

Resolved, That it is expedient, that a periodical publication, such as is described in "Proposals for continuing by subscription the Missionary Herald," should be established at the expense of the Board, and that the Prudential Committee be requested to carry this vote into execution.

In the course of the annual meeting it was resolved,

That the next annual meeting of this Board be holden in Springfield, (Mass.) on the third Wednesday of Sept. 1821, at 10 o'clock, A. M. and that the Hon. John Hooker, and the Rev. Samuel Osgood be a committee of arrangements for that meeting.

That this Board is gratefully impressed with the liberal and increasing patronage of the Christian public extensively afforded to this institution, its measures, and objects; and that the Prudential Committee be directed to express the thanks of this Board to all societies, churches, congregations and individuals, from whom donations have been received.

That the thanks of the Board be presented to Henry Hudson, Esq. for the accommodation and hospitality, with which he has provided for the meeting; to other individuals and families, whose kindness and hospitality have been experienced by the members; and to the choir of singers, in the Brick Church, for their services:

That it shall be the duty of the Prudential Committee to compile and publish a report, including their report for the last year; the report from the Agents of the Foreign Mission School; a statement of the Treasurer's accounts; such a detail of donations as may be found useful; extracts from the minutes of the present session; and such other information as they shall judge expedient.

The Rev. Dr. Proudfit having been appointed to preach at the next meeting, the Rev. Dr. Morse was appointed to preach in case of his failure.

The meeting was closed with prayer by the Rev. Dr. Proudfit.

REPORT.

BRETHREN,—It is after the labors of ten years, that, by the favor of our Master and Lord, we are assembled to-day in this bower of Zion, to

review the operations and mark the results; to erect our memorials, to refresh our spirits, and to gather strength and counsel for the prosecution of our work. The various recollections and endless associations of the occasion—running back to the past and forward to the future—mingle themselves with whatever is dear to our best affections and interesting to our best hopes; and open to us a lively and extended participation in the holy fellowship, *that gathers together in one all things, which are in heaven, and which are on earth.*

Of the eight individuals, who at first composed this Board, *three*—of the thirty-seven, who have been enrolled as chartered members, *six*—have been advanced, as we humbly trust, nearer to the central glory of the same Divine Fellowship. The former three, DWIGHT, HUNTINGTON, and SPRING—loved and revered names—have been in preceding years affectionately recorded. The other three, LANGDON, APPLETON, and PAYSON—names also revered and loved, and worthy of like affectionate record, have, in quick succession, been removed from us since our last anniversary. They rest from these labors; but have not ceased to have an interest in them. They are labors for eternity; and the results, we may humbly assure ourselves, are for joy and grateful celebration, in the highest of the heavenly places.

It seems most suitable to the design of the present Report to observe, in the view to be submitted, the *chronological order* of the several missions.

BOMBAY MISSION.—As this is not only the first mission of this Board, but the first mission ever sent from this Christian country to any foreign heathen land, or portion of the unevangelized world, it cannot but be regarded by all, who wish well to the best interests of mankind, with peculiar interest. The circumstances of its origin and early history are too deeply impressed on the minds of those, who were immediately concerned in them, ever to be forgotten.

For a year and a half the Prudential Committee had been looking with anxious earnestness for an opportunity and means for sending forth the young men, whose solemn dedication of themselves to the service of Christ among the heathen had, under the wise ordering of Providence, given rise to the deliberations, which issued in the formation of this Board. It was in the days of that mighty and dreadful conflict, which shook the pillars of the world, and filled all hearts with dismay and all minds with perplexity. Our vessels were not permitted to go from our ports, and no way was open to any part of the pagan world. All then was gloomy suspense, and the prospect seemed to be growing still darker, when, on a sudden, intelligence was communicated of a vessel preparing, under special permission, to sail for Calcutta. It was on the 27th of January, 1812, that the Prudential Committee met at Newburyport, to consider and act upon the question of sending the missionaries; and the Harmony was appointed to sail from Philadelphia, on the 10th of February. The missionaries had not been ordained; their outfits were not ready, and very little money had yet come into the treasury. It was an hour of intensely serious deliberation. It seemed to be the will of Him, whose servants they were, that the missionaries should be sent; and, with reliance on his aid, the decision was taken to send them. It was not a vain reliance. The

necessary arrangements were made; the requisite means were supplied; and, by the whole scene of the preparation and departure of this first American mission, an impulse was given to the missionary spirit, to which, under Providence, are in no small measure to be attributed its subsequent diffusion, activity and productiveness.

The destination of the mission was not fixed; but, with such instructions to the missionaries, as were deemed proper, was referred to the determination of Providence. Providence, ever wise and ever good, enveloped itself for not a short season in darkness; and put the faith and patience of the missionaries, and their patrons and friends, to severetrial; and it was not until the former part of the year 1814, about two years from leaving this country, that, after repeated repulses and various adversities, the mission was quietly settled at Bombay.

Many months before this time, Messrs. Judson and Rice had separated themselves from the mission; and Mrs. Newell had been taken from it,—that every where she might plead for the cause with irresistible eloquence. And about a year and a half after, Mr. Nott, enfeebled by disease, came to the determination to return with his wife to his native land.

Only Mr. Hall and Mr. Newell now remained:—and this was only five years ago. “In point of numbers,” said they in a letter at the time, “we two missionaries are to the people of Bombay—to say nothing of the millions in sight of Bombay—what two ministers would be to the whole population of Connecticut, were the people of that state all heathens, and the two ministers far removed from all ministerial intercourse and Christian counsel.” Not only were they the only missionaries then at Bombay, or on all the hither side of India, but, so far as appears, Roman Catholics excepted, they were the first ministers of Christ, who had ever preached the gospel in the native language of Bombay, and the extensive provinces adjacent, containing a more numerous population than the whole of the United States.

In the knowledge and use of this strange and difficult language, the two missionaries, at the time now referred to, had but just attained to such proficiency, as to begin to speak and preach in it to the people. Of course, they were but just prepared to commence their system of operations; having as yet no permanent school, no printing press, no Bibles or tracts for distribution.

In the Report, made at our last anniversary, the narrative of this mission was brought down to the latter part of the preceding May. Your Committee regret to state, that they are now able to bring it down only to the fore part of January, about seven months later, and for this the materials are comparatively scanty.

While our merchants were trading at Bombay, communications from the missionaries were frequent and copious; but since that trade has ceased, no conveyance is afforded, but what is circuitous and precarious, and the communications are infrequent.

The entire period, then, of the active operations of the Bombay mission, now under general review, is only a period of about four years and a half; viz. from the summer of 1815, when Mr. Nott left the mission, and the two who remained were just prepared to begin to act, to the beginning of 1820.

Your Committee are the more particular in respect to these dates, and this period of action, as it is apprehended, that they have not been sufficiently adverted to by the community, or perhaps by the members of this Board. It seems a great while—especially to minds more ardent than considerate—since the first missionaries sailed for India. It is scarcely remembered, that, from the time of their sailing, nearly two years elapsed before they were quietly settled at Bombay; or that then very little could be done, until they had acquired a knowledge of the language of the country. Hence it has happened, that the harvest has been looked for, before the seed could be sown, or even the ground broken up.

Of the state and progress, the plans and operations of this mission, ample statements and details have been given in preceding reports. For the present occasion only a succinct recapitulation is designed.

At the very time that Mr. Nott was embarking at Bombay, for his return, Mr. Bardwell, with four of his brethren, who were intended for Ceylon, was ordained for the mission; and he arrived at Bombay on the 1st of November, 1816. About sixteen months after, viz. on the 23d of February, 1818, Mr. Nichols and Mr. Graves with their wives, and Miss Philomela Thurston, now Mrs. Newell, arrived. Thus strengthened, the mission, so far as is known to your Committee, has since continued without diminution; consisting of five missionaries with their wives; holding its primary seat in the great native town of Bombay; and occupying a station at Mahim, distant about six miles on the northern part of the same island, and another distant about 25 miles, at Tannah, on the island of Salsette, of which it is the chief town.

PREACHING THE GOSPEL, as they have opportunity, to the untold multitudes around them, of whose corruption, darkness, and wretchedness no adequate conception can be formed in this land,—is a principal and daily work of the missionaries. In the prosecution of it, they not only visit the temples and places of resort in the city; but make circuits of less or greater extent, upon the islands, and in the provinces of the continent. In the course of a year, many thousands thus hear from them something concerning the true God and eternal life.

“Our daily custom”—they say in their latest joint letter, dated in January—“our daily custom of addressing the people, wherever we find them, we consider our most important business. In this branch of our labor we find some of our highest pleasures, as well as our chief trials.

“The brethren in Bombay have hired a large room for a school, and have made some use of it for the stated instruction of the people on the Sabbath. Attendance at present is rather encouraging, and those, who assemble are in general as silent and attentive as could be expected. We would hope, that the divine blessing will enable us to continue these exercises, and will make them ultimately profitable to many.

“During the past seven months, we have taken the following tours for the promotion of our object. Brother Hall visited Panwell, and the vicinity, across on the coast. Brother Bardwell went to Bancote, and several adjacent towns, with some others nearer Bombay. Brethren Nichols and Graves went northward to Cullian and Bhowndy with several small places between them and Basseen. In all the towns we distributed many copies of the tracts and portions of Scripture, which we have printed. All these tours were very pleasant and refreshing to us. But we were

called to mourn over many thousands living in spiritual darkness and death; while we could only give to some of them a hasty outline of the way of salvation. There are several important towns, where, if a missionary were permitted to settle, he might enjoy a more promising station than some of us now occupy. We would hope soon to welcome brethren, who will supply at least some of these places."

Of their tours for preaching some idea may be formed from the following extracts.

In the journal of his tour to Panwell, Mr. Hall says:

"About seven o'clock in the morning, Dec. 14, we landed at Panwell, which is about 12 or 15 miles east of Bombay.

"16. I went out among the people three times, which occupied nearly the whole of the day. I found opportunities for communicating religious instruction to a very considerable number of people. In some places, I spoke to 30, 40, 50 or 60 in one company. In another place, there were no more than three or four. I distributed a few books during the day. At first, when the people were told I had religious books to *give*, they could not believe it; but seemed deterred from receiving them, through fear they should have to pay for them sooner or later. The idea of a gratuitous distribution of books among them, was what they probably never before heard or thought of. But when they were convinced, that nothing would ever be received of them for the book; and that they were *religious* books, they seemed to be in no fear of receiving them. And the fact of their being *religious* books, was mentioned among themselves more than once, in my hearing, as a reason why they should be received. I soon perceived, however, that only a small part of the people could read, and that I was not likely to dispose of a large number of books, unless I were in effect to throw them away.

"The first person, who asked me for the books, was a Jew of respectable appearance. I gave him Genesis and John, bound together, and a tract. Of this man I learned something of the state of the Jews in this place.

"I reached the further village, called by the natives Tukkeer, between eleven and twelve o'clock. It was an hour of the day, in which many of the people were engaged in their respective labors, and therefore less favorable for their assembling to hear me. I walked through the village and saw no convenient opportunity for commencing my labors. After walking about until I began to be weary, and almost discouraged, I turned aside to a border of the village, where a few boys were at play, and a few adults standing near them under the grateful shade of a large tamarind tree. I came to them, and asked them if they would listen to what I had to communicate to them. They readily complied, and I took my seat and desired them to sit down around me, and also to invite the other villagers, who were disengaged, to come and hear. About thirty persons were soon assembled, and to them I read and discoursed on the great things of the gospel, for about an hour. They seemed very attentive; no one contradicted; and I thought their appearance manifested, that their consciences testified to the truth of God's word, which they heard. I gave books to a few among them, who could read, and they were received with apparent gratitude.

"A little detached from the town, and in the rear of a large Hindoo

temple, was a little hamlet containing about 15 huts. Hearing the sound of music among these poor cottages, I bent my course thither, and found nearly the whole village, men, women, and children, 60 or 70 in all, assembled in one house, stowed together as thick as possible, and engaged in their ceremonies. The occasion was this. A woman was ill of a fever, though to appearance she was by no means severely ill. Her poor heathen neighbors, in their sympathy and compassion, were assembled to relieve the sick woman from her illness by their incantations and nameless extravagances. The woman was seated nearly in the middle of the assembly. Before her, some white marks were fancifully drawn upon the ground, (the common flooring of their poor houses,) flowers, parched rice, &c. were scattered about, and incense was burning. A number of the people, men and women, nearest to the sick person, were writhing and forcing themselves into the most wild, unnatural and painful attitudes, sometimes blowing ashes into each other's faces, beating themselves, and striking their foreheads violently on the ground. The design of the whole seemed to be to move their god, from a view of what they were voluntarily suffering, to extend relief to the sick person; and this seemed to be accompanied by a kind of challenge, that if their god would not grant their request, they would torture themselves to death. For now and then they would exclaim to their god, "Hear us, or we will die: why should we live, if thou wilt not hear us." The noise of several drums, beating at the same time in the house, made it a scene of much confusion, which is generally the case, when any ceremonies of idolatry are performed. The scene excited in my mind an unusual degree of tenderness and pity for these my deluded fellow mortals, and I resolved that, before I left them, I would instruct their ignorant minds in the knowledge of the true God. After waiting awhile, they, in a great measure, intermitted their devotions; and I addressed myself to them, and desired, that they would hear what I had to say. They very readily complied, and soon all were still in the house. I asked them, why they thus tortured themselves! Should your child, said I, come and ask any thing of you when it stood in need, would any one, who is a parent, be pleased to see his child put itself in pain and anguish, in order to induce the parent to give the thing requested? "No, no," was the reply, from several of the company. I told them, that God was their kind and tender parent; that he did not take pleasure in seeing any of his creatures inflict pain upon themselves; and that he was able and ready to hear and grant the prayers of all, who come to him humble and penitent. I enlarged upon the character of God; endeavored to convince them of their great sin in rejecting him, and worshipping idols and beasts and men; and told them, how their offended Maker would be reconciled to them through his crucified Son, if they would repent, believe, forsake their idols, and obey the truth.

"They were very attentive, and some of them were somewhat affected with what they heard. One called aloud and said, *I was a God*; from which I took occasion to reprove her, and to speak further to them on the character of the true God, whom alone they must worship, if they would escape everlasting wo and obtain eternal happiness. Some said, "Let us lay aside our ceremonies;" and I have reason to think they did so. I exhorted them to think, from day to day, of what I had told them; for it was God's message of love and mercy to them. They said they

would. I then left them highly grateful for the attentive hearing, which they gave God's word.

"It was about midday, when I hastened towards the village of Tamboor, which lies on the road to Cullian, and is about three miles distant from Panwell. On my way I fell in with two travellers; one an inhabitant of Cullian, to whom I gave tracts, and who promised to have them read in the circle of his relations and friends. To both of my fellow travellers, I endeavored to point out the only way to heaven.

"When I reached the village of Tamboor, I inquired for the Pattell, that is, the head man of the village. Being directed to him, he received me in a very friendly manner; and, on my proposing it, most of the people, who were disengaged, amounting to about 60, were almost *immediately* assembled: for the houses of this little hamlet, though more than 20 in number, are, as I should judge, all within the limits of an acre of ground.

"I spent nearly an hour in preaching to this little assembly. The people were very attentive. None contradicted or objected; but all seemed to approve; and they promised to remember and regard what they had heard. They told me, that there were three persons belonging to the village who could read; but that they had all gone abroad. I left books for them, which the people promised to have read. It seemed a matter of some surprise to these villagers, to see a *white man* travelling about on foot, in the character of a religious teacher. They seemed, however, to be highly gratified with my visit to them; and, on my departure, they gave me many compliments and good wishes, and insisted on my acceptance of one of their villagers, to guide me in the best foot path to the next village.

The next place I arrived at can hardly be called a village, as it contained only five huts. I sat down by the way side, under the shade of a large tree, and addressed myself, for a short time, to eight or ten persons. On taking my leave of this little audience, I was again, in the same friendly manner as before, furnished with a guide to the next village, called Adda. There I called on the Pattell as at Tamboor, was received in the same friendly manner, and within a few minutes after I reached the place, I was seated in the midst of not less than 70 Hindoos. I discoursed to them about three quarters of an hour. They were very attentive; and their whole appearance was very interesting and encouraging to my feelings. At the conclusion of my discourse, I addressed them, as I had previously addressed several other like assemblies, nearly in these terms; "My friends, I have come to you in the name of God your Maker. I have come with a message from Him to you. I have delivered his message to you. You have heard it. It is *his* word, and not mine. I never saw you before, and I know not that I shall ever see you again until the day of judgment.—Such a day is coming, when the one only true God will assemble all men before him, and judge and reward all men according to their works. Then I must give an account to God of the manner, in which I have this day delivered his holy message to you; and you also must give an account to God of the manner in which you have received, and shall have treated his gracious message of saving love. He is now looking into our hearts, observes all our actions, and knows all things. Oh prepare for that awful day. Fear and worship and serve the true God, your Maker, and your Judge. Repent and forsake your sins. Believe in Jesus Christ; obey his gospel. No more

worship your vain idols, which are an abomination to God. Let this sink into your hearts. Regard it, and it surely shall be well with you in life—well with you in death—well with you in judgment—well with you in eternity.”

“The idea of being called to judgment seemed considerably to affect them. Several spoke out aloud, “We will no more worship idols, we will worship only the one true God, as you have told us.” They asked when I should come to them again, and expressed many strong wishes, that I should soon make them another visit. I was told, that not one person belonging to the village could read. There was present a young man from Panwell, who acted in the capacity of a writer in the village, who could read. I gave him books, which he promised to read to the people. This village, like each of the others which I visited to-day, did not, as I was informed, contain a single bramhun. Wherever we find the people removed from the bramhuns, they seem more accessible and more attentive; and the prospect of winning souls to Christ seems the greatest.

“Leaving the village of Adda, I returned to Panwell, having made a circuit, as nearly as I could judge, of seven or eight miles, the greater part of which was performed in the hottest hours of the day. I was extremely fatigued; but know not, that I ever spent a day more agreeably to my feelings and wishes.”

The next are passages from the Journal of Mr. Nichols at Tannah.

“September 20. Brother Graves and myself have determined on a tour of 10 or 12 days, Providence permitting, though it will be attended with much fatigue and danger, on account of the season.

“30. Have just returned from our tour. Went to Cullian by water, and passed an uncomfortable night on board the boat. Visited the school, and found many things in it to correct. Brother G. addressed many people, and encountered one angry bramhun. We tarried two days in that place. Went to Bhowndy, seven miles from Cullian, where we distributed many books, and our whole stock was soon nearly exhausted. None, that we know of, had been distributed in the place before. A detachment of the native army under European officers were cantoned there. We were treated with much attention by the officers. It is impossible for one, who has always lived in our free country, to conceive with what strictness all white people are here noticed by the police and the army. We cannot set our foot on the continent without a formal passport.

“Left Bhowndy on the 24th and proceeded about 3 miles to a village on our way to Basseen. After addressing the villagers, we retired to rest in an open *veranda*. The Hindoos have neither chairs, tables, nor beds. Of course, whoever travels among them must sit on the ground, eat on the ground, and sleep on the ground. Our journeying from village to village was through deep mud, long grass, and water sometimes up to the middle. To wear shoes and stockings was out of the question, though our feet suffered much from the stones and gravel. With bare feet we travelled over a region inhabited by tygers, and were in continual danger from serpents which might be concealed in the long grass. On the evening of the 25th we arrived at a village, where we spent a Sabbath of rest. Sabbath evening, before we had retired to rest, while reclining on a mat in an open *veranda*, I was roused by a serpent crawling over my feet;

and, before I could speak, it was under the feet of brother G. Through mercy we were not bitten. The serpent was killed before the door. We doubt not that it was poisonous, though not of the most venomous kind. There is a species of serpent very common here, whose bite causes death in 5 or 10 minutes, and for which the natives know of no remedy. Just as we had crossed the river at Cullian, we came near treading on a horned viper. From the above mentioned place, we embarked in a large canoe for Basseen, finding it so exceedingly uncomfortable to proceed further by land. Arrived at Basseen after a tedious day on the water. We are much affected with the divine goodness, which has preserved us so well, when so much exposed.

"We were both delighted with the fine order in which we found the school at Bassen. There is a greater number of expert readers and writers in this school than in any one, which I have seen in this country. The days we spent at this place being holidays, the people gave little attention to the Gospel. However, brother G. addressed two or three large companies. We gave away the remainder of our books.

"The institutions of idolatry are very flourishing at this place. Satan has laughed to scorn that kind of Christianity which was set up with so much pomp by the Portuguese, and fortified his own kingdom with double strength. Returning to Tannah in a boat with several passengers, brother G. spoke largely on the gospel plan of salvation; but the whole of it was declared to be a hard saying, which Hindoos never could nor would hear.

"On the whole, our tour has been interesting, but hazardous. Many have heard what they never heard before, but God alone can make his own word effectual. During our absence, divine goodness has been richly extended to our dear companions, and our little ones, as well as to ourselves."

A brief passage or two, from the Journal of Mr. Graves at Mahim, will close these extracts.

"*Sabbath, 5.* Met with several Jews. Had much conversation with them respecting the time of the Messiah's coming, and the claims of Jesus to the Messiahship. They were neither prepared nor inclined to contradict my reasoning. The misery of their state is their extreme ignorance and carelessness respecting the Messiah. One of them, however, said, that some of his people regarded the late dreadful earthquakes as betokening the near approach of the Messiah. He had also inquired of a certain Jew, who informed him, that when the world ended then the Messiah would come. I told them he would indeed come a second time ere long to judge the world, and it became them to prepare to meet him.

"*Sept. 30.* Returned from Tannah from which place I had travelled with brother Nichols, having spent nine days in a tour to Cullian and Basseen. At Cullian and Bhewndy from 20 to 100, or 150 and 200 attended our addresses, and we were interrupted very little while attempting to publish the words of life. From Cullian by Bhewndy we travelled about 20 miles on foot. We invited the people in the several villages, through which we passed, to come together and hear the way of salvation. And they commonly collected in numbers proportioned to the size of the village, and heard with a silent attention, or made such inquiries as were generally quite appropriate. They behaved also with much propriety

while, as we parted from them, they were commended to the mercy of God in Christ Jesus by prayer.

“There being much rain and very deep water, through which we were obliged to pass on foot, we judged it advisable to go the remainder of our way to Basseen by a boat. In the latter place also we had many interesting opportunities of addressing the people, and in all the places distributed a number of tracts. While on our way we had favorable and pleasant seasons of attempting to publish the gospel to the boatmen and passengers. As we spent one night on board with 25 or 30 men, they all decently attended, while the protection and blessing of God were requested through the name of Jesus.”

THE TRANSLATING OF THE SCRIPTURES, early engaged the attention of Messrs. Hall and Newell. That the Scriptures in the vernacular language of the people would be of essential importance to the great object of the mission, must be evident to every mind. To the missionaries it was most palpable. And scarcely less palpable were the evils of a bad translation, in its effects upon the minds of the people, in the embarrassment it would occasion to missionaries, and in the waste and loss of time and money.

“It would seem,” they say, in a paper upon the general subject, of which mention was made in the Report of 1816,—“It would seem to be a self evident principle, that no person can translate correctly into any language, which he does not understand as well, or nearly as well, as his mother tongue; and it seems to be no less evident, that no person can understand a foreign language as well, or nearly as well, as his mother tongue, without residing at least a number of years in the country where that language is vernacular, and conversing habitually with all kinds of people who speak the language.

“The language of books, in every country, is rather above the ready comprehension of the common people. But in the east, where instruction is limited to the few, while the pride of learning leads those who possess it to affect, in their language and compositions, a style of studied superiority, the language of books becomes nearly as unintelligible to the common people, as Latin is to the unlearned in Europe and America. Now those translators, who have never been in the countries, where the languages, into which they translate, are vernacular, must have acquired their knowledge of the languages principally from books; and their translations, of course, will be in the book style, and not in the popular dialect. Hence such translations, it would seem, can be of little if any use to the great body of the people, for whom they are designed.”

This is sensibly said; and it might have been added, that, for a good translation, not only is a lengthened residence among the people necessary; and a free intercourse with them; but also the practice of preaching to them, expounding to them the Scriptures and conversing with them familiarly on divine subjects. And it has become a well known fact, that some of the translations of the present age, hastily made without these advantages, have proved unintelligible and useless to the people, for whose benefit they were intended.

Under these impressions, in a letter which accompanied the paper just cited, the missionaries say;

“We consider it our duty, if God should spare our lives long enough,

to attempt a translation of the Bible, in the Mahratta language, which is vernacular here, and is spoken by many millions of people on this side of India. And if we, with the aid of others, who, we hope, will shortly come to our assistance, are enabled, in the course of our lives, to make a good translation of the sacred volume, into this, one language, in addition to preaching the Gospel daily to the heathen, (which we consider the principal business of a missionary,) we shall think that we have not labored in vain, nor spent our strength for nought."

Such were the feelings and views with which, about five years ago, they commenced the arduous and responsible undertaking; and in accordance with them is the manner, in which, as your Committee believe, the work has been prosecuted.

At first they took care, that portions of the Scriptures, which they had translated, should be perused in manuscript, by learned and by unlearned natives; and then ascertained how these portions were understood. As soon as they got their printing press into operation, they began to print select passages, and to distribute them among the people, and use them in their schools. In this practice they have ever since continued; and the advantages it must have afforded them for revising and correcting, and making their translation in all respects what it ought to be, will be obvious to every mind.

More than a year ago, they had translated the whole of the New Testament and a considerable part of the Old; and they are by this time prepared for printing and distributing the Scriptures in part, or in whole, as soon and as fast as means for defraying the expense shall be afforded to them, and a due attention to the other departments of their general work will admit. They have labored in this department with indefatigable diligence.

Besides the great work of translating the Scriptures, they have composed, compiled, and translated several tracts and school books, and some of them such as must have cost no inconsiderable time and labor.

Another part of their work, in which they have shewn the same exemplary industry, is PRINTING. As soon almost as they entered upon active operations, they began to feel the want of a printing press. Not only were they without Bibles, tracts, and school books, for the various purposes of the mission; but there were none to be obtained. There was not even a press with the Nagree type, the proper character for the native language, within a thousand miles of them. Measures were accordingly taken for a printing establishment. With a view to it, Mr. Bardwell acquired some knowledge of the printing business before he was sent out; and about the time of his arrival, a press, with a fount of Nagree types, which had been engaged, was received from Calcutta. No time was lost in putting it into operation, and early in March, 1817, they finished the printing of fifteen hundred copies of a Scripture Tract of eight pages, executed almost entirely with their own hands.

In their first attempt, they had many and great difficulties to overcome, but they have since proceeded in this part of their work with facility and despatch. At the date of their last joint communication, in the fore part of January last, they had printed, besides the tract now mentioned, the *Gospel of Matthew*, the *Acts of the Apostles*, and *two Tracts*, consisting chiefly of *select portions of Scripture*, all in large editions; three

editions, 1000 copies each, of a Tract composed by themselves, entitled *The way to Heaven*; another Tract entitled *The Compassion of Christ towards sinful man*; the *First Number* of a work, which they have begun, giving a succinct view of *Scripture History*; the *Book of Genesis*; the *Gospel of John*; a *Catechism*, designed especially for the use of schools; a *Reading Book*, also for the schools; *An easy and expeditious method of acquiring a knowledge of the English Language, designed for the benefit of those Natives who wish to study English and the Sciences*; another School Book; and were preparing to print the Epistles of James, Peter, John, and Jude. Besides these for the mission, they had printed an edition of the *Gospel of Matthew* for the Bombay Bible Society; and *Christ's Sermon on the Mount*, partly for that Society, and partly for the mission. Thus much, amidst all their other labors, they had accomplished with their press, in little more than two years.

THE EDUCATION OF NATIVE CHILDREN is an object, on which these missionaries have bestowed very earnest and laborious attention. Their first free school was commenced in the summer of 1815, and in our last annual Report the number of their schools was stated to be twenty-five, and the total of pupils was estimated, from communications which had then been received, at nearly a hundred Jewish, and more than twelve hundred heathen children. In their joint letter, thirteen months ago, the account is more exact, and the total number enrolled in their schools, as regular pupils, is given at 1,019. Besides these, there are large numbers of inconstant and less regular attendants. What additions have been made to the number of the schools or of the pupils, in the last thirteen months, your Committee have not yet the means of reporting. In their last joint letter the missionaries say, "Applications for new schools are very frequent." But their funds were not sufficient to answer either the necessities of the people, or their own benevolent desires. But the field is wide and the harvest is most plenteous; and this Board and the Christian community may be assured, that if sufficient funds are afforded to those faithful and energetic laborers, few as they are, within less than five years to come they will number in their schools ten thousand pupils.

"In all the schools," they say, "those who can read, are daily employed in reading or committing to memory some portions of the Scriptures or tracts which we have printed." "We occasionally pray in the schools, and instruct them with our own lips." In various respects indeed, their schools afford them very important advantages for the benevolent purposes of the mission. In them they have access, at all times, to many young and susceptible minds, under circumstances eminently favorable for deep and salutary impression; through them, they find, also, the best avenues to the minds and hearts of the parents and connexions of the pupils; and by means of them, they have great facilities, in their visiting and preaching circuits, for distributing the Scriptures, or portions of the Scriptures, and their different tracts, with the fairest hope of their being attentively read.

The extreme difficulty of obtaining children to be educated in their families, was stated and explained in the Report of the last year. "The natives," they say, "have not forgotten the violence practised on them and their religion by the Portuguese; and their jealousies are ever

awake. Indeed, it is matter of astonishment to us, that we have been permitted to proceed so quietly with our schools and our daily instruction."

Mr. Hall, however, has taken into his family, and under his own special care and instruction, two African children; and Mr. Bardwell two Portuguese children. They were miserable outcasts; objects of compassion, as really as the Hindoo children, and as suitable for charitable and Christian education. And of such as these, many, it is supposed, might be obtained.

It is also particularly gratifying to state, that at Salsette the difficulty of obtaining Hindoo children for family instruction, is found to be not so insuperable as at Bombay. As soon as they were comfortably settled, and tolerably acquainted with the native language, Mr. and Mrs. Nichols "resolved on using every effort to establish a school in their house."—In his Journal, May 17, 1819, Mr. Nichols says.

"Our family school of Hindoo boys is increasing: it is to us a most interesting charge; they spend almost the whole day with us, and are made apparently happy by our familiarity. We instruct these dear boys in the most familiar manner, in the leading truths of Christianity. Several of them can repeat the commandments from memory, and also a hymn. We have taught the boys to sing this hymn; and I doubt not our beloved patrons and friends would be delighted to hear their sweet voices accompanying ours, as a part of our morning service. Abraham a Jew, and Peteya a Hindoo, on account of their even temper and pleasant disposition, have become as dear to us as our own child. They were the first, that came to us. Daojee, another Hindoo, and Balajee, a Jew, are boys of as fine talents, as we ever met with in America. Bha-oo, another Hindoo boy, whom we loved on account of his open manners and friendly disposition, has been taken from us by his uncle, lest we should make him a Christian."

In a letter, dated Feb. 12, 1820, Mr. N. says further, "Our family school of Hindoo and black Jewish boys affords us much satisfaction. We have nine under our care. We are endeavoring, in the tenderest manner possible, to detach them from the idolatry and wickedness of their fathers. Their improvement is very laudable."

It is still the great trial of these devoted laborious servants of the Lord, to spend their strength in a field, on which there is scarcely rain or dew from on high; and where the harvest, from the seed which they sow, is hardly to be expected before they are called to rest from their labors. But the seed must be sown, or there will never be a harvest. To sow is the work, the duty, and the privilege of men; to give the increase, and the joy of harvest, is the work, the prerogative, and the glory of God.

Your Committee, however, have the satisfaction gratefully to announce one hopeful and interesting convert by the instrumentality of this mission.

In a letter of March 1819, Mr. Newell writes thus:—

"I have had, for some days past, a Nicodemus to instruct, Mohammed Kadin, of Hydrabad.* He came about a month ago to receive, as he

* This city is in the province of Golconda, nearly due east of Bombay.

says, Christian baptism. He is a Mussulman of high rank, and came down with a train of 20 men. He has sent them all back, and lives here in retirement, and does not wish to be known. He has been with me every day for more than a week past, but desires the object of our conferences to be kept a secret for the present. He has stated to me his object in conversation, and has put into my hands a paper in Hindoostanee, which is certainly a very curious and interesting one."

In a letter about two months after, Mr. Newell says further:

"In March last, I mentioned to you a Mussulman inquirer from Hydrabad, and promised to give you a more particular account of him by the next opportunity. He is still in Bombay and has been with me, and has eaten at my house the most of the time, since the date of my last letter to you. He states, that his sole object in coming from Hydrabad to this place, (a distance of more than 400 miles,) was to gain further instruction in the Christian religion, and to receive baptism. He says that he is of a very respectable family, and of high standing in his own country; and his personal appearance, and comparatively extensive information, agree perfectly well with his own account of himself. I put into his hands Mr. Martyn's Hindoostanee translation of the New Testament, and of the common Prayer Book, and pointed him to such places, as I thought would be most useful to him. I have repeatedly read and explained to him, the third chapter of the Gospel of John. He assents to the necessity of a spiritual change, but does not profess to have any experimental knowledge of it, and seems to be more inquisitive about the forms and the history of Christianity, than about its spiritual and practical part. I once asked him whether he now read the Koran, and worshipped in the Musjd.* He replied that he had not done either, for a long time. I asked him, what he now thought of his former religion.—He said he thought it was right for him to live as a Mussulman, while he continued in that faith; but that, becoming a Christian, it was no longer right for him to live as a Mussulman. This is a specimen of the state of his mind, as to religious knowledge."

In their joint letter of January last, the brethren write;

"On the 25th of September last, the Mussulman Kadin Yar Khan was baptized. We indulge the hope, that he is truly born of God: if so, may the glory be given to whom alone it is due. We have employed him some as a Hindoostanee teacher; and as opportunity presents, he recommends, both by argument and example, the religion of Jesus to others. He was very willing to change his name and his dress, and to cut off his beard. But as such a change appeared inexpedient to us, he is not distinguished, in these respects, from a Mussulman."

A little later is this brief notice from Mr. Nichols:

"Our new convert is now with us. His walk and his conversation are truly encouraging."

In the close of their last joint letter the missionaries thus express the state of their feelings.

"As messengers of the Lord Jesus Christ, from the Board, and the churches, we assure them, that we are not at all disheartened; but live in the pleasing anticipation that God will ultimately bless our poor labors

* Mosque or temple.

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 Scudder, 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 Tillingally 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 Tamul 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 Paramanundu, 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-

ness. "It is a time," say they in the journal—"It is a time of great rejoicing at Brainerd. We feel, that the Lord has heard our prayers for help; and it is now our duty to render praise. Oh that we could be sufficiently thankful to our gracious Savior, for the abundant mercies, which we have experienced, and the sweet consolations now afforded us."

On the 3d of January 1818, the Rev. Ard Hoyt with his family, and the Rev. Daniel S. Butrick, arrived at the station; and the Rev. William Chamberlin on the 10th of the ensuing March.

About the last of May of the same year, Mr. Kingsbury, with Mr. and Mrs. Williams, left this mission, for the purpose of commencing an establishment in the Choctaw nation: and your Committee regret to state, that about four months ago, Mr. Talmage, from some feelings of discontentment, retired from the mission.

It will be grateful to the Board, here to be refreshed with a quotation from a letter of the Rev. Cyrus Kingsbury, 30th June, 1817.

"I arrived at this place," (the place now called Brainerd,) "on the 13th of January. The weather for some time after was extremely cold for this climate, and I felt the want of comfortable lodgings, having only a skin spread upon the floor, and a thin covering of blankets; but my health was kindly preserved. Immediately on my arrival, I commenced making preparations to cultivate the land, and to open the school upon the plan proposed. On the 7th of March I had the great satisfaction of welcoming the arrival of brethren Hall and Williams, with their wives. A kind Providence preserved them through many dangers, and brought them to their destined place in safety. Since their arrival, we have all, when health would permit, been employed from Monday morning till Saturday night, either in hard labor, or on journies for the mission. We have had to provide for a numerous family, and to make preparations for supplying the wants of a still more numerous one. In such a situation we felt it to be our indispensable duty, to labor, as far as health and strength would permit, that we might not be chargeable.

"Soon after our arrival in the nation, we opened our doors to receive children into our family to teach them the rudiments of the English language, the principles of the Christian religion, and the industry and arts of civilized life. The present number is twenty-six, of different ages, from four to eighteen years."

Such were the beginnings of our Cherokee mission three years and some months ago. During the first year, Mr. Kingsbury and his two assistants, Messrs. Hall and Williams, with their wives, were the only members of the mission, bearing with exemplary fortitude and cheerfulness, the privations, fatigues, and discouragements of untried and arduous situation and enterprise.

There remains of the mission, Mr. Hoyt, superintendent, with his wife and children, four of whom are very useful assistants; Mr. Conger, with his wife and children, and an apprentice, George Halsey, about twenty years old, and a devoted helper of excellent promise; Mr. Vail with his family, Mr. Butrick, Mr. Hall with his family, and Mr. Chamberlin with his family.

Mr. Milo Hoyt, who served with his father in the work, as a true son, has lately been married to an amiable and distinguished native convert, Lydia Lowry. And as, by this marriage, he has become entitled to all

the privileges of a native Cherokee, he thinks, that by occupying a situation near the establishment, or in an eligible place for a local school, he can well support himself, and render as much service to the mission, as if he were under the immediate direction of the Board.

The general plans and operations of the mission are all known to the Board and to the community. Of the state and appearance, particularly of the establishment at Brainerd, as found in December, a detailed and authentic account is given in the Report of the Visiting Committee, the greater part of which it is deemed fitting to quote in this place:

"Since the date," (say the Committee) of the last Report, (which was in June 1818,) "there have been considerable improvements made. Four cabins have been built for the accommodation of the pupils, besides a large cabin house in which the girls are taught. There is also the frame of a barn raised, and covered, which will be commodious and useful when finished. The whole farm is inclosed by excellent fences, and about thirteen acres of fresh land have been cleared; eight of which, we are informed, have been done by the labor of boys in the school, in the morning and evening. The last season the land was cultivated as follows; six acres in wheat, five in rye, and thirty in Indian corn, besides potatoes, turnips, and a large garden.

"The live stock belonging to the station, was reported as being pretty numerous; and what they saw was in good condition. There are ten horses, seventy horned cattle, thirty sheep, and hogs of all sizes about one hundred and fifty. There belongs to the mission some other property, as a cart, three wagons, a yoke of oxen, farming utensils, &c.

"Since your Committee last visited this station the school has been divided, and the girls and boys are now taught in separate houses. The Rev. William Chamberlin teaches the boys, and directs them when out of school. Miss Sarah Hoyt teaches the girls, and directs their employment, when out of school. The number of boys in the school is 42, the number of the girls is 25. A few more are, as we are informed, entered in each school, who are now absent, some on visits to their parents, and some on account of sickness, and for fear of it. The pupils are under the age of fifteen, except two males, who may be twenty or upwards, and two females, who may be about eighteen or nineteen. A great many of them have entered since our last visit, and some of them have been here but a short time. The great majority are making very pleasing progress, both in their studies, and in learning to speak the English language.

"The order and good conduct of these children in school, at the table, and in the church, are truly exemplary. Their cheerfulness in yielding obedience to all that is required of them, either in or out of school, is rarely exceeded by the best governed children among ourselves.

"The facility with which they learn to write, has often been remarked: the specimens, which we have seen of the writing of the present scholars, confirm the fact. Their progress in spelling and reading, is encouraging, considering the difficulty they have to encounter, in speaking and pronouncing our language. Many of them have committed to memory a part of the Assembly's Catechism, and some chapters of the New Testament, which they repeated with ease.

"An excellence in the management of this missionary station is, that the pupils are not only taught reading, writing, and arithmetic, with the prin-

cipling and worship inculcated in the word of God; but they are instructed in the most useful arts of civilized life. The boys learn the use of the hoe and the axe; while the girls learn the use of the spinning wheel and the needle. The instructress of the girls informed us, that since the 16th of March last, the girls had made eighty garments, such as shirts, pantaloons, &c., without including smaller articles; that they had pieced thirteen bedquilts, and quilted nine. We examined a part of the work, and it appeared to be well done.

“Your Committee, on their first visit, were not more affected by any thing relating to the whole mission, than by the infant church, here planted in the wilderness. We are happy to find, that it has increased, by the addition of such as we hope shall be saved. Four of the natives, and two blacks, have made a public profession of religion, since our last visit. We have also seen or heard of five or six, who were under strong impressions from the Spirit of God; some of whom give evidence of being the hopeful subjects of a saving change of heart. All, with whom we have met, converse with great freedom, concerning their lost and helpless state, as sinners, their views and feelings respecting the Savior, and with an artless simplicity not easily to be described.

“Among the various circumstances, that must interest the feelings of any Christian friend of man, who may visit this station, a short detail of one or two will not be unacceptable to the Board. Last Christmas a young man, called John Arch, who had been born and bred in the mountains near the confines of South Carolina, happened to be at Knoxville, where he met with Mr. Hall, who informed him that there was a school in the nation. As soon as he went home, he took his gun, and wandered off in search of the place, which we hope has proved to him the house of God and the gate of heaven. After travelling one hundred and fifty miles, he arrived at the missionary station; told the missionaries he had come to attend school; and offered them his gun, his only property, for clothes. His appearance was so wild and forbidding; that the missionaries said they hesitated to receive him, inasmuch as he was upwards of 20 years of age. He would not be put off. They took him upon trial. In a short time, he discovered a thoughtful concern about his soul, and now gives the most satisfactory evidence of a gracious change of heart. His thirst for knowledge is great. He has learned to read and write well; though he has not been more than ten months at school. Sometime after he became serious, he was accused of doing an improper act; he was conscious of innocence, and could not well brook the false charge. That evening he was missing; and the next morning the conclusion was, that he had gone off. But about nine o'clock he came in. Upon being questioned respecting his absence, he gave the following account. ‘I felt angry, and knew that it was wicked; but I could not suppress it; and I went to seek the Savior, that he might reconcile my heart.’ It appeared, that he had been praying, and wrestling with God all night. He says he often feels strongly inclined to tell the Indians about God and the Savior; but he knows so little, he thinks it would not please God. He desires to obtain an education that he may preach.

“Are not the wilderness and the solitary place beginning to be glad, and the desert to rejoice and blossom as the rose? Here the ransomed of the Lord are returning and coming to Zion with songs, *literally with songs*

and everlasting joy. They have obtained joy and gladness, and sorrow and sighing have fled away. It is enough to warm a heart of ice, and dissolve a heart of stone, to see and hear from these late savages of the forest, the evidence of all conquering grace on their hearts. Has not the Board, has not the Christian public, already received an ample reward for all the toil and expense, to which they have submitted even if another immortal being should not be gathered into the fold of the great Shepherd and Bishop of souls.

"On the whole, your Committee are more and more convinced of the practicability of civilizing and christianizing this long neglected people. They are capable of every noble feeling of our nature to a high degree: of the warmest affection, tenderness, and gratitude. The children are sprightly and sagacious, and on many subjects discover an excellent judgment.

"The sacrament of the Lord's supper was administered the day after we arrived, it being the Sabbath. The congregation contained more than one hundred; they behaved with great decorum: Father Hoyt presented the little Osage captive, whom he has adopted, for baptism. He was called *John Osage Ross*."

This witness unquestionably is true, and should be recorded for the praise of divine grace.

At the time of the first Report referred to by the Visiting Committee, the buildings of the establishment were described by the Treasurer upon the spot, only a few days before, as follows:

"The mission house is situated about 50 rods southwest of the creek Chickamaugah. It fronts the southeast; has the dining hall and kitchen in the rear; and several log cabins in each wing, for the accommodation of the children and some of the missionaries. There are several other log buildings for store rooms, corn houses and stables. The school house is thirty rods to the southwest, and is sufficiently large to accommodate 100 scholars on the Lancasterian plan, and to answer for a place of public worship on the Sabbath."

"There have since been built," say the Committee, "four cabins for the accommodation of the pupils, and a large cabin-house in which the girls are taught." Also, "the frame of a barn is raised and covered." And since the Committee were there, besides finishing the barn, they have erected a house for Mr. Conger's family, and a warehouse about six miles distant, on the banks of the Tennessee, for the purpose of receiving corn and other articles conveyed for them upon that river; and a saw-mill is in forwardness with some other buildings.

To the farm, of which about sixty acres were in a state for cultivation, when the Visiting Committee were there, large additions and improvements have been made, and are making. The design, indeed, is entered upon with spirit, to raise from the farm, as soon and as fast as possible, a large and increasing proportion of the corn, and other productions of the soil, necessary for the establishment.

The number of scholars in the two schools at Brainerd has not been definitively stated in any recent communication; but the general representation has been, that the schools are full, and in a highly satisfactory state.

The gracious influences from on high, which have been so signally

the glory of this mission, appear to be still continued. The young man John Arch, of whom so interesting an account is given by the Visiting Committee, has since been received to the church. Another hopeful convert also has been received, David Brown, a brother of Catharine. To your Committee, and to many others, who have seen him, he appears to be a youth of great promise. He is now in our school at Cornwall.

The whole number, gathered from the wilderness into this mission church, and thus made fellow citizens with the saints, and of the household of God, including four or five black persons, is about *twenty*. A considerable number more; some at Brainerd, and some at other places in the nation, where our missionaries have bestowed attention, are made subjects of deep religious impressions; and several of them hopefully of renovating grace.

At Springplace also—and it is with high and heartfelt pleasure, that your Committee report and record the fact—at Springplace, where the Rev. John Gambold, the venerable Moravian missionary, with the excellent helper, his wife, has been for years laboring for the good of the Cherokees, with the spirit of humility, devotion and perseverance, by which the Union of Brethren has been long and eminently distinguished,—the power of divine grace has lately been manifested; and three or four persons of consideration and influence, in that part of the nation, have come as believers to the ordinances of Christ; and others give serious attention to divine instruction.

In the Report of the last year, the design was submitted of establishing at eligible places, in different parts of the nation, *local schools*, in connexion with the primary establishment at Brainerd; and it was stated, that for one school of this kind a place had been selected, and preparations were in forwardness. This station, called Talony, was assigned to Mr. Moody Hall, who, in the infancy of the mission, bore, with the Rev. Mr. Kingsbury, and Mr. Williams, the burden and heat of the day. A house for his family, and a school house have been erected; and the school was opened on the ninth of May. In a letter, dated June 30th, Mr. Hall says:

“About twenty entered the school the first week; and it has gradually increased to fifty. These, however, do not all attend constantly. A number probably entered from curiosity, not intending to learn. There are about thirty-five who regularly attend, and undoubtedly will continue their attendance, if the schools is judiciously managed. The school I think very promising, and the natives generally appear highly satisfied.”

“You will doubtless expect to hear some particulars relative to the general management of the school. It is always opened and closed by reading a portion of Scripture, singing and prayer; and these exercises are often preceded by such remarks as most sensibly strike my mind. A number of the neighbors are generally present at the evening exercises. Three hours are spent in the fore part of the day, and three in the latter part, in teaching, Saturdays excepted. I require all the scholars to attend meetings on the Sabbath, when they are specially taught the principles of our holy religion. Their progress in general is good, fully equal to my expectations, considering their advantages.

"We have three orphan boys in our family; and we have engaged to take one or two more. I presume, if our circumstances would admit of it, and we had liberty, 15 or 20 boys and girls, who are real objects of charity, might be obtained immediately. Those we have give us great satisfaction and are truly dear to us.

"Since the school house has been in a situation to be occupied, meetings have been constantly held in it, and from 75 to 100 have attended.

"My labors are great, and constantly increasing. There is enough at this place on the Sabbath, for two or three active servants of the Lord to do. I have generally taught a Sabbath school for the blacks, and occasionally several adult Cherokees have been instructed on that day. I spend half an hour, both before and after meeting, with the children of the school."

This school at Talony was established in compliance with the earnest solicitations of the principal men of that village and the vicinity: solicitations, not less earnest, have been made from other considerable places in the nation; and particularly from the neighborhood of Fort Armstrong in the south, near the Creeks, and distant from Brainerd about 60 miles; and from Creek Path on the west side of the nation, about 100 miles distant.

Early in December such representations were made to the missionaries, of the dispositions and desires of the people near Fort Armstrong, as engaged very serious attention. These representations were afterwards repeated, and it was deemed advisable, that Mr. Chamberlin should make a visit to the place. On his return, the following account was entered in the Journal.

"March 24. This evening brother Chamberlain returned from Fort Armstrong. In his opinion, it is a very favorable and important time to establish a local school there.

"In an interview with the principal chief of that district, brother C. inquired if the people wanted a school. He answered by the interpreter, that they did not merely *want* a school, but that they wanted one **VERY MUCH**. He said, they would be very glad of a large school, like that at Brainerd, and proposed a place for it on the Coosa river, where he said supplies of all kinds might be brought by water. On being told, we were not able to give them such a school,—at least for the present,—but could only furnish a teacher for such children as could board at home, he said they would be very thankful for such a school: that he had a small cabin, situated precisely where they wanted the school, which he would give us for the use of the teacher; and that himself and neighbors would build the school house.

"So far as could be ascertained, the chief spoke the mind of the whole district. All were agreed that it would be best to have the school at the place named by the chief, which is on the Chatooga Creek, about six or eight miles from Fort Armstrong; and brother C. gave encouragement to send a teacher in a few days. He also understood, that the Path-killer intended to ask for such a school, in his neighborhood. This aged warrior and king, is telling his people, wherever he goes, that schools are very good for them, and they must keep their children at school until their teachers say they have learned enough; which, he tells them, will require at least four years. This venerable old man, who is now so much

engaged for the instruction of his people, we understand, has never himself had the least instruction in a school."

On hearing this statement, it was resolved, that Mr. Milo Hoyt should go to Chatooga and commence a school without delay. Accordingly he left Brainerd for the purpose, on the 3d of April, taking with him his wife and younger brother Darius. In a letter dated June 9th, the Superintendent writes:

"The number of scholars has been small,—seldom or never more than 17 or 18 at a time. Still we have great hope that it will increase, and much good be done. There are many things, which render it desirable to maintain our position there, even should the number of children continue to be small. That section of the country appears to be in greater darkness than almost any other part of the nation; if we except, perhaps, the mountains towards Carolina. It is in the neighborhood of the Creeks, has considerable intercourse with them, and is remote from any settlement of whites. Several natives of influence reside there, who are very anxious to have the people instructed."

In the latter part of January, David and Catharine Brown went from Brainerd to Creek Path to visit their father, then sick. In the Journal, March 4, is the following passage:

"Sister Catharine and her brother David returned. Their father, whom they went to visit on account of his ill health, has so far recovered, as to be able to come up with them. Catharine says David seized his Bible as soon as he reached home, and began to read and interpret to his father and mother and other members of the family, exhorting them all to attend to it as the word of God; to repent of their sins, which he told them were many and very great; to believe on the Lord Jesus Christ and become his followers, &c. By his father's consent he maintained the worship of God in the family, morning and evening, and at table. He conversed freely with their friends and neighbors, and was not ashamed to own himself a Christian, or afraid to warn others to flee from the wrath to come. Several, in that neighborhood, appear serious, and disposed to inquire after the way of truth and life."

Mr. Brown, the father, brought a letter, signed by himself, and others, and in terms as follows:

"We, the headmen, chiefs of Creek Path town, Cherokee nation, have this day assembled ourselves together for the purpose of devising some plan for the education of our children. We daily witness the good effects arising from education, and therefore are extremely anxious to have a school in our neighborhood, as the distance from this part of the nation to Chickamaugah is so great, as not to suit our convenience. We therefore solicit your aid in carrying our plan into execution. We can raise twenty or perhaps twenty-five children. You will please write us immediately on the receipt of this. Given under our hands, this 16th February, 1820."

It was resolved, that Mr. Butrick should go to Creek Path. On the 11th March he left Brainerd, taking John Arch with him: and on the 8th of April he wrote a letter to his brethren, in which he gives the following account:

When we left Brainerd, we lost our path, travelled till sometime after dark, and came to the road near Little Meat's. We stopped, and were

greatly refreshed by the kindness of our dear Cherokee friends. We left that place early on Sabbath morning, and went to brother Hicks's. The congregation there was not large.

"On Monday we travelled to Mr. Pardue's; visited Path killer on the way; Tuesday to Mr. Burn's; got a recruit of provisions. Wednesday, to a large hickory blown down by the wind, where we had a very comfortable lodging. Thence to Mr. Scott's;—Friday to a large white oak log in the woods, between Shoat's and Cox's; Saturday to captain J. Brown's. We told him our business, and he informed others. Sabbath, we came to his father's, where we were kindly received; but it being late in the day we had no meeting: Monday capt. J. Brown came;—told me he had seen the chiefs;—that they were glad we had come, and wished me to accompany him the next day—select a place for the school house—and meet them at an appointed place. On Tuesday I went with captain J. Brown, but referred it to him to say, where the house should stand. He selected a place. We met the chiefs, and I told my errand. They told me they would do as I had stated, and appointed the next Friday to begin the house. On Friday they assembled, old men and children. They cut the timber and put up the house, making the inside 22 by 17. Saturday, they made the boards without a saw; covered the roof; put up most of the chimney; cut out the door; split part of the puncheons for the floor; put in the steps; and hewed down the house inside. I think the house is nearly or quite as high as that at Brainerd. We appointed a meeting on the next day.

"Sabbath we met—perhaps thirty Cherokees, and a number of black and white people.

"On Monday, Tuesday and Wednesday, a less number worked on the house, made a good floor, door, hearth, and back; finished laying up the chimney; chinked the floor; made benches, &c.; Thursday we began school, having eight scholars the first three days.

"On the Sabbath, we attended meeting. Perhaps 60 or 70 Cherokees attended. I began a Sunday school for the blacks, with 10 or 15 scholars. Monday about 20 scholars came: since that we have had this week about 27, in all upwards of 30 different scholars. Old Mr. Gunter told me to-day, he expected to send 10 in a month from this time. Last night the people had a talk; Path Killer advised them to be attentive to our instruction, and to give their children into our care; telling them, that they must continue their children with us at least four years, in order to profit them.

"This morning they desired me to meet them at the store. I went; saw Path Killer. I cannot but love him.

"The people here from the oldest to the youngest, appear anxious to receive instruction, and some appear really inquiring after the truth. All the people, whom we see, receive us as their nearest friends.

"I have written this letter in the singular, as if no one were with me; but our dear brother John has done much more than I have. He has not only done all that I have by interpreting, but has done much himself."

Speaking of the progress, which the children have made in these few days, Mr. Butrick says: "About fourteen who knew none of their letters, have learned them, and read in syllables of two letters, and some in three."

The above appears to have been written on Saturday. Sabbath evening he adds: "To-day we have had a large collection of people for this country, about 100 Cherokees and blacks."

Referring to this station, the Rev. Mr. Hoyt, June 9th, says:

"The first school being well filled with scholars to overflowing, they requested another. Catharine, by our approbation, offered to teach a school of females, if they would prepare a house. The news was received with enthusiastic joy. In four days a great number collected to build the house—with surprising despatch they finished one of the same dimensions as the former, and within a few rods of it, and immediately sent a messenger for Catharine. She left us the last of May, with the expectation of commencing a school immediately on her arrival at Creek Path. Religious instruction appears also to be eagerly sought by all the people in that district. *Hopes are entertained of the saving conversion of several; and brother Butrick has written for our advice respecting the immediate formation of a church there.*"

These statements and representations shew at once the spirit and operations of the mission, the dispositions of the Cherokee chiefs and people, and the kindness of God our Savior; and, in these several respects, were deemed by your Committee, too interesting to be tedious, though particular, and in some instances minute.

From the whole, it will be seen, that the "field is indeed white already to harvest; and he that reapeth receiveth wages, and gathereth fruit unto life eternal." Compared, however, with the plenteousness of the harvest the laborers are yet few; and their hearts and their hands are filled and burdened. Both Mr. Butrick and Mr. Milo Hoyt engaged in the new schools, under the pressure of urgent circumstances; and as soon as they can be relieved by others, who shall go to the help of the mission, they will be otherwise employed.

The purpose of Mr. Hoyt has already been mentioned. Mr. Butrick has for a considerable time, been giving what attention he could to the acquisition of the language, with a view to his being chiefly employed in visiting families and neighborhoods, and preaching, without needing an interpreter, in the different parts of the nation. This has, from the first, been regarded as an important part of the general plan of operations; and its importance is continually more and more strongly perceived and felt. With all his other avocations, his proficiency in the language is such, that he converses and discourses in it with considerable facility; and, with the assistance of David Brown, he has composed a Cherokee Spelling Book, which has been printed for the use of the mission.

In the schools of the mission, there are now more than 200 pupils. In other places, schools are wanted. Indeed, throughout the nation there is a general and strong impression in favor of having their children instructed in the learning and arts of civilized life; and were sufficient means supplied, the greater part of the children, of suitable age, might at once be brought under a system of instruction.

A disposition favorable to preaching, is also prevailing. As appears from what has now been cited, wherever the missionaries go, they find a welcome reception; and people readily come together to hear them. At several places, also, besides the places of the schools, they have regular opportunities for preaching. In their Journal, Dec. 5th, they say:

“Brother Butrick, who went out yesterday to attend an appointment, ten miles south of us, returned this evening. Preaching at that place is once in four weeks, and brother Reece generally attends as interpreter. The attention of the people in that neighborhood is not abated. Last evening four came to the place of meeting on foot, a distance of ten miles, five of which they walked after dark, fording one large creek. It being too dark to see any thing, that was not white, one went before, feeling out the path with his feet, and the others followed in succession, by each observing the blanket of his conductor.

“Brother C. is absent to preach at brother Hicks’s. It is our intention to have but one appointment abroad on each Sabbath; but in consequence of one appointment being postponed, to attend the sacrament here, we had two this day.”

In the great and beneficent design of bringing the Cherokees into the pale of christianized society, the Rev. Mr. Gambold is an inestimable worker. Spring Place, where he resides, is only about 35 miles distant from Brainerd; and from the commencement of our mission there has been, between him and our missionaries, the most perfect good understanding, and affectionate intercourse and fellowship. In the Brainerd Journal, November 9, 1819, is a passage, which well deserves a place in this Report.

“The Rev. Abraham Steiner, of the Society of United Brethren in the southern states, made us a friendly visit. He brought an affectionate letter to us from the directors of that society. They desire, that no sectarian differences may be known among the heathen, and propose a reciprocal communion and fellowship between their church and ours among this people, and a mutual intercourse of members, if any should so alter their residence, as to render such a change convenient and expedient. They also desire, that no children dismissed for bad conduct from one school may be received by the other, except by request from the directors of the school from which they are dismissed.

“We replied that these proposals were agreeable to the desires of our directors, so far as we were acquainted with them, and were in perfect accordance with our wishes. Mr. Steiner has, for a number of years, been warmly engaged for the christianization of this tribe.

“In 1799 he was sent out by the directors of that society, to ask permission to establish a school in that nation. He pressed the subject with great zeal in the national council, backed by the officers of government, but was utterly refused.

“In 1800 he came out again, renewed his application, and was again refused; but, before the close of the council two influential chiefs agreed to patronise the school, independently of the national council, and offered a place near the residence of one of them, on land which he had cleared. The other chiefs did not after this press their opposition; and shortly after the mission at Spring place was commenced, which has continued without suspension, though at times with great difficulty, ever since.

“Mr. Steiner says, that no wagon road had ever been cut, or a wagon entered the nation, till sometime after this. The chief on whose land the mission was established, built the first wagon, for which he was severely censured by the council, and forbidden the use of such a vehicle. But he did not regard their mandate. The objection was; ‘If you have

a wagon, there must be wagon roads;—and if wagon roads the whites will be in amongst us.' Mr. Steiner has been absent from the nation 16 years. The improvement since that time, has been, he says, most delightful and astonishing."

The sentiments of these proposals are worthy of the respected society, from which they emanate; and perfectly accordant with them are the views and feelings, which, from the first, your Committee have been studious to cherish in their own minds, to inspire in the breasts of the missionaries, to infuse into the proceedings of this and our other missions, and to cultivate and promote in all their intercourse and transactions with other societies and connections. And the representations here given of the altered state and disposition of the Cherokees must strike every mind with great force, and press home to every heart most powerful motives to seek their good.

MISSION TO THE CHOCTAWS.—"The Rev. Mr. Kingsbury's acquaintance with the native character, his high standing in the esteem and confidence of both red men and white,—and the experience, which he had in commencing and advancing the establishment at Brainerd, combined to render it, in the view of the Committee, highly important that the superintendence of the Choctaw mission should be committed to him." Such was the statement made in the Report, two years ago, at the commencement of this mission; and your Committee think it right now to say, that the confidence thus expressed has been fully justified, and the anticipations thus made public have even been surpassed, in what has been realized.

The place now called Elliot, the primary seat of this mission, is within the chartered limits of the state of Mississippi,—on the Yalo Busha creek, about 30 miles above its junction with the Yazoo; 400 miles W. S. W. from Brainerd,—70 miles west of the Chickasaw Agency,—100 north of the Choctaw Agency, and 145 from the Walnut Hills; which last mentioned place is a little below the entrance of the Yazoo into the Mississippi, and about 130 miles above Natchez.

It was on the 27th of June, 1818, that Mr. Kingsbury, and Mr. and Mrs. Williams, arrived at this place from Brainerd. The place was then an entire wilderness; and after various hindrances, and necessary arrangements, the first tree was felled, upon the spot selected for the establishment, on the 15th of August. On the 16th of the same month, their first log house was erected, for the lodgment of the family. On the 29th, Mr. Peter Kanouse and his brother John G. Kanouse and his wife, from Rockaway, N. J., and Mr. Moses Jewell and wife, from Chenango Co. N. Y., arrived at the station, as assistants. About the middle of the next January, Mr. A. V. Williams, from Saratoga Co. N. Y. a brother of the first assistant, joined the mission. On the 1st of the ensuing February, Miss Sarah B. Varnum, now Mrs. Kingsbury, from Dracut, Mass., and Miss Judith Chase, now Mrs. Williams, from Cornish, N. H., were gratefully welcomed to the mission family. Six months after, on the 1st of August, the mission was further cheered and strengthened, by the arrival of Dr. William W. Pride, a young and devoted physician, from Cambridge, N. Y., and Mr. Isaac Fisk, a highly approved blacksmith and farmer, from Holden, Mass. On the 1st of July last, Mr. Anson

Dyer and Mr. Zechariah Howes, agriculturists and schoolmasters, in the prime of life, reached the station, from Ashfield, Mass. Their companions on the journey, Mr. Joel Wood, of like qualifications, and his wife, sister of the Messrs. Williams, from Salisbury, N. Y., were left some distance behind, on account of sickness; and it is not known how long they have been detained.

The Rev. Alfred Wright, who was mentioned in the Report of the last year, as being designated for this mission, and then expected to proceed to the station from South Carolina before winter, owing to circumstances not to be controlled, found it necessary to defer going until spring; and, having returned to visit his friends in New England, he set out from Columbia, Con. June 1st, with instructions, for purposes of agency, to proceed leisurely and somewhat circuitously, to Elliot. He was at Marietta, in Ohio, about the middle of August.

On Wednesday of the last week, Messrs. John Smith, Calvin Cushman, and Elijah Bardwell, with their wives and children, substantial farmers, and two of them accustomed to school keeping, aged from 35 to 40, of Goshen, Mass. and Mr. William Hooper, of Berwick, Me. a young man, a tanner and shoemaker, and well qualified also to act as a schoolmaster and catechist,—set out with four wagons from Goshen, for this same mission.

Mr. Peter Kanouse, on account of ill health, as mentioned in the last report, left the station about five weeks after his arrival, and returned to New Jersey. And the last of August, a year ago, his brother, Mr. John G. Kanouse, who did not consider himself engaged, like the rest, for life,—returned also, with his wife, from the mission.

Only a week after, on the sixth of September, the mission was still farther diminished and deeply afflicted, by the decease of the younger Mr. Williams. His disease was distressing and rapid, but his mind was steadfast and serene; and his death peaceful and consolatory. In the journal the following very affectionate and honorable memorial is recorded:

“Brother A. V. Williams had cheerfully devoted himself to the cause of Christ among the heathen. Having set his face to the work, he cheerfully endured the burdens and hardships which fell to his lot. While on a dying bed, he was asked if he regretted that he had come to this distant land to labor for the cause of Christ. “Oh no,” he replied with emphasis, “I only regret that I have done no more for him.” Through his whole sickness he was calm and resigned.

“To his deeply afflicted wife, and to his brothers and sisters in the mission, he said; “Let your light shine—live above the world—be fervent in spirit.” To Mrs. P. the Choctaw woman, who we hope has savingly embraced the Gospel, he said, as she entered the room,” Can I not call you a dear sister in Christ? Jesus is my friend; I hope he will be yours.”

“It may truly be said of him, that he was waiting the coming of his Lord. And, at times, he would say, “oh my dear Savior, what wait I for? why dost thou so long delay thy coming.” Thus, with a lively hope, he resigned himself to the arms of his Savior, and, we trust, has gone to receive the reward of those, who continue faithful unto the end. His memory will long be precious to us, and long shall we bewail the loss we

have sustained. May the Lord of the harvest raise up others, of a similar spirit, to come and occupy the place, vacant by his death."

This beloved and lamented youth, was hardly nineteen years old, when with uncommon maturity of mind, and strength of modest, fervent, and active piety, he entered the service; saying, in a letter written at the time, "I have a desire to do all the good I can. I feel willing to be spent in the service of my God." His revered and respected father could say,—and did say,—in answer to inquiries with respect to his feelings on the subject: "I would hereby, and do hereby, give my most cordial and hearty approbation to his joining in the missionary cause. My children are near and dear to me. But I trust I feel as though I received them from God, and have given them back to him in the holy ordinance of baptism; and I am willing to devote them to him for the service of the poor heathen, if they can be of any service. Had I a hundred sons and daughters, I should not think the sacrifice too great to devote them, for the salvation of one poor heathen. A better life than the life of man has been laid down for them. Shall I withhold a son, or a daughter, if God calls them, and they can be of any service? God forbid. Take them, therefore, dear Savior; take them, my Lord and my God. Oh take them, ye servants of the most high God, ye agents for God, in behalf of the suffering, benighted pagans; send them wheresoever your wisdom and prudence shall dictate."

Happy son! Happy father! And not the less happy for what the Lord, in his sovereign wisdom, has seen fit to do in this early removal. Nor by such a death will the cause eventually suffer.

There are now belonging to the mission, already in the field and on their way to it, thirteen men and nine women.

In their joint letter, June 12th, the brethren say,

"In reviewing the scenes, through which the Lord has led us, we see much to excite our humility, our gratitude, and our unshaken confidence in him whose cause we are laboring to build up.

"The hand of the Lord was laid heavily upon us last winter. Thirty-six of our family were sick at one time. Two or three cases only were considered as dangerous. But, in the midst of judgment the Lord remembered mercy. By the close of March, general health was restored, which, considering the number of our family, has been enjoyed to an unusual degree ever since. There have been, however, among the laborers and children many distressing cases of sore eyes."

At Elliot they have cleared fifty or sixty acres of excellent land for cultivation, a good proportion of it bottom land of inexhaustible fertility. Several acres of the land were cleared by the native boys of the school, under the direction of their immediate instructor, Mr. Williams. In their Journal, the last of December, the brethren give this general account of the produce of the preceding season:

"Our plantation was entirely a wilderness; but it has yielded us a rich harvest. Besides several hundred bushels of corn and potatoes, we have gathered about 30 bushels of peas and 12 or 15 of white beans. These last contribute not less to health than comfort. We have no doubt that the feeble health of our family the last winter was occasioned by a deficiency of vegetable diet. We would recommend this subject, particularly to the consideration of missionaries going into the western country, and

refer them to a very able and excellent Report, made to the Secretary of War, by the Surgeon General of the Army of the United States, respecting the component parts of the soldier's rations. The subject applies, in all its force, to missionaries in uncivilized countries."

The buildings for the establishment are eight commodious log cabins occupied as dwelling houses; a dining room and kitchen contiguous, fifty-two feet by twenty, and with a piazza on each side; a school house thirty-six feet by twenty four, of hewn logs and finished on the Lancasterian plan; a mill-house thirty-six by thirty; a commodious blacksmith's shop and joiner's shop; a lumber house and granary; a stable, and three or four out-houses.

There are belonging to the mission more than two hundred neat cattle, including calves;—teams of oxen and horses, wagons, carts, ploughs, and other implements of husbandry, suitable for a large plantation;—mechanical tools for various arts; and all the varied apparatus for the accommodation of a family consisting of a hundred persons.

In the school, there are seventy or eighty children and youths, male and female.

"They are of different ages," says Mr. Kingsbury in his report to the government, "from six years to nineteen and twenty; and of various complexions, from full blooded Choctaws to those who are apparently descended from white parents.

"In addition to the common rudiments of education, the boys are acquiring a practical knowledge of agriculture, in its various branches; and the girls, while out of school, are employed under the direction of the female missionaries, in different parts of domestic labor. We have also a full blooded Choctaw lad, learning the blacksmith's trade, and another, now in the school, wishes to engage in the same employment, so soon as there is opportunity. All the children are placed entirely under our control; and the most entire satisfaction is expressed, as to the manner in which they are treated.

"The school is taught on the Lancasterian plan, and the progress of the children has exceeded our most sanguine expectations. There have been instances of lads 14 or 16 years old, entirely ignorant of our language, who have learned the alphabet in three days; and on the fourth could read and pronounce syllables. We have never seen an equal number of children, in any school, who appeared more promising. Since they commenced, their attention has been constant. No one has left the school, or has manifested a wish to leave it.

"The moral and religious instruction which we have communicated to the adults, has been very limited, for want of interpreters. A considerable number of those, who could understand, and some others, have attended public worship. And it is evident, that a favorable impression has been made on the minds of some, and the state of morals, in a small degree, improved. Our hope is, from the habits which may be formed by the young, and the principles which we may instil into their minds."

In this connexion, two or three paragraphs, from the journal of the mission, will open some interesting views.

"Nov. 18. A caravan of 17 half breeds, besides a number of women and children, arrived and encamped near the mission. Their intention is to form a settlement near the Yazoo, above its junction with the Yalo-

Busha, and about 15 or 20 miles north of this place. There are yet no settlements in that part of the country. They have with them about thirty horses, nearly half of them packed with provisions, kettles, farming tools, &c. It is interesting to see these people removing into the wilderness, for the purpose of engaging in agricultural pursuits. They stopped to get their tools repaired at our smith's shop. The Indians say that they do not know what they should do, if brother Fisk should go away. In the evening had an exhibition of the school, at which all our visitors were present. The children sung several hymns, and an opportunity was seized to make such remarks to the children and those present, as were fitted to be useful. The spacious school room hung round with Lancasterian lessons, was well lighted up, which, with the order and decorum of the scholars, and the melody of their voices, produced the most pleasing emotions, and led us for a moment to forget that we were in a heathen land. A recollection of the contrast between the present condition of these children and what it was six months ago, called forth our liveliest gratitude to Him, who caused the light to shine out of darkness, and who is now, through the instrumentality of the Gospel, causing the wilderness and solitary place to bud and blossom as the rose. One of our Indian visitors observed, that he should not be tired of sitting there all night.

"Dec. 7. Brother K. preached three times during his absence, on a visit to the Lower Towns. The audiences were small, but generally attentive. The people, every where appeared anxious to have their children instructed. Some, who were well informed, said there were a thousand children in the nation ready to come to school, if they could be received; and that many of their parents would contribute towards their support. During this journey brother K. met with the chief of the Chickasawhay town, one of the most distant parts of the nation. He was on his way to Elliot, with a little boy of mixed blood, belonging to his town, whom he wished to place in the school. In answer to some remarks designed to shew the importance of the Indians becoming civilized and industrious, he replied, that his part of the nation had been in great ignorance; that it was not till lately, that they had received any good advice on these subjects; but that now he should use his exertions to have them change their mode of living.

"Dec. 18. There are thirteen girls belonging to the school. These are divided into two companies, each of which alternately assist, while out of school, in the dining room and kitchen. They perform their duties with despatch and neatness, which are truly pleasing. The two companies are enulous to excel. Some idea of the labor in our kitchen may be formed from the following schedule of articles which are cooked in one week, and which may be considered a fair specimen of every week's work. Five hundred pounds of beef, 14 bushels of potatoes, 40 large loaves of bread or puddings to make up the deficiency, 200 gallons of *tomfulah*, 60 gallons of weak coffee, 3 pecks of beans and peas, besides other small articles. One company of the girls, when out of school and not engaged in the kitchen, assists in washing for the family; in sewing, knitting, spinning, &c. Friends of Indian civilization have great reason for being encouraged by their improvement.

"March 26. Brother Kingsbury preached at Capt. Folsom's. Had

much conversation with him. He said the leading men among the Choctaws, by their acquaintance with religious people, had discovered that they were friendly to the red people, and wished to do them good. He said, that the good book, the Bible, had taught good white people thus to love all mankind. Many of the Choctaws wished to know what was in this good book, which produced such good effects; but they were very ignorant on the subject, and it would require great pains and patience to instruct them. He thought the way was prepared for them to open their ears to those, who would come to teach them."

From the first the Choctaws,—the chiefs especially, have manifested toward the mission the most friendly dispositions. They have done more than merely to give their consent to the establishment, and allow their children to be instructed; of the sincerity and ardor of their desire for the instruction of their children and improvement of their nation, they have given substantial and unexampled proofs.

"It has been our endeavor," says Mr. Kingsbury, "to impress on the minds of this nation the advantages of instruction, and the propriety of their contributing towards the education of their own children. We are decidedly of opinion, that in every point of view, it is important that they should learn to help themselves. By commencing on a liberal and extensive scale for their improvement, we have drawn forth a spirit of liberality, as unexpected as it is encouraging."

In the Report of the last year, it was stated, that soon after the missionaries arrived in the nation, the king Puck-sha-nub-bee gave for the school \$200 to be paid annually from the annuity by his part of the nation, from the U. S.; and that at a council of the nation in the fore part of August, after an address made to them by Mr. Kingsbury, a subscription was opened upon the spot; and 85 cows and calves and \$500 dollars to be paid annually, and \$700 as a donation to the establishment, were subscribed. Your Committee have now the gratification to report other and greater donations.

"At a treaty holden in 1816, the Choctaws sold a tract of country for which they are to receive of the U. S. \$6,000 annually, in cash, for 17 years. The nation is divided into three districts, called the Upper, the Lower, and the six Towns. At a council, holden on the 4th Sept. by what are called the Lower Towns; including the northeast part of the nation, between the public road and the Tombigby river, it was voted unanimously, that the sum of \$2,000, their proportion of the \$6,000 above mentioned, be appropriated to the support of a school in their own district, under the patronage of the American Board. They also sent a letter to the chief of the Upper towns, in which Elliot is situated, requesting them to appropriate their proportion, an equal sum, to the support of this school."

From another district the following communications have been received.

"Resolved in council, this 21st March 1820, held for Mingo Pushamatahaw's district in the Choctaw nation, That the balance of the annuity due to the said district from the United States, for the purchase of land in the year of our Lord 1816, made by Gen. Coffee, Col. McKee, and John Rhea, Esq., of two thousand dollars per annum, shall be appropriated in the following manner; viz. One thousand dollars for the erection

and continuance of a blacksmith's shop, with iron and the necessary utensils for conducting the same for the best accommodation of the Indians; and one thousand dollars to be applied to the use of a school to be established as soon as practicable. The said amount to be paid by the United States Agent in the nation, to the above establishment quarter yearly.

Signed, PUSHAMATAHAW, *in behalf of the council.*"

Choctaw trading house, March 21st, 1820.

"REV. CYRUS KINGSBURY,—Dear sir,—It was with much pleasure I can inform you, that we have this day resolved in council to appropriate one half of our annuity due to us from the United States, for this district, of one thousand dollars for the use and benefit of a school to be established in our district, as soon as practicable, and we particularly wish you to take charge of it for us, as we are much pleased with your exertions already made for the benefit of a part of our nation.

"Please to present our thanks to our Father the President of the United States, and also to your *friends*, for their thoughtfulness of us, and tell them we hope, the day is not far distant, when we shall take our place among the enlightened States of this happy land. Very respectfully your obedient servant.

PUSHAMATAHAW, *Chief of one District of the Choctaw Nation.*"

In a letter to Mr. Kingsbury accompanying these documents, Eden Brashears, Esq. acting agent in the absence of Col. McKee, says:

"You will see by the enclosed copy how Pushamatahaw's district have disposed of their annuity—and when making that disposition they requested me to furnish you a copy of the same, and further, to request you to take the care and arrangement of the blacksmith's shop, by sending on to the north, and engaging a suitable blacksmith to conduct said shop; one that may have a small family would be preferred, and a good mechanic, as it is their intention to put some of their own people to learn the trade. The site for the school establishment is also left to your own selection, after taking a view of the district, which they wish you to do, so soon as it may suit your convenience; and further hope that your friends (as they term them) and our government, will hold out a helping hand to them, so as to enable them soon to have a school in that district, as they consider themselves much behind the other districts in civilization, and think, on many occasions, that they have been neglected by their white friends."

Mr. Kingsbury, in a letter 5th of May, says, "It is probable that an alteration will be made, so that the \$2,000 dollars annuity will go to the establishment, leaving the particular application of it to our own discretion, with the understanding that there shall be a blacksmith's shop connected with it on the plan of the one at Elliot."

In the beginning of June, this national bounty was completed, by a like formal donation, on the part of the district in which Elliot is situated, of that part of the annuity, \$2,000 for that establishment. And on the occasion the following Letter was addressed to the Corresponding Secretary.

Elliot, June 1820.

"BROTHER,—This is the first time we have visited this school in our nation since it was established here. We think the school is in a very flourishing condition and all things going on well.

“Brother, our hearts are made glad to see our children improving so fast. We are pleased to see our boys go into the woods with their axes and into the field with their hoes, under the care of their teacher, to learn to work, that they may know how to clear and cultivate our land; for we cannot expect to live any longer by hunting.—Our game is gone;—and the missionaries tell us, the Good Spirit points out to us now this new and better way to get our meat, and provide bread and clothes for ourselves, women, and children. And we are very glad to see our daughters learning to cook, and to make and mend clothes, and do all such things as the white women do.

“Brother, we have never until now, had the pleasure of becoming acquainted with the good people here, except Mr. Kingsbury, whom we had seen before. Now we see and believe, that all the missionary brothers and sisters at Elliot, are our friends, and wish to teach us and our children good things, which we have not known before.

“Brother, we wish to express to all our good white brothers at the north, who have sent good missionaries and teachers here, our sincere and hearty thanks for their great kindness in so doing. We are well pleased in every respect with the school, and with our good white brothers and sisters of the mission family; and we are satisfied and well pleased with the manner, in which our children are treated by them.

“Brother, we had never been sensible of the great expense, at which our white brethren have been, in establishing this school, until yesterday, when we had a talk, and our white brethren gave us the information. And we feel now more deeply our obligations to all our kind benefactors, for the love which they have shown the red people in this distant land. It is likewise cause of great joy to us, that our good father the President of the United States, has stretched out his helping hand to his red children for their good. We feel very thankful for his favor in appropriating so much money for our school, encouraging and helping on the missionaries in their work.

“Brother, we wish to repeat to all our white friends every where, that we are very thankful for all your favors, and all the good you have done to us your poor ignorant red brethren,—and we hope you will still remember us.—We are yet in a very destitute situation. We have one good school, in which 70 of our children, are, by your great kindness, placed and now receiving instruction. But brother, we would with boldness tell you our wants. We have more than 1,000 children in our nation, who are now waiting and looking up to our white brothers for the means of instruction. Our nation is open for more missionaries, and our hearts are ready to receive them.

“We know that it must be at a great expense that you send out and support missions among us; and we feel it our duty to assist and to do all we can for ourselves. We have lately appropriated 2,000 dollars of our annuity from each of the three districts in our nation, for the benefit of the mission school, making in the whole \$6,000 a year for 16 years to come. We are your friends and brothers,

PUCK-SHA-NUB-BEE, *his X mark,*
MUSH-UL-LA-TUB-BEE, *his X mark.”*

These donations and communications speak for themselves; and they speak with an emphasis that should arrest every mind—with a pathos that should touch every heart in this Christian land. They betoken an influence from the All-powerful Spirit that originally caused the light to shine out of darkness. The movement presses upon the mission with the force of a mighty rushing wind. The missionaries have found it impossible, and your Committee have found it impossible, to proceed as fast as it would impel them. They have felt it however to be their duty—as they have found it to be a matter of necessity—to do what they could, towards answering the desires of the Choctaws, and preventing a disastrous disappointment or impatience.

The call for an establishment in the Lower Towns, the district which set the noble example of giving their annuity for the purpose, could not be resisted. Early in the winter it was resolved, that a beginning should be made as soon as possible. "It was agreed by the brethren," says Mr. Kingsbury, "that I should select the site, have a house erected and preparations made, for raising a crop. After making all possible arrangements for the mission at Elliot, I left there on the 10th of February for the purpose of commencing the contemplated establishment.

"*Feb. 19.* Reached Major Pitchlynn's, one of the public interpreters. He is a white man, has a Choctaw family, and large possessions.

"*Feb. 20.* Preached at Major Pitchlynn's. Several were present, among whom, were two or three captains. Conversed with them through the public interpreter. They expressed great thankfulness that good white people had come to teach them. They had seen many white people, but did not know till lately, that there were any such men as preachers.

"*Feb. 21.* Went in company with Captain Folsom and Major Pitchlynn to select a site for the new establishment. Found many good places, but at all of them some things were wanting. It was difficult to determine which combined the most advantages. Felt a responsibility on my mind which I cannot express. My heart was lifted up in fervent supplication, that the Lord would direct to that place, where he would delight to record his name, and to erect monuments to his glory.

"*Feb. 22.* Expected to have returned to Major Pitchlynn's last night, but the distance was too great. Endeavored to reach the house of a native, but was unable to cross a large creek, which in consequence of the late rains, overflowed its banks. Stopped in the woods without food or fire, and having collected some dry grass for a bed, and commended ourselves to the protection and guidance of our heavenly Father, enjoyed a good night's rest.

"*Feb. 23.* After mature and prayerful deliberation, resolved to establish the school on the borders of an extensive prairie on the south side of Ook-tib-be-ha creek, about 12 miles above its junction with the Tombigby. This creek is the boundary line between the Choctaw and Chickasaw nations. As no one of the sisters could at present be spared from Elliot, I hired a young man and his wife from the settlements in Alabama for ten months.

"Came with three laborers upon the ground, which is henceforth to be consecrated to the service of God. The particular site selected for the buildings was the very spot on which we had slept the night before in our

grass bed. It is a pleasing eminence overlooking towards the south a prairie of several miles in circumference. The part of this immediately contiguous is of exhaustless fertility,—requiring only a very little labor to prepare it for the plough. On the right is a small creek, which will furnish water for stock and on the left is the Ook-tib-be-ha navigable in high water for keel boats, which at particular times may come within a quarter of a mile of the establishment. May the Lord God of Israel bless us, cause his face to shine upon us and prosper the labor of our hands.”

After sustaining almost incredible labors and hardships, with surprising fortitude and alacrity, Mr. Kingsbury makes in his journal, March 23d, this affecting record.

“Removed into our new house. It was a day of rejoicing. We had lived in a smoky wet camp four weeks. May the Lord vouchsafe his presence, and make this house a Bethel, and fill our hearts with gratitude and praise.

“March 25. Having made arrangements for a garden and cornfield, set out on my return to Elliot.” He arrived at Elliot in health on the 29th, and the grateful note was made in the mission journal, “The Lord has been gracious to him and those with him, in preserving their health amidst their exposure to cold, wet, and fatigue.”

In their letter 12th June, speaking of these beginnings at Ook-tib-be-ha, the brethren say:

“A convenient house has been completed, a garden and yards for cattle prepared; and it is expected that 20 or 25 acres of corn and potatoes will be cultivated. It is highly important that a number of additional buildings should be erected in the course of the next fall and winter, and large preparations made for raising provisions. This will enable us to open a school in the autumn of 1821, without great embarrassment, and we think with less expense than has been incurred at the other establishments. If these preparations should be made with suitable activity, we think the natives will wait with patience.”

The brethren say further—“The Prudential Committee have also been informed that the Six Towns have made an earnest request, that the American Board would establish a school and a blacksmith’s shop in their district.

“The work to be accomplished is a great one: The natives view it as a great one, and one which cannot be done without ample means. They do not consider their appropriations as adequate to the object, or as capable of being employed to advantage without further aid. They have made the appropriations in full confidence, that the good people of the United States will grant them such further aid, as will complete the establishment at Elliot, and place the other two on a similar foundation. Should the plan of operations here commenced be followed up for a short time, further aid may be expected from the natives. Judging from their friendly disposition, from the great interest they take in education, and from what they have already done, we think it a reasonable conclusion, that, at no very distant period the Choctaws will provide in a great measure for the support of their own schools. But should the impulse they have received be suffered to subside, should the appropriations they have made remain unproductive, for want of such additional aid as would put them

in operation, their hopes would be disappointed; their school would languish, and the labor of years and the expense of thousands would be necessary to raise them to the same pitch of benevolent exertion."

ARKANSAW MISSION.—Of the particular reasons which induced to this mission, a brief statement was submitted in the Report of the last year. And it was then also stated that the Rev. Alfred Finney and the Rev. Cephas Washburn, were designated for the mission, and were under directions to proceed—the former from Vermont, and the latter from Georgia—to Brainerd, and thence together to Elliot. There they were to leave their wives, until they had visited the place for their establishment in the Arkansaw country, and made some inceptive arrangements and prepared some accommodation for their families.

Conformably to the directions they proceeded with their wives to Brainerd in October and November.

"Our feelings on entering the [Cherokee] nation," says Mr. Washburn, "and beholding the natives of the same country to which we were going as heralds of mercy, are better conceived than described. Suffice it to say, we have never seen any strangers towards whom we felt our hearts so powerfully drawn in affection. When we beheld them in their ignorance, and thought of the worth of their souls, we felt that no service was too great to be performed, no sacrifice too dear to be made, no trials too severe to be endured for their salvation. Our meeting with the dear brethren and sisters of the Brainerd mission, was grateful to our hearts. They gave us a most cordial welcome, and their Christian society was truly refreshing. Never have we found a family to which, in so short a time, we have formed so strong an attachment. When introduced to the dear Cherokee brethren and sisters, we could only say, "this is the Lord's doing." Surely, if the Christian community could see and converse with these children of the forest, now lambs of the Redeemer's fold, they would consider this fruit of missionary labors more than a double equivalent for the expense of establishing and supporting missions among the heathen. By faith, I trust, we were enabled to look on the school as a fountain, from whence streams of salvation should finally flow to every part of the nation."

They left Brainerd on the 30th of November, and after almost incredible difficulties and dangers, from filled swamps and creeks, from wet and cold, and hunger and unsheltered lodging, they arrived at Elliot on the 3d of January. In a letter of the 12th of the same month they say:

"Notwithstanding our journey has been long and toilsome, and our exposures and privations many, through the wilderness, our Father in Heaven has indeed manifested himself a faithful and covenant keeping God through all our wearisome pilgrimage. We have lain on the ground repeatedly, wet and cold with rain and snow; we have waded creeks and swamps, and mire; we have travelled the wilderness, some part of it a trackless way among people of barbarous tongues; yet in all our trials He has supported us; in all our difficulties and wants He has aided and relieved us; in all our dangers and exposures He has preserved us, our wives and our little ones. May we feel our obligations to our merciful preserver and benefactor, and may we receive his continual goodness as an excitement to future trust in Him, and to active obedience in his service."

As the season was not favorable for travelling in the country, they tarried at Elliot, helping the missionaries there until the fore part of February, when they made an attempt to proceed to the Arkansaw, of which an account is given in a joint letter, March 8th.

“From what was stated in a letter of February 1st, you doubtless expected our next communication from the Arkansaw; at least this was our expectation when we last wrote you. But Providence, which ever orders wisely, has caused in this respect a severe disappointment, which has greatly tried the feelings of our hearts. Some account of our fruitless attempt to get to the Arkansaw will explain our meaning.”

Their attempt in a word was frustrated, by the rise and overflowing of the Mississippi which rendered it impracticable to get to the Arkansaw by land, and extremely difficult and dangerous, if at all practicable by water. They explain the circumstances very fully and satisfactorily; and proceed to say:

“All the circumstances as presented to our minds induced the belief, that our object would in no degree be forwarded by a visit to Arkansaw, were it possible to accomplish it at that time. We were hence led to the conclusion, though reluctantly and tardily, that duty, if not necessity, required our return to Elliot. In pursuance of this conclusion we retraced the steps we had taken and arrived here 29th ult.

“What good will result from this part of our seemingly fruitless wandering, is at present unknown. Our visit to the Walnut Hills, was however very seasonable to the temporal concerns of this mission; as we found on our arrival there a considerable part of the supplies, forwarded from Boston and elsewhere, in a condition soon to be destroyed. We put them all into a safe condition till they can be brought up the Yazoo, which will be probably soon. While at the Hills we had opportunity to preach several times, from which may result spiritual good to some there, who, though willing to hear, are destitute of a saving knowledge of the gospel.

“Our return also was seasonable to the spiritual interest of this mission; as brother Kingsbury is absent and expected to be for some time, on the Tombigby, making arrangements for a new establishment for the benefit of the nation. In the mean time, nothing is done for the furtherance of the particular object of our mission. Had it not been for some unforeseen and unexpected delays at and soon after the commencement of our enterprise, we might have reached, in human view, the Arkansaw in the month of December, according to the expectation of the Prudential Committee. But the delays and hindrances were entirely providential, beyond the control of those concerned in them.

“While our own particular enterprise is calling us here, anxiety and suspense are constant attendants. What the Lord intends by retarding our progress and disappointing the expectations of the Prudential Committee in us, is yet to be unfolded. We fear that our faith and courage will fail, and that the confidence placed in us, and the patience of the Prudential Committee and of the Christian public will be exhausted, before we shall be established in the field of our future labors. We hope we have an interest in your prayers, if not for ourselves, yet for the influence our conduct may have upon the precious cause of Christ.”

By these disappointments, and delays the intended commencement of

the establishment in the spring was prevented; but the countervailing advantages are not of small consideration. Besides the very timely help afforded to the mission at Brainerd and Elliot, Messrs. Washburn and Finney, by their residence at those stations, had opportunity for acquiring knowledge and experience of prime and substantial importance. After their return from the Walnut Hills, they remained at Elliot, taking part in the work there, until it was supposed the state of the rivers would admit of their proceeding to their destined station. Since their departure from Elliot, no intelligence has been received from them.

Mr. Jacob Hitchcock of Brimfield, Mass., and Mr. James Orr of Grotton, Tompkins Co. N. Y., young unmarried men, who had offered themselves for the service, with expressions of readiness and desire to devote themselves unreservedly for life, with all that they possessed, and whose testimonials, as to their qualifications for assisting in the schools and in the agricultural and mechanical branches of the general work, were highly satisfactory,—were designated for the Arkansaw establishment. Conformably to their instructions, they proceeded to Pittsburg, at which place they arrived the last of April;—and there in company with their brethren destined for the Choctaw mission, took passage upon the river;—hoping to meet Messrs. Finney and Washburn at the post of Arkansaw, and with them thence to proceed to the proposed seat of the mission.

Your Committee can only express the hope, that, under the protection and guidance of Providence, the several members of this mission have safely reached the field of their future labors, and that they all experience in equal measure the gracious blessing which has so signally attended their brethren at Brainerd and at Elliot. Other devoted individuals are holding themselves in readiness to go forth to their assistance as soon as it shall be deemed advisable to be sent.

MISSION TO THE SANDWICH ISLANDS.—For several years past, the eyes of the Christian community have been fixed upon Owhyhee, and the neighboring islands, as an inviting field for missionary labor. Attention was first drawn to this most delightful cluster in the northern Pacific, by the fact, that some of the natives, providentially cast upon our shores, were receiving the advantages of a liberal and Christian education, and had apparently become the subjects of that spiritual change, which alone could fit them to be useful to their countrymen in the highest sense. The hope, that they might return to their native islands, accompanied by faithful missionaries, and bearing the offers of mercy to ignorant and perishing multitudes, was greatly strengthened by the wonderful displays of divine grace in the islands of the Southern Pacific. The lamented Obookiah was anxiously looking for the day, when he should embark on this voyage of benevolence and of Christian enterprise. Though it seemed good to the Lord of missions, that this young servant should not be employed, as had been desired by himself and others, but should be called to the enjoyments of a better world, divine wisdom had prepared, as we trust, other agents to aid in accomplishing the same blessed design.

The period arrived, soon after the last annual meeting, for sending forth a mission, which had been thus contemplated; and which had excited the liveliest interest, and the most pleasing anticipations. The passage having been engaged, and other preparatory arrangements made,

the mission family assembled in Boston, on the 12th of October. It consisted of twenty-two persons, and presented a most interesting collection, rarely if ever surpassed on a similar occasion. The Rev. Messrs. Bingham and Thurston had been ordained as ministers of the Gospel. Mr. Daniel Chamberlain, of Brookfield, Mass., a farmer in the prime of life, who, by his own industry and good management, was placed in very eligible worldly circumstances; Dr. Thomas Holman, who had just finished his education for the practice of medicine; Mr. Samuel Whitney, a student in Yale College, capable of being employed as a catechist, schoolmaster, or mechanic; Mr. Samuel Ruggles, a catechist and schoolmaster; and Mr. Elisha Loomis, a printer, having previously offered themselves for this service and been accepted, went forth desirous of carrying the arts of civilized communities, as well as the blessings of the Gospel. Mr. Chamberlain had been the head of a family for 13 or 14 years, and took with him a discreet and pious wife and five promising children. The other persons who have been named, had formed recent matrimonial connexions, and obtained, as helpers in the work, well educated females, of the fairest character for piety and virtue. To this goodly company were added Thomas Hopoo, William Tennooe, and John Honooree, natives of the Sandwich Islands, who had been educated at the Foreign Mission School, instructed in the doctrines and duties of Christianity, and made partakers, as was charitably hoped, of spiritual and everlasting blessings. They burned with the desire of imparting divine truth to their brethren according to the flesh. All the adults here mentioned were formed into a church of Christ, with very impressive solemnities, and were committed to the pastoral care of the two ordained missionaries. This infant church, soon after its organization, celebrated the Redeemer's sacrifice, and invited to its communion all who love our Lord Jesus Christ in sincerity. The season was refreshing and delightful. Numerous friends of Christ and of missions pledged themselves to each other, and to the departing family, never to forget them when removed to another hemisphere; to pray for them with affectionate importunity, and to contribute for the supply of their temporal wants, and for the general success and prosperity of the mission. The instructions of the Prudential Committee were delivered in the presence of a great assembly, and amid many tokens, that the cause of Christ among the heathen was taking a new and stronger hold upon the affections of his followers.

On Saturday, Oct. 23d, the mission family embarked on board the brig *Thaddeus*, Captain Andrew Blanchard. Previously to their taking a final adieu of their friends and their country, they stopped on a spacious wharf, and there, surrounded by a multitude of Christian brethren, were commended to the favor of God by prayer, and united in a parting hymn. The vessel soon weighed anchor, and sailed a few miles into the lower harbor, whence, on the following day, she put to sea. After she had been 50 days on the voyage, and had passed the equator, the missionaries had an opportunity to write hasty letters to the Committee, and to enclose copious journals to their friends. They had all been well, with the exception of a somewhat uncommon share in sea-sickness, and were united and happy among themselves, cheered with anticipations of usefulness among the heathen, and employed, as they had opportunity, in communicating religious knowledge to the ship's company, and improving the Christian

character of each other, with a particular view to the duties, which would devolve upon them in their arduous undertaking.

What trials await these beloved brethren and sisters it is impossible for man to foresee; nor ought we to be anxious. Trials of some kind undoubtedly they, as well as all other missionaries, must expect. That they may not be elated by prosperity, nor disheartened by adversity, but may lead humble, prayerful, laborious lives, feeling their dependence upon God, and gratefully acknowledging every token of his favor, will be the unfeigned petition at the throne of grace, frequently offered by their numerous personal friends scattered widely through our country, and by all the friends of missions, to whom their design and destination shall be known.

It is proper to mention here, with expressions of gratitude to the Supreme Disposer, the astonishing change, which took place at the Sandwich Islands, just at the time the missionaries were embarking at Boston. To the surprise of all, who had been acquainted with those islands, the government and the people unanimously, or nearly so, determined to abandon their idols, and to commit them with all the monuments of idolatry to the flames. This was done at Owhyhee, then at Woahoo, and then at Atooi, with no dissent, much less opposition, except that, in the former of these islands, a chief of secondary influence stood aloof from the whole proceeding, and preserved an idol, which had been presented to him by Tamahamaha. The accounts, given by eye-witnesses, are perfectly explicit and harmonious, as to these facts. Tamoree, king of Atooi, expressed himself as being exceedingly desirous that missionaries should come and teach the people to read and write, as had been done in the Society Islands. This he did in conversation with American sea-captains, and wrote a letter, to the same effect, by the vessel which brought this intelligence, addressed to his son at Cornwall. This son, though not attached to the mission, sailed with the missionaries, and professed a desire to befriend them, and to promote the cause of truth among his countrymen. It is hoped, that he was received by his father in health and peace, several months before the abovementioned letter, the principal object of which was to solicit his return, arrived in this country.

The principal means, which Providence used to bring about this surprising result, was the continually repeated rumor of what had been done in the Society Islands, and the continually repeated assurance of our sea-captains and sailors, that the whole system of idolatry was foolish and stupid. Thus has a nation been induced to renounce its gods by the influence of Christian missionaries, who reside at the distance of nearly 3,000 miles across the ocean. Thus, while the Gospel is becoming the power of God and the wisdom of God, to many in the islands of the Southern Pacific, the distant rumor of these blessed results has made the idolaters of the Northern Pacific ashamed of their mummeries, and consigned to the flames the high places of cruelty, the altars, and the idols together.

FOREIGN MISSION SCHOOL—This consecrated Seminary was instituted in the autumn of 1816, and opened in the beginning of May 1817. There belong to it a commodious edifice for the school, a good mansion house, with a barn, and other out-buildings, and a garden for the Principal;—a

house, barn, &c., with a few acres of good tillage land for the Steward and commons;—all situated sufficiently near to each other and to the Congregational meeting-house, in the south parish of Cornwall, Con.—and eighty acres of excellent wood land, about a mile and a half distant.

The object of the school as set forth in the constitution, is—“*The education in our own country of heathen youths, in such manner, as, with subsequent professional instruction will qualify them to become useful Missionaries, Physicians, Surgeons, School Masters, or interpreters; and to communicate to the heathen nations such knowledge in agriculture and the arts, as may prove the means of promoting Christianity and civilization.*” As these youths are designed for a higher education, than is expected to be obtained at our mission schools in heathen countries, it is deemed of no small importance, that they be only such as are of suitable age, of docile dispositions, and of promising talents.

In the constitution there is a provision, that youths of our own country, of acknowledged piety, may be admitted to the school, at their own expense, and at the discretion of the Agents.

In the first year of the school twelve youths were admitted—ten from heathen lands and two natives of Connecticut. Of these, Henry Obookiah, John Honooree, Thomas Hopoo, and William Tennooe, had before been objects of Christian liberality, and for some time under Christian instruction. The raised hopes, founded, under Providence, on the unquestioned piety, the distinguished talents, and the excellent character of Obookiah, terminated in his triumphant departure from these earthly scenes, before the first year of the school had expired. Of his three companions, Honooree, Hopoo, and Tennooe, Mr. Ruggles, one of the two Connecticut youths, and George Tamoree, particular mention has just been made under the head of the Sandwich Island mission.—Of the other six, admitted the first year, James Ely, the other Connecticut youth, and George Sandwich and William Kummoo-olah from the Sandwich Islands, are still members of the school; one has been dismissed for misbehavior, one for incapacity, and the other is absent.

From year to year, since the first, youths of different nations have been admitted; two or three of whom, after longer or shorter trial, have been dismissed. Care, however, has been taken, that those, who have been dismissed, should be placed in good families, where they might still have the benefit of Christian instruction.

The present number of pupils is twenty-nine; four from the Sandwich Islands—one from Otaheite—one from the Marquesas—one Malay—eight Cherokees—two Choctaws—three of the Stockbridge Tribe—two Oneidas—one Tuscarora—two Caughnewagas—one Indian youth from Pennsylvania, and three youths of our own country.

Under the instruction of the able and highly respected Principal, the Rev. Mr. Daggett, and his very capable and faithful Assistant, Mr. Prentice, the improvement of the pupils, in general, has been increasing and satisfactory, and in not a few instances uncommonly good. Besides being taught in various branches of learning, and made practically acquainted with the useful arts of civilized life; they are instructed constantly and with especial care in the doctrines and duties of Christianity. Nor has this instruction been communicated in vain. Of the thirty-one heathen

youths—including, with the twenty-six now at school, the deceased Obookiah, and the four, who have gone with the mission to their native Islands—seventeen are thought to have given evidence of a living faith in the Gospel; and several others are very seriously thoughtful on religious concerns. The Lord, in his sovereign goodness, has made it strikingly manifest, that his face is toward this favored Seminary, and that his blessing rests upon it. May it be eminently instrumental in making known the glory of his name in many lands, and of bringing multitudes of different nations and tongues, to unite in songs of everlasting joy and praise.

EXPENDITURES AND RECEIPTS.—Since the last Annual Meeting, your Committee have sent forth to different fields 23 men and 13 women: 10 men and 7 women to the Sandwich Islands—1 man to Ceylon—2 men to Western Asia—8 men and 6 women to the Choctaw nation—and 2 men to the Cherokees of the Arkansas. Of the men, five are ordained missionaries—one is a physician, one is a printer, and the rest, besides being skilled in husbandry and various mechanical arts, are men of vigorous and well informed minds, in sound bodies, inured to labor, and of approved civil and Christian character; 4 are men in middle life with well governed and well educated families;—the rest, young men, 8 of whom are married; the most of them have been exercised in the instruction of schools, and all of them are deemed well qualified to take part in the arduous, benevolent, and sacred work of evangelizing and civilizing pagan and uncultured people.

The fitting out of missionaries, and getting them to the fields of labor, must be attended with not inconsiderable expense. Many things are to be done in the preparations, requiring various attentions, and journeyings, and labors, and occasioning numberless contingent expenses. Many articles are comprised in the necessary outfits and provision, for the individuals, and families, and establishments. And conveyances by water or by land are expensive.

The total expense of the Sandwich mission, paid from the Treasury, besides much which was given by liberal individuals in various articles not included in the Treasurer's account, was somewhat more than \$10,000. Of this sum \$224 were paid for the travelling expenses of the members of the mission,—\$275 for transportation of baggage to Boston,—\$2,500 for passage to the Islands,—almost \$2,000 for stores for the use of the missionaries on their passage and after their arrival,—almost \$1,000 for family furniture, clothing, and mechanical and agricultural implements,—\$775 for printing press and apparatus,—and \$866 for mathematical, philosophical, and surgical instruments.

To persons not conversant with these matters, these items and the total amount might appear extravagant. And yet in proportion to the magnitude of the mission the expenditure was small. It would appear so on comparison with the cost of English missions.

If it costs less to fit out and convey men to our stations in the wilderness of our own country, it does not, however, cost less to get an establishment there into operation, or in its early stages to maintain it. And during the year, the missionaries already in the field were to be provided for, and the establishments already in operation to be supported

as well as new men to be sent out and new establishments to be commenced.

Within the year the Treasury has disbursed for the Bombay mission, \$7,221—for the Ceylon, \$7,135—for the Cherokee, \$9,967—for the Choctaw, \$10,414—for the Arkansas, \$1,150—for the Palestine, \$2,348—for the Foreign Mission School, \$3,350—and for all the objects and purposes of the Board, \$57,420.

It was not to be expected—especially if the distressing scarcity, or stagnation of the circulating medium were considered,—that there would be in the year an advance, upon the receipts of preceding years, equal or proportionate to the large additions made to our missions, or the consequent augmentation of expense. It is not indeed according to the general course of things, that in the management of extensive and progressive concerns, public or private—incurring large expenditures, and depending upon many contingencies—the receipts in each year should be very exactly or nearly proportionate to the disbursements. In one year the disbursements will come short of the receipts,—in other years they will go beyond them; even in concerns conducted upon the soundest principles, and with the greatest success. It has been so with the concerns of this Board. In some former years there was a surplus of income which was kept in reserve, to be used in succeeding years, as the exigencies or interests of the Institution should require.

The donations, contributions, and benefactions, from societies, churches, congregations, and individuals, received at the treasury, within the year ending with the last month, amounted to \$36,500; and the income from the permanent fund, and other sources, to \$2,600, making in the total sum \$39,000. This, as will be seen, comes short of the total amount of expenditures by \$18,000.—For the supply of the deficiency, it has been found necessary to draw upon the disposable funds of the Board, accumulated from preceding years.

Though these receipts are not equal to the disbursements, yet your Committee have the high gratification to state,—and they would do it with a grateful sense of the liberality of individuals and of the Christian public, and with devout thankfulness to the God of all grace,—that the donations exceeded those of any preceding year by \$2,600. This deserves more especial notice on account of the scarcity or stagnation, before alluded to. Allowing for the embarrassment and distress, arising from this cause, and felt in all parts of the country, and by all classes of the community—it were moderate to consider \$36,000, given in this last year, as being equal to \$50,000 in times as they were in preceding years. And in this ratio, it may be right, in point of justice, and gratitude, and encouragement, and confidence,—to estimate the increase of liberality in the community towards the objects of the Board.

And it is deemed proper, and of some importance to be noted, that this increase of liberality, is not to be attributed to extraordinary efforts in the way of solicitation or excitement. Efforts of that kind were even less abundant and less expensive than in former years. Little, indeed, was done, excepting by an Address of the Committee to the Auxiliaries and patrons, and benefactors, and friends of the Board; and a considerable number of brief local agencies in connexion with it. Of the manner in which this address was every where received and answered, the Commit-

tee would find it impossible adequately to express their grateful sense. It afforded a proof, inestimably valuable, of the affectionate, and stable, and liberal confidence and attachment of the Christian community towards the Board, and its great object.

Besides the donations in money, numerous contributions have been made in various articles for the mission. These are not included in the Treasurer's account; and the amount of value cannot be ascertained. It is not, however, inconsiderable. For the Sandwich mission a noble spirit of liberality was displayed; particularly in the places and vicinities where the missionaries had resided; and in Boston, Salem, and some of the neighboring towns, of whose cheering liberality every mission has participated. And for the Cherokee and Choctaw missions, a spirit not less noble has been very extensively manifested, and continually increasing and spreading. From more than a hundred different places in the north and in the south—boxes of clothing, of almost every kind suitable for the children of the schools—and some for the missionaries and their families—have been prepared and sent forward. Of about a fifth part of them, the value was estimated and marked by the donors; and the amount is about \$1,140. This taken as a general average, would give the amount of the whole at \$5,700. This sum, added to the \$36,500 in money would make a total of \$42,200.

The articles of clothing are chiefly the fruits of female benevolence;—that rich and perennial source, whose streams give life and beauty to Zion, and shall make the wilderness glad, and the desert to rejoice and blossom as the rose.

“We ought to be very grateful to God,” says the Brainerd Journal, “for putting it into the hearts of his children, to send from the most remote parts of the United States, these seasonable supplies—to cover these naked children of the forest, and in that way to evince the power and excellency of his Gospel, which he has commanded to be preached to every creature.”

To these donations from the Christian community, ought surely to be added, and with a strong note of grateful admiration, the unprecedented donations of the Choctaws.

That poor, pagan, and lost people of the wilderness have, within a year, pledged the annual sum of \$6,000, to be received by them from the government, during the whole time it shall be paid, that is, for 16 or 17 years to come, in aid of the operations of this Board, for the instruction of themselves and their children in Christianity and civilization.

It should be observed, however, that as the Choctaw donations do not come into our treasury, they do not afford to the Board all the strength and facilities and advantages, that would be afforded by the same amount in the state of our ordinary funds. No part of these donations was at disposal for supplying the insufficiency of the receipts of the year from the customary sources, not even in regard to the Choctaw mission, the expenses of which exceeded those of either of the other missions. Still, for the purposes of that mission it is a substantial endowment, and will, from year to year, relieve the general funds, and facilitate and strengthen the general operations.

“The establishment at Elliot,” say the missionaries there, “is not yet complete. Houses for the accommodation of the mission families are

needed; as are a barn and two or three small buildings. A hundred more acres of land ought to be opened and cultivated. When this is done, and the young stock grown so as to supply the family in a considerable degree, which will be in the course of two or three years, we think the \$2,000 a year, appropriated by the natives, in connexion with the donations of provisions and clothing, which may be expected from the states, will go very far towards supporting the establishment. But to complete the buildings, open sufficient land, and provide for the support of the family until other means can be brought into operation, considerable money will be required.

“The appropriations made by the natives, for the two other establishments, though they will do much towards supporting them when put into operation, will be wholly inadequate to laying the foundation. Unless there are means, in the first instance, for procuring a large stock, and bringing under cultivation an extensive plantation, the expenses of provisions would be so great, that it is doubtful whether it would long be supported.”

The Board have been made acquainted heretofore, with the patronage afforded to our Indian missions by the general government, with a view, expressly, to the instruction of the Indians in the arts of civilized life. At the commencement, assurance was given by the Executive that for each establishment the expenses of erecting a school house and a dwelling house should be defrayed from the public funds, and that a specified number of certain kinds of implements and utensils for husbandry and domestic manufacture should be furnished. “The limited appropriations for the Indian Department,” said the Secretary of War at the time, “will for the present preclude the executive government from extending a more liberal patronage to the Board, in their laudable efforts for the accomplishment of objects so very desirable.” Agreeably, however, to a hope then expressed by the secretary, Congress has passed a law for the appropriation of \$10,000 a year, to be applied under the direction of the President to the instruction of the Indian Tribes. Of this sum, \$1,000 is “for the present allowed to our establishment at Brainerd, and \$1,000 to that at Elliot.” “When,” says the secretary, “the department is in possession of the necessary information [respecting the several establishments commenced by this Board and other societies] a more full and complete distribution will be made, agreeably to prescribed regulations.”

The favorable disposition manifested by the government, and with increasing strength and benignity, towards the great object of civilizing the Aborigines, is to be most gratefully recognized and highly valued: not only on account of the direct pecuniary aid afforded; but more especially for the security which it gives to the Aborigines themselves, to those who are engaged in this labor of benevolence on their behalf, and to the whole Christian community, respecting them. An opposite disposition or policy would be of dark and disastrous aspect.

For these Indian establishments, however, and for our more distant missions, money, much money will yet be required. It is not to be dissembled, that to maintain the several missions, and establishments now under the direction of the Board, in the vigorous operation which should be desired, will cost scarcely less in each successive year, than the amount of the last year's disbursements. And yet the field is wide; and yet more

missions are urgently needed and demanded. Thanks to the all-bounteous Sovereign of the world, the Christian community in this favored land are abundantly able to supply the requisite funds, not only for the missions already sent out, but for the support of many more. Nor is there any reason to doubt that the same DIVINE INFLUENCE, which has so wonderfully raised and diffused the spirit of benevolence, during these first ten years, will raise it still higher, and diffuse it more widely.

In these ten years there has been paid from the treasury of the Board the total sum of \$201,600.—For the mission to the East—Bombay and Ceylon—just about \$100,000—for the mission to the American Aborigines \$51,000—for the mission to the Sandwich Islands, \$10,470—for the Palestine mission, \$2,350—for the Foreign Mission School \$17,340, and for various subordinate and contingent objects and purposes \$20,000.

In the same period the treasury has received the total sum of about \$235,000. Of this amount something more than \$220,000 were given by benevolent individuals, males and females, associated and unassociated, in donations and bequests for the general and particular objects of the Board; and the remaining sum of about \$15,000 were the proceeds of monies invested, books sold, &c. Besides the monies paid into the treasury, many liberalities have been bestowed in various articles, in different ways, and to no inconsiderable aggregate. But the amount, whatever should be the estimate, is to be added to the regularly accounted for expenditures, as well as to the regularly entered receipts.

Of the sum expended much has necessarily been consumed; yet not a little remains for important and durable use.

In the ten years there have been received under the patronage and direction of the Board, as missionaries and assistants, 62 men and 48 women—in all 110. Of this number three—Mrs. Harriet Newell, the Rev. Edward Warren, and Mr. A. V. Williams,—have been called to their reward: ten, six men and four women, have left the service,—three on change of sentiment—five on account of impaired health, and two from discontentment,—and nine are yet at home, waiting with desire to be sent forth to their work. Eighty-eight—49 men and 39 women—are now either in the fields respectively assigned to them, or on their way to them:—25 in the East,—2 in Western Asia,—17 in the Sandwich Islands,—and 44 in the countries of the American Aborigines. Upon the same funds, and engaged in the same cause, are the Rev. Principal of the Foreign Mission School and his worthy assistant.

Of the men now under the patronage and direction of the Board, TWENTY-SIX ARE ORDAINED MINISTERS OF THE GOSPEL, educated, the most of them, in Literary and Theological Seminaries of the first order in our country; two are especially designed for ordination; and the rest are approved men for the various departments of the general work, as catechists, school-masters, agriculturists and mechanics. All of them, the Principal and assistant of the Foreign Mission School excepted, have given themselves devotedly for life to this arduous and holy service, and the most of them, with the same spirit of devotion and sacred disinterestedness, have given also all their possessions, which, in not a few instances, were of very considerable amount. Of the women mention, proportionably commendatory, might be made.

At home is the Foreign Mission School, designed for the *thorough*

education of promising youths from different heathen lands;—an institution firmly established in the hearts of Christians, in a highly prosperous state, and blest most signally with heavenly influences. Abroad belonging to our several missions are more than 50 free schools, in which there can scarcely be fewer, probably there are now more, than 3,000 children, Hindoo, Tamul, Jewish, Cherokee, and Choctaw, under Christian instruction; not less than 300 of whom are boarding or family pupils, lodged, and fed, and educated, as under the especial care of the missionaries.

NINETY PERSONS with qualifications for the different parts of the work, from rudimental instructions in the primary branches of knowledge and arts of civilized life, to the highest and holiest administrations of the gospel—not only ready for the service, but actually for the most part in the distant fields at their allotted stations—disposed in order and furnished—engaged in their various labors, and some of them having for a considerable time borne the burden and heat of the day:—and more than fifty schools, established in different regions of darkness, and containing under Christian instruction three thousand children of families and nations long ignorant of God, and never blest with the news of the Savior—Could we mention nothing more, the *two hundred thousand dollars* expended in ten years, should not be accounted as lost. But something more may be mentioned.

“It is estimated,” says Mr. Kingsbury, “that the establishment at Elliot has cost upwards of \$12,000, exclusive of all the labor done gratuitously by the missionaries. But it ought to be distinctly kept in mind, that the greater part of this money has not been consumed. It has been vested in various property, some of which is of the most productive kind, and which may be considered as a permanent fund for the support of the mission. There are now belonging to the establishment at Elliot, more than 200 neat cattle. There are also teams of oxen and horses, wagons, carts, ploughs, and other implements of husbandry, suitable for a large plantation. More than fifty acres of land are cleared and under cultivation. Upwards of twenty buildings, including a blacksmith’s shop, mill, and joiner’s shop, have been erected. Mechanical tools for various branches;—lessons, books, and stationary for the school, have been provided; and all the varied apparatus prepared for the accommodation of a family consisting of one hundred.”

Similar statements and estimates might be made respecting the establishments at Brainerd, on the Tombigby, and at Talony.—The missions over the sea are upon a different plan. But at Bombay we have a printing establishment, comprising two presses, founts of English and Nagree types, with the requisite apparatus; and various accommodations and articles of durable utility for the various purposes of the mission. Our Ceylon mission, besides the very valuable glebes and edifices secured to it, has also a printing press with founts of English and Tamul types, a hospital, and several school houses; and a proportional provision of what is necessary for a permanent mission. A large part of what was sent out with the Sandwich Islands mission, was not for immediate consumption, but for durable use. The lands, buildings, &c., of our school at Cornwall—what may be denominated permanent property, were estimated at more than \$5,000. The libraries, and the surgical instruments,

belonging to our several establishments, would, altogether, be of considerable value.

The two hundred thousand dollars then is not all consumed—has not all vanished away. By means of it a preparation for action of no inconsiderable extent has been brought forward. And in the general view of this preparation, besides what has now been mentioned, whatever has been acquired of knowledge, of experience, and skill, in directing and executing this great work, where every thing was new, and every thing was to be learned,—and whatever systematic and permanent arrangements have been made for continued and extended operations, at home and abroad,—should doubtless be included.

GENERAL RESULTS.—Of effects and fruits actually produced, it is yet time to expect but little, and to say but little.

The translation of the Scriptures, however, into one of the principal languages of India—ready to be given to ten millions of people, as soon and as fast as means for the printing and distributing shall be afforded,—the actual printing and distributing among that pagan population of large editions of select portions of the Scriptures, and scriptural catechisms and tracts;—the teaching of several thousands of heathen children—including those who have attended, as well as those who are now attending the schools, so that they are able to read the Bible, and other useful books, and have some knowledge of the truths and precepts of the Gospel;—the preaching of the Gospel to many thousands of heathen people of different ages, ranks and conditions, thus sowing the *incorruptible seed*, in a widely extended field, where, under the genial influences of heaven, it may in due time take root and spring up, and where undoubtedly it will not have been sown in vain;—and the turning of more than fifty heathen persons hopefully, from darkness unto light, and from the power of Satan unto God, for their own salvation with eternal glory, and for the communication, through their instrumentality, of the blessings of Christianity to many of their respective kindred and nations:—These effects and fruits, which to pass over unnoticed in this general review, would be an ungrateful omission, and the value of which is not to be estimated by thousands, or hundreds of thousands, or millions, of money.

Ten years ago the Aborigines of our country were regarded by this great community, with the exception of here and there an individual, as an utterly intractable race, never to be brought within the pale of civilized society, but doomed by unalterable destiny, to melt away and become extinct; and a spirit of vengeance and of extermination was breathed out against them in many parts of our land. Not a few, even of the generally well disposed and well informed friends of missions, held the projected mission to those outcasts of the wilderness a hopeless enterprise. Now the whole nation is moved by a very different spirit. From the highest places of the national government down to the humblest conditions of society, all classes are inspired with good will towards the Indians. The desire to serve rather than to destroy them is every where testified; and to evangelize and civilize them is regarded as no infeasible or very difficult work. The method seems plain and easy.—If by favor of Providence this Board has been leadingly instrumental in effecting this auspicious, change,—if the system of instruction which it has put into operation in

the Cherokee and Choctaw nations has conciliated the favor and secured the confidence of the Indian chiefs and tribes extensively, and also of the rulers and people of our nation,—has commended itself as a model for other societies coming forward to take part in the general work,—and has produced examples of Indian improvement, which have engaged the attention of all classes of the community and awaked in them a lively interest in the great design;—the Board has not existed in vain, nor labored in vain.

To the good effects produced in our own country, while the great object has been to do good to heathen nations, further attention seems to be due.

The spirit, the genuine spirit of missions, is the true spirit of the Gospel. It is love to God and love to men; the *charity which seeketh not her own, and is full of mercy and of good fruits*; benevolence in its purest, loveliest, and highest character. It is the same mind, that was in the Redeemer of men, when he came to seek and to save that which was lost;—the spring of living, active, never-to-be-restrained desire for the promotion of the great design for which he endured the cross, and for which he sits as King on the holy hill of Zion. When this spirit is produced or advanced in an individual, or a community, in the same measure is pure and undefiled religion, in that individual or community, produced or advanced.—If then this spirit has been promoted, good has been done.

The matter of fact is manifest. The Christian community has been waked from its slumbers. An influence more vivifying than the breath of spring has been diffused through the land. The minds and hearts of many, of different classes and denominations, have been opened and expanded, to perceive and to feel the common brotherhood of all nations and of all human beings, as *made of one blood, and REDEEMED BY ONE BLOOD*. The reasonableness of the injunction, *to do good unto all men as we have opportunity, and the commandment of the everlasting God that the Gospel should be made known to all nations, and preached to every creature*,—have come to be practically acknowledged. Societies for various charitable and religious objects have rapidly risen into existence and action; and benefactions for these objects—contributions in churches and congregations and meetings for prayer, and individual subscriptions, donations and bequests—have become so common, that we are ready to forget how little of them was known only a few years ago.

In as far as this Board has been instrumental in producing these effects; Bancroft by its several missions to heathen nations—by the cheerful sacrifices and labors of its devoted missionaries—by its disclosures of the ignorance, corruption and wretchedness of the dark places of the earth—by its successive agencies in different parts of the country, the communications it has made of intelligence with motives and excitements to benevolent exertions, and its various operations at home and abroad,—its endeavors and influences have conduced to the benefit of many. Especially has it been so, if by them the monthly concert of prayer, which is connected in a particular manner with missions to the heathen, has been promoted and extended,—and if these extensively united prayers and alms have gone up with acceptance before God, and in answer to them, in any measure, he has granted those plenteous effusions of his Spirit with which our churches and the various classes of the community have been so signally blest.

Had the object been, chiefly or solely, the advancement of religion in our own land, in what other way could two hundred thousand dollars have been better laid out. The support of FORTY ministers of the gospel at home, during the ten years, as settled pastors or domestic missionaries would have cost probably little more than the sum specified. But had this same money been used for the support, during the term, of forty settled pastors or domestic missionaries—two to each of the several States and Territories of the Union—is there good reason to believe that more would have been done for the general interests of religion in our country, than has actually been effected by means of this institution for Foreign Missions?—more to impress a deep and widely extended conviction of the infinite importance of the Gospel—more to counteract the selfishness and worldliness and sordidness of feeling and practice every where so prevalent—more to illustrate the nature, to display the excellence, and to raise the standard of Christian charity—more to bring the members of the community acquainted with the great concerns of the Redeemer's kingdom, or to a livelier interest in them—more to give enlargement and elevation to their views and affections, and to make them know how much more blessed it is to give than to receive—more to promote good will among themselves and towards all men, and to do good unto all as they have opportunity—more to beautify our Zion, to make her walls salvation and her gates praise,—and cause her so to rise and shine, as that the Gentiles shall come to her light, and kings to the brightness of her rising?

It is the spirit of missions—the spirit which burns with quenchless desire to *teach all* nations and to preach the Gospel to every creature—that has produced in Christendom the mighty movement, and the diversified and multiplied exertions of benevolence, by which the present age is so signally marked. Until the first missions of this new era were sent forth to the distant heathen, Christendom was asleep, while the world was perishing—was dreaming of temporal changes, disastrous or prosperous, while darkness covered the earth and gross darkness the people. Aroused from their slumbers by the efforts of those great Christian enterprises, the friends of God and of men were amazed at the ignorance, corruption and wretchedness every where to be seen—not only afar off, but near and all around them. Their eyes affected their hearts. The liberal set themselves to devise liberal things; and Bible Societies, Tract Societies, Education Societies, sprung up in quick succession: and a system of beneficent action has been advancing with surprising and animating rapidity. The spirit of missions—of missions to the heathen—is the main-spring of the whole.

Under the impression of this general review, the directors and patrons and friends of missions will humbly adore the goodness of God, and be animated to continued and increased efforts for communicating his saving health to millions ready to perish.

For this great object, this Board, under the divine favor, possess advantages, which cannot be too highly prized. Its constitution is eminently adapted to vigorous action, and extended enterprise, under responsibilities, affording the best possible security to public and individual confidence. It is limited to no section of the country,—to no denomination of Christians. Its members, chartered and corresponding, and its patrons, auxil-

aries and agents are in all the States of the Union, and of nearly all the considerable religious communions. In its form and spirit—its arrangements and provisions—its whole design and system of action—it is a NATIONAL INSTITUTION. And hitherto the Lord has given it favor in all parts of the land; and made it instrumental in uniting many thousands of benevolent minds from the north to the south, in one common and glorious cause.—To Him everlasting thanks are due.—The advantages which he has granted are a sacred trust of immense importance—never to be abused—never to be neglected.

To auxiliaries, agents, and benefactors, fresh occasion is afforded for heartfelt thanks; for their steady attachment, their generous confidence, their continued and in many instances increased activity and liberality; for their prompt assistance in pressing emergencies, and their many pledges of substantial and permanent support to the cause.

The particular objects of the Board are such in variety and interest as to meet the feelings of every benevolent heart. Upon our own borders we present to this Christian community, long neglected tribes of uncivilized fellow beings, earnestly raising the imploring cry,—“Send us more of these good missionaries and teachers; help us to learn husbandry and the mechanic arts, and household manufactures and economy—teach our children to read, and write, and work—instruct us from the good book what the great and good Spirit would have us to do.” And there too we present hundreds of children from the wigwams of the forest, now under the care of devoted missionaries and assistants, male and female, and dependent on Christian charity for food and lodging, for clothing and instruction, and thousands more, not less needy of these benefits, yet remaining still in all the ignorance and nakedness and wretchedness of the forest life. Far off in the Western Ocean; yet not beyond the reach of Christian beneficence—we shew a nation of Islanders, giving the fairest promise of becoming, in no long time, by the blessings of God upon such means as American Christians have it amply in their power to afford, a civilized and christianized, a wealthy and virtuous and happy people. From these we turn to the far distant East, and point to millions and millions of human beings in the lowest state of debasement, for whom there is no remedy, but that quick and powerful Word, which is spirit and life, and that Blood, which cleanseth from the foulest and deepest pollutions. That Word, translated into their own language by our indefatigable missionaries, is ready to be dispersed among these millions, as soon as the liberalities of the friends of mankind in this country shall supply funds sufficient for the printing and distribution; and to that Blood the missionaries already sent and to be sent, will direct them, if adequate support be continued. And there, to the thousands of heathen children already in our mission schools, multiplied thousands might speedily be added, were the requisite funds and help afforded. And to the land, whence the light of immortality first shone upon the darkened nations, we solicit the attention of all, who rejoice in this light; and invite them, not to the bloody achievements of maddened crusades, but to enterprises of glory, with the weapons which are mighty through God to the pulling down of strong holds, casting down imaginations and every high thing, which exalteth itself against the knowledge of God. And besides support for the missionaries who are gone thither, and those who are ardently desiring to go,

we earnestly ask for funds for a printing establishment at such places as shall be found most eligible, by means of which the mission may be enabled to communicate extensively the light of divine truth, and thus prepare the way of the Lord, who will ere long appear in his glory, in the places, where he has been crucified.

These objects demand attention, and are making an appeal to Christian benevolence, of intense pathos. Far off, geographically, as some of them are, yet morally and for the purposes of charity, they are near. The liberal in this country may do good and communicate to the ignorant and the miserable in India, for their immortal welfare, with as little inconvenience to themselves, as they can give bread to the needy at their doors. This is known and felt by many; and by the charities which they are in the course of dispensing to the needy and the perishing in the remotest lands and islands of the sea, as well as in their own immediate neighborhoods, they are continually expanding their existence, enlarging their spheres of usefulness, and multiplying their objects of interest, their sources of enjoyment, and their ties of delightful union with all on earth and all in heaven.

In these sacred charities many more would bear a part, were they acquainted at all, or better acquainted, with the objects. Taking the amount of donations the last year at \$40,000, and assume a dollar as an average donation, and the number of donors will stand at 40,000. If we assume as the average donation fifty cents, the number of donors will be 80,000. But were there not more than forty thousand—more than eighty thousand—more than five hundred thousand in this Christian nation of ten millions, who would willingly and gladly contribute from fifty cents to fifty or five hundred dollars each towards some or all of the designated objects—were these objects only presented to them in such manner as to engage their attention? This is a consideration of immense importance to be impressed upon all the members, and agents, and auxiliaries, and friends of the Board and of the cause. Does an individual, who is in the practice of contributing, wish to do something for increasing the general amount of contributions? Let that individual look around him for one, or two, or more, who might be induced to contribute, and take care to use the best means for the purpose, and an increase not temporary only, but permanent, will be secured. In this way, the annual amount of contributions might be vastly augmented without any increase of the donations of the present regular subscribers or contributors.

In this view the diffusion of missionary intelligence will be seen to be of primary importance. It is hence the purpose of the Committee, with the approval of the Board, to make the *Missionary Herald* the property entirely of the institution, to give to it increased energy and interest, and to spare no pains in extending its circulation. And in this design, and in the general work of enlightening, improving and exciting all classes of the community, they hope for the active aid of every friend to the cause.

CONCLUSION.—The cause is the noblest on earth—the work the greatest—the sure results the most durable and glorious. No person on earth is in a condition too high to take part in this work—none in a condition too low. Help from all, according to the ability afforded them, is urgently needed.

The tone of this Report is not that of despondency. Not a feeling of despondency should have place in any mind. Yet with all the prosperity, which has attended this institution and its attempts, and with all the cheering auspices, on this day so gratefully to be noticed; it is not to be forgotten, that for supplying the deficiency of the last year's receipts, the disposable funds from the surplus receipts of preceding years, have been nearly exhausted. Should the receipts in equal, or indeed in any considerable degree, fall short of the expenditures necessary for maintaining the establishments, for the support of which the most sacred pledges have been given; from what source, or in what way, is the deficiency to be supplied, or the cause to be saved from a serious depression? It were an unwarranted confidence, that he, whose cause it is, will maintain it, without the willing, the continued, the increased efforts, benefactions, and sacrifices of his friends. What he has been willing to do, and what sacrifice to make, is manifest to the universe; and he will take care that what they are willing to do, and what sacrifices to make, shall also be made manifest. And what your Committee deemed it right to say, in their address of last March, they deem it right now, with permission, emphatically to repeat—

“The question is to be decided, and it may be decided soon—whether there is in this country Christian benevolence enough—sufficiently undivided, unobstructed, and unrestrained—sufficiently resembling the charity which descended from heaven—to bear any proportionable part in the great work of evangelizing the heathen.”

Can there be a doubt what the decision will be? Can it be apprehended, for a moment, that this great Christian community—so rich, in blessings temporal and spiritual, so deeply indebted to the Author of these blessings,—will determine, in his face, and in the face of the universe, that they will do no more for the recovery of their fellow beings, for whom, as well as for themselves, he died? that the devoted missionaries, who have gone forth in obedience to his call and command shall be left unsupported—that the schools for raising up an enlightened and improved generation shall be discontinued or diminished—that the heathen, rather than make for them any further exertions or sacrifices, shall perish in their ignorance and corruptions? After such an issue, who in our land could look up toward heaven? Rather than such an issue should come, who in our land, that hopes in the mercy of God our Savior, would not merely give a few cents, or a few dollars a year, but make a cheerful devotement of all that he has? This sentiment will be felt. Not a few feel it already. And when it shall have fired the hearts of American Christians, as it may be reasonably hoped it ere long will, there will be no lack of funds for the maintenance and enlargement of the missions and establishments already commenced, and for many more which the necessities of the heathen affectingly demand. Then shall glory dwell in our land, and bless with its enlightening and healing emanations, the most dismal abodes of men.

By the Prudential Committee,
 Sept. 21, 1820. S. WORCESTER, *Secretary.*

PECUNIARY ACCOUNTS OF THE BOARD.

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

To cash paid from Sept. 1, 1819, to August 31, 1820, in conformity to orders of the Board, and of the Prudential Committee, from No. 435 to No. 576, both inclusive; viz. as classed summarily under the following heads: viz.

FOR THE MISSION IN BOMBAY AND THE VICINITY.

Salaries of the missionaries, rent, and other general expenses of the mission,	\$3,811 17
To support free schools, for the instruction of heathen and Jewish children; and to support heathen children in the families of the missionaries, in case promising children can be obtained,	2,387 96
For the translation and publication of the Scriptures in the languages of the heathen,	1,022 09—7,221 22

FOR THE MISSION IN THE ISLAND OF CEYLON.

Salaries of the missionaries, rent, repairs, and other general expenses of the mission,	4,616 05
To support free schools for the instruction of heathen children; and to support heathen children in boarding schools, under the immediate superintendence of the missionaries,	1,263 67
For printing school books, portions of Scripture, &c., for the use of the schools, and for distribution,	648 01
Expense of sending out Mr. Garrett: viz.	
For his passage to the Coromandel coast,	200 00
Advanced for his ulterior expenses and his services,	300 00
Board while in Boston, stores, medicines, &c., for the voyage,	107 52—607 52—7,135 25

FOR THE PALESTINE MISSION.

Residue of outfits of the missionaries,	728 88
Preparatory expenses for the mission, medicines, &c.	81 85
Passage to Smyrna,	400 00
Advanced for salaries and other general expenses of the mission,	800 00
Books, &c., for the mission library,	204 50
To commence the establishment of the Bible Society in Palestine, or elsewhere in that region, the don. of an individual for this purpose,	133 33—2,348 56

CHEROKEE MISSION.

Remitted from the Treasury, for the general expenses of the mission,	5,214 81
Drafts of the missionaries paid at Boston,	4,140 00
Donations made at Brainerd,	479 50
Articles purchased for the use of the school,	133 03—9,967 34

CHOCTAW MISSION.

Remitted from the Treasury for the general expenses of the mission.	4,122 66
Drafts of the missionaries paid at Boston,	3,200 00
Donations received at Elliot,	187 93
Outfits and travelling expenses of the missionaries and assistants,	1,469 09
Various articles purchased at Boston for the mission, and shipped to New Orleans, comprising clothing, bedding, groceries, hardware, farming utensils, &c. &c.	1,278 81
Provisions purchased at Marietta, Ohio for the use of the mission,	155 31—10,413 80

ARKANSAS MISSION.

Remitted from the Treasury for the general expenses of the mission,	945 19
Donations received by the missionaries on their way,	204 65—1,149 84

INDIAN MISSIONS GENERALLY.

Services and travelling expenses of agents employed to collect donations,	229 83
Transportation and purchase of articles,	21 84—251 67

MISSION TO THE SANDWICH ISLANDS.

Outfits of missionaries and assistants,	1,821 55
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Carried forward,

	Brought forward,	\$1,821 55	\$38,487 68
Travelling expenses of the missionaries,		224 20	
Other preparatory expenses		85 87	
Transportation of articles to Boston for embarkation,		274 67	
Passage to the Islands,		2,250 00	
Stores for use on the voyage,		1,657 42	
Cash advanced to the missionaries,		500 00	
Stores for use after arrival,		315 87	
Frame of a house, boards, shingles, glass, nails, &c., for completing it, and the charge of storing and putting it on board,		548 06	
Clothing and materials for clothing,		523 74	
Furniture and mechanical implements,		421 35	
Printing press, types and other apparatus,		426 44	
Books, maps, globes, mathematical and philosophical instruments,		819 08	
Surgical instruments and medicines,		396 18	
Services rendered in receiving and putting the various articles on board,		18 00	
Boxes, barrels, bags, kegs, &c. to contain the articles,		36 87	
Premium on Spanish dollars,		10 00	—10,329 30

FOREIGN MISSION SCHOOL.

Cash remitted from the Treasury for the general expenses of the school,	3,132 65	
Cash received at the school in donations,	182 76	
Trav. expenses of the Marquesas boys and others, and various contingencies,	35 30	—3,350 71

GENERAL CONTINGENCIES.

Trav. exp. of the Mem. of the Board in attend. the ann. meeting	287 50	
Other expenses of the meeting,	21 34	—308 84
Trav. expenses of the Sec. and Treasurer on the business of the Board,	169 39	
Expense of meetings of the Prudential Committee,	62 83	
Services of agents employed to collect general funds,	104 00	
Travelling expenses of do.	157 06	—261 06
Printing, viz. Copies of the Missionary Herald, distributed by the Board to Auxiliary Societies, sent to missionary stations, and to distinguished patrons and benefactors and friends of the missionary cause,	915 50	
Tenth Annual Report and Dr. Lyman's Sermon,	312 40	
Mr. Humphrey's Sermon, Instructions of the Prudential Commit- tee, Messrs. Fisk and Parson's Sermon, Address of the Pruden- tial Committee and other miscellaneous printing,	330 20	—1,558 10
Salary of the Corresponding Secretary,	500 00	
Expenses in Cor. Sec. department; viz. clerkhire, postage, and stationary,	181 90	
Salary of the Treasurer for the year preceding,	600 00	
Reimbursement of monies actually expended by the Treasurer in the discharge of his office, on account of the Board, principally for clerk- hire, as ascertained by a committee appointed by the Board,	750 00	
Paid by the Treasurer for postage,	129 64	
Printed and other stationary, depository and furniture,	61 30	
Transcribing and copying,	19 58	
Freight & transp. & directing Mis. Herald, Rep. & Sermons,	107 43	—317 95
Counterfeit bank notes,	23 75	
Discount on bank notes, some of which were much depreciated,	155 32	
Advanced to the Rev. M. Winslow, to enable him to publish his history of missions from the avails of which this advance is to be refunded,	275 60	
Periodical works for the mission stations,—some articles of printing app. expense of meeting at the O. S. Church, charges of a lawsuit, &c.	83 50	—5,253 24

\$57,420 93

Refunded to the American Education Society a sum which had been paid to the Board by mistake,	200 06	
Carried to the credit of the Board in new account, Sept. 1, 1820,	33,049 98	

\$90,670 97

The Board Cr.

By balance brought to new account, Sept. 1, 1819,	\$50,136 46	
By cash received in donations within the year past, as published in the Mission- ary Herald, and in the appendix to this Report,	36,532 64	
From Government, for educating Indian youths, at Cornwall,	400 00	
Avails of publications, and gain on exchange,	197 27	
Interest of money and stocks, deducting interest paid	2,154 60	
Extra expense, paid for landing the missionaries at Ceylon, refunded,	1,200 00	

\$90,670 97







