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History of the American
board of commissioners for

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HISTORY

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

COMPILED CHIEFLY FROM THE PUBLISHED AND UNPUBLISHED
DOCUMENTS OF THE BOARD.

BY JOSEPH TRACY.

SECOND EDITION,
CAREFULLY REVISED AND ENLARGED.

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RECOMMENDATIONS OF THE WORK

BY THE SECRETARIES OF THE BOARD.

THE "History of the American Board of Commissioners for Foreign Missions, by the Rev. Joseph Tracy," is far from being a mere abstract of the Annual Reports of the Board. The civil year, to which he has reduced his facts, does not correspond to the financial year embraced in those Reports. This made it necessary for the author to consult the original documents, which he did with laborious and accurate research. The plan of his history, if not so well adapted as some other to continuous reading and popular effect, is admirably fitted for reference, and for aiding those on whom it may devolve to give instruction concerning missions at the Monthly Concert and elsewhere. What we say is of course not designed to imply, that the Board is in any way responsible for the correctness of the facts or opinions embodied in this work; but we may express our own conviction, that it will not soon be superseded by a history more comprehensive, more concise, more clear and accurate, or more worthy of occupying a place in the libraries of ministers of the gospel, and intelligent laymen.

RUFUS ANDERSON, }
DAVID GREENE, } *Secretaries of the*
WM. J. ARMSTRONG, } *A. B. C. F. M.*

Mission House, Boston, May 6th, 1842.

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P R E F A C E

TO THE SECOND EDITION.

THIS work first appeared as a part of the "History of American Missions," published at Worcester, Mass. in 1840. In disposing of the first edition, of 2500 copies, it was found that the wishes of many purchasers would be better met by a separate publication of the histories of which it was composed. This second edition has been prepared accordingly.

The whole work has been carefully revised by the author, aided by the notes and remarks of missionaries and others, best able to detect its inaccuracies, and point out its defects. The history is brought down as near to the time of publication, as documents from the several missions render practicable. There are, however, many things in the documents of the last five or six years especially, of which time has not yet shown the bearing or the value, and which, as they cannot now be advantageously used, must be left to enrich the pages of some future historian of the Board.

Some changes have been made in the illustrations. A few unimportant cuts have been thrown out, some of the maps have received corrections, and some new maps are added.

In the text the orthography of Arabic names has been changed, in accordance with the system which was proposed by the convention of American missionaries at Jerusalem, assisted by the Rev. Dr. Robinson, in 1838, and which will probably be adopted by writers generally. In the maps, the change could not well be made; so that the same place is called Mansüriyeh in the text, and Mansooreea on the map.

Some attempts have been made, to improve the work as a book of reference; and it is hoped that in its present form, any remembered fact mentioned in it will be easily found. To some extent, it may serve as an index to the Missionary Herald and Reports of the Board; though it should be remembered that the events which occurred in a single year, and in this work are narrated in the history of that year, are often scattered through two or three volumes of the Herald, and two or three Annual Reports. In those publications, a more full account of many things may be found. In some cases, however, their statements are less complete. During the persecution at Constantinople, for example, it was thought unsafe to publish much that was known; as it would immediately go back to Constantinople, and provoke the persecutors to greater violence. Concerning the papal mission in the Sandwich

Islands, some important documents were inaccessible, till, of late, they were procured from France. Several other cases of the same kind might be specified.

The author regrets that the necessity of printing this work at a distance from his residence, has rendered it impracticable for him to examine the proofs. From the character of the publisher, however, he trusts that this duty has been satisfactorily performed.

Boston, May, 1842.

HISTORY

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR FOREIGN MISSIONS.

PREFACE.

FOR the materials of this History, the author is indebted, most especially, to the kindness of the Prudential Committee of the Board, who have granted him free access to their numerous and valuable unpublished documents. Besides these, the principal sources of information have been, the thirty Annual Reports of the Board; thirty-five volumes of the Panoplist and Missionary Herald; Du Halde's China; Barrow's Travels in China; Medhurst's China; Abeel's Residence in China; Gutzlaff's Voyages and History of China; Crawford's Indian Archipelago; Raffle's History of Java; Malcolm's Travels; Georgii Alphabetum Tibetatum; Osborn's Doctrinal Errors of the Apostolic and Early Fathers; Heeren's Researches; Tod's Annals and Antiquities of Rajasthan; Maurice's Ancient India; Ward's View of the Hindoos; Malcolm's Central India; Duff's History of the Mahrattas; Memoirs of William Carey; of Buchanan; of Swartz; Read's Christian Brahmun; Ramsey's Missionary Journal; Memoirs of Mrs. Judson; of Gordon Hall; of Harriet Newell; Knox's, Percival's and Cordiner's Accounts of Ceylon; Upham's Sacred and Historical Books of Ceylon; Malcolm's History of Persia; Smith and Dwight's Researches in Armenia; Memoirs of Levi Parsons; of Pliny Fisk; Anderson's Peloponnesus and Greek Islands; Voyage of Tyerman and Bennett; Ellis' Polynesian Researches; Stewart's Sandwich Islands; Dibble's History of the Sandwich Islands; Williams' Missionary Enterprises in the South Seas; Loskeil's History of the Moravian Missions among the American Indians; Memoirs of David Brainerd; of Catherine Brown; Parker's Exploring Tour beyond the Rocky Mountains; Smith and Choules' History of Missions; Brown's History of Missions; Humphrey's History of the Society for Propagating the Gospel in Foreign Parts; Life of Eliot (Wilson's and Sparks'); Life of Wheelock; Stone's Life of Brant; Holmes' American Annals; Massachusetts and Hazard's Historical Collections; Drake's Book of the Indians; Morse's Report on Indian Affairs; Mather's Magnalia; Morton's New England Memorial; Memoirs of Samuel J. Mills; the Christian Observer, Missionary Register, and other periodicals and newspapers published within the last thirty years. Some facts have also been learned from the recollections of individuals, and from private journals and letters of missionaries.

To bring the transactions of the Board and of so many missions, so distant and distinct from each other, into one connected history, is no easy task; nor is it easy to decide what arrangement of the matter would be most favorable to its accomplishment. On the whole, it has been thought best to adopt the form of annals. By giving the events of each year in one chapter, the gradual increase of the resources, operations and influence of the Board are better exhibited, and the chronological order of events is more readily seen and remembered. In the history of each year after 1812, the account of the annual meeting and domestic operations of the Board is placed first; then

that of the Bombay or Mahratta mission ; then that of the mission to Ceylon ; and afterwards of the other missions, always in the same order. By this arrangement, the account of any mission for any year is easily found ; and those who choose, may read the history of each mission continuously, from beginning to end.

Names, dates and numbers have been given with as much particularity as seemed consistent with the design of making a readable work. Whatever of these is found wanting in the body of the history, will, it is hoped, be supplied by the tables in the Appendix ; where, also, some important documents will be found, which could not be conveniently introduced into the body of the work.

It is obvious that a work of this size cannot narrate all the interesting events that have occurred in the operations of the Board and its missions. The most that can be done, is to give such a selection as shall best show the general character and results of each mission, and of the whole system. This part of the work has been attended with considerable difficulties, some of which are, from their nature, insurmountable. It is not always possible to know what have been the results of any particular measure ; or what, of the events that occur in the vicinity of a mission, are produced by its influence. Many of the transactions, too, are of such recent date, that their most important influence is yet to be exerted, and can be known only in future years.—For similar reasons, due prominence may not always have been given to the labors of each missionary.

The account of missions previous to the formation of the American Board, embracing a period of 190 years, could be only a brief summary of the principal enterprises and their more important results. It has cost an unexpected amount of labor. The subject needs and deserves such attention as it has not yet received.

Several of the maps are struck from cerographic plates, prepared by Mr. Morse, the inventor of cerography. Those of the several islands of the Sandwich group are copied from a map of the Sandwich Islands, drawn, engraved and printed at Lahainaluna, by natives who have been educated under the care of the American Mission. Several others have been prepared expressly for this work, from manuscript and printed maps furnished by missionaries, and never before published in this country.

It may be proper to state, that neither the Board, nor any of its officers, are responsible for the character or contents of this work. At the request of the author, the Prudential Committee have granted important facilities for preparing it. For the use made of them, the author alone is responsible. If they have been so used as to promote the great and good object for which the Board exists, he will not have labored in vain.

Boston, Nov. 1, 1839.

CHAPTER I.

INTRODUCTION. PROTESTANT MISSIONS PREVIOUS TO THE FORMATION OF THE AMERICAN BOARD.

First settlement of New England.—Eliot.—Mayhew.—Influence of New England example in Europe.—Societies formed.—Praying Indians in New England.—Parkes, Horton, Sergeant, Edwards.—The Moravians.—Brainerd, Samson Occum, Wheelock, Kirkland.—Societies formed about the beginning of the Nineteenth Century.—Reflections.

THE first settlement of New England was a missionary enterprise. The "Pilgrims" had escaped from persecution by retiring to Holland. They left Holland and came to this continent, for the sake of preserving their rights as Englishmen by settling under English jurisdiction; of preserving their descendants from the contagion of false doctrines and corrupt examples; and above all, of extending the Redeemer's Kingdom in lands where Christ had not been named. Such is their own account of their own motives. The royal charter of the Plymouth Company mentions the depopulation of the country by pestilence and war, and its freedom from the claims of any Christian power; and then goes on to say: "In contemplation and serious consideration whereof, we have thought it fit, according to our kingly duty, so much as in us lieth, to second and follow God's sacred will, rendering reverend thanks to his Divine Majesty for his gracious favor in laying open and revealing the same unto us before any other Christian prince or state; by which means, without offence, and as we trust to his glory, we may with boldness go on to the settling of so hopeful a work, which tendeth to the reducing and conversion of such savages as remain wandering in desolation and distress, to civil society and Christian religion." And in this, the charter professes to favor the "worthy disposition" of the petitioners to whom it was granted. It was natural, therefore, for John Robinson, the pastor of that part of the church which remained at Leyden, to exclaim, in his letter to the governor of the colony, "O that you had converted some, before you killed any." But efforts for the conversion of the natives were not delayed. As early as December, 1621, Elder Robert Cushman informed his friends in England that many of the Indians, especially of their youth, were found to be of a very tractable disposition, both to religion and humanity; that if the colonists had means, they would bring up hundreds of their children, both to labor and learning; and that young men in England, who desired "to further the

gospel among those poor heathen," would do well to come over and spend their estates, their time and their labors in that good work. It was indeed impossible, during a few of the first years of their contest with hardships and privations, to make such public and systematic efforts for the conversion of the Indians as were desirable; but individuals, both ministers and laymen, appear to have seized such opportunities as they could command, to make known and recommend the gospel to their heathen neighbors; and in this way, much was done towards diffusing a knowledge of Christianity, and producing an impression in its favor. A few of the natives even gave satisfactory evidence, living and dying, of real conversion to God. In 1636, the government of the Plymouth colony enacted laws to provide for the preaching of the gospel among the Indians, and with the concurrence of the principal chiefs, for constituting courts to punish misdemeanors; measures which would not have been adopted, had not the influence of Christianity been already very considerable.

The Massachusetts colony was established with similar designs. Its charter declares that "to win and incite the natives of that country to the knowledge and obedience of the only true God and Saviour of mankind and the Christian faith, in our royal intention and the adventurers' free profession is the principal end of the plantation." The seal of the colony had as its device, the figure of an Indian, with a label at his mouth, on which was inscribed the "Macedonian cry," "Come over and help us." And here also, as at Plymouth, from the beginning of the settlement, occasional labors diffused some knowledge of Christianity, and were followed by some instances of conversion.

When the colonies had been successfully commenced, multitudes joined them for the sake of enjoying religious liberty; so that this was the leading object with a large majority, probably, of those who came over during the first twenty or thirty years, and is so spoken of in some of the public documents of that period; though the missionary designs of the colonies were never disavowed, and seldom forgotten. The appeals to sympathy made by various sects, professing to be deprived of some of the religious liberty for which our fathers braved the ocean and the wilderness; the important influence which the settlements of New England has exerted on the cause of religious and of civil liberty throughout the world; the intense concentration of feeling concerning liberty produced by the struggle for independence; the fact that worldly-minded statesmen and orators love to write and speak of the spirit of liberty more than of the spirit of Christ; all these and many other causes have led later writers to represent the desire of religious liberty as the principal motive which led to the first settlement of New England, and to forget that which, at the first, was really predominant in the minds of the Pilgrims. But justice to the memory of those Pilgrims, and to the cause of missions, requires that the truth should be restored to its place.

These Pilgrims were the pioneers of the Protestant world, in their

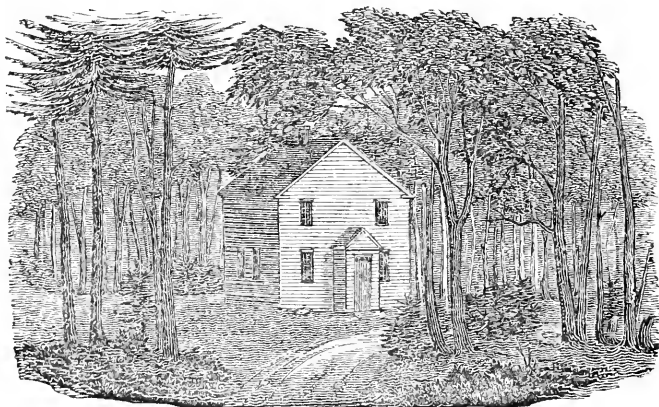
attempts to convert the heathen of foreign lands.* The Swedes, indeed, in the preceding century, made some efforts for the conversion of the remaining heathen within their own borders. In 1655, Nicholas Durand, of Villagagnon, induced some French Protestants to accompany him in an attempt to plant a colony in Brazil; and at his request, several pastors were sent out from Geneva, the next year, to join the colony. Calvin and the other members of the Synod of Geneva doubtless hoped that this colony would promote the conversion of the heathen; but Durand soon proved an unprincipled adventurer, avowed his adherence to the church of Rome, put three of the Genevan teachers to death, and drove others back to Europe. The Portuguese massacred the remaining colonists, and thus became undisputed masters of Brazil. The Dutch, too, had commenced some commercial establishments in the East Indies, where they provided the means of Protestant worship for themselves, and one individual, at least, employed some of his leisure in labors for the heathen around him. Historians mention no other Protestant movements for extending the knowledge of Christianity in heathen lands, before 1620; and there seems to be no propriety in classing any of these among foreign missionary enterprises.

But concerning the Plymouth and Massachusetts colonies, there can be no doubt. They were missionary colonies. They were self-supporting missions, of the only kind that can succeed. And they were composed of men who possessed the qualities indispensable for such an undertaking. They went on their own responsibility, and at their own expense; determined, by the help of God, in whom they trusted, to make themselves a home, to live and die and leave their posterity, in the land of the heathen whose salvation they sought.

In 1646, the legislature of Massachusetts passed an act for the propagation of the gospel among the Indians; and in the same year the celebrated John Eliot began his labors at Nonantum, now a part of Newton. He had commenced the study of the native language in 1641. He had now become able to converse and preach in it; and had conversed with the natives from various places in the vicinity, and knew how they were affected towards the gospel. The time had come to establish regular preaching among them on the Sabbath, and the neighboring ministers agreed to supply his pulpit in his absence. On the 28th of October, he and three others went to Nonantum, where an assembly of Indians met him by invitation. After prayer, he addressed them in a sermon an hour and a quarter long, in which he stated the leading doctrines of Christianity, and applied them to the condition of his hearers. He then asked them whether they understood his discourse, and they replied that they understood all. A fortnight afterwards, he met

* The Propaganda, at Rome, the first Papal institution designed exclusively for foreign missions, was founded in 1622; the Congregation of Priests of Foreign Missions, at Paris, and the Parisian Seminary for Foreign Missions, in or after 1663.

a still larger assembly at the same place. After spending a short time in instructing the children, he addressed them for about one hour on the nature of God, the plan of salvation through Christ, the necessity of faith, and the awful consequences of neglecting the gospel. The whole assembly appeared serious and attentive; and after the sermon, an aged Indian rose up, and with tears inquired whether it was not too late for such an old man as he, who was now near death, to repent and seek after God. In conclusion, the Indians said they thanked God for the visit, and for the wonderful things they had heard. At his third visit, the assembly was less numerous; for the *powows*, the priests, or more properly, conjurers, had forbidden the people to attend. But those present were serious, and seemed much affected by the discourse. A few days afterwards, several Indians came and requested to be admitted into English families and taught the Christian religion; and at the next meeting, all present offered their children for instruction. A settlement of "praying Indians" was soon formed at Nonantum; but in 1651 it was removed to Natick, where a church was organized in 1661 and the community flourished for a considerable time. The labors of Eliot were not confined to this settlement. He travelled extensively among the Indians, from Cape Cod to Worcester County. He visited Martha's Vineyard; and once preached the gospel to the famous King Philip of Pokanoket, who rejected it with disdain. He translated the Bible and other Christian books into the language of the Indians. Of his Bible, 1500 copies were published in 1663, and 2000 in 1685. They were printed at Cambridge, and were the only Bibles printed in America till a much later period. Eliot died in 1690, aged 85. He was ready to depart, and "Welcome joy" was one of his last expressions. He has ever since been called "the apostle of the Indians."



View of the Indian Meeting-house at Marshpee.

But Eliot was not the first who preached to the Indians of New England. Thomas Mayhew began his labors at Martha's Vineyard in

1643. After laboring successfully for three years, he sailed for England, to solicit aid. The ship was lost on the voyage. His father, Thomas Mayhew, who was the proprietor and governor of the island, though about 70 years of age, then engaged in the work, and continued his labors till 1681, when he died at the age of 93. His grandson succeeded; and for five generations, till the death of Zechariah Mayhew in 1803, aged 87, that family supplied pastors to the Indians of Martha's Vineyard. Nantucket was included in the scene of their labors.

In Plymouth colony, an Indian congregation was early gathered at Marshpee, of which the Rev. Richard Bourn was pastor. And among those who labored in this work during Eliot's life, the names of Treat, Tupper and Cotton in Plymouth; Gookin, Thatcher and Rawson in Massachusetts; and Fitch and Pierson in Connecticut, are mentioned with distinguished honor. As the result of these efforts, there were in 1675, 14 settlements of "praying Indians," and 24 regular congregations. In six of these, churches had been organized. One was at Natick, one at Grafton, one at Marshpee, two on Martha's Vineyard, and one on Nantucket. The population of the 14 towns was 3600; and there were 24 Indian preachers.

These Indians were instructed, not only in religion, but also in the arts of civilized life. The men became farmers. They ploughed and sowed and gathered in their harvests. The women learned to spin and weave, to sew and knit, and to perform the various duties of housewifery. Magistrates were appointed to administer justice, and to sustain good morals. The children were gathered into schools, and many of the teachers were educated Indians. They showed, as American Indians have always showed, an uncommon degree both of readiness and ability to throw off their barbarous habits and become civilized men.

Animating accounts of these labors and conversions were written from time to time, and published in England. They excited intense interest. Liberal contributions were made for defraying the expense of these labors of love. With the sanction of Parliament, collections were taken up in the churches. In 1649, "The Society for Propagating the Gospel in New England" was incorporated. With the funds raised for that purpose, lands were purchased, yielding an income of more than £500 a year, which appears to have been faithfully expended in printing Eliot's translation of the Bible, paying the salaries of Eliot, Mayhew, Bourn and other missionaries, and of several white and Indian schoolmasters, and in meeting divers other expenses incurred in the prosecution of the work. On the restoration of Charles the Second, the corporation was esteemed dead in law; and Col. Bedingfield, a Roman Catholic, who had sold the Society an estate worth £322 a year, repossessed himself of the land, and refused to repay the money he had received for it; but in 1661 a new charter was granted, and the estate was restored to the Society. The celebrated Robert Boyle was among

the most zealous and influential of those who procured the new charter, and was made "governor" of the Society, which office he held for thirty years. In this second charter, it was called "The Society for Propagating the Gospel among the heathen natives of New England and the parts adjacent in America." Richard Baxter was its earnest and efficient friend. Nor was this all. Cotton Mather was informed by a letter from Dr. Luesden, that the example of New England had awakened the Dutch to attempt the conversion of the heathen in Ceylon, and their other East India possessions, and that multitudes there had been converted to Christianity.* And in 1698, some zealous members of the Church of England, moved, Bishop Burnet says, by the example of the Dissenters, whose evangelical labors they admired, formed the "Society for Promoting Christian Knowledge," which is so well known for its labors in various parts of the world, and especially for the support it afforded to Swartz and his missionary brethren in Southern India. In 1701, the English "Society for Propagating the Gospel in Foreign Parts" was instituted. Most writers confound this with the "Society for Propagating the Gospel in New England," already mentioned; but they are distinct societies, and for many years each carried on its own system of operations in New England.† This was an era of missionary enterprise. In 1705, the Danes commenced a mission in Southern In-

* Albert Cornelius Ruyl began a translation of the New Testament into the Malay language, in 1612. He lived to finish only the gospels of Matthew and Mark, which were printed at Enkhuysen, in Holland, in 1629, and again at Amsterdam, in 1638. The gospels of Luke and John, translated by M. Van Hassel, a director of the Dutch East India Company, were printed at Amsterdam, in 1646. The Dutch acquired some possessions in Formosa, in 1634, and the whole island fell into their hands in 1651; but they were expelled by the Chinese in 1662. After 1651, Robert Junius preached the gospel to the natives, it is said, with great success. His translation of Matthew and John into the language of the island was printed at Amsterdam, in 1661. From about this time, the efforts of the Dutch for the conversion of the heathen in their East Indian possessions became much more systematic, extensive and successful. The missionary spirit which had existed in individuals among them even before 1620, was roused to efficiency by the example and success of Eliot.

† The "Society for Propagating the Gospel in Foreign Parts," was decidedly a sectarian institution from its origin; as abundantly appears from the statements of its historian and eulogist, David Humphreys. Its principal object was, to plant Episcopalianism in the British colonies. In 1682, "that unrelenting enemy of the liberties of New England," Edward Randolph, proposed to the Bishop of London, as he had already proposed in the council of the Massachusetts colony, that ministers of the Established Church of England should be sent over, to be supported, in part, by funds designed for missions among the Indians, and in part, by having the exclusive right of solemnizing marriages. This plan was successfully opposed. The political party to which Randolph belonged, fell with the expulsion of Andros from Massachusetts and James II. from England. But the zealous Episcopalian adhered to their design, and at length produced this society, which collected funds for both objects, but expended them mostly in supporting Episcopalian ministers in those parts of the colonies which were best supplied with the means of grace. Their course gave great dissatisfaction at the time, as appears from controversial writings concerning it, still extant.

dia, and another in Greenland in 1708. The "Society in Scotland for Propagating Christian Knowledge" was formed at Edinburgh in 1709. In 1725, Berkeley the philosopher, then Dean of Derry, and afterwards Bishop of Cloyne, published his "Scheme for converting the Savage Americans to Christianity," by a college which he proposed to establish at Bermuda, and to which he was ready to devote his life and fortune. Having obtained some private subscriptions, and a promise from the government of a grant of land and £20,000 in money, he came to Rhode Island in 1728; but the promise of the government was never fulfilled, and having made some generous donations to Yale College and to several clergymen, he returned to Europe in 1731. In 1732, the first Moravian mission was undertaken. It was to the slaves in the West Indies. The Moravian mission to Greenland was commenced the next year. So extensively had the flame of missionary zeal already pervaded the Protestant world.—But let us return to New England.

Philip of Pokanoket had resolved to exterminate the Europeans from New England;* and for this purpose, endeavored to combine the whole force of all the Indian tribes in a simultaneous attack upon them. The war began in 1675. A warrior and statesman so sagacious as Philip could not overlook the Christian Indians. He must have done all in his power, both by persuasion and by threats, to procure their assistance; and it would have been strange if none had been found, of all the unrenewed in the Christian towns, to regard his enterprise with favor; and it was inevitable that they should be suspected. Yet there is reason to believe that very few, if any of them, entered into Philip's designs. Eliot loudly asserted their innocence, and thereby brought upon himself no little odium. They suffered from both parties. Some were put to death by Philip, for betraying his designs; some fell in battle against his followers; some were executed by the authority of the Massachusetts colony, as his accomplices; some were the victims of a partisan warfare, carried on against all Indians indiscriminately. Finally, the legislature, probably with the double view of protecting them and guarding against them, ordered them all to be gathered into five towns, which they must not leave without a white protector; and afterwards, 500 of them were removed to Deer Island, and other islands in Boston Bay. When they were released from this confinement, they found many of their towns in ruins, their fields laid waste, and their hopeful beginnings in civilization blasted. They renewed their attempts, but never fully recovered from the discouragement and despondency which the events of this war had brought upon them.

Still, the progress of the gospel among the Indians, though inter-

* It does not appear that this war was provoked by any injustice or injury received from the colonists. Philip himself never advanced such a pretense. It was, on his part, purely a matter of "state necessity,"—to prevent the growth of a community, which would soon become too strong for his people to cope with. It was the same in principle, as the wars undertaken in Europe "to preserve the balance of power."

rupted and retarded, went on. In 1685, the praying Indians in Plymouth colony were estimated at 1439. In 1696, there were 30 Indian churches in Massachusetts, some of which had Indian pastors. In 1698, the whole number of Indians in Massachusetts is said to have been 4168, and the number of "converted" Indians 3000. Probably, in this last estimate, all catechumens were reckoned as converts. A great part of those who obstinately adhered to their ancient paganism, had either perished in Philip's war, or left the country at its close, and become amalgamated with distant tribes. Others of them were destroyed by the vices, from which nothing but conversion to Christianity can save barbarians who dwell among civilized men.

In Connecticut and Rhode Island, missionary efforts were less successful. The Narragansetts were generally and decidedly opposed to the introduction of Christianity; though they permitted Roger Williams, as a personal favor, to preach among them occasionally, when he could find leisure from his numerous controversies and secular cares. When the Massachusetts colony attempted by negotiation to prevent them from joining Philip, they demanded, as one article of the treaty, that no attempts should be made for their conversion. To this, of course, the Puritans could not agree. When Mayhew requested the privilege of preaching among them, one of their sachems told him to preach to his own countrymen, and make them honest in the first place. Yet something was done. Mr. Fitch and Mr. Pierson labored industriously for the conversion of the heathen about them. The Society for propagating the Gospel in New England made donations "for the encouragement of well-deserving Indians" among the Pequots and other tribes, and the Governor of the New Haven colony was one of the agents for distributing them. Mr. James, of Easthampton, fitted himself for the work of instructing the Indians on Long Island, and was engaged in that employment in 1660, at the expense of the same society. And, finally, before the commencement of Philip's war, there were in the vicinity of Norwich, Ct., 40 converted Indians under the care of Mr. Fitch, pastor of the church in Norwich; but Uncas, the great sachem of that region, would not suffer any of his people to be gathered into Christian towns. Subsequent labors were more successful.

In 1733, the Rev. Mr. Parks, sustained by the same society, began to preach to the Indians in Westerly and Charlestown, R. I. For the first ten years, he seemed to labor almost in vain. But in February, 1743, a number of Christian Indians from Stonington, Ct., came to visit their countrymen; and from that time the awakening seemed to be almost universal. They abandoned their dances and drunken revels, and crowded the places of worship. Within a little more than a year, more than 60 were received into the church. The whole community appears to have become nominally Christians. A few years later, the number of truly pious persons among the Narragansetts, was thought to be at least 70; of the Pequots, about 20; of the Neantics, 6 or 7; of the Mohegans, 20 or 30; of the Montauk tribe, on the eastern end of Long

Island, where the Rev. Mr. Horton had labored for several years, 15 or 16; besides a considerable number of the Stonington tribe.

Mr. Horton, who has just been mentioned, was sustained by the Society in Scotland for promoting Christian Knowledge. In 1730, that society had appointed a committee at Boston, through whom some missions had been commenced with little success. This committee continues, to the present time, to expend a part of the annual income of that society; and the mission of the American Board among the Stockbridge Indians is now in part sustained by its appropriations.—In 1741, the Society appointed a similar committee at New York, and by them Mr. Horton was stationed on Long Island. In the course of two or three years, he baptized 35 adults and 44 children. The mission was abandoned in 1753, but the church continued for many years afterwards.

In 1734, Mr. John Sergeant resigned his office as tutor in Yale College, to commence a mission among the Stockbridge Indians; or rather, among the wandering Mohegans, whom his labors ultimately collected at Stockbridge into a tribe which still bears that name. His hearers were few at first, but soon increased; and in a few months he baptized more than 50 of them. They began to collect and build their town in May, 1736. That year they planted three times as much corn as they had ever done before. A house of worship and a school-house were erected for their accommodation at the expense of the province. In about three years he was able to preach in the Mohegan language, into which he afterwards translated nearly the whole New Testament, considerable parts of the Old, and some other religious works. Placing his chief hopes of success in the education of youth, he formed the plan of a Manual Labor Seminary, in which the pupils should contribute to their own support, the boys by agricultural labor, and the girls by housewifery. Subscriptions were solicited for that purpose in England, but they amounted only to an insufficient sum. Mr. Hollis, however, the founder of the Hollis professorship at Harvard College, provided for the education of 12 boys. Afterwards, he doubled the number, and finally, as some say, raised it to 36. Land was procured, a school-house was built, and some of the boys were collected; when Mr. Sergeant was removed by death, at the age of 39, in July, 1749. The Indians, who had learned to love him as a father and a friend, thronged around his death-bed, where he reminded them of his past instructions, and charged them to remember and practise what he had taught, that they might meet him in peace in another world. Their improvement, during his ministry, had been great. When he first came among them, they were less than 50 in number, living wretchedly and viciously in miserable wigwams, widely dispersed, and frequently changing place. He left them, 218 in number, settled in a thriving town, with 20 houses built in the English style. He had baptized 182, of whom 129 still resided there, and 42 were communicants. Besides the charity-school, there were 55 scholars in a school under Mr. Woodbridge. After his death, Mr. Woodbridge had the charge of the mission, till that great

and good man, Jonathan Edwards, who had been dismissed from Northampton, was placed at its head. He labored there for six years, to the entire satisfaction of the Society, of the Indians, and of the white inhabitants; but, as will usually be the case where duties are ably and conscientiously performed by a man whose ruling passion is for some other employment, with little success.* Here he wrote his treatises on the Freedom of the Will, and on Original Sin. After laboring here six years, he was elected president of the college at Princeton, N. J., but died soon after entering on the duties of his office. He was succeeded at Stockbridge by Mr. West, and he by Mr. John Sergeant, son of the founder of the mission. During the war of the revolution, many of the Stockbridge Indians served in the American army, and they lost much in respect to men, morals and wealth. After the war, a part of the tribe, and still later the remainder, removed to the central part of New York. Their next removal was to the banks of the White river, in Indiana; the next to Green Bay, in Michigan; and the next, in 1834, to their present residence, on the east side of lake Winnebago. The church, which had become extinct, was re-organized at New Stockbridge, N. Y., in 1818, with eleven members. In 1827, it came under the care of the American Board.

In 1734, the same year in which Sergeant began his labors at Stockbridge, the Moravians, or United Brethren, commenced a mission to the Creeks in Georgia; but the inhabitants being dissatisfied with their refusal to bear arms against the Spaniards, who were attempting to expel the colonists from the country, they retired to Pennsylvania, where they commenced their town of Bethlehem on the river Lehigh. The accounts which one of them, who returned to Europe, gave of the condition of the Indians, so excited the missionary zeal of his brethren, that many offered themselves for the service, and twelve were appointed. In 1739, Christian Henry Rauch was sent to New York, to commence a mission. On his arrival in July, 1740, he soon became acquainted with two Mohegans, whom he accompanied to Shekomeko, a place about 25 miles from the Hudson, nearly east from Kingston, and on the border of Sharon, Ct. After patiently enduring much disheartening opposition from both Indians and white men till the spring of 1742, his instructions, and especially the doctrine of the Atonement, began to take effect, and several were baptized. Among them were the two with whom he first became acquainted in New York. The gospel now made rapid progress. Indians came from other settlements, some of them 25 miles, to hear the preacher speak "of God, who became man, and loved the Indians so much, that he gave his life to save them from the devil and from the service of sin." Several Brethren now joined Rauch. They supported themselves chiefly by working with their hands for the Indians, and lived and dressed in the Indian

* It appears from Dr. S. E. Dwight's account of his life, that the errors of others placed serious obstacles in the way of his success.

style. They extended their labors to neighboring settlements, both of Indians and of white men, in Connecticut and in New York. Brethren from Bethlehem, and from Europe, and among the rest, Count Zinzen-dorf, visited them, and travelled and preached among their people. But they were not free from the troubles that usually attend missions to the Indians. The rum-sellers in the vicinity were alarmed at the loss of their gains, and labored industriously to seduce the Indians into intemperance and other vices. Among the whites, the Brethren were represented as in league with the French in Canada, and as furnishing the Indians with arms to murder the whites. The country was alarmed, garrisons were raised, and some white settlers forsook their plantations, and retired to less exposed regions. The Brethren were called upon to serve in the militia, and harassed with prosecutions to enforce compliance. Finally, an act of the legislature was obtained, requiring all suspected persons to take the oath of allegiance; and another, forbidding the Brethren to instruct the Indians, or to appear among them without having first taken the oath. As they had religious scruples concerning all oaths, they retired to Bethlehem, and soon after invited their flock to follow them. The Indians were unwilling to leave their ancient homes; but white claimants seized their land, and set a watch to prevent the occasional visits of the Brethren; and at last a considerable number of them complied.

Only temporary buildings were erected for the Indians at Bethlehem. A tract of 200 acres of land was purchased about 30 miles farther up the Lehigh, where a new town was commenced, which they called Gnadenuetten, or Tents of Grace. To this place the remaining converts from New York and Connecticut gradually repaired, and the settlement increased till it contained 500 souls. More land was bought and cultivated, a saw-mill was built, and the traffick in lumber with the towns down the Lehigh was commenced; but hunting continued to be an important means of support. Still, as many companies of travelling Indians must be entertained, to conciliate their favor and prepare them to receive the gospel, it was necessary to furnish a part of their provisions from Bethlehem. As the congregation at Gnadenuetten grew strong, the Brethren extended their labors to other places, and especially to the country on the Susquehannab, where several permanent missions were commenced.

In 1753, several Indian tribes farther north were secretly preparing to join the French in Canada, in a war upon the English colonies; and for this reason they wished to remove the Christian Indians at Gnadenuetten from the country which they intended soon to make a theatre of war. Repeated messages were sent them in the name of the Six Nations, and of other tribes, urging them to remove to places farther in the interior, and even threatening them with vengeance if they refused. At length the war commenced, and the whole region was filled with bloodshed and dismay. One night in November, 1755, a party of Indians in the French interest attacked the mission house while the family

was at supper. Several of the inmates were shot, and the building was set on fire. Eleven men, women and children perished, and only five escaped. Several, who had retreated to the garret, were consumed by the flames. When the report of muskets was first heard, some of the Christian Indians offered to attack the enemy, but were dissuaded. The whole congregation then fled to the neighboring forests, and the invaders destroyed their town. The congregation retired to Bethlehem. Here, and at Nain, on the opposite side of the river, they dwelt, amidst many dangers and trials, till the return of peace. In 1763, the pagan Indians again commenced hostilities. The usual atrocities of Indian warfare were enacted all along the frontier. The white people were exasperated against all Indians, feared all, and trusted none. The Brethren and their converts were threatened with destruction. The congregation at Bethlehem retired to Nazareth; and finally, to save them from the violence of their enemies, both red and white, the government of Pennsylvania removed them to Philadelphia and lodged them in the barracks. Even here they were in danger; and to defend them from the mob, a rampart was thrown up in front of the barracks, and eight heavy cannon were mounted upon it. Here they were supported at the expense of the government, and enjoyed such religious privileges as their situation allowed, till March, 1765. While here, about 60 of them died from the effects of confinement, small-pox and fever.

On their release, they thought it best to settle farther from the frontier, in the Indian country. After a long and tedious march through the wilderness, they commenced their settlement on the banks of the Susquehannah, towards its head waters. They called their new town *Friedenhuetten*, or *Tents of Peace*. Here they soon had a village of 13 Indian huts and more than 40 wooden houses in European style, covered with shingles, and furnished with windows and chimneys; a neat and spacious chapel was erected; and about 250 acres of land were planted with Indian corn. The fame of this settlement spread among the Indians. Many, even from distant tribes, came to see it. They admired its beauty, and the hospitality of its inhabitants, especially in times of famine. Many of their heathen visitors were awakened, and some appeared to become Christians indeed. The town grew. A larger chapel was needed and built. Two new school-houses were erected. A powerful awakening commenced in an Indian town about 30 miles up the river, and a mission was established there.

In 1767, David Zeisberger, one of the oldest of the missionaries, visited the Indians on the Alleghany river, in the northwest corner of Pennsylvania. He found them degraded and ferocious, even beyond his previous conception; but he obtained a favorable hearing, and by agreement visited them again the next year, accompanied by two of his brethren. Here, notwithstanding the most violent opposition from a part of the people, they made very gratifying progress. A small settlement was commenced, and several were baptized. But war breaking out among the Indians in that vicinity, and a favorable offer being made

by chiefs farther west, the congregation embarked in April, 1770, and passing down the river, by Pittsburgh, as far as Beaver Creek, penetrated the wilderness to the north, and built Friedenstadt, or the Town of Peace, a little west of the western line of Pennsylvania. Here, too, they met with opposition and success. The number of their hearers constantly increased, and among their converts was one man who had been engaged in the massacre of the Brethren at Gnadenhuetten. In 1772, they were joined by the congregation at Friedenhuetten, 241 in number, who found it desirable to retire from the gradually increasing white population. The same year, Zeisberger visited, by invitation, the chiefs and council of a town on the Muskingum, and having made the most desirable arrangements with the Indians, began to build the new town of Shoenbrunn, or Beautiful Spring. Soon after, another part of the congregation began to build Gnadenhuetten, ten miles below. To this vicinity all removed during the course of this year and the next. Here, petty wars raged around them, and they had many trials; but the Indians who had invited them were pleased with their proceedings, and by their request, a third town was built, which they called Lichtenau. Many Indians in the vicinity were awakened, and the population of the town increased. In 1776, there were 414 Christian Indians on the Muskingum; Zeisberger's Delaware spelling-book and grammar had been printed and introduced into the schools, and several hymns and passages of Scripture were in constant use, both in the Delaware and Mohegan languages.

The war of the American revolution now commenced, and the Indian tribes of the north and west soon engaged in the service of Great Britain. The Christian Indians took no part in the war. With this, the ignorant and unprincipled of both parties were dissatisfied; each suspected them to be in the interest of the other, and efforts were made to force them into the contest which was raging around them. At last, in 1781, the British Commander at Detroit, believing them to be in favor of the Americans and perhaps acting as spies, sent an Indian force accompanied by an English officer, who removed the greater part of the missionaries and people to the Sandusky river, near Lake Erie, and there left them in the wilderness. Here they suffered much from cold and famine. Meanwhile, some members of their community, who had been carried prisoners to Pittsburgh by the Americans, were released, and returned to their former homes. They were followed by a band of about 160 ruffians, determined to destroy the Christian Indians on the Muskingum, and then proceed to the Sandusky and destroy the missionaries and their followers there. Col. Gibson, having discovered the plot, sent messengers from Pittsburgh to give the alarm; but they were too late. The ruffians arrived early in March. They informed the Indians that they had come to convey them to Pittsburgh, where they would be safe. They persuaded those at two of the towns to deliver up their arms, made them prisoners, and then bade them, as they were Christian Indians, to prepare for death in a Christian manner, for they

should all die the next day. After recovering from the first shock of consternation, the victims saw that their fate was inevitable, and spent the night in prayer, singing, and mutual exhortation. On the next day, the men were collected into one house and the women and children into another, where they were murdered and scalped. Of the whole number, 96 were thus butchered, and only two escaped. The ruffians then marched to the other town; but the people there had learned their danger and fled. They then proceeded to the Sandusky; but the missionaries had been removed to Detroit by order of the British commander, and the congregation was dispersed.

From this succession of calamities, the mission never fully recovered; though many praiseworthy efforts were made. By the aid of the British Governor at Detroit, a tract of land was procured and a settlement was commenced, which they called Gnadenhuetten, about 30 miles from Detroit, on the American side of Lake St. Clair. Here parts of the scattered congregation gradually collected, and the village and adjoining fields began to be admired, when the hostility of the surrounding Indians compelled them to abandon it in 1786. The Congress of the United States had ordered that the district belonging to the three congregations on the Muskingum should be restored to them, with as much land as the surveyor-general should think proper, and the people were desirous to return; but the Delaware and other pagan Indians positively declared that they would not suffer it. A temporary settlement was therefore effected near the southern shore of Lake Erie, some 40 miles east from the Sandusky, which they called Pilgerruh, or Pilgrim's Rest. Here they received a very seasonable supply of provisions from Bethlehem, and of corn and blankets from the United States government, with a promise of 500 bushels of corn and other necessaries on their arrival at the Muskingum. These promised supplies were finally sent them at Pilgerruh. But the hostility of their pagan neighbors would not allow the pilgrims to rest in their present location. They left it in 1787, and after several removals, finally settled, in 1792, on a tract of 25,000 acres assigned them by the British government on the river Thames. This they called Fairfield. It was about a mile and a half from this town, that Gen. Harrison obtained an important victory, during the last war with Great Britain, over the British and Indian forces under Gen. Proctor and Tecumseh. Fairfield shared the fate of many villages on both sides of the national boundary. Its stores were seized for the use of the invading army, and the village was broken up. After the war, the Brethren built New Fairfield, on the opposite bank of the river. Here, in 1830, there was a congregation of 318, of whom 38 were communicants.

Peace having been restored between the Indians and the United States after the war of the revolution, and Congress having granted the Brethren 4000 acres of land at each of the three stations on the Muskingum, one of the Brethren went to survey the country. The ground where they formerly dwelt was overgrown with briars and thorns, and

infested with wild beasts. The chimneys were still standing in rows, and the bones of the slaughtered Indians appeared, mingled with the coals and ashes of their dwellings. In 1798, Zeisberger, then nearly 80 years of age, left Fairfield, with his wife, one of the Brethren, and more than 30 Indians, to renew this mission. They built a new town, which they called Goshen, on the tract attached to Shoenbrunn. Here they labored in quiet, and zealously; but the Indians had mostly left the region, and few conversions rewarded their labors. Several other settlements were attempted in subsequent years among the Indians in the northwest part of the United States; but none of them were attended with much success, or were of long duration. On the map attached to Loskeil's History, which was written in 1788, twenty-five places are marked in the territory now comprising the States of Connecticut, New York, New Jersey, Pennsylvania, Ohio, and Michigan, where there were or had been Christian Indians under the care of some of these missions. Goshen, the last of their stations in the northern part of the United States, was abandoned in 1782. As the Indians had nearly all left that vicinity, the missionary retired to Bethlehem, and the small remains of his congregation removed to New Fairfield. Of their mission to the Cherokees, the principal facts will be noticed incidentally, in the history of the American Board.

In 1743, David Brainerd commenced his short but glorious career. He was employed by the New York committee of the Society in Scotland for propagating Christian Knowledge. By the advice of Mr. Sergeant, the missionary at Stockbridge, he commenced his labors at a place called by the Indians Kaunauneeck, between Stockbridge and Albany, and not far from New Lebanon Springs. Here, separated from all civilized society, destitute of most of the conveniences of life, obliged to go or send ten or fifteen miles for all his bread, and to perform all his household services himself, much of the time borne down by severe sickness, yet still obliged to labor, he spent a year, living the greater part of the time in a hut erected by his own hands. He made some progress in the language, composed forms of prayer in it, so as to pray with the Indians intelligibly, translated some of the Psalms, and taught the Indians to sing. He superintended an English school taught by his interpreter, and gave both to the children and their parents such religious instruction as he was able to impart and they to receive. He saw a considerable reformation of morals among them, and heard some anxious inquiries after the way of life. When they learned that he was about to leave them, they said they had now heard so much about religion, that they could no longer live without a minister, and begged him to stay; but finally, by his advice, the greater part of them removed to Stockbridge, where they enjoyed the labors of Mr. Sergeant.

The region to which Mr. Brainerd was now sent, included the north part of New Jersey, and extended into Pennsylvania as far as the Susquehannah; the Forks of the Delaware being intended as his principal station. He repeatedly visited various parts of this extensive parish;

but the principal scene of his labors and success was at Crosweeksung, since called Crossweeks, about 20 miles from Amboy, towards Bordentown. He first visited this place in June, 1745. His first audience consisted of four women and a few children. After hearing him, they set off and travelled ten or fifteen miles to inform their friends of his arrival, and to invite their attendance. Soon, his hearers increased to more than forty. They had formerly been unwilling to hear any thing about the gospel; but now they were anxious for instruction, and asked him to preach twice a day, that they might learn as much as possible during his visit. This change he ascribed to the influence of some of the Indians who had heard him at the Forks of the Delaware. Having labored among them about two weeks, he advised them to apply to the Rev. William Tennent for instruction, and left them, with a promise of a second visit. That visit was made in August. Mr. Tennent had been there, and their convictions had increased under his instructions. When Mr. Brainerd arrived, the work received a new impulse. In a few days, the inquiry became general, what they should do to be saved. The scenes that followed, resembled those of the most genuine and powerful revivals that occurred about that time under the preaching of Edwards, the Tennents, and their fellow-laborers. This visit lasted about a month; and during its continuance, fifteen adults and ten children were baptized. On his return to the Forks of the Delaware, he found that some of his people from that place had been to Crosweeksung, a distance of 80 miles, and there felt the power and enjoyed the comforts of divine truth. His third visit to Crosweeksung was like the second, a succession of spiritual triumphs. In February, 1746, a school was commenced for teaching the Indians to read and write the English language, under a teacher whom Mr. Brainerd had procured. About 30 children attended by day, and 15 or 20 adults in the evening. He also sought to form them to habits of industry. He persuaded the committee that employed him to advance a considerable amount of money, to pay the debts they had contracted by their improvidence before their conversion, and for which they were in danger of losing their land. He then induced them to form a settlement at Cranberry, about 15 miles from Crosweeksung, where, in about a year, they had 80 acres of land under tillage. A church was organized, and 23 Indians sat down to the Lord's Supper. Others would have been admitted, but for their unavoidable absence. It appeared probable, that his Master designed to make him the settled pastor of a church of converted Indians, and he was preparing his mind for a partial confinement to one congregation. But he must make another journey to the Susquehannah. His constitution was already broken by a succession of hardships and privations, and this journey proved as severe a trial of its strength as any of the preceding. Edwards says he was "excessive in his labors," not paying that regard to his health which duty required. On his return from this journey, he administered the Lord's Supper to his Indian flock, which now amounted to nearly forty persons. After the service, he was scarce able to walk,

but was supported by his friends, and laid on a bed, where he lay in pain till night. He was obliged to leave his flock early in November. Travelling by easy stages and resting at intervals with friends, he arrived at Northampton about the last of May. Here he was hospitably received by the great Edwards, then pastor of that church. An able physician pronounced his disease a consumption, and incurable. He lingered till the 9th of October, 1747, when, in the 30th year of his age, his ardent desire to depart and be with Christ was fully gratified. His journal and his biography by Edwards were extensively read, and produced a deep and permanent impression on the Christian world; and it is worthy of remark, that they did much to form the character of Dr. Carey, and of others who formed the Baptist Foreign Missionary Society in England, and established the Serampore mission.

In October, 1744, several ministers in Scotland, considering the state of the church and of the world, concluded that the providence of God then called for extraordinary and united prayer for the outpouring of the Holy Spirit on all the churches, and on the whole habitable earth, that the world might be truly converted to God. They therefore proposed that some part of every Saturday evening and Sabbath morning, and of the first Tuesday of every quarter of the year, beginning with November, should be spent in secret or social prayer for this object. Great numbers in Scotland, many in England, and some in America fell in with the proposal. In August, 1746, a circular was prepared in Scotland, of which nearly 500 copies were sent to New England for distribution in the colonies. It was Brainerd's dying message to his Indian congregation, that they should observe this concert of prayer for the conversion of the world. They complied with his advice; and the Presbyteries of New York and New Brunswick, and others in that region, soon followed their example. A considerable part of the funds for the support of the mission in New Jersey was furnished by these Presbyteries.

He was succeeded by his brother John, under whom the mission flourished, and the congregation increased to 200. He died about the close of the war of the revolution, and was succeeded in 1783 by Daniel Simmons, an Indian who had been ordained, but who was soon suspended from the ministry for intemperance and other irregularities. The congregation then had occasional preaching from the neighboring ministers; but it gradually declined till 1802, when those who remained, 85 in number, were conducted by commissioners appointed by the State, to the residence of the Stockbridge tribe in the State of New York, with which they became amalgamated.

Among the Mohegans of Connecticut, who were converted in 1741, was Samson Occum, then 17 years of age. He was educated for the ministry among his countrymen, in a private school at Lebanon, Ct., under the care of the Rev. Eleazer Wheelock. This school gradually became a seminary for the education of Indians, and of missionaries to the Indians, and was called "Moor's Charity School." It was first

opened as a missionary seminary in 1748, five years after Occum entered it; though its complete establishment seems not to have been effected till 1754.* It was here, and not, as several authors seem to assert, at Hanover, N. H., that Brant, the Mohawk chief, received his education. Brant was sent here, with several others of his tribe, by the influence of Sir William Johnson, an active friend and patron of the school. In 1662, the Rev. Charles Jeffrey Smith, who was laboring at his own expense as a missionary among the Mohawks, employed Brant as an interpreter. Brant was then active in promoting the civilization of his people, and was thought to be truly pious. His religious feelings, long deadened by politics and war, are said to have revived towards the close of his life. In 1765, the school reported three missionaries and eight schoolmasters laboring among the Indians, aided occasionally by two interpreters, and 22 pupils dependent upon it for support. As greater funds were needed for its support and enlargement than could be otherwise obtained, the Rev. Mr. Whitaker, with the Rev. Samson Occum, who had been on a mission among the Oneidas, visited England and Scotland to procure them. They excited no ordinary interest, and soon raised funds to the amount of more than £12,000, nearly all of which was invested in British funds, the income to be appropriated to the objects of the school. In 1770, the school was removed to Hanover, N. H. The location was not well chosen for an Indian school; as it was in the centre of an extensive region which Indians had never inhabited and seldom visited, and into which white settlers, allured by reports of its astonishing fertility, of which the reports of our own day from the west seem to be but the echo, were pouring with a rapidity hitherto unexampled. The number of Indian pupils soon began to diminish, and was much reduced during the war of the revolution. For many years past, it has seldom had more than two or three at a time, generally Abernaquis, from Canada, and often none. Dartmouth College, though established at the same place, under the same president, and as a part of the same enterprise, is a distinct institution, with a charter and funds of its own.

Occum, after his return from England, preached to his countrymen in the region of New London, Ct., till about the year 1778, when he removed with them to the Brothertown tract, which they had obtained of the Oneidas, in New York. From this place they finally removed to Michigan, and were united with the Stockbridge tribe.

The Rev. Samuel Kirkland was educated at Dr. Wheelock's school in Lebanon, Ct., and at Princeton College. In 1764, he commenced a mission among the Oneidas, in the State of New York. He suffered many hardships on his journey of 250 miles, much of which was

* The life of Wheelock states that in 1763, the Boston committee of the Society in Scotland made an appropriation in aid of this school, and the General Court of Massachusetts authorized it to receive six Indian pupils from the Six Nations. A few pages afterwards, it relates the same facts, as having occurred in 1761.

through the wilderness on snow shoes, with his pack of provisions on his back; and from famine after his arrival. His life, too, was frequently in danger from the Indians. Yet he persevered. Their opposition was gradually overcome, a school was established, and rather than part with him, the Indians where he dwelt agreed to exclude ardent spirits from their settlement. Friends of Indian missions contributed for the supply of his wants, and in 1773, the Society in Scotland for propagating Christian Knowledge agreed to pay him a salary, in conjunction with the corporation of Harvard College. In 1775, the Indians learned that he had received documents from the provincial congress in Massachusetts, relating to the difficulties between the colonies and Great Britain. They insisted on knowing their contents, and he communicated them. These documents had been sent to him for that very purpose; and the result was, that the Oneidas refused to take any part in the impending war. Sir William Johnson soon after, ordered all "Dissenting" missionaries to leave the Indian country in New York. During the war which followed, he could only visit his people occasionally. After the war, they invited several bands of Christian Indians to settle in their country, and besought Mr. Kirkland to return and reside among them. They also entreated the Scottish Society's committee in Boston to send him; and in 1785 he returned and settled among them. Soon after his return, the attention of the Indians to religion was remarkable, and their improvement in morals was striking; but ardent spirits and other causes gradually produced a sad decline. Mr. Kirkland died at Paris, Oneida Co. N. Y. in 1808, aged 67. He had been a missionary to the Indians, with short interruptions, for 40 years.

During the latter part of his life, Mr. Kirkland was supported by the corporation of Harvard College, the Society in Scotland having withdrawn their patronage. Harvard College has a fund of \$12,000, for propagating the gospel among the Indians. And it should be remembered that from the beginning, a considerable part of the funds expended on missions in America by societies in Great Britain, was contributed in this country, and managed by the committees in Boston and New York. This system of operation seems to have been connected with our state of colonial dependence. In 1762, a "Society for promoting Christian Knowledge among the Indians in North America" was formed at Boston, and incorporated by the legislature of Massachusetts; but the Archbishop of Canterbury induced the King of England to disallow the act of incorporation, and the business had still to be conducted through American committees of British Societies.

In 1774, two New England divines, the Rev. Messrs. Ezra Styles and Samuel Hopkins, proposed to the Synod of New York and Philadelphia, to establish a mission in Africa. The proposal was favorably received, but political events soon rendered its execution impracticable.

The American revolution, and the absorption of all the energies of the country in recovering from its effects, almost suspended these evangelical efforts; but a few years after its termination, a revival of mis-

sionary enterprise commenced, both in America and in Europe. In 1787, the Society for propagating the Gospel among the Indians and others in North America was incorporated in Massachusetts. It gradually passed into the hands of Unitarians, and now expends the income of its funds in supporting two or three preachers among some of the Indians in New England. It has, or had some years since, a fund of \$9000 for the propagation of the gospel among the American Indians. In 1792, the Baptist Foreign Missionary Society was formed in England; the London Missionary Society was formed in 1795; the Edinburgh Missionary Society and the New York Missionary Society in 1796; the Northern Missionary Society, in the northern part of the State of New York, and the Netherlands Missionary Society, in 1797; the Church Missionary Society in England, in 1800; and the Western Missionary Society, at Pittsburgh, Pa., in 1802. All these societies were formed with reference to missions among the heathen, either exclusively or in part. In 1803, the General Assembly of the Presbyterian Church in the United States made its first appropriation for a mission among the heathen.

The British Societies just mentioned, engaged extensively in the work of missions to the East Indies, to the Islands of the Pacific, and to Africa. The New York, Northern and Western Missionary Societies sent missionaries to the Indians in the State of New York, and north of the Ohio river. These three societies were finally merged in the United Foreign Missionary Society, and their funds, missions, and all their concerns were transferred to the American Board, in 1826, as will be related in its place. The Rev. Joseph Badger, in the service of the latter, visited New England in 1809, and procured for his mission, one hundred dollars from the Connecticut Missionary Society, and eleven hundred dollars in Boston and its vicinity. The General Assembly appropriated \$200, to aid the Rev. Gideon Blackburn in his attempts to introduce the gospel and civilization among the Cherokees. Mr. Blackburn also received private aid from Tennessee and Kentucky, and from benevolent individuals in Philadelphia. He also visited New England, where collections were made in behalf of his enterprise. In several places in the eastern part of Massachusetts, these were repeated from year to year, and the money transmitted through the hands of the Rev. Dr. Morse. A more particular account of his labors and their results will appear in the history of the mission of the American Board to the Cherokees.

American missions to the heathen, hitherto, had all been among the Indians of this continent. The promotion of true Christian piety had always been made the leading object; and as subservient to this, efforts to introduce learning, agriculture and the useful arts had in almost all instances accompanied the preaching of the gospel. The result has shown that the American Indians, compared with other heathen, have been remarkable for both readiness and ability to perceive and admit the value both of Christianity and of civilization. Among no other heathen

in modern times has the gospel had such early and decided success. No other savages have so readily thrown off their barbarism and become civilized men. The great obstacle to their preservation as civilized communities is also manifest. It is—it always has been—their frequent avulsion from their native soil. The Stockbridge tribe, for instance, has been torn up by the roots and transplanted about once in twenty years, on an average, since Sergeant began his labors among them in 1734. And yet they are a civilized and Christian community. They cling to civilization and Christianity, as scarce any other people would do under an equal pressure of adverse circumstances. The doctrine that Indians cannot be civilized, is the mistake of men who are ignorant of their history, or the slander of men who covet their lands. It is plain, too, that the gospel, introduced by missions and introducing civilization, must save them from extinction, or they will not be saved. Of all the tribes which once inhabited the older parts of the United States, scarce a fragment can now be found, but such as Christian missions have preserved.

It is certain, too, that the present age takes too much honor to itself. Missions to the heathen are not its invention; nor are the men of this age the first, even in modern times, who have felt the spirit of missions, or deliberately contemplated the conversion of the whole world to God, as a work in which they were to bear a part. From 1646 to 1675, New England did more in proportion to her ability for the conversion of the heathen, than she has done from 1810 to 1839. The spirit of missions was as general then as now; contributors were as liberal in proportion to their means, and missionaries exposed themselves as readily to equal hardships and dangers. Nor has this spirit been lost since that day and revived by us. From that day to the present, there has been an uninterrupted succession of sacrifices and sufferings and dangers, encountered for the salvation of the heathen; an uninterrupted course of expenditure of wealth and life for the conversion of the world to God. The shaking of the nations has at times deranged the machinery for a season, but has never stopped its motion.

CHAPTER II.

State of the country at the commencement of the nineteenth century.—Religious periodicals.—Samuel J. Mills.—The Williams College Society of Inquiry.—Efforts at Andover. Judson, Newell and Nott.—Consultation—Drs. Spring and Worcester.—Meeting of the General Association of Massachusetts.—Application for advice.—Formation of the Board.—Its meeting for organization.

At the commencement of the present century, an attentive observer must have seen that the current of missionary enterprise was about to make for itself new channels, broader and deeper than those in which it

was then flowing. The struggle for independence was ended; the pecuniary embarrassment which it cost, had passed away; the form of government had been settled, and years had given confidence in its stability; all the temporal concerns of the nation were in "the full tide of successful experiment;" and in short, the secular causes which had for a time repressed the spirit of missions, were removed. Religion, from which the struggle for national existence and the formation of the national government had partially withdrawn the minds of men, was beginning to recover its former power; and the local societies which were springing up in various parts of the land, several of which made the conversion of the heathen a distinct object of their existence, showed that the religion of this country was still a missionary religion, in which the love of Christ was a constraining power, impelling to efforts and sacrifices for the salvation of men. Evidently, the spirit which was spreading and strengthening in the community would soon demand and create a system of operations, for the management of which organizations then existing would be found inadequate.

This spirit provided for its own nourishment and growth, R-izone
Periodicals. by securing a more general diffusion of religious intelligence. Among the periodicals which it called into existence, the Massachusetts Missionary Magazine is most intimately connected with the formation of the American Board. It was commenced in June, 1803, under the direction and patronage of the Massachusetts Missionary Society. That Society, though it sent no missionary to the heathen, felt a deep interest in that work, and in 1804, the president of the London Missionary Society was elected one of its honorary trustees. By this and other kindred publications, information was diffused of the labors of European Christians for the conversion of the heathen in Asia, Africa and the Islands of the Pacific. That information was continually increasing in interest, and in power to call forth the missionary spirit of those to whom it came. In 1805, the Panoplist was commenced. In 1808, these two publications were united. In 1810, Jeremiah Evarts, Esq., who was then in the practice of law in New Haven, Ct., became the editor. From the time of their union, the diffusion of intelligence concerning missions to the heathen, both on the eastern and western continents, was made a prominent object of the work.

Mills, Hall and
Richards. Every great and effectual movement in human society begins in secret and in silence; in the diffusion through the mass of those who are to be the actors, of those elements of thought and feeling, under the influence of which they are to act. As the movement draws towards its full development, it produces the leading minds which it needs; the men who first understand, and cause others to understand, what the movement is to be, and under whose guidance the multitude labor purposely for its accomplishment. So it was now. Samuel J. Mills, born at Torrington, Ct., April 21, 1783, heard much, from his infancy, of missions to the heathen. His mother, especially, delighted to talk of Eliot, and of Brainerd, and of other missionaries to the hea-

then ; and once, during such a conversation, remarked concerning Samuel, "I have consecrated this child to the service of God, as a missionary." The words made a lasting impression upon his mind. The first indication of vital piety which his father ever noticed in him, was the remark, made in the winter of 1802, that "he could not conceive of any course of life in which to pass the rest of his days, that would prove so pleasant, as to go and communicate the gospel of salvation to the poor heathen." It was even then his desire to be a missionary, not to the American Indians, but to the heathen of some foreign land ; and Africa early engaged his attention. He consulted his parents. His mother said, "I cannot bear to part with you, my son!" He repeated what he had heard her say of him when a child. She wept, and never again objected. With their consent, he began to acquire the education necessary for his intended work. Having made the requisite preparation and put his secular concerns into other hands, he became a member of Williams College, Mass., in the spring of 1806. Here the efforts he made during the hours of relaxation to promote piety among his fellow students, were eminently useful ; but his great and ultimate object was ever prominent in his own mind, the leading topic of his private meditations and prayers. At length, in the summer or autumn of 1807, he invited Gordon Hall and James Richards to a walk. He led them to an unfrequented place in a distant meadow, where, by the side of a stack of hay, they spent the day in fasting and prayer, and in conversing on the duty of missions to the heathen. Mills was surprised and gratified to find that the subject was not new to his brethren ; that their hearts were already fixed on engaging in such a work. The providence of God had not conferred on one man the exclusive honor of originating the enterprise and imparting its spirit to all others that had it, but had inspired a number of individuals, each independently of the others, with the same thoughts and purposes. Having learned each others' views, these brethren, and a few others who were found to be of the same mind, often met where this first conversation had been held, to converse and pray concerning the subject of their hopes and future labors. In the spring of 1808, in the northwest lower room of the east college, a society was formed, for the purpose of making inquiries and forming plans for future missions. Its existence was kept secret from all but its members ; and to this day, its proceedings, and even the names of its members, are but partially known.

The spirit which was to sustain a system of missions to the heathen in foreign lands was gaining strength in the churches ; but, besides the members of this society, there were few, if any, in whose minds it had ripened into a distinct idea of something soon to be actually attempted and accomplished. The first labor of this society, therefore, was, to prepare the minds of men for the enterprise. For this purpose, they republished a missionary sermon which Dr. Griffin had delivered before

the General Assembly of the Presbyterian Church, and another, by Dr. Livingston, before the New York Missionary Society. These they circulated as extensively as possible. They read them in families, at social visits, and in meetings for religious conference. They made them the means of introducing the subject of missions to persons with whom they wished to converse. By such means, they brought many minds rapidly towards the point at which they wished to arrive. They made out a written list of clergymen, on whose attention they resolved to urge the subject. Among these were Drs. Worcester, Griffin, Morse and Dana. These ministers they visited repeatedly, spending their college vacations with them, and laboring as their helpers among their people; using the opportunities thus procured, for developing their plans. In pursuing this course, they showed at once the soundest practical wisdom, the most rational confidence in the goodness of their cause, and the modesty which is becoming in young men. Had they at first carried their yet crude and ill-digested plans, in a style of fervid declamation, before the more ignorant and excitable part of the churches, they might have raised up a violent and angry party in favor of rash and impracticable schemes; and thus they might have thrown off the more steady and permanently efficient part of the Christian community from participating in their enterprise. Instead of this, they went to men whose characters were established as safe advisers; men capable of appreciating their motives and their arguments, of detecting their errors and of supplying their defects; men in whom experience had taught the Christian public to have confidence, and whose sanction would secure to their cause a favorable hearing. Of these, the prudent, the cautious, the deliberate Dr. Worcester, who, because he was such a man, would no more reject a plan than he would adopt one without fully knowing its value, was the first to become zealously enlisted in the enterprise.

Attempts were also made to excite a missionary spirit among the students in other colleges. For this purpose, one of their number transferred his relation from Williams to Middlebury College, and Mills visited New Haven. Intercourse was also opened with Dartmouth and Union Colleges; but this branch of their labors was attended with little visible success. After graduating, in September, 1809, Mills spent some time at Yale College as a resident graduate, in the study of theology. The place was chosen with the hope of finding or imparting a spirit of missions. During this visit he formed that acquaintance with Obookiah, the Hawaian youth, which led to the establishment of the Sandwich Islands mission.

In the spring of 1810, Mills became a member of the Theological Seminary, or as it was then sometimes called, the Divinity College, at Andover. Several of his former associates were already there; and he and they industriously used every suitable opportunity to impart their knowledge and views of missions to their fellow students. As the result of these labors, Messrs. Hall, Judson, Mills, Newell and Nott agreed to unite

their efforts to establish a mission among the heathen in some foreign land.* The Faculty of the Theological Seminary were also consulted, and after serious deliberation, approved and encouraged the design.

At last, on the 25th of June, 1810, a meeting for consultation and prayer on this subject was held at Andover. The Formation of the board. time for some public action, it was thought, had come. It was determined to bring the subject before the General Association of Massachusetts, then about to meet. The next day, Drs. Worcester and Spring, who had been present at the meeting, rode together in a chaise to Bradford. In their conversation by the way, the first idea of the "American Board of Commissioners for Foreign Missions" was suggested, and the form, the number of members, and the name, were proposed. Dr. Worcester, who gives this information in a letter written a short time before his death, does not ascribe the honor of first suggesting this idea to his companion, as he would have done, had truth permitted; nor did his modesty allow him to claim that honor for himself. The truth probably is, that the suggestion was first made by Dr. Worcester, but grew out of their mutual conversation, and was perfected by their united counsels.

The General Association met at Bradford, † on Wednesday, June 27th. On Thursday afternoon, on motion of the Rev. Dr. Spring, Adoniram Judson, Jr., Samuel Nott, Jr., Samuel J. Mills and Samuel Newell were in-

* It must not be inferred that all these brethren received their first impulse towards the missionary work from Mr. Mills. Mr. Hall, the reader has already been informed, was contemplating a foreign mission when Mills first spoke to him on the subject. Mr. Richards is said to have consecrated himself to the work earlier than Hall. It is stated in the History of the Burman mission, that Mr. Judson's thoughts were first led to the subject by the perusal of Dr. Buchanan's "Star in the East," during the last year of his residence at the Theological Seminary; that he conversed with several persons who discouraged him; and that he wrote to the Directors of the London Missionary Society for information, and received an answer, inviting him to visit England, before he became acquainted with the views of the other brethren. This statement has been copied into the Memoir of Mrs. Judson, a work with the execution of which, "in all its parts," Mr. Judson declares himself "extremely gratified." The statement, therefore, has his sanction. The "last year of his residence" at the Seminary terminated September 25th, 1810; so that his enlistment in the cause of missions cannot be dated earlier than the autumn of 1809, or about a year and a half after the formation of the Society at Williams College. The claim, therefore, which some of his friends have advanced, that he was the first mover in this enterprise, cannot be sustained; though, before he knew what others had done or thought, he consecrated himself to the work, and commenced a series of efforts, which would probably have resulted in its accomplishment, even if Mills and his associates had never engaged in it.

† The phraseology of the minutes of the Association concerning an adjournment for public worship at Haverhill, has suggested a doubt as to the place where the Board was actually instituted. One article in the Missionary Herald states that it was at Haverhill. The author has ascertained, from living testimony, that the usual statement is correct—the Board was formed at Bradford.

roduced, and presented the following paper, to which their names were signed.

“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.”

This paper was drawn up by Mr. Judson. It at first contained, besides the present applicants, the names of Mr. Richards and Mr. Rice; but on consideration, they were withdrawn, lest the Association should be alarmed at the probable expense of supporting six missionaries in a foreign land, and shrink back in discouragement from the undertaking.—After hearing from the applicants a more particular account of their views, the association referred the subject to a committee, consisting of the Rev. Samuel Spring, D. D., Rev. Samuel Worcester, and Rev. Enoch Hale. On the next day, Friday, June 29, this Committee made the following report, which was unanimously adopted.

“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 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.”

The Association then elected His Excellency John Treadwell, Esq., Rev. Timothy Dwight, D. D., Gen. Jedediah Huntington and Rev. Calvin Chapin, of Connecticut, and Rev. Joseph Lyman, D. D., Rev. Samuel Spring, D. D., William Bartlett, Esq., Rev. Samuel Worcester and Dea. Samuel H. Walley, of Massachusetts, as a Board of Commissioners for Foreign Missions. The Rev. Dr. Spring, Rev. Mr. Worcester and Dea. Walley were appointed to consult with the other members of the Board, and make arrangements for its first meeting.

The Board met, for the first time, at Farmington, Ct., September 5, 1810: present, His Excellency John Treadwell, First meeting of the Board. Rev. Drs. Lyman and Spring, and Rev. Messrs. Worcester and Chapin. Dr. Lyman opened the meeting with prayer. The record of the proceedings of the General Association of Massachusetts, in which the Board had its origin, were read and entered upon the minutes.

A Constitution for the Board was then adopted. Its first article assumed the name already given by the General Association. The second declared that the object of this Board was, “to devise, adopt and prosecute ways and means for propagating the gospel among those who are destitute of the knowledge of Christianity.” Succeeding articles prescribed the duties of the officers. The tenth provided that the expenses of the commissioners and officers, incurred in transacting the business of the Board, should be paid, but no member or officer should receive any compensation for his personal services. The eleventh provided, that “the appointment of missionaries, their destination, appropriations for their support, and their recall from service, when necessary, should be under the exclusive direction of the Board.” The twelfth required that a report of the transactions of the Board should be annually made, in writing, to the respective bodies by which the commissioners are appointed.

The Board then appointed His Excellency John Treadwell, President; Rev. Dr. Spring, Vice President; William Bartlett, Esq., Rev. Dr. Spring, and Rev. Mr. Worcester, Prudential Committee; Rev. Calvin Chapin, Recording Secretary; Rev. Mr. Worcester, Corresponding Secretary; Dea. S. H. Walley, Treasurer, and Mr. Joshua Goodale, Auditor, for the year ensuing.

The Prudential Committee were directed to prepare a report, to be submitted to the General Associations of Massachusetts and Connecticut ; and with the Corresponding Secretary, to obtain information concerning unevangelized nations, and report to the Board at its next meeting. It was also "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."

The Board closed the labors of this session, by preparing an address to "the Christian Public," which shows that they well apprehended the greatness of their undertaking, its important bearings, and the motives which alone could secure them an efficient support. They say :

"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 ?

CHAPTER III.

1811.—Mr. Judson sent to England.—Negotiations with the London Missionary Society.—Appointment of Members by the General Association of Connecticut.—Annual Meeting at Worcester.—Appointment of Six Missionaries.—Intended Mission to the Indians in Canada.

NOTWITHSTANDING the favor with which the object of the Board was regarded by some liberal individuals, the Prudential Committee believed that a considerable time must elapse before they should receive funds sufficient to sustain a mission, “upon a promising scale,” in any part of the heathen world. Meanwhile, four missionaries were ready, and waiting to be sent forth; and the heathen were perishing for want of their labors. It was thought best, therefore, to send Mr. Judson to England, to confer with the Directors of the London Missionary Society. He was directed to ascertain whether any arrangements could be made for prosecuting the work of missions in concert with that Society; whether, if desirable, the American missionaries could receive support from that Society for a time, without committing themselves wholly and finally to its direction; whether, in any case, they could be supported by the joint funds of the two bodies; and, if so, under whose direction the mission must be placed.

Mr. Judson sailed for England in the ship Packet, of Boston, about the first of January. The ship was captured by a French privateer, and carried into Bayonne, where he was cast into prison. He was soon released from close confinement, but could not obtain leave to proceed to England, till just before the London anniversaries in May. He was courteously received by the Directors of the London Missionary Society; and, after repeated conferences with them, returned to the United States in August. The Directors declined the proposal of a joint control of the mission, rightly judging that two governing powers, on opposite sides of the Atlantic, could not act with the necessary promptness of decision and unity of design. A letter from their Secretary, the Rev. George Burder, expresses the hope, that the American churches, when they know that four of their own brethren have engaged in the service, will supply the Board with funds so liberally, “that not only four, but forty, may go forth” as missionaries to the heathen. The Directors, however, agreed, should it be necessary, to receive the American brethren as their missionaries, and sustain them “until they are able, by some means not incompatible with their missionary engagements, to procure their own support; which,” they say, “we consider it to be the bounden duty of every missionary to attempt as soon as possible, and without which missions can never be very

widely extended." This remark shows that the idea of self-supporting missions is not new. It naturally suggests itself to men in their first stages of missionary zeal, while their information is too imperfect to enable them to judge correctly of its practicability; but a more enlarged experience very generally corrects the error.

*Re-election of
Members.*

According to the original resolution by which the Board was instituted, five members were to be appointed by the General Association of Massachusetts, and four by that of Connecticut. This latter body, in June of this year, approved the measures already adopted, and appointed the same gentlemen from that State who had already served as members. The General Association of Massachusetts, at their session at Salem, in June, 1811, unanimously appointed the same gentlemen who were elected last year, and added the Rev. Jedediah Morse, D. D. This was the last election of the kind; as, before the next meeting of the Association, the Board was incorporated, with power to elect its own members.

Annual Meeting.

The Board met this year at Worcester, on the 18th of September; present, Messrs. Treadwell, Spring, Huntington, Lyman, Morse, Worcester and Chapin. The officers of the last year were re-elected, except that Jeremiah Evarts, Esq. was chosen Treasurer, instead of Dea. S. H. Walley.

In their annual report, the Prudential Committee gave an account of the mission of Mr. Judson to England, and its results; and in view of the whole subject, they recommended that the Board should retain the missionaries under its own direction, relying, under Providence, on the liberality of the Christian public for support. Divine Providence, by raising up American missionaries, seemed to call on American Christians to sustain them. There had already been indications of a liberality which encouraged the hope that "a foreign mission upon a promising scale" would be sustained. Mrs. Mary Norris, relict of the Hon. John Norris, who died at Salem, March 21, had bequeathed the sum of \$30,000 to the Theological Seminary at Andover, and the same amount to trustees, for the benefit of Foreign Missions to the heathen. Other donations, amounting to about \$1,400, had been received. They hoped, therefore, that by exertions "made upon an extensive scale, and with zeal and perseverance," the requisite funds might be obtained. The London Missionary Society had for several years expended about £7,000 annually, and this year would probably expend £10,000; and the Committee ask, "Is not the American public as well able to supply £600 annually, as the British public is to supply £10,000?" They believed, too, that though the most favorable prospect for successful missionary labors was in the East, yet the Board ought not to lose sight of the heathen tribes on this continent. And, finally, they thought that if the missionaries should be retained under the direction of the Board, greater interest would be excited among American Christians, and more liberal efforts made for the diffusion of the gospel throughout the world.

The Committee suggested, that the most favorable station for an American mission in the East, would probably be in some part of the Burman Empire. Besides the amount of population and the character and manners of the people, they mention, as a reason that "deserves particular consideration," that the Burmese "are not within the limits of the British Empire, and therefore not so much within the proper province of the British Missionary Societies." So early did they understand and adopt, as a rule of conduct for themselves, the important principle, that missionary societies ought to avoid interference with each other's fields of labor.

At this meeting, the Board voted to "retain under their care, the young gentlemen who last year devoted themselves to the service of God for life, as missionaries in foreign parts;" that they do not advise Messrs. Judson and Nott to place themselves, at present, under the direction of the London Missionary Society; that Messrs. Judson, Nott, Newell, and Hall be appointed missionaries, to labor, under the direction of the Board in Asia, either in the Burman Empire, in Surat, or in Prince of Wales' Island, (Penang,) or elsewhere, as, in view of the Committee, Providence shall open the most favorable door; that the salary of a married missionary be fixed at \$666,66, and of one unmarried at \$444,45, and that the outfit of each be equal to one year's salary; and that Messrs. James Richards and Edward Warren be taken under the direction and patronage of the Board, according to their request, on condition that they complete their course of studies at the Theological Seminary, agreeably to the Statutes, and attend a course of medical lectures at Dartmouth College.

It was also voted, "that this Board will pay particular attention to the Caghnewaga tribe of Indians in Canada, and establish, as soon as practicable, a mission among them;" and to forward that design, they appropriated \$100, to aid Eleazer Williams, a native of that tribe, in his education for the ministry. This plan was disconcerted by the war with Great Britain, and the mission was never commenced.

The donations to the Board which reached the Treasurer during the remainder of this year, as acknowledged in the Panoplist, amounted to \$79,95.

CHAPTER IV.

1812.—The First Missionaries sent out.—Polity of Missions adopted.—Act of Incorporation.—Annual Meeting at Hartford.—Arrival of the Missionaries at Calcutta.—Orders for their Departure.—Voyage of Mr. Newell to the Isle of France.—Death of Mrs. Newell.—Mr. Judson and Mr. Rice become Baptists.—Departure of Hall and Nott for Bombay.—Appointment of Agencies in London and Calcutta.—Aid to the Serampore Mission.

THE beginning of this year was distinguished by the embarkation of the first missionaries from the Western to the Eastern continent.

Late in the month of January, Messrs. Newell and Hall, who had been pursuing medical studies at Philadelphia, returned in haste with the intelligence that the ship *Harmony* was to sail from that port for Calcutta in about two weeks, and would receive the missionaries as passengers. They returned, by the advice of Robert Ralston, Esq., who was even then distinguished as a friend of missions, and who offered his counsel and aid in the labors of embarkation. What should be done? Opportunities were infrequent, and the Committee knew not when another would occur. All things were ready except funds; but of these, the Committee had not more than \$1,200 at their disposal. The occasion would doubtless excite interest, and call forth liberal donations. Christians who had merely neglected to contribute, would see that the time had come, and would act promptly. A considerable increase of means might, therefore, be expected. But besides the expense of the passage of the missionaries to India, their outfits and their salaries for one year, which had been arranged on a very economical scale, would amount to nearly \$5,000. "When, after serious and anxious deliberation, the minds of the Prudential Committee were first expressed on the question of sending the missionaries out, only one member," says Dr. Worcester,—and he does not name that member,—“was found decidedly in the affirmative.” The question was solemnly and prayerfully reconsidered. God seemed to be calling them to great efforts, and they dared not disobey the call. On Monday, January 27, they resolved that the funds of the Board did not warrant the sending out of the four missionaries with full salaries; that it be recommended to them to go without their wives; or, if this was inconsistent with arrangements already made, that they go with half of a year's salary; and that, if the Board should be unable to forward the other half to them in India, two of them should cast themselves on the London Missionary Society for support. Thursday, Feb. 6, was appointed for their ordination.

Another difficult and important question arose. Mr. Luther Rice, a licensed preacher from the Theological Seminary at Andover, desired to join the mission. His recommendations were satisfactory. His heart

had long being engaged in the cause, though peculiar circumstances had forbidden him to offer his services. On the other hand, funds were wanting, even for four; and the Committee were not authorized to accept missionaries without a vote of the Board. Yet they dared not to reject the request of Mr. Rice. They determined, January 30, to send him out with the others, and he determined to go, knowing that the members of the Committee only, as individuals, were responsible for the act, and for his support.

On Thursday, Feb. 6, 1811, the Tabernacle at Salem First Missionaries ordained. was crowded with an attentive and interested congregation, assembled to witness and to engage in a transaction, such as this western world had never yet beheld. Messrs. Samuel Newell, Adoniram Judson, Jr., Samuel Nott, Gordon Hall, and Luther Rice, appeared before an Ecclesiastical Council, and were examined in respect to their Christian knowledge and piety, and their motives in offering themselves as missionaries to the heathen. The examination being pronounced satisfactory, the Council proceeded to ordain them. The Rev. Dr. Griffin offered the introductory prayer; the Rev. Dr. Woods preached the sermon; the Rev. Dr. Morse offered the consecrating prayer; the Rev. Dr. Spring gave the charge; the Rev. Dr. Worcester gave the right hand of fellowship. "A season of more impressive solemnity," the Committee remarked in their next annual report, "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, 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."

On the evening of the same day, Mr. Nott and his wife, Mr. Hall, and Mr. Rice, left Salem for Philadelphia, that they might be in season for the sailing of the *Harmony*; Mr. Judson and Mr. Newell, with their wives, expecting to embark at Salem for Calcutta, in the *Caravan*, early the next week. Both vessels were unexpectedly detained. The *Caravan* sailed on the 19th. The *Harmony* left Newcastle on the 20th, but was obliged by contrary winds to return into port, and did not leave the capes of Delaware till the 24th. Among the passengers on board the *Harmony*, were the Rev. Mr. May and wife, and Miss Green, sent out

by the London Missionary Society; and the Rev. Messrs. Johns and Lawson, missionaries of the English Baptist Missionary Society, with their families. No other opportunity for obtaining a passage to India occurred for many months; and in June, war commenced between the United States and Great Britain.

If the departure of the missionaries at this time may be regarded as providential, the unexpected detention of the vessels was no less so. It gave the Committee a longer time to collect funds. It afforded to Christians whose feelings had been aroused by the occasion, opportunity to contribute. "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 the amount of their salaries for nearly a year and a quarter. In about three weeks from January 27, when the Committee determined to go forward, more than \$6,000 were collected for the mission.

In their instructions to the missionaries, the Committee expressed the desire, founded on the best information they had been able to obtain, that the seat of the mission should be in some part of the Burman Empire; but they directed the missionaries to collect information on the subject in India, and then act according to their own discretion.

These instructions are remarkable for the perfection with which they mark out a course of missionary policy, from which the Board have found little occasion to depart. They require scrupulous abstinence from all intermeddling with political concerns; that the mission be early organized for the transaction of business, with a secretary and treasurer; that a mission church be formed, and the ordinances of the gospel duly attended; that converts be treated with charity and with caution, sufficient time being allowed for trial to test the reality of their conversion, and thus to avoid, as far as possible, the scandal of apostasy. They add: "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 the 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."

After this auspicious beginning in respect to funds, the Committee did not relax their exertions. At the time of the annual meeting, about twenty auxiliary societies had been formed, and had remitted more than four thousand dollars to the treasury.

The Incorporation of
the Board.

The noble legacy of Mrs. Norris, of \$30,000, was contested at law. In order to maintain its claims, the Board

must have a legal existence. An act of incorporation was therefore requested and obtained of the Legislature of Massachusetts. Its charter confines it to the work of "propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the holy Scriptures." It can hold real estate, the yearly value of which shall not exceed four thousand dollars, and personal estate, the annual income of which shall not be more than eight thousand dollars. It was authorized to elect members, without limitation as to their residence, either to fill vacancies or in addition to their number. The appointment of Commissioners by the General Associations was therefore at an end. Five days after the date of the act, the General Association "voted, that the measures adopted by the American Board of Commissioners for Foreign Missions, in procuring the act of incorporation for securing its funds, and in the commencement of missions, meet the entire approbation of this body."*

The third annual meeting of the Board, which was Annual Meeting. the first under its charter, was held at the house of Mr. Henry Hudson, at Hartford, Ct., September 16 and 17, 1812. There were present Gen. Jedediah Huntington, Hon. John Treadwell, LL. D., Rev. Drs. Lyman, Dwight, Spring, Morse and Worcester, Hon. John Hooker and Rev. Calvin Chapin. His Honor William Philips and William Bartlett, Esq. were unable to attend. The Board was enlarged by the election of thirteen members from the Northern and Middle States.† The Hon. John Treadwell was chosen President; Rev. Dr. Spring Vice President; William Bartlett, Esq., Rev. Drs. Spring and Worcester and J. Evarts, Esq., Prudential Committee; Rev. Dr. Worcester Corresponding Secretary; Rev. Mr. Chapin Recording Secretary; J. Evarts, Esq. Treasurer, and S. H. Walley, Esq. Auditor.

At this meeting it was voted, "that the Prudential Committee pay an immediate and particular attention to the circulation of the Holy Scriptures in the various languages of 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;" that the Committee annually transmit a report of the doings of the Board to the General Associations of New Hampshire, Connecticut and Massachusetts, the General Convention of Congregational and Presbyterian ministers in Vermont, and the General Assembly of the Presbyterian Church; that Messrs. Hooker and Lyman be a committee to print and distribute among the Iroquois Indians, in their own language, such Christian writings as in their judgment may be expedient; and that the Board will continue their patronage to Mr. Eleazer Williams in preparing for the ministry.

The whole amount of donations to the Board, from the last annual meeting to June 20, was \$12,587,36; the whole amount received by the treasurer, including the balance from the account of last year,

* For the Charter, see Appendix, A.

† For a list of corporate members of the Board, with the times of their election, see Appendix, B.

\$13,791,00; the whole expenditures of the Board, \$9,699,37; balance on hand, \$4,091,63.

Newell and Judson
arrive at Calcutta.

But it is time to follow the missionaries in their wanderings. After an agreeable passage, Messrs. Newell and Judson, with their wives, arrived at Calcutta on the 17th of June, 1812. But they were embarrassed, as English missionaries had been, by the opposition of the Government. The British East India Company was formed and all its acquisitions of territory were made for commercial purposes; and the character and regulations of its government appear to have been formed without any expectation that they were to affect the religious condition and destiny of millions. At first, their possessions amounted merely to a single trading post. Afterwards, native tribes and nations put themselves under their protection and control, or submitted to them at the conclusion of a war, on condition, among other things, of being permitted to enjoy their own laws and religion unmolested. The continuance of their power depended, in a great degree, on their influence over these allied nations, by which they were able to employ the force of many, in crushing any one which should revolt. The Directors did not think it proper to hazard the commercial interests which had been intrusted to their management, by attempting, or permitting others to attempt, revolutions in the state of society, which might shock the prejudices of the natives. Missionaries, therefore, were sometimes ordered home on their first arrival, and sometimes suffered to remain without formal permission, and liable to be sent away at any moment.

Order to return
home.

Soon after their arrival, Messrs. Newell and Judson were ordered to return home in the same vessel that brought them, and were informed that the vessel would not be allowed to depart without them. Their Christian friends at Calcutta and Serampore, who had received them with great cordiality and affection, now sympathized deeply in their distress; employing on their behalf, earnest solicitations to the Government, and special, united prayer to God. At length it was unofficially intimated by one of the secretaries of the government, that perhaps the order would not be enforced, if they would promise soon to leave the territories subject to the Company's jurisdiction; and soon after, liberty was granted them to depart, by any conveyance, to any other place whatever.

Mr. Newell goes to
the Isle of France.
Death of Mrs. New-
ell.

Whither should they go? Burmah, they had learned, was distracted by foreign and civil war. Besides, a mission of the London Society in that country had been abandoned; and of a Baptist mission, all had left the country but one, after expending more than \$10,000 upon the enterprise. Accounts from all the regions to the east of Calcutta were equally discouraging. A letter was received from the brethren who sailed in the *Harmony*, dated at the Isle of France, stating that the Governor of that island was favorable to missions, was desirous that a mission should be established in the neighboring island of Madagascar, and had even made application to

the London Missionary Society for that purpose. There they would be out of the dominions of the East India Company; and if no favorable opening should be found in that vicinity, they might perhaps go thence to Ceylon, or some other place not subject to the Company's control. They determined to go. Accordingly, on the 4th of August, having had but three days to prepare, Mr. and Mrs. Newell embarked for the Isle of France, on board a vessel which could not receive a greater number of passengers. Mr. and Mrs. Judson were expected soon to follow them. Their passage was long and perilous. After having been driven about for a month in the Bay of Bengal, during which Mrs. Newell was sick of a fever, the ship put into Coringa in distress. They left that port on the 19th of September, and early in November arrived at the place of their destination. About three weeks before their arrival, they had committed to the deep the body of an infant daughter, five days old. From this time, Mrs. Newell rapidly declined. Her disease, the consumption, baffled medical skill; and on the 30th of November, at Port Louis, she was released from the toils and sorrows of this mortal life. The tidings of her death made a deep and powerful impression. An excellent memoir, prepared by the Rev. Dr. Woods, of Andover, was widely circulated, and still continues to be read with intense interest. Perhaps no early missionary, even by a long life of faithful labors, has accomplished more for the heathen, than she accomplished by consecrating herself to their cause, and dying for them before the mission had found a resting place.

About the eighth of August, the Harmony arrived at Calcutta. On the 20th, Messrs. Hall, Nott and Rice were summoned to the police office. They attended the next day, and were ordered to return in the Harmony. In about an hour, they presented their written request to be permitted to depart by the first opportunity to the Isle of France, and that the Harmony might not be detained on their account. In a letter to his brother, dated Aug. 28, Mr. Rice states that the request had been granted. Dr. Marshman had obtained leave for the Baptist brethren who came with them, to remain "until the will of the Directors should be known." Hall, Nott and Rice arrive.

On the 27th of August, Mr. Judson went to Serampore, and informed the Baptist missionaries there that he and his wife had adopted their views of baptism. They were immersed on the first Sabbath in September. On the first of September, he wrote to the Corresponding Secretary, announcing his withdrawal of himself from under the instructions of the Board. This "trying event" was also communicated to the Secretary in a letter from Messrs. Hall, Rice and Nott, dated Sept. 26. But it was not to be their only trial. On the 23d of October, Mr. Rice also informed the Secretary that he had changed his sentiments on the subject of baptism, and could no longer follow the instructions of the Board. Mr. and Mrs. Judson and Mr. Rice repaired to the Isle of France. Mr. Judson, with his wife, afterwards returned to India, and commenced the Baptist mission in Burmah. Judson and Rice become Baptists.

Mr. Rice returned, by way of Brazil, to the United States, to enlist the Baptist churches in the work. Hence arose the Baptist Board of Foreign Missions.

Removal to Bombay.

Messrs. Hall and Nott still remained at Calcutta, under the direction of the Board. Being disappointed of a passage to the Isle of France, they continued their inquiries for the best location for a mission. In October, they learned that a new Governor, Sir Evan Nepean, a Vice President of the British and Foreign Bible Society and a friend of Christian missions, had arrived at Bombay. They resolved to attempt the establishment of a mission there. They accordingly applied to the police, and obtained a general passport, "to depart in the ship Commerce." Their baggage was on board and their passage money paid, when, November 17, they were served with an order from the government, to proceed to England in the fleet then about to sail. There appears to be some reason to doubt whether the government intended to enforce this order.

The missionaries, in this extremity, attempted to bring their case before Lord Minto in person; but in vain. They then, as their passports had not been revoked, applied to the captain of the Commerce, for permission to go on board and wait the result. The captain, having first reported them as passengers and obtained a port clearance for his vessel, consented; and on the 20th of November they embarked. The police searched the city for them, but did not search the ship in which, but a few days before, they had authorized them to depart. Their names were published in the Calcutta papers as passengers on board the fleet. About 40 miles down the river, they passed a vessel which had been stopped for having missionaries on board. Still, they were suffered to depart without molestation, and the close of the year found them, full of hope, on their passage to Bombay.

As war now existed between the United States and Great Britain, intercourse with India, and especially the transmission of funds, was rendered difficult and uncertain. The Board therefore made arrangements with Samuel Williams and Junius Smith, Esqrs. of London, and the Hon. John H. Harrington, Rev. David Brown and Rev. William Carey of Calcutta, to act as their agents for the transaction of business. In December, intelligence was received of the burning of the Serampore mission printing office, containing 2000 reams of paper, and fonts of type in fourteen of the languages of Asia; a loss estimated at more than \$53,000. An article in the Panoplist solicited donations to repair the loss; and offered this agency as the medium of transmission to India. A very considerable amount was raised and thus transmitted.

CHAPTER V.

1813.—Annual Meeting at Boston.—By-laws amended.—Mr. Newell goes to Ceylon, and labors there.—Hall and Nott arrive at Bombay.—Unfavorable Reports.—The Alligator seized and condemned, and the Missionaries suspected to be political emissaries.—Orders for their transportation to England.—They escape to Cochin; are arrested and brought back.—Orders to be ready to sail in two days.—Their final appeal to the Governor.—They are permitted to remain.

OF the domestic transactions of the Board this year, there is little to record. The annual meeting was held at Boston, September 15, 16 and 17. The officers of the preceding year were re-elected, except that Charles Walley, Esq. was chosen Auditor, instead of S. H. Walley, Esq., who declined re-election. During the year then ending, several auxiliary societies had been formed, and more than \$11,000 had been received in donations.

At this meeting, votes were passed, declaring the relation of the Board to Messrs. Judson and Rice dissolved, from the date of their letters, stating that they could no longer obey the instructions of the Board, and withdrawing from its connexion.

A by-law was adopted, authorizing the Prudential Committee to receive and decide upon applications of candidates for employment as missionaries; to expend money in completing the qualifications of applicants; to send them on such missions as they should deem proper; and to suspend, till the next meeting of the Board, such as violate their instructions, or fail to perform their duties.

On the 24th of February, Mr. Newell embarked at Mauritius, in a Portuguese vessel bound to Bombay, but ^{Mr. Newell goes to Ceylon.} expecting to touch at Ceylon. On his arrival at Point de Galle, where he expected to meet one or both of his brethren, he learned that they were both at Bombay. Supposing that the government would not allow the establishment of a mission at that place, and being assured of the protection and favor of Governor Brownrigg, he determined to remain in Ceylon. He immediately wrote to the brethren at Bombay, and learned, in return, that they had some hope of being allowed to establish a mission there. They advised him to study with the expectation of joining them. In these studies, and in preaching twice or three times a week to the English and half-caste people, of whom he says, "there are thousands in and about Colombo, who stand in need of instruction as much as the heathen," he spent the remainder of the year.

In November, Mr. Newell wrote to the Corresponding Secretary. Bereft of his wife and child, and believing, as he then did, that the brethren at Bombay had been sent to England, and that he was left without an associate in missionary labors, his heart still remained firm,

and his devotion to the work in which he was engaged, and his conviction of its importance, undiminished. Believing himself excluded from continental India, he was deliberating whether to attempt a mission in Ceylon, or at Bassora, at the head of the Persian Gulf. The success of the mission soon after established by the Board in Ceylon, the circumstances which have favored its success, and its final extension to the Tamul people on the adjacent continent, show the correctness of the judgment he then formed of its advantages.

Hall and Nott arrive
at Bombay.

Messrs. Hall and Nott arrived at Bombay, on the 11th of February. The next day, by the advice of William T. Money, Esq., a gentleman to whom the mission has since been indebted for many favors, they addressed a note to the Governor, informing him of their arrival, stating their object, and requesting permission to remain. On visiting the police office, the same day, they were told that they would not be permitted to remain; that unfavorable reports concerning them had arrived from Calcutta; that they were charged with having violated their promise to go to the Isle of France, and with having concealed themselves, while the police were searching for them, to send them to England. On the 18th, they addressed a memorial to the Governor, giving a full account of their proceedings at Calcutta. This was accompanied by copies of all their correspondence with the authorities at that place, and of their instructions from the Prudential Committee. The statement was satisfactory. The Governor not only permitted them to remain for the present, but wrote to the Governor General at Calcutta in their behalf.

Seizure of the
Alligator.

For a time, it was thought that the Governor's representations would be successful; but a very unexpected difficulty arose. The schooner Alligator arrived at Calcutta on the 6th of May. She professed to be bound to Arracan, and to be driven into Calcutta by stress of weather. She had a letter of protection from Admiral Sir John Borlase Warren, commanding the British fleet on the Halifax station, describing her as a missionary vessel, sent out to communicate with American missionaries in India, and especially, with some who were supposed to be in Siam; and granting her protection from capture on her voyage and in British ports. From some cause, suspicion was excited, and the Alligator was seized. On examination, the court found, or professed to find, that she had been cruising for six weeks off the Cape, to inform American vessels of the declaration of war. By this, it was decided, she had forfeited her neutral character. She was condemned, and her crew were sent to England as prisoners of war. It was said, too, that she appeared to have come prepared for planting an American colony in the East. There is a mystery about this transaction, which, probably, will never be fully explained. In the archives of the Board, there is a letter to the British Consul in Boston, describing the intended voyage of the Alligator, mentioning the desire of the Prudential Committee to send supplies by her to the missionaries in India, and requesting, on that account, a letter of protection

from Admiral Warren. There is also a note from Admiral Warren, saying that he had granted the letter of protection, and describing its contents. The letter of protection itself was sent directly to the owner or master of the Alligator, and, of course, never was seen by any officer of the Board. From Admiral Warren's note, it appears to have ascribed to the Alligator a more exclusively missionary character, than had been claimed for her in the letter requesting the protection; and, very probably, some discrepancy between her character and the Admiral's description of her, might have been manifest on inspection at Calcutta. Further than this, there is nothing to show whose mistake, fraud, or deliberate injustice, is chargeable with the result. However that may be, the supreme government of India took occasion to suspect that the American mission to India was some deep political plot, disguised under the pretense of religion. Still, the letters, books and supplies, sent out by the Alligator, were, after some delay, forwarded to the missionaries.

Intelligence of the condemnation of the Alligator reached Bombay in the summer, and, in the opinion of the missionaries and their friends, the suspicions growing out of that affair then formed the chief obstacle to their peaceable residence in that Presidency. The Governor expressed his fear that he should be obliged to send them to England. Mr. Money informed them that he had seen their names on the list of passengers in the Caarmarthen, then about to sail for England. They, therefore, August 18, addressed another memorial to the Governor, showing that their mission had no connexion with the war, and requesting permission to remain. Before the departure of the Caarmarthen, letters were received from home, informing them of the appointment of a Committee at Calcutta, to co-operate in the mission. The missionaries submitted these letters to the Governor for his perusal, and requested permission to remain till the Committee at Calcutta could act in their behalf. The Governor declared himself exceedingly embarrassed by the situation of affairs, and that, if left to himself, he would not send them away.

About five days afterwards, they received letters from Mr. Newell, and from the Rev. Mr. Thompson, chaplain at Madras, urging their removal to Ceylon. These were also sent to the Governor for his perusal, with a request, that, if they could not be allowed to remain at Bombay, he would permit them to remove to Ceylon.

Various expedients were devised by the missionaries, Escape to Cochin. their friends, and the Governor himself, to avoid the necessity of sending them to England; but all were frustrated. The Caarmarthen was about to sail, and they must go. But one other course appeared to remain, and that, after serious and prayerful consideration, they determined to adopt. It was, to depart, without the knowledge of the government, to some place not under the Company's jurisdiction. Lest their friends should be needlessly involved in trouble on their account, they made known their intention to but one person. Their con-

fidant was Lieut. John Wade, a young man of noble descent, and, at that time, Military Aid and Secretary to the Commander in Chief on the Bombay station. He had become acquainted with them soon after their arrival, and regarded their faithful labors as the means of his conversion. He volunteered his services in this trying crisis; and, on the 18th of October, gave them information of a vessel going to Cochin, and thence, it was understood, to Columbo, in Ceylon, which would receive them as passengers, if they could be ready in four or five hours. Having written a few hasty notes of explanation to their friends, taking a few of their most necessary articles, and leaving Mrs. Nott and her child, they went on board. Lieut. Wade made all the necessary arrangements, gave up his own servants to assist them on their voyage, and went with them, in a small boat, to see them safe on board the country vessel, at the mouth of the harbor. After their departure, he prepared and circulated a defence of their proceedings.

On the voyage, it appears from Mr. Hall's journal, he had some fears lest they had sinned in leaving Bombay as they did; "yet, after all," he adds, "I know not why it was not as right for us to escape from Bombay, as it was for Paul to escape from Damascus." The question whether they judged correctly concerning their duty, is by no means free from difficulty; but every candid man will easily see much that was commendable in their spirit and intentions.

They arrived at Cochin on the 30th of October, and, partly through the provident arrangements of Lieut. Wade, were kindly received by the magistrates. The vessel which brought them, they now found was not going to Ceylon. After waiting till the 5th of November, during which time they visited the Jews and Syrian Christians in that vicinity, they engaged a passage in another vessel, and expected to sail the next morning; but that evening the magistrate received an order from Bombay, requiring him to send them back by the first opportunity. On their return, they learned that the Governor considered their departure derogatory to their character, both as gentlemen and as ministers of the gospel. It might, too, as he had shown such a desire to favor them, subject him to the suspicion of connivance in their escape. At first they were not permitted to land, but were kept prisoners on board the Company's cruiser, Ternate. On the 4th of December, they addressed a memorial to the Governor, stating the reasons why they supposed themselves as much at liberty when they left Bombay, as when they arrived there; and maintaining their right, under the command of the Lord Jesus Christ, when prevented from preaching the gospel in one city, to "flee to another." They appealed to his Christian feelings, whether, in such circumstances, they ought not, in a way sanctioned by apostolic example, to "obey God rather than men."

They are ordered to England.

After having been confined to the ship ten days, they were brought to the police office, and were required to sign a bond, in the sum of 4,000 rupees, not to leave Bombay without permission. They declined signing the bond. They also refused to give their

parole to the same effect, or even that they would remain till Monday. They were remanded to the ship. Being brought again to the police office the next day, they were informed that the Governor had received their memorial kindly, though he still considered their conduct blame-worthy. They were then sent to the admiralty house, with directions not to leave the island without application to the government, and to be ready to depart for England in the next ship; for, during their absence, the Caarmarthen had sailed.

Meanwhile, the Committee at Calcutta were exerting themselves in their favor; and, on the 10th of December, they received a note from the Rev. Mr. Thomason, a clergyman of the Church of England, who had been appointed a member of that Committee, informing them of "a favorable intimation from government, which granted all that they requested." This they laid before the Governor. Still, as he had received no reversal of his positive orders to send them to England, he felt bound to obey; and, on the 20th, they received official notice that they were to sail on the 22d. They immediately prepared to embark; but, as a last effort, submitted one more address to Sir Evan Nepean, not as Governor, but as a man and a Christian. As a specimen of energetic boldness without disrespect, considering the circumstances in which it was written, it has seldom been equalled. There seems to be no reason why it should not now be published entire.

"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 credible 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 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, is not this advancing a principle, which, if correct, would relieve from the long-recorded decision of Heaven, all the sanguinary persecutors who executed the horrid decrees of Herod, Nero, and Trajan,—who made themselves drunk with the blood of the martyrs of Jesus,—and who, as God has declared, shall have blood to drink, for they are worthy? These persecutors destroyed the saints of the Most High; they were positively ordered to do so by superior authority; but for doing so, have they not been sentenced to eternal death? But were they not perfectly innocent, if your Excellency reasons correctly in saying, that it is your duty to send us away because you are ordered to do so by superior authority? The persecutors of the saints might have reasoned in the same way, and said that it was their duty to destroy the disciples of Jesus, because they were ordered to do so by superior authority.

“Your Excellency knows, perfectly well, that whenever human commands run counter to divine commands, they cease to be obligatory; and that no man can aid in the execution or support of such counter commands, without aiming violence at the authority of Heaven. Can your Excellency, or any other man, deny the truth of this?

“But 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? Therefore, would not, under such circumstances, to prohibit us from preaching to the heathen, be an act of opposition to the spread of religion, where even political motives could not be urged in its defence?

“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 entreat you not to send us away

from these heathens. We entreat 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 entreat 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 entreat 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 entreat 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 entreat 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 entreat 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 entreat 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.

"By all the dread of being found on the catalogue of those who persecute the church of God, and resist the salvation of men, we entreat 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.

"But should your Excellency finally disregard the considerations we have presented; should we be compelled to leave this land, we can only say, Adieu, till we meet you, face to face, at God's tribunal.

"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."

The next day, the missionaries were informed that the Governor had submitted their letter to his council; and the result was, that, as no official communication had been received from the supreme government since the 19th of November, it was supposed that some delay had been occasioned; and that the missionaries should be allowed to remain till the expected instructions concerning them should arrive. On the morning of Dec. 22, they received an official note from the Secretary to government, informing them of this decision.

CHAPTER VI.

1814.—Increase of the Missionary spirit.—Annual Meeting at New Haven.—The Delawares request Missionaries.—New Charter of the East India Company.—Correspondence with Mr. Wilberforce and others.—The case of Hall and Nott comes before the Court of Directors.—Mr. Grant's Argument.—India opened to Missions.—Sketch of the Country and its Inhabitants.—The Missionaries commence operations.—Mr. Newell joins them.

THE interest in foreign missions continued to extend and increase among the American churches. The appendix to the annual report mentions 59 societies which had been formed to aid the operations of the Board, and 18 other societies—in all, 77,—which had contributed to its funds. The donations received within the year ending August 31, were more than \$12,000. The payments from the treasury had been a little more than \$7,000. There was a balance of more than \$13,000 on hand. The channels which the Board had been able to provide, were not sufficient to receive the current of liberality which demanded an outlet into the heathen world.

The annual meeting of the Board was held at New Haven on the 15th and 16th of September. The Auditor chosen last year having declined, Mr. Chester Adams was chosen. No other change was made in the officers of the Board.

The Hon. Elias Boudinot communicated a request from the Delaware Indians, that missionaries might be sent to them. It was referred to the Prudential Committee; and the Board voted that, in their opinion, “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 act of the British Parliament, renewing the charter of the East India Company for twenty years, which received the royal assent, July 21, 1813, went into operation on the 10th of April, this year. This act recognized the duty of the people of Great Britain, to promote Christianity in India. It declared that persons having that object in view, should be allowed to reside there; subject, however, to the local government, and acting in conformity to the principles on which the natives had previously claimed the free exercise of their religion, and liable to be sent away by the local government, for any violation of those principles, or of the laws then in force in India. Those desirous to avail themselves of this privilege, must obtain leave of the Directors in London, or of the Board of Control. The first application for leave for missionaries to go out, under the new charter, was refused by the Directors. Those who had already gone to India, were expressly excepted from the benefits of this

act. The door, therefore, was but partially opened, and the case of the American missionaries was not at all strengthened by the new charter.

As a formal and authoritative decision, authorizing them ^{New field opened to Mission:} to remain, was indispensable to their comfort and efficiency, their friends in the United States corresponded with influential men in England on the subject. About the last of August, Dr. Morse and Mr. Evarts wrote to Mr. Wilberforce, who replied, expressing a deep interest in their success. The British authorities at Calcutta and Bombay had forwarded to the Court of Directors of the East India Company, at London, their account of all their transactions in relation to the missionaries, including copies of their correspondence. The subject came up before the Directors. A resolution was under consideration, censuring all their civil and ecclesiastical servants who had abetted the missionaries, and requiring the removal of the American missionaries from the Company's possessions in India. As the resolution was about to pass, the venerable Charles Grant, formerly Chairman of the Court, presented a written argument, laboriously prepared by himself from the documents then before them, defending the conduct of the missionaries in every step of their proceedings, and proving that the governments in India had mistaken the extent of their own authority, and had assumed powers which neither the laws of the British empire nor the law of nations authorized them to exert. The argument prevailed. Despatches were sent to Bombay, in which the Directors avowed their belief that the object of the missionaries was simply the promotion of religion, and authorizing Sir Evan Nepean to allow them to remain. This was the real opening of continental India to Christian missions. In what they had contributed towards its accomplishment, the Board and its missionaries had done a great work, and had earned the lasting gratitude of India, and of the Christian world. The decision was not communicated to the missionaries till some time in the next year.

Bombay is situated on an island, near the northern extre- ^{The Mahratta Country.} mity of the western coast of peninsular India. It is separated by narrow straits from the continent on the east, and from the larger island of Salsette on the north. Nearly opposite, on a small island, are the immense cavern-temples of Elephanta, and similar excavations, of great extent and unknown antiquity, are abundant in Salsette. The generally flat, but sometimes broken country on the coast, extending from a little north of Bombay about 200 miles southward, and varying from 40 to 100 miles in width, is called the Concan. East of this, the Ghauts mountains rise precipitously about 2,000 feet, terminating in Cape Comorin, the southern extremity of India. From the summit of the Ghauts, over against the Concan, extends what appears to the eye a vast table land, diversified with hills, valleys, and extensive plains. The course of the rivers shows it to be a gentle slope, of many hundred miles, towards the east. Here is the Deccan, as that term is used by the latest writers; though formerly it had a much greater extent. It is full of ancient ruins, of different ages, some of which are the product of immense labor. The

great temple at Ellora is the summit of a granite mountain, hewn off upon the outside, and dug out within, so as to form an immense temple of one solid mass of rock, remaining in its original position. It appears to be as old as the pyramids of Egypt; and is thought by some to be even a more wonderful production of misdirected labor. This country appears to have been governed by native princes till the year 1306, when it was annexed by conquest to the great Muhammedan empire in India. It continued under Muhammedan rule, in various forms, till subdued, or rather ravaged, by the Mahrattas, in the former half of the eighteenth century. The Mahrattas were originally an obscure tribe, known only as pirates on the coast and freebooters on land. Sewajee, who died in 1680, united them under one government, and made them formidable. In about one century, they plundered nearly all India. Their power then rapidly declined, and, in 1817, the last remnant of it, the territory of the Rajah of Sattara, was taken under British protection. The population of the Mahratta states is about 12,000,000.

Hindooism.

The Sanscrit, the sacred language of India, has been a dead language for ages. It is found to be the parent of most of the modern languages of India. The Persian, the Greek, the Latin, and the whole class of Teutonic languages, such as the German and the English, are indebted to it for much that is fundamental in their structure and materials; showing that all these languages are comparatively modern, and that all the nations who have used them belong to the same family of nations. The Koords, who inhabit the mountainous region between the Tigris, the Caspian Sea and Mount Ararat, speak a kindred dialect. Its original seat is unknown; but may be suspected to have been some region of central Asia, whence the ancestors of all these Indo-Germanic nations separated soon after the flood.

It is not surprising, therefore, that the most ancient theology of India should be nearly allied to the philosophy of Greece. It ascribed to one God, a pure spirit, infinite and eternal, the creation, preservation and government of all things. But the human understanding, when neither Scripture nor conscience guides its labors, is unable to comprehend how a finite being can be dependent on a Creator for its existence, and still have a real existence of its own; and out of this difficulty grow many perplexing questions concerning free agency, accountability, and the origin of evil. The discussion of these topics led the Hindoo philosophers into pantheism. They taught that nothing but God really exists; that matter is wholly an illusion,—only seems to exist; that souls are emanations from the deity,—parts of the substance of God, which have fallen into sin by entertaining the notion of their own individual existence. Hence it taught its votaries to withdraw from the business, pleasures and connexions of life; to mortify the body by austerities; and, by continual and intense meditation, learn to feel that all but God is illusion, and that they are one with God. At the same time, and often, perhaps, by the same persons, though not very consistently, it was taught that the souls of men and other animals, at death, transmigrate to other bodies,



perhaps not of the same species; so that the calamities to which men and beasts are exposed by the circumstances in which they are born, are punishments for sins committed in a former body. This system forbade the destruction of animal life, and allowed no sacrifices but offerings of fruits and flowers.

As in Greece, a system of polytheism may have coexisted with this philosophy, and even preceded it; but its greatest prevalence was later. The gods of the Hindoo mythology appear to have been originally of several classes. Brama the creator, Vishnoo the preserver, and Siva the destroyer, seem intended to represent the supreme God, considered in three different relations to his works. Many of the Hindoo gods are different avatars, or incarnations of one of these. Another class was formed by personifying and worshipping the powers of nature; and others of them were men deified after death. But these classes are mingled in inextricable confusion. Some ancient hero or statesman is represented as an incarnation of Vishnoo. The lingam, the obscene emblem of the generative power, is also an emblem of Siva, and the reasons for its worship are explained by a reference to a passage in his indecent history. The stories of their gods show a bold and inventive fancy, an insatiable love of the marvellous, and an utter want of that refined and elegant taste, which distinguished the poets and artists who formed the Greek mythology. The images of their gods are monstrous; many headed, and many handed; with heads like elephants, or like monkeys; destitute of majesty, of beauty and of grace. Their histories are full of the most absurd and ridiculous miracles, and of disgusting details of the grossest sensuality; destitute of every trait that deserves imitation, or that can command respect.

The present theology of the Hindoos is formed of the confusedly mingled ruins of all these systems; which, however irreconcilable with each other, are all taught in their sacred books. Or rather, it is any part of either or all of them, which any Brahmun happens to remember at the time, and thinks adapted to his purpose.

The practical character of Hindooism is sufficiently definite and intelligible. It is a system which makes all other classes subservient to the Brahmuns. The whole population is divided into castes, of which the Brahmuns, the learned and sacerdotal class, are the first; having sprung, as they affirm, from the mouth of Brama; while the military, the commercial, and the various laboring castes, sprung from other and less honorable parts. These castes are hereditary, and confine each one to the occupation of his ancestors. Loss of caste, by eating with a foreigner or a person of a lower class, or by violating any of the numerous rules on this subject, deprives one of occupation and social intercourse, and is one of the greatest calamities possible. Against this, every Hindoo is obliged to guard daily, and many times in a day. The habit of continual watchfulness is formed in infancy, and continues, uninterrupted, through life; so that the habit of anxiously preserving his religious standing is interwoven with all the business and all the pleas-



Fish Avatar.



Tortoise Avatar.



Hog Avatar.



Lion Avatar.



Dwarf Avatar.



Purushoo-Ram Avatar.

Ram Avatar.



Kishnu Avatar.



Boodh Avatar.



Kulkee Avatar.

ures of life, and becomes fixed and inveterate. Besides this, there are numerous lucky and unlucky days and parts of days; and the time which is auspicious for commencing one undertaking, is inauspicious for another. There must be, therefore, a constant consulting of Brahmuns, who alone can tell when a work may be successfully commenced. The incantations of the Brahmuns, too, are very often needed, to secure the favorable intervention of the gods, or to avert calamities. One hundred and forty-five days in every year are stated festivals, at which, as well as at births, marriages, deaths, and on many other occasions, Brahmuns must officiate and be feasted. Thus the Hindoo's religion meets him at every turn, and interweaves itself with every habit of thought, feeling and action that he forms, and holds him with the united force of all his habits of every kind, and of all the habits that prevail around him.

The worship of the Hindoo gods corresponds with their character: absurd, licentious and cruel. Many of them are believed to be malignant spirits, who inflict sufferings on men for their own amusement, or in revenge for some neglect of themselves, or of their representatives the Brahmuns; and are worshipped only to avert their displeasure. Acceptable worship must, of course, consist in acts which the god who is worshipped delights in. The worship of Hindoo gods, therefore, must be made up of sin and folly. The images of some of them are set round with the most indecent representations. Lascivious gesticulations form a part of their worship. Their temples contain troops of priestesses, bound, by their vow of marriage to the god, to prostitute themselves to every worshipper who demands that service of them, and thoroughly skilled in all seductive arts. The numerous public festivals, which otherwise would be an insupportable tax on the time of the people, are rendered acceptable by being made public licentious carousals. The Hindoo gods are as cruel as they are licentious. They are believed to delight in the painful austerities and voluntary self-tortures of their worshippers; and no other act is so acceptable to them, as when a pilgrim lies down before the idol's car, and is crushed to death beneath its ponderous wheels. By pilgrimages, penances, the endless repetitions of prayers, and gifts to the Brahmuns, not only may atonement be made for sin, but a stock of merit may be laid up, as a balance for sins afterwards to be committed, and capable of being sold for money, to those who have not righteousness enough of their own. And these prayers and penances are supposed not only to move the gods by way of merit, but to have an intrinsic power over them, so that the devotee is able to command their services, willing or unwilling, for good or for evil, to himself or others. In this, Brahminism is a system of witchcraft, as that term has been understood in western Europe and the United States; a system, according to which, ceremonies and incantations command the services of malignant demons. The priest or devotee is a sorcerer, whom it is deemed unsafe to offend or neglect.

The moral influence of such a system is what might be expected. The Hindoo's mind is so constantly directed to ceremonial observances,

that he has little time left, were he disposed, to think of moral principles. Those observances are such as illustrate or enforce no moral principle whatever. Instead of principles, sanctioned by the conscience as true and binding, and applicable to all cases in the conduct of life, their religious ceremonies teach and enforce only a set of arbitrary rules, devised to guard the distinction of castes and the power of the priesthood; in some instances condemning innocent, and even commendable acts, as heinous crimes; and, in others, treating gross sins as trivial offences, or leaving them wholly uncensured. Thus their religion leads their minds into inextricable confusion, with respect to the very principles of moral rectitude. Besides all this, the gods, whose favor is to be obtained by their worship, are vicious gods, who love and practise the worst vices of the worst of men, with supernatural aggravations; and some parts of their worship consists in the unrestrained indulgence of the most degrading lusts. The whole is under the control of that sacerdotal order, for whose gratification the whole was devised. The moral condition of society is what such influences could not fail to make it. There is an utter destitution of moral principle. There is some abstaining from crime for fear of the law; and some acting on the supposition that, in particular instances, "honesty" will prove to be "the best policy." In some, the natural affections and generous instincts of humanity are but partially eradicated, and occasionally show themselves. But no one is kind, or faithful, or honest,—tells the truth, keeps his word, practises any moral virtue, or abstains from any vice, on principle; and where no one does these things on principle, no one does them constantly, and few do them even habitually. The population is thoroughly demoralized; and vice, thus taught and practised for ages, has produced both mental and physical imbecility.

The institution of castes not only secures the power of the priesthood, by making all that is valued in life dependent on religious observances, but, by fixing each one immovably in the condition to which he was born, excludes all motives to enterprise and energy of character. His caste, while he retains it, secures to the Hindoo employment enough to keep him from perishing with hunger; for he has a monopoly of the business which his ancestors pursued; but it also secures to others, as their right, with which he may not interfere, all the duties and privileges of every other station and employment. He has nothing to do, therefore, but to take such employment and subsistence as his caste secures to him, and spend the rest of his time in idleness, dissipation, and religious observances. The poor, therefore, who are numerous, are condemned to deep and unavoidable poverty; the rich are diminishing in numbers and in wealth; while the whole, together with the comparatively small number of Muhammedans, Parsees, Jews and native Christians, are subject to British power, and overawed by the presence of British officers and magistrates.

Such is the country and the people, which the decision State of the Mission. of the Court of Directors opened to missionary labors. Though the

brethren at Bombay were not informed of that decision, they saw reasons to hope, more and more confidently, that they should be permitted to remain. They gave themselves with diligence to the study of the languages of the country. For a long time they were required to sleep in the admiralty house, to which they had been ordered on their return from Cochin. Here they preached, in English, every Sabbath, and also at another place, a short distance from the town; having, in August, about 30 hearers in all. Besides themselves, one military chaplain was all the Protestant clergy in the place. Before the close of the year, they adopted a system of polity for the regulation of their own little community, and had opened a school, which they hoped would in the end "become a boarding school of considerable importance to the mission."

In January, Mr. Newell received such intelligence as induced him to join his brethren in Bombay. He therefore addressed a note to Gov. Brownrigg, thanking him for his protection, and requesting permission to depart with testimonials to the Governor of Bombay. The request was granted, and, on the 28th of January, Mr. Newell embarked, and arrived at Bombay, March 7, having visited Goa and Cochin on his way. From this time he resided in the admiralty house with his brethren, and was identified with them in the labors of of the mission.

CHAPTER VII.

1815.—Annual Meeting at Salem.—Rules for Missions adopted.—The Norris Legacy.—Commencement of Mahratta preaching at Bombay.—Mr. Nott returns.—Ceylon Mission commenced.—Obookiah, Tennooe and Hopu.—Fund for Education.

THE annual meeting of the Board was held at Salem, Mass., September 20, 21 and 22. No change of officers was made, except the addition of the Rev. Dr. Morse to the Prudential Committee. The payments from the treasury, during the year ending August 31, had been \$5,007, 80; the amount received in donations, \$10,812, 22; the amount on hand was \$19,833, 30; showing that the missionary spirit of the churches was considerably in advance of the arrangements for judicious expenditure. About \$9,000 more was paid from the treasury before the end of the year, for the mission to Ceylon and other objects.

At this meeting, votes were passed, providing that all the earnings of every missionary, or missionary's wife, shall be considered the property of the Board, for the objects of the mission, to be regularly accounted for to the Prudential Committee; that, at every station, the salaries and earnings of all the missionaries, and all the presents made to them, or any of them, shall constitute a common stock for the sup-

port of all ; and that a majority of the missionaries at 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. The Committee were also directed to send some person to St. Louis, and other places at the west, to make investigations preparatory to missions among the Indians.

In April, the Supreme Court decided the case concerning the legacy of Mrs. Norris, in favor of the Board. The legacy was paid before the end of the year, amounting, after deducting all expenses, to \$27,527,19. This was to be put at interest till it should amount to 30,000, the sum originally bequeathed, and then kept as a permanent fund, for promoting the objects of the Board.

At Bombay, the missionaries were permitted to con- Bombay Mission. tinue their labors without interruption. They had acquired such familiarity with the Mahratta language, that they were able to commence their great work of preaching the gospel to the heathen. But the reader must not imagine that the heathen came by hundreds on the Sabbath to hear them, and listened attentively, like a Christian congregation, to sermons half an hour or an hour long. Instead of this, they had no stated congregation of heathen hearers. They were obliged to go to the temples, the markets, and other places of public resort, and converse with such as would hear them. They also commenced translating short passages of Scripture and religious tracts into the Mahratta language. These they read to the people as they could find opportunity, both for the sake of imparting religious truth, and of learning, from the remarks of their hearers, wherein their translations needed correction. They made such efforts as their means allowed for the education of heathen children, and strongly recommended this department of labor to the Board. Towards the close of the year, they learned, with gratitude, that they were to be permitted to remain in India. In a letter, dated November 29, they say :

“ His Excellency Sir. Evan Nepean has just personally communicated to us the result of our concerns with the 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 agreeable 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.’ ”

But the mission did not pass this year without another Mr. Nott's Return. severe trial of their faith. Mr. Nott, soon after his arrival, had been attacked with a disease of the liver, which, in that country, often

proves fatal to strangers. The attack was renewed from time to time, and his general health continued to decline. His physicians gave 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." In compliance with this advice, he embarked, in the autumn, for England, and arrived in the United States the next summer, with health improved, but not wholly restored, by the voyage.

Ceylon Mission.

The mission to Ceylon was commenced this year. On the 21st of June, the Rev. James Richards, Daniel Poor, Horatio Bardwell, Benjamin C. Meigs, Edward Warren, and Samuel J. Mills, were ordained at Newburyport. Mr. Meigs and Mr. Warren had been designated to go on an exploring tour among the Indians of this continent; but the plan was abandoned on account of the ill health of Mr. Warren, which required a warmer climate. On the 23d of October, all, except Mr. Mills, sailed from Newburyport, in the brig *Dryad*. Though their instructions gave them some discretionary power in respect to their location, yet it was expected that the greater part of them would establish a mission in the northern part of Ceylon, and that the remainder would join the mission at Bombay. The exercises, both at their ordination and embarkation, were attended by numerous and deeply interested assemblies, and served to increase the missionary spirit in the churches.

Another small beginning of a great work was the reception of three youths from the Sandwich Islands, under the patronage of the Board.

Obookiah.

Henry Obookiah was born in the island of Hawaii, about the year 1795. In his childhood, during a civil war, both his parents were slain before his eyes. On witnessing their death, he took his infant brother upon his back, and attempted to escape. He was pursued and overtaken, his brother was pierced through with a spear, and he was made a prisoner, and taken to the home of the man who killed his parents. Here he resided till his uncle, the high priest of the island, found him and took him home. Though kindly treated by his uncle, he was unhappy. "While I was playing with other children," he says, "after we had made an end of playing, they returned to their parents, but I returned into tears; for I have no home, neither father nor mother. I thought of nothing more but want of father and mother, and to cry day and night." He began to think of leaving his native island for some other part of the world; and, in 1809, gladly embraced an opportunity to come to the United States with Capt. Brintnal, of New Haven, Ct. At New Haven, he resided for a while in the family of Capt. Brintnal. He soon showed a strong desire for instruction. He visited the house of God on the Sabbath. He lingered about the College buildings, hoping to catch something which would gratify his thirst for knowledge; and when he found that the attempt was vain, and thought of the many students there, who were enriching their minds with treasures that were inaccessible to him, he sat down on the threshold and wept. Here he was found by the Rev. Edwin W. Dwight, a resident graduate, who

received him as a pupil, and spared no pains in his instruction. Mr. Samuel J. Mills, who visited New Haven soon after this for the purpose of promoting the spirit of missions, soon became acquainted with him. Henry told Mr. Mills that the people in Hawaii are "very bad; they pray to gods made of wood;" and he expressed his desire to "learn to read this Bible, and go back there, and tell them to pray to God up in heaven." Nothing could be more in harmony with the feelings of Mills. In writing to his friend, Gordon Hall, he exclaims: "What does this mean? Brother Hall, do you understand it? Shall he be sent back unsupported, to attempt to reclaim his countrymen? Shall we not rather consider these southern islands a proper place for the establishment of a mission?" He took Henry to his father's house, at Torrington, where he rapidly improved, both in religious and secular knowledge. He afterwards removed to Andover with Mr. Mills, where he spent two years. Afterwards, by invitation of James Morris, Esq., he spent the winter of 1813 at the Grammar School at Litchfield. In the fall of 1814, by the advice of his friends, he placed himself under the care of the North Consociation of Litchfield Co., Ct., for the direction of his studies. The vote, receiving him under the patronage of the Board, was passed November 15, 1815.

William Tennooe, with his brother and four other natives, came to Boston by an American vessel, about the year 1809. The four soon returned to their native country; and his brother dying soon after, he was left alone. Solitary and depressed in spirits, the war preventing a return to his home, he enlisted on board a privateer, and escaped unhurt in several engagements. In 1813, he went to Providence, to Hartford, and finally, to New Haven, where he made himself useful in several public houses, and at last entered a barber's shop as an apprentice. He was deplorably ignorant of religion, and in literature he knew only the alphabet. Several gentlemen, to whom his history became known, interested themselves in procuring for him the means of education, in which he soon made respectable progress. He showed no particular interest concerning religion, till the revival in Yale College in the spring and summer of this year; during which, he gave satisfactory evidence of his conversion.

Thomas Hopu came to this country with Obookiah; but followed a sailor's life, which he loved, till the war. He then lived as a servant in several families. In September, 1815, he visited New Haven, intending to return to his native island with Capt. Brintnal; but, after some solicitation, he consented to stay and apply himself to study. He was sent to reside with Obookiah and Tennooe. In a few weeks, he showed deep conviction of sin, and anxiety for his future well-being. He soon indulged hope in pardoning mercy, and declared that he hated his sins. In answer to a question, he declared that he loved Christ, and added, "I want to serve him,—I want my poor countrymen to know about Christ."

Such were the three Sandwich Island youths who were now taken

under the patronage of the Board. They, for the present, pursued their studies under the immediate direction of respectable clergymen, at the expense of the Board.

At their last meeting this year, which was held December 26, the Committee voted to institute "a Fund for the purpose, especially, of educating heathen children and youth."

CHAPTER VIII.

1816.—Annual Meeting at Hartford.—Foreign Mission School instituted.—Mr. Bardwell joins the Mission at Bombay.—Missionaries to Ceylon arrive at Columbo.—Proceedings there.—They obtain permission, and remove to Jaffna.—Sketch of Ceylon.—Buildings at Batticotta and Tillipally.—Gabriel Tissera and Francis Malleappa.—They commence preaching and schools.—Mr. Kingsbury's intercourse with the government at Washington.—He visits the Cherokees, and is invited to establish a mission among them.

THE Board held its seventh annual meeting at Hartford, September 18, 19 and 20. The officers of the last year were re-elected.

At this meeting, the incipient measures were adopted for the establishment of a Foreign Mission School. The subject had been discussed in a meeting of gentlemen friendly to the object, convened at New Haven during the sessions of the General Association in June, and was brought before the Board by a committee from that meeting. The Board appointed the Hon. John Treadwell, Rev. Dr. Dwight, James Morris, Esq., Rev. Dr. Chapin, and Rev. Messrs. Lyman Beecher, Charles Prentice and Joseph Harvey, agents to carry the plan into execution. The agents, in October, agreed upon a constitution and plan of procedure, nominated a principal, and appointed a visiting committee to make contracts. The people in Cornwall, Ct., gave an academy building, 40 feet by 20, and other property, amounting in all to about \$1,200. The committee of the agents purchased a house for the principal, another for a boarding house, and about 85 acres of land. Preparations could not be fully made for organizing the school, till some time in the next year.

The missionaries at Bombay pursued their labors without interruption. As their acquaintance with the language and the natives increased, they were able to proclaim the truths of the gospel more extensively. Several books of the New Testament were translated, and some tracts prepared in the Mahratta language. On the 1st of November, Mr. Bardwell, with his wife, arrived from Columbo. Mr. Bardwell, rather than any other of the brethren at Ceylon, had been chosen to join this mission, in conformity with the expectations of the Prudential Committee, on account of his acquaintance with the art of printing. Early in December, a press and types were received. They were purchased in

Calcutta, through the kind assistance of the Rev. Mr. Thomason. December 31, their journal states that during the greater part of the year, nearly 300 heathen boys had been receiving instruction under their care. On the 19th of December, Mr. Hall was married to Miss Margaret Lewis, an English lady, who, by her long residence in the country, her familiar acquaintance with the Hindostanee language, and with the native character, as well as by her talents, knowledge and piety, was thought well qualified to be a useful member of the mission.

Nothing but prosperity attended the mission to Ceylon. During their voyage, two of the crew of the *Dryad* gave evidence of conversion. On the 22d of March, they arrived at Columbo, the seat of government for Ceylon, where, they were told, no American ship had been for six years. Two of the brethren landed, and were introduced to Rev. Messrs. Chater and Norton, English missionaries, and the Hon. and Rev. Mr. Twisleton, Colonial Chaplain. Mr. Twisleton immediately sent an express, with their letter of introduction, to the Governor, and ordered a constable to render them all desirable assistance in procuring a house. The next morning, a sermon was preached on board, on the occasion of leaving the *Dryad*. They received a note from the Governor, permitting them to land their baggage, without inspection, at the custom house, and to reside on the island a longer or shorter time, as they pleased. On the 25th, they took possession of a house which Mr. Norton had hired for himself, but cheerfully gave up for their accommodation.

As the seat of this mission, Mr. Newell had recommended the district of Jaffna, in the northern part of Ceylon. The Prudential Committee had expressed a favorable opinion of that location in their instructions. It was now recommended to them by Gov. Brownrigg, Chief Justice Sir Alexander Johnstone, Rev. Messrs. Twisleton, Chater and Norton, the Rev. Mr. Palm, who, for special reasons, had just withdrawn from missionary labors in that region, and the Rev. Christian David, a native, who had just arrived from Jaffna, to take charge, for a short time, of a Malabar congregation at Columbo. On account of the monsoon, however, it was impossible to visit Jaffna for some months. The brethren, therefore, made arrangements for preaching to English residents, to natives by an interpreter, for teaching schools, and pursuing their own studies. In these employments they spent their time happily and usefully, during their detention at Columbo.

On the morning of the Sabbath, April 21, the members of the mission entered into covenant with God and with each other, as a Christian church. In the afternoon, they celebrated the Lord's Supper in Mr. Chater's chapel. The Wesleyan and Episcopal missionaries united with them. Mr. Chater, being a Baptist missionary, with his congregation of 40 or 50, were spectators. The next Saturday, they sent a letter to Mr. Chater's church, requesting the privilege of communing with them, and assigning their reasons. On Wednesday, they received a favorable answer, that church having voted to admit credi-

ble believers of other churches to occasional communion. An arrangement was made, for the two churches to commune with each other alternately. May 6, Mr. Twisleton and Christian David introduced thirteen Cingalese and four Malabar students, who understood English, to be instructed in theology and geography. Their progress was quite commendable. June 14, an answer to their petition was received from the government, granting them permission to settle in Jaffna, instruct youth, preach the gospel, establish a press, and do whatever should be necessary to forward the object of the mission. It was resolved that Messrs. Warren, Richards, Meigs, and Poor, should establish themselves there as soon as practicable, leaving Mr. Bardwell to join the mission at Bombay. On the 1st of July, Mr. Warren set out for Jaffna by land, to make arrangements for the reception of his brethren.

Admissions to the Church.

On the 20th of this month, three soldiers, with whom the brethren had conversed much on the subject, were received as candidates for admission to the church. Two were afterwards admitted. On the evening of the 22d, Mr. Seirs, a member of Mr. Chater's church, was ordained. Mr. Meigs preached, Mr. Chater gave the charge, and Mr. Poor the right hand of fellowship. About the last of September, having dismissed their pupils, taken leave of their friends, and made all necessary arrangements, the four families departed for Jaffna, leaving Mr. and Mrs. Bardwell to wait for a passage to Bombay. Taking different conveyances, Mr. and Mrs. Poor arrived at Jaffnapatam, September 26, and the others on the 2d of October.

Sketch of Ceylon.

Ceylon, the Taprobane of the ancients, is about 300 miles long, and 170 wide; containing, in 1831, a population of 950,917, of whom 20,656 were slaves. A few English, and the descendants of the Portuguese and Dutch, amounted to 6,664. There were also a few thousand Mussulmans, or, as they are called, Moormen. The great mass of the population are Cingalese in the interior and southern parts, and the Tamul people in the north and east. This island was the extreme limit of the voyage of Nearchus, with the fleet that Alexander the Great sent down the Indus. From that time, and even earlier, it was celebrated for the size and warlike qualities of its elephants, the abundance and excellence of its pearls and precious stones, and other commodities, except cinnamon, which have since constituted its exports. Its ancient commerce appears to have been in its glory in the sixth century, when such numbers of Christian merchants from Persia resided there, that a church was built for their accommodation. During the dark ages, the knowledge of Ceylon was lost to Europe. In 1505, the Portuguese, from Goa, again discovered the island. In 1518, they erected a fort; and in process of time, partly by negotiation and partly by force, gained extensive possessions on the coast. In 1602, the Dutch Admiral, Spilbergen, arrived with a fleet, and finally succeeded in forming a treaty with the native emperor. In about half a century from that time, all the Portuguese possessions had come under the power of the Dutch. The English occupied Trincomalee for a

short time in 1782. In 1796, they completed the conquest of all those parts of the island which the Portuguese and Dutch had occupied. In 1803, they marched for the first time to Kandy, the seat of the native government; and, after several wars and treaties, they annihilated the native government and took possession of the whole island in 1815.

Of the first introduction of Christianity into Ceylon, we find no account. When Francis Xavier, the Jesuit "Apostle of India," first visited the island, it is said that he found there 20,000 native Christians. They were probably of the Syrian church, like those on the Malabar coast, claiming an ecclesiastical descent from the Apostle Thomas, who is said to have preached the gospel in India. The Portuguese assert that they were little better than heathen, and by no means so good Christians as Xavier's converts. He is said to have converted 40,000 in a short time; but as his conversions were little more than baptism and learning a few Popish forms, their effect was neither very great nor very permanent. The Portuguese, while in power, demolished many heathen temples, built churches, bestowed peculiar privileges on Christians, and by various means induced many natives to receive baptism. The Dutch, when they became masters of the same territories, endeavored to establish Protestantism. They forbade the rebuilding of heathen temples, allowed no public idolatrous ceremonies, and made the profession of Christianity a necessary qualification for all important offices. They repaired the churches built by the Portuguese, and built others. They divided the country into parishes, and introduced pastors and schools. But commerce was the main object on which their hearts were set. Their pastors were too few, and their number decreased. The number of even nominal Christians diminished, and many of the churches went to decay. When the English took possession, in 1796, they allowed the free exercise of all religions. The natives now rebuilt their heathen temples, and resumed the public celebration of idolatrous rites. The treaty which concluded the war of 1815, and subjected the whole island to British rule, provided that the ancient religion should be regarded as inviolable, and that its rites, ministers, and places of worship, should be maintained and protected. Christianity, of any kind, among the natives, was then nearly extinct.

The district of Jaffna is commonly regarded as a Jaffna District. part of Ceylon. It is, in fact, a cluster of islands at its northern extremity, separated from each other by narrow creeks, and rising but little above the level of the sea. The district is 40 miles long by 15 broad. Its population is stated at 147,671; of whom 650 are whites. Nearly all the whites are descendants of the Dutch and Portuguese. The Moormen are few, and principally confined to Jaffnapatam, the principal town. Among the natives, several thousands are Roman Catholics, and a few profess to be Protestants. The natives, here, are of the Tamul race, and of the same language and religion with several millions of Tamul people on the neighboring continent.

In this district, the government had granted to the Mission premises.

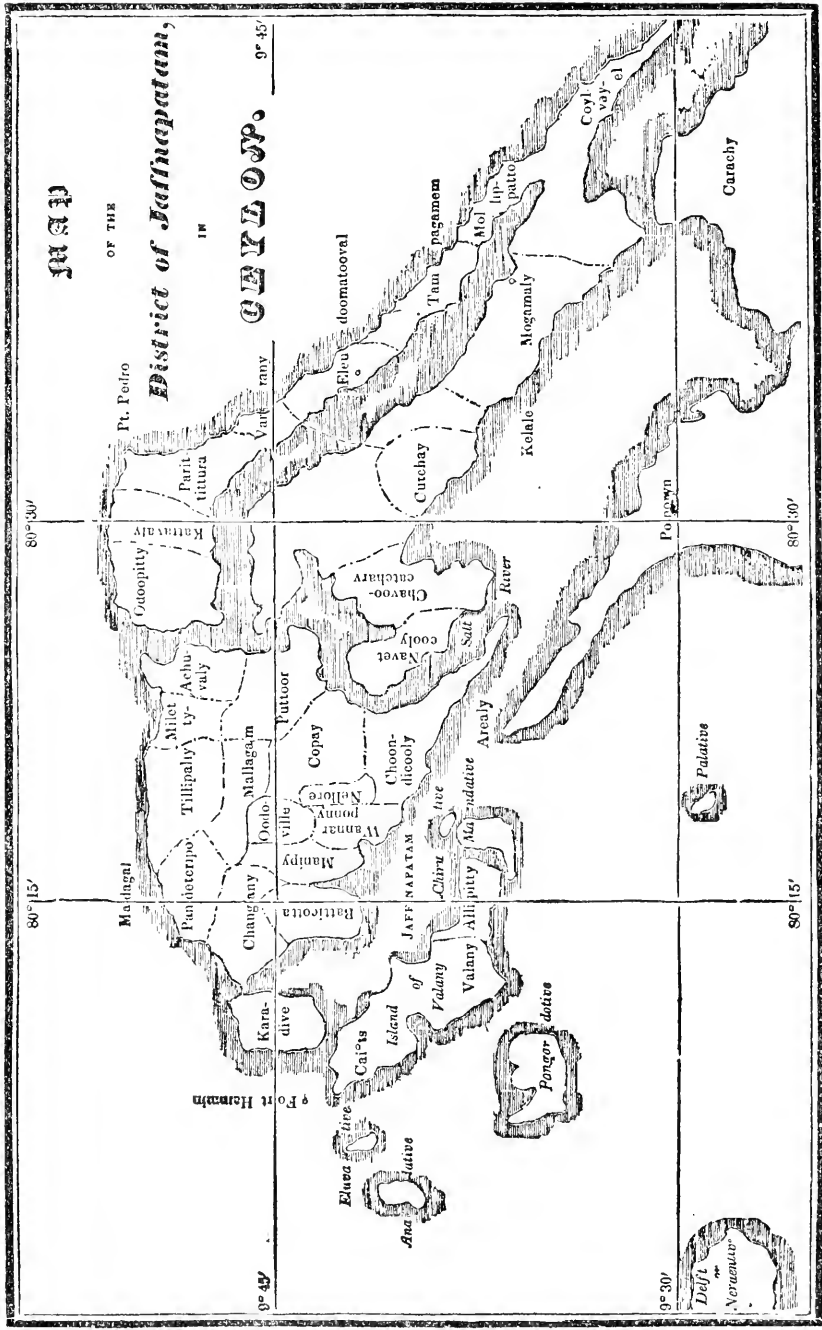
MAP

OF THE

District of Jaffnapatam,

IN

Ceylon.



80° 30'

80° 15'

9° 45'

9° 45'

80° 30'

80° 15'

9° 30'



mission the use of some old church buildings, which were thought capable of being repaired. On visiting them, the brethren found at Batticotta, near the village, in sight of the sea, and in the midst of rice grounds, above which it was elevated a few feet, the remains of what was thought the finest church in the district. It was built by the Portuguese, in the sixteenth century, and had been repaired by the Dutch in 1678. Its roof was gone; but its walls of coral, four feet thick, were standing, and inclosed a space 163 feet long and 57 wide. Along the centre ran two rows of pillars, ten in a row, and each ten feet in circumference, supporting arches intended to support the roof. Two thirds of the interior was large enough for a place of worship, and the remainder might be used for school rooms, or other purposes connected with the mission. There were also the walls of a dwelling house more than 100 feet long, and of five small out buildings, all without roofs or windows. In the rear of all was a garden, of nearly two acres, inclosed with a high wall of coral, and containing three wells for watering it in time of drought. On the premises were 62 trees, 29 of which were fruitful palmyras, capable of supporting a native family. This was the station chosen for Messrs. Richards and Meigs. The other station chosen was at Tillipally, about eight miles distant. The buildings here were also of coral, but smaller and in better preservation; though here they had no roofs, doors or windows. The country around is filled with native villages, grain-fields, and little groves of valuable trees.

The buildings at Tillipally were put in such order that Messrs. Warren and Poor moved into them on the 15th of October. As those at Batticotta could not be repaired before the rainy season, the other brethren hired a house in Jaffnapatam. Here they commenced the study of the language, having hired, as an instructor and interpreter, Gabriel Tissera, a native of the Chitty or mercantile caste. He was bred a Roman Catholic; but was candid, desirous of instruction, and of more than usual talents.

At Tillipally, Francis Malleappa was engaged as inter-
 preter. He was the son of a native clergyman, preparing Preaching and Schools.
 for the ministry, and giving some evidence of piety. On the Sabbath, October 20, about 30 natives came to hear what the missionaries had to say. The next Sabbath, about 60 attended worship with them, and expressed a desire for preaching every week. On the next Wednesday, 10 or 12 boys, who had been pupils of Mr. Palm, requested instruction, and began to learn the English alphabet. Early in December, teachers were engaged to open schools, under the superintendence of the missionaries, at Mallagum and Tillipally. In all this, they found that the labors of the Rev. Mr. Palm had done much to prepare the way for them; and they received important aid from the kindness of J. N. Mooyart, Esq., an English gentleman at Jaffnapatam.

During this year, the Rev. Cyrus Kingsbury made his first visit to the Cherokee country. He had already had Cherokee Mission. Preparatory measures.
 an interview with the heads of the departments of government at Washington, and the Secretary of War, by order of the President, had

officially informed him, 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."

After spending some months in Tennessee, under a temporary commission from the Connecticut Missionary Society, Mr. Kingsbury repaired to the Cherokee country. September 28, he left the Cherokee Agency, in company with Col. Meigs and two Indians, to attend a grand council, or "talk," about to be held by the Cherokees and Creeks, for the purpose of settling more definitely the boundaries between the two tribes. The business having been happily concluded, Maj. Gen. Andrew Jackson, who had attended the council on the part of the United States' government, rose and introduced the subject of schools, for the instruction of their children and youth. Mr. Kingsbury then made known the plans of the Board. The chiefs replied:—"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." They then appointed one of their own number to go with Mr. Kingsbury and select a place for a school. Mr. Kingsbury returned to Tennessee, to purchase provisions and make other necessary arrangements for commencing the work without delay.

CHAPTER IX.

1817.--Annual Meeting at Northampton.—Foreign Mission School commenced.—Commencement of printing at Bombay.—Sickness of Warren and Richards, in Ceylon.—Hospital and boarding school commenced.—Supyen.—Cherokee Mission commenced.—Previous labors of the Moravians and Dr. Blackburn.—Census of the Cherokees.—Visit of Mr. Cornelius.—Conversions.—Reinforcement.

THE annual meeting was held at Northampton, September 17, 18 and 19. As the auditor declined re-election, Mr. Ashur Adams was elected. The other officers were continued in office. The donations to the Board during the year ending August 31, amounted to \$27,225,66; the payments from the treasury, to \$20,461,39. Besides donations from individuals, the funds of the Board had been aided by 299 societies, in the Northern, Middle, Southern and Western States.

The Foreign Mission School, at Cornwall, commenced Foreign Mission School commenced. its operations auspiciously. As the Rev. Joseph Harvey, from unforeseen occurrences, was induced to decline the office of Principal, the Rev. Herman Daggett was appointed; and as he could not make arrangements to take charge of the school so soon, it was put in operation about the 1st of May, under the instruction of Mr. E. W. Dwight,—the man who found Obookiah weeping upon the threshold of Yale College. The report of the agents, dated September 2, gives the names of twelve pupils. Of these, two were Anglo Americans, desirous of preparing themselves for missionary labors; seven were natives of the Sandwich Islands; two were from the East Indies; and one from the St. Francis tribe of Indians, in Canada. Of those from the Sandwich Islands, two were members of churches in this country, two others were expecting soon to be admitted, another gave very satisfactory evidence of piety, and the others were seriously attentive to religious instruction. Other students might have been admitted, but the state of the school and accommodations would not permit. This institution and the fund for educating heathen children were received by the Christian public with peculiar favor.

The mission at Bombay pursued its labors in quiet, under Bombay. Printing commenced. the protection of government, and made encouraging progress in its preparatory work. The missionaries had prepared a Harmony of the Gospels in the language of the natives, portions of which they read, at stated times, to their heathen neighbors. The reading was finished on the 4th of February. On the 20th of March, they finished printing their first work in the Mahratta language. It was a Scripture tract of eight pages. Fifteen hundred copies were printed. About the middle of May, they began to print the Mahratta gospel of Matthew,

in an edition of 1500 copies. The type proved to be so uneven, that a legible impression could not be obtained, and it was necessary to trim them with their penknives before proceeding.—About this time, a Jew, of considerable acquirements, was engaged to teach a school for Jewish children. He commenced his school with 40 pupils.—In December, they were encouraged by the increasing disposition of the natives to receive their publications. Mr. Hall had distributed, with his own hands, nearly 1000 copies of a Guzerattee tract, about 500 of the Mahratta Scripture tract, and 100 copies of Matthew. Two new schools had been opened, making six in all, having 400 pupils on their lists, and an average attendance of 200. In June, 800 had been admitted since the first commencement of the mission, and 250 were on their lists. Into these schools they were now able to introduce printed works, containing Christian instruction. The cost of each school, including the teachers' wages, rent of school-room, books, and all other expenses, was estimated at about ten dollars a month, or \$120 a year. Such a school might receive 100 scholars, without much increasing the expense.

On the 5th of October, the Rev. Allen Graves and Rev. John Nichols, with their wives and Miss Philomela Thurston, sailed from Boston, to join this mission.

Sickness at Ceylon.

At Ceylon, Mr. Warren was repeatedly attacked with hæmorrhage of the lungs; and in October, as the rainy season approached, he repaired to the warmer climate of Columbo. The journey and change of place afforded a temporary relief. Mr. Richards had been feeble for some time. An inflammation of the eyes had prevented him from study, for more than a year. As a remedy, he adopted a course of rigidly abstemious diet, in which he persevered, till his constitution was reduced beyond recovery. An affection of the lungs was added to his general debility, and excited serious alarm. It was thought best that he should join Mr. Warren at Columbo, and, unless prevented by some special reason, that both should proceed to Bombay. The history of the next year will record the disappointment of this design.

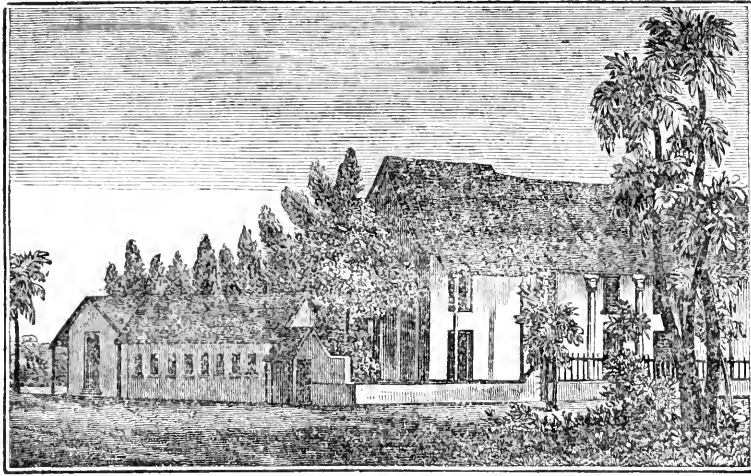
Hospital.

The medical knowledge of these brethren had given promise of much good to the mission. Early in this year, applications for medical aid had become so numerous, that the want of a hospital was seriously felt, and by the kindness of the Rev. Mr. Glenie, Mr. Mooyart, and others, a small building was erected and partially furnished, and a monthly subscription was raised, for its support.

Operations enlarged.

The other accommodations of the mission were increased. At their request, the government granted them the church buildings at Oodooville and Miletty. A native, whose son had received important aid at the hospital, understanding that they wished to open a school at Panditeripo, gratuitously furnished a lot and timber for the building, superintended its erection, and exerted himself to procure the attendance of scholars. A school-house, which cost about \$200, was built at Mallagum, chiefly by the subscriptions of the native inhabitants. The buildings at Batticotta were repaired, and Messrs. Warren and

Meigs moved into them. In October, the weekly meeting with the schoolmasters and others, for prayer and personal conversation on religion, was commenced. And finally, learning that the expense of each pupil would be about twelve dollars a year; encouraged by the example of Christian David at Jaffnapatam and of the Tranquebar mission, and by the solicitations of the natives, the brethren opened a boarding school at Tillipally, with ten or twelve of their most promising boys.



Mission Premises at Batticotta, Ceylon.

There was one instance of apparent conversion. Supyen, the eldest and favorite son of a wealthy native, having read a few chapters in a Bible given him by a native Christian, suspected that heathenism was wrong, and was anxious to become acquainted with Christianity. He visited the missionaries at Tillipally; and a few days afterwards was put under their instruction by his father, to learn English. He appeared deeply interested in divine truth, and in a short time declared his belief in Christianity, and his desire to embrace it publicly, at any sacrifice. His father, hearing this, took him home, and subjected him to a protracted series of most painful and humiliating persecutions. These he long resisted, in such a spirit as excited high hopes that he would persevere to the end; but at length, wearied out with his trials, he was overcome, and induced to sign a recantation of Christianity. He was seen occasionally, though seldom, by the missionaries, for several years; and though for a long time his mind was not at rest, he at last appeared to have settled down in heathenism. Such is the strength of the influences which a false religion can bring to bear against the true; and such the weakness of the strongest human resolutions, even when based upon clear convictions of truth and duty.

Cherokees labors of
the Moravians.

This year, the Cherokee mission was commenced, with encouraging prospects. Some valuable labors had preceded those of the Board. The Moravian mission was projected as early as 1799. It was commenced at Springplace, in May, 1801, by the Rev. Messrs. Abraham Steiner and Gottlieb Byhan. Mr. Steiner returned to North Carolina in September. Mr. Byhan remained till 1812, when he left on account of the ill health of his wife. The Rev. Jacob Wohlfahrt was employed in the mission from 1803 to 1805. The Rev. John Gambold and his wife joined the mission in October, 1805, and his brother about four years afterwards. A school had been commenced before Mr. Gambold's arrival, in which a few children were fed and taught gratuitously. At this school, when Mr. Kingsbury arrived, between 40 and 50 had received instructions. The church at Springplace contained only two Cherokee members; a woman, their first convert, who had been baptized about eight years before, and Mr. Charles R. Hicks, said to be second in rank and first in influence among the chiefs of the nation, who had been a member for five years. Mr. Gambold cultivated a farm of 35 acres, producing the necessaries of life in great abundance.

Mr. Blackburn's labors.

It was also in the year 1799 that the Rev. Gideon Blackburn, of Tennessee, first proposed the establishment of schools among the Cherokees to the Union Presbytery. Nothing, however, was accomplished till 1803, when Mr. Blackburn introduced the subject to the General Assembly of the Presbyterian Church, of which he was that year a member. The Assembly appropriated \$200 for the promotion of the object, and appointed Mr. Blackburn their missionary for two months. He collected \$430 and some books in Tennessee. He called on the President of the United States, and obtained from the Secretary of War letters of recommendation to the Indians, and directions to Col. Meigs, the U. S. agent, to facilitate his design. Having obtained the sanction of the principal chiefs, and of a council at which more than 2000 Cherokees were present, he selected a place for a school, near the Hiwassee River. The necessary buildings were erected, a teacher was engaged, and in the spring of 1804, the school was commenced with 21 pupils. A certificate from a committee of the Presbytery of Union, dated January 1, 1807, states that the school contained from 45 to 50 scholars, who had made commendable progress in reading, writing, arithmetic, spelling, and singing spiritual songs. At the request of the Cherokees, another school was opened in August, in the lower district of the nation, with 20 or 30 scholars. This school Mr. Blackburn established on his own responsibility. The Committee on missions declared themselves unable to assist him; but unexpected aid was received from private individuals. September 16, 1808, Mr. Blackburn wrote to a friend in Tennessee: "The period has at last arrived, on which I have long fixed my eager eye. The Cherokee nation has at length determined to become men and citizens. A few days ago, in full council, they adopted a constitution, which embraces a simple principle of government. The legislative and judicial powers are vested in a general council, and lesser ones subordinate. All

criminal accusations must be established by testimony; and no more executions must be made by the avenger of blood.

In January, 1810, he sent to Dr. Morse the result of a census of the Cherokee nation, according to which the number of Indians was 12,395; whites in the nation, 341; whites with Indian wives, 113; negro slaves, 583; cattle, 19,500; horses, 6,100; swine, 19,600; sheep, 1,037; several grist and saw mills; three saltpetre works, and one powder mill; 30 wagons, 480 ploughs, 1,600 spinning wheels, and 467 looms. Probably, some of these numbers are too large. "These advantages," he remarks, "have mostly been obtained since 1796, and have rapidly increased since 1803." He adds that "the number of Bibles and Testaments circulated in the nation, including the children of the schools, is upwards of 600.—But yet there is no church erected, and few feel the impressions of grace." When Mr. Kingsbury arrived, Mr. Blackburn's schools had for some time ceased to exist; and it is probable that they were broken up in consequence of the war of 1812, in which, on one side or the other, nearly all the southern Indians were engaged,

Among this people Mr. Kingsbury commenced the first Cherokee mission commenced. mission of the Board to the Indians of this continent. At first, food was purchased in Tennessee, and transported, with great labor and expense, some forty or fifty miles to the mission. To obviate this inconvenience, and to teach the pupils the arts and habits of civilized life, a farm was purchased on the Chickamaugh creek, a part of which had been brought under cultivation. Mr. Kingsbury arrived here on the 13th of January, and labored alone till the arrival of Messrs. Moody Hall and Loring S. Williams, on the seventh of March. Mr. Hall immediately took charge of the school, and Mr. Williams of the business department. On the 30th of June, they had 26 Cherokee pupils boarding with them, and about 30, mostly black people, attending their Sabbath School. Mr. Kingsbury preached regularly on the Sabbath, by an interpreter, to an increasing congregation, which then numbered about 100.

The Rev. Elias Cornelius, an agent of the Board, Conversion. visited the mission in September. A dwelling-house, 52 feet by 27, two stories high; a convenient school-house, 36 feet by 22; a grist-mill, and several smaller buildings, had then been erected, and a considerable quantity of corn and other provisions had been raised. Mr. Cornelius soon after attended a grand council of the nation, at which the establishment of the mission was approved, and the Cherokee delegation at Washington was instructed to ask the assistance of the President in educating their children. Mr. Hicks and another chief were then appointed to render all suitable assistance and protection to the mission. Thus the door appeared to be set wide open for their labors; and as a still greater encouragement, the mission began to produce its appropriate fruits before the close of the year. November 28, Mr. Kingsbury wrote: "I cannot omit to mention, that the Lord has greatly encouraged us by some drops of mercy, which have fallen around us. Three Cherokees, one a member of our school, give, I think I may say, comfortable evidence of piety.

Two white men are under very serious impressions.” The Cherokee man was a half-breed, named Charles Reece, who could speak English. He had lately received from the President an elegant rifle, as a reward for his bravery at the battle of the Horseshoe, where he, with two others, swam the river in the face of the enemy, and brought off their canoes in triumph. The girl was Catherine Brown. She was the daughter of half-breed parents, about 18 years of age, genteel in her appearance, and amiable in her manners. When she entered the school, three months before, she could speak English, and read words of three letters. On account of her elegant person and manners, she had probably received more attention than any other girl in the nation, and was, haughty, vain, and loaded with trinkets. She was sent to the school at her own earnest request; had been diligent in her studies, and correct in her deportment, and had learned to read with ease and write a tolerably good hand. When she arrived, she was wholly ignorant of spiritual things, and did not know that she was a sinner. Now she knew it and felt it. She often expressed, with tears, her anxiety for her poor people, as she called them, and the wish that she could remain in the mission family and devote herself to their instruction. One night, after the female pupils had retired to their sleeping room, Catherine was overheard by one of the missionaries, praying with them and for them in language of uncommon humility, simplicity and fervor. On being questioned, she acknowledged that this had been her practice for some time, because she “thought it was her duty.”

The journal of the mission mentions the preaching and conversation of Mr. Cornelius as a prominent means of this awakening. During his visit, on the last Sabbath in September, the mission was organized as a Christian church.

About the beginning of this year, the Rev. Ard Hoyt, pastor of a Presbyterian church in Wilkesbarre, Pa., 46 years of age, offered himself to the Board as a missionary to the Indians; to be accompanied by his wife, one son, who was then a member of the junior class at Princeton College, and two daughters, all pious and desirous of missionary labor; and by Mr. William Chamberlain, who had been for some time residing in his family, preparing, under the patronage of a benevolent society, for labors among the heathen. The offer was accepted. After having been regularly dismissed from his pastoral charge, and laboring for a time as an agent for the Board, he was directed to proceed to the Cherokee country in November. He received the notice on Saturday, and on Monday the family began their journey. On the last day of this year, they arrived at Springplace, and were received with fraternal affection by the Moravian mission. The Rev. Daniel S. Butrick, who had been ordained at Boston in September, arrived at Savannah just in time to join Mr. Hoyt, and proceed with him to the Cherokee country.

CHAPTER X.

1818.—Death of Obookiah.—Bombay Mission reinforced.—Visit to Choule.—Increase and improvement of the schools.—Death of Mr. Warren.—School system extended in Ceylon.—Conversions and admissions to the Church at Brainerd.—Removal of the Cherokees threatened.—Clothing furnished for Indian Children.—Choctaw mission commenced.—Death of Mills.

THE annual meeting was held at New Haven, September 10 and 11. The officers of the last year were re-elected, with the addition of the Hon. William Reed to the Prudential Committee.—The donations to the Board, during the year ending August 31, were more than \$32,000; income from permanent fund and other sources, about \$3,000; payments from the treasury, more than \$36,000. The number of auxiliary societies, of different names and magnitudes, was about 500.

On the 17th of February, Henry Obookiah, the oldest and best known of the students at the Foreign Mission School, having honored God while in health and during the sufferings of a mortal fever, died as a Christian would wish to die. But he had not lived in vain. He had accomplished life's great end, in the preparation of his own soul for the life to come. His tears on the College threshold at New Haven, more than any thing else, had called the school into existence, and secured the preparation of several of his countrymen to return to the Islands, instructed in the way of life. He had commenced a translation of the Scriptures into his native language, and began to prepare a dictionary, and a grammar. He had lived till the interest in his kindred according to the flesh had become general, and a mission to the Islands was rendered certain and near at hand.

The mission at Bombay was strengthened by the arrival of Messrs. Graves and Nichols, on the 23d of February. Bombay Mission strengthened. On being informed of their arrival, the Governor gave permission for both to remain at Bombay; saying, at the same time, that the Supreme Government at Calcutta had power to order them away, but he did not expect any such interference, and that they could at all events remain for a year.

It was thought best that Mr. Graves should commence New Stations. a new station at Mahim, on the northern part of the island of Bombay, in the midst of a compact heathen population of about 20,000, and near to a still greater number on the neighboring island of Salsette. The station selected for Mr. Nichols was at Tannah, on the island of Salsette, about 25 miles from Bombay, and separated only by a very narrow strait from a numerous population on the continent. Mr. Graves removed to Mahim on the 9th of March. Mr. Nichols remained with the brethren in Bombay till about the last of October. Miss Thurston, who

went out with this company, was married to Mr. Newell, according to previous engagement, March 26.

Labors in the Concan. During the latter part of the year, Messrs. Newell and Hall visited the towns and villages for nearly a hundred miles along the coast, collecting information, distributing books, and preaching the gospel as they could find opportunity. In one of these journeys Mr. Hall visited the district of Choule, 25 or 30 miles south of Bombay. Here, in a small compass, are six or eight towns, belonging nominally as well as virtually to the English, containing 30,000 inhabitants, nearly all heathen. In front of Rawadunda, the principal town, one uniform cocoa-nut grove spread a melancholy shade over an extensive fort, with lofty walls and numerous towers built in the time of the Portuguese dominion; over temples, monasteries and private dwellings now mouldering in ruin, and without an inhabitant. Within two miles of the same spot, the still more ancient ruins of Muhammedan fortifications, temples, seraglios and sepulchral monuments marked the site of another dead and buried empire. Hindooism itself appeared to be in its dotage. Some of its temples showed signs of indigence and neglect, and others were entirely deserted. At the small village of Boarlee, there was only one Roman Catholic church in use. The roof had fallen in, the whole population connected with it did not exceed 200, and no exertions were made for the conversion of the natives. There was not a single school in all these towns visited by Mr. Hall. Formerly there were several; but the increasing poverty of the people had dispersed them. The people appeared desirous to have charity schools established, and several, who had been teachers, requested to be employed. After Mr. Hall returned to Bombay, it was determined to send Samuel Yasoph, a Jew from the district of Choule, who had been in their employment from the beginning, to open a school at Rawadunda for Jewish and Hindoo children, and that another should be established at Kaup. On the 30th of November a letter was received from Samuel, stating that his school had 30 boys and the other 20, and that both were increasing.

Schools at Bombay.

The schools on the island of Bombay continued to increase. In April there were eleven, having 600 regular attendants, and as many more who attended irregularly. At the end of the year, the number of schools was 14. True, nearly all the teachers were heathen, and none of them Christians. But the mission prescribed the course of study, so that instruction in heathenism was excluded, and much scriptural truth and morality inculcated. Thus they were raising up a generation who would not be the slaves of Hindoo habits of thought, and who could better appreciate the claims of a pure morality and of evangelical truth. And now, too, the mission press had begun to furnish school books. The introduction of printed books, containing useful information and Christian truth, was an immense improvement. So evident was this, even to the heathen, that in a short time after the first edition was printed, these books were procured and introduced into schools twenty miles in the interior. The other labors of the mission,—preaching, translating and

printing, were continued with the usual perseverance, energy and success.

Messrs. Richards and Warren, of the Ceylon mission, ^{Ceylon} ^{Death of} _{Mr. Warren.} were advised to seek the restoration of their health by a voyage to the Cape of Good Hope. Archdeacon Twisleton procured from the Governor an order, granting them a free passage in a government transport about to sail. They embarked April 25. The weather was favorable, and their health improved till they came in sight of land. The weather then became boisterous; they were driven out to sea, and were for a fortnight in the power of the tempests. They finally landed early in July at Simon's Bay, and arrived at Cape Town on the 14th, with severe colds and exhausted strength. In a few days, all hope of Mr. Warren's recovery was abandoned. He awaited his summons in a state of calm and humble reliance on Christ for salvation, sometimes longing to depart, till August 11, when his spirit was admitted to a better world. His body was interred by the side of a man, supposed to be the first convert from Muhammedanism in Africa, who had died a few days before, at the age of 77, in the triumphs of faith. The health of Mr. Richards continued much the same; and finding no direct passage to Ceylon, he embarked, November 25, for Madras, where he arrived on the 20th of January, hoping soon to reach Ceylon, and die on missionary ground.

Though thus weakened, the mission continued to prosper. ^{Mission extended.} Besides their two principal stations, six other large parishes were placed under their particular care. In all these, they were put in possession of the old church buildings, and expected to establish and oversee schools and preach the gospel. In November, Mr. Poor had under his care eight schools, containing about 400 pupils. In September, Mr. Meigs had five schools, and was about to open two more. Mr. Poor had in his family, near the close of the year, 24 boys, many of whom were called by the names of benefactors in this country. This form of charity had first been suggested by Mr. Hall, at Bombay; but at that place, the prejudices of the natives prevented its adoption to any very great extent. In Ceylon, the obstacles were comparatively slight; and as the plan was received with abundant favor by the churches, its operation has been limited only by the strength of the mission.—On the Sabbath, the gospel was preached at the several stations, to the children belonging to the schools, and to a considerable number of their parents, and other natives. Sometimes as many as 300 were present. Francis Malleappa read to the people on the Sabbath at Mallagum, and rendered important aid in superintending the schools.

The Committee determined to strengthen this mission; and on the 4th of November, the Rev. Messrs. Miron Winslow, Levi Spaulding and Henry Woodward were ordained for this service, at the Tabernacle Church in Salem.

Among the Cherokees, the mission church held its first meeting for the examination of candidates for admission on the 21st of January. Three Cherokees were examined, approved, and re- ^{Cherokees. First} ^{a Mission to the Church.}

ceived to be propounded the next Sabbath. On Sabbath, January 25, the sacrament of baptism was administered to Catherine Brown. January 27, Messrs. Hoyt and Hall went out to visit native families, and spent the night at the house of Mr. Reece. Several of the natives were present. Mr. Reece acted as interpreter, and made some remarks of his own. All were serious. One woman wept freely, when told of the sinfulness of man, the sufferings of the Savior, and forgiveness through his blood. She said she had before thought that the wicked would be punished and the good made happy after death, but did not think that there was any way for those who had once been wicked, to become good and happy. She wished them to tell her what was wicked; and though backward and ashamed to confess what she felt of her own guilt, she said she knew that she had done wrong things; that she was sometimes so much afraid, on account of her wickedness, that she could not stay in her own house, but fled into the woods; but that gave her no relief, for she was afraid everywhere.

On the Sabbath, February 1, Charles Reece and Jane Coody, Cherokees, were baptized, with their households, and admitted to the communion of the church. A Cherokee man and his wife, being invited, spent the night with the missionaries. He had understood nothing of what he had seen and heard that day; but said he had heard that the missionaries could tell him some way by which bad people might become good and be happy after death; that he was bad himself, and wanted to become good, and had come to learn what their way was. Having received appropriate instruction, he departed, expressing his thanks for the information given him, saying that these things were good, and that he had never heard them before.

On the last Sabbath in March, one white man and two natives were admitted as members of the church. They were baptized, with their households. The Lord's Supper was administered to 22 communicants, including four from Springplace. Seven of the communicants were Cherokees. On the last Sabbath in July, a black man was received as a member of the church. The same evening, they found evidence of recent conversion in one of the Cherokee girls in the school. August 9, the journal of the mission says: "We feel ourselves under renewed and increasing obligations of gratitude to the Giver of all good, for hopeful appearances among our children. Several of them appear seriously and solemnly impressed with divine truth, and we have hope that two or three of them have been recently born of the Spirit."

As the health of Mr. Evarts required relaxation and travel, it was thought advisable that he should visit the Cherokee mission. He arrived at Chickamaugh in May. During his visit, he acquired much important information, consulted fully with the brethren concerning the affairs of the mission, decided that Chickamaugh should thenceforth be called Brainerd, attended a grand council held in reference to the removal of a part of the nation beyond the Mississippi, and renewed the encouragement previously given, that a mission and schools should be es-

tablished among them on the Arkansas. In August, the Prudential Committee resolved to establish that mission as soon as practicable.

The troubles of the Cherokees, concerning the sale of their country and removal to the West, had even now be-<sup>Cherokees threat-
ened with removal.</sup>gun, as a few extracts from the journal of the mission will show.

“November 4. The parents of Catherine Brown called on us. They are on their way to the agency. The old gary-headed man, with tears in his eyes, said he must go over the Mississippi. The white people would not suffer him to live here. They had stolen his cattle, horses and hogs, until he had very little left. He expected to return from the agency in about ten days, and should then want Catherine to go home and prepare to go with him to the Arkansas. We requested him to leave his daughter with us yet a little while, and go to the Arkansas without her; and we would send her to him, with much more knowledge than she now has. To this he would not consent; but signified a desire, that some of us would go along with him. It is a great trial to think of sending this dear sister away with only one year’s tuition; but we fear she must go.”

“25. A white man, who has a Cherokee family, and is himself about as ignorant as most of the Cherokees, brought back his son, who has been home on a visit. The father said he was greatly discouraged about trying to give his son an education, and did not know what to do about bringing him back; as he thought the white people were determined to have the country, and it was likely he should be obliged to remove over the Mississippi before his son could learn enough to do him any good. He said many of the Cherokees were discouraged, and keeping their children at home on the same account. We told him this need not make any difference in regard to sending their children to school; for in the event of the removal of the nation, the children would be removed also; and what was lacking in the education of children admitted to school here, should be finished there. He seemed much pleased with this; and said, he did not before expect we would be willing to go so far. He should never go, unless he was obliged to do so.”

“These people consider the offer of taking reserves, and becoming citizens of the United States, as of no service to them. They know they are not to be admitted to the rights of freemen, or the privilege of their oath; and say, no Cherokee, or white man with a Cherokee family, can possibly live among such white people as will first settle their country.

“28. The great talk, for which the people began to assemble on the 20th of October, was closed yesterday. The United States’ Commissioners proposed to the Cherokees an entire change of country, except such as chose to take reserves, and come under the government of the United States. This proposition they unanimously rejected, and continued to reject, as often as repeated, urging that the late treaty might be closed as soon as possible. Nothing was done.”

The customary dress, or rather want of dress, of the Chero-<sup>Donations in clo-
thing</sup>kee children, was a hinderance to their attendance at school.

Many parents were destitute of the skill requisite to prepare suitable clothing. Every article of apparel, if purchased, cost twice as much as in New England. The female members of the mission were overburdened with other labors, and could not provide clothing for 50 or 60 children. Benevolent ladies at the north, therefore, proposed to furnish clothing for the pupils gratuitously; and finally, public notice was given, that donations of this kind were needed. The notice stated that generally the parents would gladly pay for the garments furnished to their children; so that their value would in fact be given to the Board, for the general objects of the mission. Children's clothes, too, would often purchase articles from the natives, which the mission family needed. The call met with a gratifying response, in all parts of the country. Great quantities of clothing were made and sent to this and other Indian missions. One of the results shows the general character of stories prejudicial to missions. It was reported, that some of these garments had been seen on children who had never belonged to the schools; which, it was supposed, proved that the benevolence of the donors was abused. The truth was, that the garments thus seen had been purchased with corn, or other necessary articles, for the use of the mission, and thus answered the purpose for which they were given.

Choctaw Mission
commenced.

The mission to the Choctaws was commenced this year.

Unable to find another man so competent to encounter and overcome the difficulties and hardships of establishing the mission, the Committee reluctantly invited Mr. Kingsbury to leave his hopeful beginnings, and undertake the task. He readily accepted the invitation, left Brainerd, with Mr. Williams and his wife, about the first of June, and arrived at the Yalo Busha Creek, in the Choctaw nation, in about four weeks. A site for the mission was selected near the Creek, and called Elliot. On the 15th of August, the first tree of the dense forest was felled, and on the 18th, their first log house, 15 feet by 18, was raised. On the 29th, a reinforcement arrived by way of New Orleans. It consisted of Mr. Peter Kanouse and Mr. John G. Kanouse and his wife, from Rockaway, N. J., and Mr. Moses Jewell, from Chenango Co., N. Y. Their hardships now commenced. The facilities for transporting stores proved to be less than they had been represented. The men whom they had hired, disappointed them. The health of several members of the mission failed, and the lives of some appeared to be in danger. Mr. Peter Kanouse had been feeble before he left the north; a sea voyage proved unfavorable, and after his arrival, the smallest degree of labor produced an alarming inflammation of the lungs. It appeared to be his duty to leave the mission on the 5th of October, and return to his family. Still they persevered without repining, and in their toils and sufferings, laid the foundation of much good to the people to whom they had been sent.

Death of S. J. Mills.

This year was distinguished by the death of the Rev. Samuel J. Mills. The American Colonization Society had invited him to visit Africa as their agent, to explore the coast with reference to a

place for their first settlement. He selected as his companion in this voyage, the Rev. Ebenezer Burgess, now Dr. Burgess of Dedham, Mass., to whom he wrote:—"My brother, can we engage in a nobler enterprise? We go to make freemen of slaves. We go to lay the foundations of a free and independent empire on the coast of poor degraded Africa. It is confidently believed by many of our best and wisest men, that, if the plan proposed succeeds, it will ultimately be the means of exterminating slavery in our country. It will eventually redeem and emancipate a million and a half of wretched men. It will transfer to the coast of Africa, the blessings of religion and civilization; and Ethiopia will soon stretch out her hands unto God." Having spent some time as an agent of the Society at home, in forming auxiliaries, he sailed for Africa, with Mr. Burgess, on the 16th of November, 1817. Having had extensive intercourse with the chiefs on the coast, and collected much important and encouraging information, the brethren embarked for England, on their return, on the 22d of May, 1818. Mr. Mills had a stricture on the lungs and a dangerous cough before he left home. The damp and chill atmosphere of England had aggravated the disease. While in Africa, it abated, and he was capable of labor. On his return, on the 5th of June, he took a severe cold, and from that time rapidly declined, till, on the 16th, between two and three o'clock in the afternoon, after delightful conversation on the prospect before him, his strength failed; he gently folded his hands across his breast, and with a smile of meek serenity, ceased to breathe. As the sun went down, all on board assembled, and, after solemn prayer to the "God of the spirits of all flesh," the body was committed to the ocean. It was fitting that the remains of such a man, whose character no monument could suitably represent, should rest where none could be attempted. Though not permitted to engage personally in a foreign mission, he had done much for the conversion of the world. Dr. Griffin, speaking of the society formed by him and his associates at Williams College, says: "I have been in situations to *know*, that from the counsels formed in that sacred conclave, or from the mind of Mills himself, arose the American Board of Commissioners for Foreign Missions, the American Bible Society, the United Foreign Missionary Society, and the African School under the care of the Synod of New York and New Jersey; besides all the impetus given to Domestic Missions, to the Colonization Society, and to the general cause of benevolence in both hemispheres." He then adds: "If I had any instrumentality in originating any of those measures, I here publicly declare, that in every instance I received the first impulse from Samuel John Mills."

CHAPTER XI.

1819.—Annual Meeting at Boston.—Arrangement for Corresponding Secretary.—Preaching Room procured at Bombay.—Kader Yar Khan.—Cholera at Ceylon.—Conversions, and admissions to the Church.—Reinforcement sent out by the Indus.—Threatened removal of the Cherokees.—Dr. Worcester's Agency at Washington.—Sixteenth Treaty with the Cherokees.—President Monroe visits Brainerd.—Conversions.—John Arch.—Choctaw Mission strengthened.—Church formed at Elliot.—School opened.—Secular Statistics of the mission.—First Missionaries sent to the Cherokees of the Arkansas;—to the Sandwich Islands;—to Palestine.

THE tenth annual meeting was held in Boston, on the 15th, 16th and 17th of September. The vice presidency having been left vacant by the death of Dr. Spring, the Rev. Dr. Lyman was elected; and the Rev. Dr. Woods was chosen to supply his place in the Prudential Committee. The Board resolved to elect corresponding members in different parts of the United States and other countries, who might aid its labors by communicating information, and in such other ways as circumstances should render practicable. Thirty-three were chosen, twenty of whom were Americans, and thirteen, residents in different parts of Europe and Asia.* It was also

“*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.”

The labors of the Corresponding Secretary having become more extensive than a settled pastor could perform, while doing his duty to the people of his charge; and a fund having been raised by subscription to aid in supporting him, the Tabernacle Church, at Salem, of which he was pastor, consented, at the request of the Prudential Committee, to dispense with three fourths of his service; and, to supply the deficiency, the Rev. Elias Cornelius was installed, on the 21st of July, as his associate in the pastoral office.

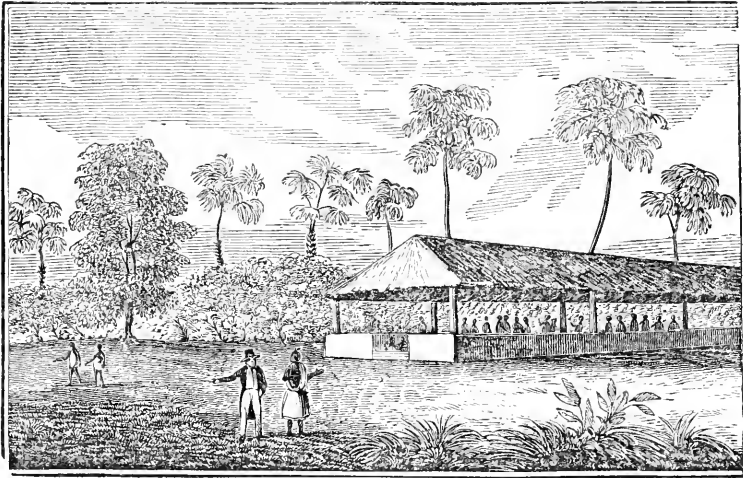
Bombay. Operations enlarged. The missionaries at Bombay commenced preaching to the natives in a room hired for that purpose, and the attendance, though small, was encouraging. In August, five new schools had been established. During the remainder of the year, they received frequent applications from the natives to establish schools, but they could not be opened for want of funds. The education of native children in the families of the missionaries, to any considerable extent,

* See Appendix C.

proved impracticable, from the impossibility of procuring pupils, and a great part of the funds given for that purpose were, with consent of the donors, transferred to the mission at Ceylon.

Early in this year, Kader Yar Khan presented himself A convert. as an inquirer. He was a Muhammedan merchant, of good family, from Hydrabad, a town in Golconda, about 400 miles east from Bombay. Visiting Bombay on business, he met with a Christian tract, which made a deep impression upon his mind. After returning home and reflecting on what he had read, and especially on the claims of Christianity to be received as the only true religion, he wisely determined to give the subject a thorough examination without delay. He committed his business to the care of an agent, and, attended by a train of 20 servants, came to Bombay. Having introduced himself to the missionaries, he sent back his servants, and lived in retirement, for the sake of pursuing, undisturbed, the great inquiry which had brought him to Bombay. By the advice of the missionaries, he read Henry Martyn's Persian translation of the New Testament, and other Christian books. In May, he said that he had for a long time neither read the Koran, nor practised the worship it enjoins. He admitted the necessity of a spiritual change, but professed no experimental knowledge of it. At this time, his attention seemed chiefly drawn to the forms and history of Christianity. Continuing his studies, he attained to clearer views of truth; and, having given satisfactory evidence of a change of heart, on the 25th of September he was baptized, and admitted as a member of the Mission church at Bombay. He declared himself willing to change his name and dress, and cut off his beard; but being shown that such changes were not necessary, and might prove inexpedient, he continued unchanged in these respects. For some months he resided at Bombay, aiding the missionaries as a teacher of Hindostanee, and recommending, by argument and example, as opportunities presented, the religion of Jesus to others. He then returned to his family at Hydrabad. Since his return, the missionaries have heard from him less than was desirable, but the accounts have always been favorable. His example may well put to shame many wealthy men in Christian lands.

The Ceylon mission continued to suffer from ill health. Ceylon. Sickness. Early in the year, Mr. Richards obtained a passage from Madras to Columbo, and thence had an uncomfortable journey to Jaffna. His life, however, was spared for the present, and he was able to aid his brethren by his counsels and his prayers, and even to render important services as a physician. The health of Mr. Poor failed, and for a considerable part of the year he was obliged to abstain from missionary labors; but, as a reinforcement was expected soon, arrangements were made, by the aid of Nicholas and some of the larger boys, to keep the schools and other labors at that station in operation. Mr. Meigs enjoyed good health till about the end of the year, when his also failed, just as the reinforcement arrived. The diseases of the missionaries were, in all these cases, pulmonary.



School Bungalow at Ceylon.

Schools enlarged.

Still, the schools were carried on and enlarged. There were fifteen free schools, nine in connexion with Tillipally, and six with Batticotta, supported by the mission at a trifling expense; all containing about 700 scholars. There was also a boarding school at each station, consisting of youths taken under the special care of the mission, and supported by individuals or societies in this country; most of them bearing names selected by their benefactors. These schools contained 48 boys and 9 girls. Their good influence was manifest, and the mission entreated for funds for the extension of the system.

The Cholera.

In the early part of this year, the ravages of the cholera were fearful, and much of the time of Mr. Meigs was occupied in attending upon the sick. Generally, the natives were afraid to use any medical remedy, lest the goddess, whose "sport" they supposed the cholera to be, should be offended. When one was attacked, all but his nearest relatives fled; his relatives carried him to the nearest temple, and prostrated him before the idol, where, in almost every instance, he died in a few hours. When Mr. Meigs could arrive in season, and obtain permission to administer the usual specific, (large doses of calomel and opium,) the patient commonly recovered. He told them that his religion led him to these efforts for the preservation of men's lives, and many acknowledged its superiority to that of the heathen.

The first Revival.

This year witnessed the first of that series of revivals, by which this favored mission has been distinguished. Its subjects were few in number; but the work had all the characteristics of the more extensive revivals of later years. As its fruits, the joint letter of the missions, written in November, states that Gabriel Tissera and Nicholas Permander had been received into the church; there were some who gave

evidence of piety at each of the stations, and several of the boys in the schools were subjects of special seriousness.

The Rev. Miron Winslow, Levi Spaulding and Henry Woodward, and Dr. John Scudder, a physician from the city Reinforcement. Conversations on the voyage. of New York, who had offered himself for this service, embarked, on the 8th of June, at Salem, in the brig *Indus*, bound to Calcutta, to touch at Ceylon if practicable. The voyage was long, but generally agreeable, especially as it was not without spiritual benefit to the crew. The captain was already a man of established religious character. Before their arrival at Calcutta, the whole crew, sixteen in all, professed and appeared to become truly penitent for sin, and to accept the mercy offered in the gospel. On their arrival in port, the temptations of that dissolute city overcame the constancy of some. Others continued to "bear fruit with patience." As the *Indus* did not visit Ceylon, the missionaries were obliged to seek for other means of conveyance. Messrs. Winslow and Spaulding, with their wives, arrived at Columbo, December 20; Mr. Woodward and wife reached Trincomalee, on the eastern coast of the island, on the 23d. Dr. Scudder and his wife arrived at Tillipally just before the close of December; the others early the next year.

This year, the Cherokee mission was threatened with Cherokees. Removal averted. general evils, if not utter extinction, by the action of the general government. The subject is thus noticed in the minutes of the Prudential Committee:

"Feb. 6. In consequence of authentic intelligence of measures, intended to issue in the removal of the Cherokee nation and the other Indian tribes from this side of the Mississippi into the wide wilderness west of that river, and of a delegation of the Cherokees being on their way to Washington to seek relief for their nation, deeply perplexed and distressed by those measures, the Committee, after serious deliberation,

"*Resolved*, That the Corresponding Secretary be appointed to go to Washington, and requested to commence his journey as soon as possible, to confer with the delegates of the Cherokees as to the best means of securing to them the benefits of Christian instruction, and to the Board the full and permanent value of its establishment in the Cherokee country; and to do all in his power to promote the objects of the Board in regard to the improvement of the Indians generally."

"April 6. The Corresponding Secretary made a report of his agency at Washington in behalf of the Cherokees, and for the promotion of the general design of the Board for civilizing and evangelizing the Indian nations. The sense of the Committee was kindly expressed as follows:

"*Resolved*, That we feel it to be a duty to acknowledge, with devout gratitude to God, the conclusion of the late treaty with the Cherokees; as it appears to be the commencement of a system of more liberal and enlarged policy on the part of the government of the United States towards the Indian tribes within our borders, and to afford a reasonable hope that they may become civilized, Christian, and happy communities.

"But it is our more particular duty to express our gratitude, that by the mission of the Corresponding Secretary to Washington, this Committee and the Board have enjoyed the great privilege of aiding in the accomplishment of so great and desirable an object. The Committee most cordially approve the faithful and laborious services of the Corresponding Secretary in the con-

duct of this agency. And they would make grateful mention of the kindness of Providence in leading to the mission, and in the favorable circumstances which attended it to its close."

These transactions need to be more fully explained.

It appears from the preamble of the treaty at the Cherokee Agency, which was the fifteenth treaty between the Cherokees and the United States, and which was made by Gen. Jackson and other Commissioners of the United States government, with the Chiefs of the nation, July 8, 1817, that a deputation from the Cherokees visited Washington in 1808; that the deputies from the Upper Towns signified to the President "their anxious desire to engage in the pursuits of agriculture and civilized life, in the country they then occupied; that the deputies from the Lower Towns wished to pursue the hunter life, and with this view to remove across the Mississippi; that, therefore, the Upper Towns wished for a division of the country, by which they should be secured in the permanent enjoyment of the lands on the Hiwassee;" and that, "by thus contracting their society within narrow limits, they [the Upper Towns] proposed to begin the establishment of fixed laws and a regular government." The constitution of this "regular government," the reader has already been informed, was adopted early in September, 1808. The preamble further states, that the President, on the 9th of January, 1809, declared the readiness of the United States to grant the wishes of both parties; that, accordingly, with his sanction, an exploring party had been sent to the west, and a country selected for the future residence of the Cherokees who chose to remove. The treaty which followed this preamble, provided for the exchange of a part of the Cherokee country for lands selected beyond the Mississippi. Now, however, in 1819, the Committee were informed that it was the intention of the United States government to procure an entire exchange of lands, and to remove the whole Cherokee nation, as well as other Indian tribes, to the west, beyond the organized states and territories. The great body of the Cherokees were unwilling to remove, but were apprehensive that it would be rendered inevitable. They sent a deputation to Washington, to avert the doom they feared. There the Corresponding Secretary met them, and united his efforts with theirs. The result was, the treaty for which the Committee recorded their solemn vote of thanksgiving. The preamble states, that "the greater part of the Cherokee nation have expressed an earnest desire to remain on this side of the Mississippi;" and that they wish "to commence those measures which they deem necessary to the civilization and preservation of their nation." The treaty cedes a large tract of land to the United States, in full satisfaction for all lands on the Arkansas, given to the emigrating part of their nation; reserving out of that tract, 100,000 acres, as a school fund, to be sold in the same manner as the public lands of the United States; the proceeds to be invested by the President of the United States, and the annual income to be applied "to diffuse the benefits of education among the Cherokee nation

on this side of the Mississippi." This treaty was negotiated by Mr. Calhoun, and duly ratified by the President and Senate. It secured to the Cherokees who did not choose to emigrate, the remainder of their country in perpetuity. Hicks, who had been much depressed while struggling, with feeble hopes, against the influence, intrigue and bribery, which he found at work to effect the removal of his people, was full of joy and gratitude to God, and confident expectation of good to the Cherokees. The result of the deputation to Washington was made known at the national council on the 11th of May. The hopes of the nation were raised, and schools and missions were regarded with a new degree of favor, as the most important means of their anticipated improvement.

The mission expected a visit from President Monroe, President Monroe's Visit. then on the southern part of his grand tour through the United States; but they were not aware of his near approach, when, on the 27th of May, he was announced as at the door. He examined the farm, buildings, schools, every thing pertaining to the mission. Having seen the whole, and inquired minutely and familiarly concerning every part, he expressed his decided approbation of the plan and its execution, and of the conduct, progress and prospects of the children. They were just finishing a log cabin for the use of the girls. He said that such buildings were not good enough, and told them to build a good two story house, with brick or stone chimneys and glass windows, at the public expense; and before leaving, gave them a letter to the U. S. agent, directing him to pay the balance of their account for the buildings already erected, and for that which he advised.

In November, this mission was strengthened by the arrival of Messrs. Abijah Conger, John Vaill and John Talmage, with their families, from New Jersey.

The spiritual prosperity of the mission continued. The Additions to the Church. John Arch. whole number gathered from this wilderness into the church, before the close of this year, including four or five of African descent, was about 20. Others, in different parts of the nation, were known to be seriously attentive to divine things, and there were some who appeared to have been truly born again. The Moravian mission at Springplace partook of this season of refreshing. One of the converts admitted at Brainerd deserves particular notice. His name was John Arch. He was born and had always lived near the white settlements on the borders of North Carolina. According to his own account, he had attended school for a short time in his childhood, and had learned to spell a little. After he left school, he had a desire to learn to read, and studied his spelling-book at times till it was worn out; after which he had nearly forgotten the little that he once knew. Being at Knoxville last Christmas, he saw Mr. Hall, and heard from him, that a school had been established for the instruction of the Cherokees. He determined to come; and after travelling 150 miles on foot in seven days, arrived at Brainerd on the 26th of January. He did not know his own age, but supposed it to be about 25. He could converse in English, and his

countenance indicated a mind capable of improvement; but he had the dress and dirty appearance of the most uncultivated part of his tribe; and his age and wild and savage aspect seemed to mark him as one unfit for admission to the school. But it was difficult to refuse him. He readily agreed to the terms of admission and continuance. He cheerfully sold his gun, his only property, and the dearest treasure of an Indian, to procure suitable clothing. He was admitted on trial. He applied himself diligently to his studies, and made good proficiency. He soon showed a thoughtful concern for his soul, and appeared desirous to know the way of life, and to walk in it. In October, his father came to take him away; but at the earnest request of John and his instructors, after staying a few days and becoming acquainted with the mission, willingly permitted him to remain. In November, he was examined as a candidate for admission to the church, and employed as an interpreter to Mr. Butrick. At this time he said that he often felt inclined to tell the Indians about God and the Savior, but he knew so little that he thought it would not please God; and he desired to obtain an education, that he might be able to do it. He was baptized the next April.

Some preparations were made this year for commencing the system of local schools. Applications for such schools had been received from several parts of the nation. Taloney, about 60 miles southeast from Brainerd, had been selected as a station, and such progress had been made in the preparatory work, that Mr. Hall removed his family into the unfinished buildings in November.

About the beginning of the year, Mr. Kingsbury, superintendent of the Choctaw mission, met Miss Sarah B. Varnum and Miss Judith Chase at New Orleans, where he was married to Miss Varnum. They arrived at Elliot, February 1. Mr. A. V. Williams had arrived a few days before. In July, he was married to Miss Chase. His devoted and useful labors were terminated by his death, of a fever, on the 6th of September. On the first of August, Dr. William W. Pride, of Cambridge, N. Y., and Mr. Isaac Fisk, of Holden, Mass., Blacksmith and Farmer, arrived at Elliot; and on the last of that month, Mr. Kanouse, having finished the term for which he engaged in the mission, returned with his family to his former residence. During the whole year, the strength of the mission was broken by the sickness of some of its members.

Choctaw Mission
strengthened.

Church formed. The mission church was organized on the 28th of March, with ten members, all of whom were members of the mission. The school was opened on the 19th of April, with ten scholars. The necessary buildings had not been erected; but eight children had been brought 160 miles, expecting to find all things ready; and it was thought best to begin. The Choctaws were told that but 20 could be received "till dry corn come plenty," in October, and then but 40; but the importunities of parents and children broke over these limitations, and at the close of the year the school contained 60 pupils, of whom 16 could read the Bible with propriety and ease.

The Choctaws made liberal appropriations for the support of the school. The chief Puck-sha-nub-bee early gave \$200, out of an annuity due to his part of the nation from the United States. In August, after a "talk" from Mr. Kingsbury, a council appropriated \$700 from an annuity, and \$600 was raised by subscription, besides 85 cows and calves for the support of the mission, of which 54 were soon after collected. In September, a council of the Lower Towns voted unanimously to appropriate \$2,000 a year, their share of the annuity, payable quarterly for 17 years, for the support of a school in their district.

Mr. Kingsbury's annual report to the Secretary of War, which was required as a basis for the distribution of the fund appropriated by Congress for the civilization of the Indians, was made in October. It states that within about 14 months, there had been erected at Elliot seven commodious log cabins, occupied as dwelling-houses; a dining-room and kitchen, of hewed logs, 52 feet by 20, with a piazza on each side; a school-house, 36 feet by 24; a mill-house, 36 feet by 30; a lumber-house and granary, each 18 feet by 20; a blacksmith's shop, stable, and three other out-houses. Between 30 and 40 acres of land had been cleared and fenced; and between 20 and 30 had been successfully cultivated with Indian corn, potatoes, and other kinds of food. There belonged to the mission 7 horses, 10 steers, 75 cows, 75 calves and young cattle, and about 30 swine. The family, including missionaries, pupils and hired laborers, numbered 76.

The mission to the Cherokees of the Arkansas was attempted this year, but not commenced. By direction of the Prudential Committee, the Rev. Alfred Finney and Rev. Cephas Washburn, both from Vermont, met at Brainerd early in November. On the 30th of that month, they commenced their journey through the wilderness to Elliot; where, after almost incredible difficulties and dangers, from flooded swamps and overflowing creeks, from wet and cold and hunger, they arrived on the 3d of January. There, where their help was needed and was highly useful, the inclemency of the season, which had retarded their progress, compelled them for a while to remain.

In October, the first missionaries to the Sandwich Islands were sent out. At the request of the Prudential Committee, the Rev. Messrs. Hiram Bingham and Asa Thurston were ordained for this service, by the North Consociation of Litchfield County, Ct., Sept. 29. On the 15th of October, the mission church was formed. The exercises were performed in the Park Street vestry. The members were, the two missionaries already named, and their wives; Mr. Daniel Chamberlain, Farmer, Dr. Thomas Holman, Physician, Mr. Samuel Whitney, Mechanic and Schoolmaster, Mr. Samuel Ruggles, Catechist and Schoolmaster, and Mr. Elisha Loomis, Printer and Schoolmaster, with their wives; and John Honoree, Thomas Hopu, and William Tennooce, natives of the Islands, who had been educated at the Foreign Mission School at Cornwall, and who were attached to the mission as teachers;

in all, 17 members. They embarked on the 23d, on board the brig *Thaddeus*, accompanied by George Tamoree, the son of one of the chiefs of the Islands, who had been educated with his young countrymen at Cornwall. The way for this mission had been wonderfully prepared by Divine Providence; more wonderfully, and more effectually, as the history of the next year will show, than was even suspected at the time of its departure.

Mission to Palestine. The first missionaries of the Board to Palestine, Rev. Levi Parsons and Pliny Fisk, embarked very soon afterwards. They sailed from Boston, November 3, in the ship *Sally Ann*, and entered the harbor of Malta on the 23d of December. Here, detained on board their ship by the quarantine regulations, they enjoyed the kind and useful attentions of Dr. Naudi and Rev. Messrs. Jowett and Wilson, which made the closing days of this year "among the happiest of their lives."

CHAPTER XII.

1820.—Annual Meeting at Hartford.—Missionary Herald.—Foreign Mission School.—Baron Campagne.—Progress of the mission at Bombay.—Leave to visit the interior refused; but afterwards granted.—Mr. Bardwell's health fails.—New stations occupied in Ceylon, at Oodooville and Panditeripo.—Pecuniary embarrassments.—Mr. Garrett sent from the Island.—Progress of the Cherokee mission.—School and Church at Creck Path.—National Council.—Hardships of the Choctaw mission.—Mayhew.—Choctaws appropriate their annuities.—Messrs. Finney and Washburn visit the Cherokees of the Arkansas.—Sketch of the Sandwich Islands.—The mission arrives.—Its reception, and the locations of its members.—Palestine mission arrives at Smyrna.—Visit to Scio.—Professor Bambas.—Return to Smyrna.—Mr. Parsons sails for Palestine.

THE eleventh annual meeting of the Board was held at Hartford, Ct., on the 20th and 21st of September. The officers of the last year were re-elected. During the year ending August 31, the payments from the treasury had amounted to \$57,420,93. The receipts were, from donations, \$36,582,64; from other sources, \$3,751,87; total, \$40,334,51; leaving a deficiency of \$17,086,42, to be made up from the surplus contributed in former years. The deficiency arose in part from the heavy expenses of sending out 23 male and 13 female missionaries and assistants, and partly from the unusual pecuniary pressure which the whole country was then suffering. The donations, however, exceeded those of any former year by about \$2,600. Clothing, too, and other articles for the use of the several missions, had been contributed to the estimated value of about \$6,000, and the Choctaw nation had appropriated its annuity of \$6,000 a year for 16 or 17 years to the support of the missions in their country. And yet there had been even less labor of agents and direct

efforts to raise funds, than in former years. The result, therefore, showed a great increase of missionary zeal and liberality.

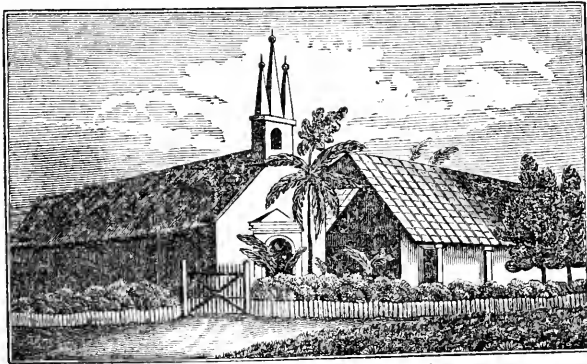
At this meeting, the Prudential Committee were directed to publish the *Missionary Herald* at the expense of the Board. Hitherto, agreeably to a proposal made by Mr. Evarts, its editor, at the second annual meeting, the profits of the work, after deducting a reasonable amount for editing, had been devoted to the promotion of missions under the direction of the Board. It had contained, besides an account of the proceedings of the Board and its missions, much other religious intelligence, and much able theological and literary discussion. It was now thought best to make it strictly an official publication, for which the Board should be responsible, and to exclude from it all subjects but the transactions of the Board and its missions, and of kindred societies. By this arrangement, the Board was enabled to send missionary intelligence, unincumbered with other matter, to its patrons, and to others whom it might be desirable to inform.

The Foreign Mission School reported 29 pupils. Of the 31 heathen youth who had been admitted to its privileges since its establishment, 17 had given satisfactory evidence of piety; and several others were now thoughtful on religious subjects. This school excited a lively interest, even in foreign lands. The Baron de Campagne, of Basle, Switzerland, wrote to its Principal, inclosing a donation of \$212, and requesting a letter from one of the Sandwich Islands youths. The next year, the Baron made a donation to the Board, of \$664.

At Bombay, the tours for preaching were continued; Bombay Mission. and it was found practicable to collect small assemblies at the stations in that city and on Salsette, for several evenings in succession, to hear Christian instruction. At the close of the year, the mission had 21 schools, containing about 1,050 scholars, who were learning to understand and respect Christianity. In several instances, when the brethren wished to visit the continent for the purpose of inspecting the schools, passports were refused by the new Governor, the Hon. Mountstuart Elphinstone. He expressed to Mr. Bardwell his approbation of the general object of the schools, but feared that too rapid advances would be made against the prejudices of the natives. He afterwards gave Mr. Hall permission to pay them a single visit, and requested a written statement of their object, character and management. This was soon given. It was declared satisfactory, and the Governor expressed his willingness that they should continue their visits; but he suggested some cautions, lest the Brahmuns should find a pretext for complaining of interference with their religion.—The press continued its operations, and for a considerable part of the year, more than defrayed its expenses by the profits of work done for individuals and for the Committee of the Christian Knowledge Society.—The mission suffered much from sickness. Mr. Bardwell had been repeatedly attacked by the liver complaint; and towards the close of the year, the brethren and their physicians considered it fully proved that he could not live and labor in that

climate. It was their unanimous advice that he should immediately return home.

Ceylon. Further enlargement. In Ceylon, Governor Brownrigg readily gave permission to the newly arrived missionaries to remain in the Island. They therefore made arrangements without delay for the vigorous prosecution of their work. The buildings at Oodooville, once the residence of a Franciscan Friar, were repaired, and in June became the station of Messrs. Winslow and Spaulding. It was important that Dr. Scudder should be stationed at Panditeripo; but as the disposable funds of the mission were not sufficient to make the necessary repairs, he advanced the requisite amount from his own property, to be afterwards refunded, should his family need it. Having been licensed as a preacher of the gospel, by the ordained missionaries regularly assembled in ecclesiastical council, he removed from Tillipally to his station in July. Mr. Woodward was stationed with Mr. Poor at Tillipally. This year, three members were added to the church.



Mission Premises at Oodooville, Ceylon.

The mission was also strengthened by the returning health of its older members. Mr. Meigs and Mr. Poor were restored to usual strength; and even Mr. Richards, contrary to expectation, was so far restored as to be able to render important services.

Financial arrangements.

But the energies of the mission were crippled by pecuniary embarrassments. The low state of the treasury at home and the demands of other missions compelled the Prudential Committee to be frugal in their appropriations. The support of heathen children with names assigned by their benefactors was a popular charity, and an undue proportion of funds was devoted by the donors to that object; many seeming to forget that missionaries could not board and educate heathen children, unless the missionaries themselves were supported, and buildings provided for their residence. The evil was increased by the difficulty, delay and uncertainty of remittances. It was of no use to draw bills on the Board; for as the Board was unknown to

the mercantile community, the bills could not be sold. Money could be borrowed only at high rates of interest, and at the hazard of loss of character by inability to pay at the stipulated time. The transportation of Spanish dollars was expensive, and their seasonable arrival uncertain; and if sent so long in advance as to guard effectually against embarrassments, the interest on many thousands of dollars for long terms of time must be lost. The missionaries therefore suggested the expediency of opening a credit with some house in Calcutta, on which the missions in India might draw for the sums due them, as their necessities should require. Such are some of the embarrassments which attend the support of distant missions, by associations that are young in years and little known. The Board has long since overcome them. Its credit is established throughout the East, and its bills are as good there in the money-market, as those of the best banking-houses in Great Britain, and are quoted at the same rates in the price-currents.

By the kindness of friends and the aid of other societies, the delay of funds was in some measure supplied, and the work of the mission was carried on with a good degree of energy. The number of boarding scholars was enlarged, and several new free schools were opened. The gospel was preached to increasing congregations. Medical aid was more extensively afforded, especially to the poor in their affliction. Nor were the labors of the year wholly unblest by divine influence. There was nothing that could be called a revival; but in some instances, the convicting and sanctifying influences of the Holy Spirit were manifestly present.

Mr. James Garrett, who had been sent out as a missionary printer, arrived at Tillipally on the 10th of August. Mr. Garrett ordered away. The consent of the government to his residence on the island as a missionary was requested in a note, transmitted through the agency of Archdeacon Twisleton. The Lieut. Governor, Sir Edward Barnes, directed his Secretary to reply, that the government did not deem it proper to permit any increase of the American mission in Ceylon, and that the request could not be granted. The archdeacon returned this answer, with expressions of regret. An order was soon received, dated August 24, requiring Mr. Garrett to leave the island in three months. Surprised at communications so different in their tenor from those formerly received from the government, the missionaries supposed that Sir Edward must be laboring under some misapprehension, which suitable efforts might remove. They therefore prepared a memorial, in which they called attention to the inoffensive and salutary character of their mission; to the approbation and encouragement it had received, from its first establishment to the present time, more than three years, from Governor Brownrigg and other chief authorities of the island; to the amount of good it was accomplishing; and to the express permission of the government to establish a press, officially given on the 18th of June, 1816; and requested that Mr. Garrett might at least be permitted to remain till the pleasure of the king's government might be known. The answer, dated September 24, stated that the Lieut. Governor was

unwilling to admit any foreign missionaries to the island; that those already there had been permitted to remain, only out of courtesy to his predecessor; that the British government was abundantly able to Christianize its own heathen subjects, and was making laudable efforts for that purpose; that missionaries of the established church would be preferred; that if these were not sufficiently numerous, time would remove the difficulty; that if others were needed, the Wesleyans would be preferred; that the American missionaries would be better employed, in attempting to convert the heathen on their own continent; and finally, that Mr. Garrett must leave the island at the time appointed.—As, on account of the monsoons, it was difficult to leave the island at that season, another memorial was sent, requesting permission for Mr. Garrett to remain two months beyond the appointed time, in a private capacity. In this memorial—not as the foundation of any request, but in justice to themselves and the Board—the brethren replied at some length to the Governor's suggestions.

After mentioning the efforts of the Board and others for the benefit of the American Indians, which were greater in proportion to the heathen population, by forty to one, than all the Christian world was making for British India; and noticing the fact that the American continent, with about one sixteenth of the heathen population of the globe, had more than half the missionaries in the world, they continued:—

“The reasons more particularly, which led to the establishment of the American mission in Ceylon, were the small number of missionaries on the island, at the time the mission was formed, and the friendly disposition of government. At the time the American missionaries arrived, there were but five Wesleyan missionaries on the island—one Baptist missionary, and not one of the present number of missionaries of the established church. Indeed there were then but two regularly ordained missionaries of the Church of England, on this side the Cape of Good Hope; though the undersigned are happy to know, that their number has since very much increased. The friendly disposition of government was particularly manifest, in the very kind invitation given to the Rev. Mr. Newell, (an American missionary now settled at Bombay, who visited the island before the present mission was formed,) not only by several of the most respectable gentlemen in the ecclesiastical and civil service, but by his excellency himself, to take up his residence on the island. As Mr. Newell did not remain, he represented these things to his patrons, that others might be sent out. Among other particulars, in his communications, he stated, that, ‘His Excellency Governor Brownrigg has been pleased to say, that he is authorized by the *Secretary of State for the Colonies* to encourage the efforts of *all respectable ministers.*’ It was very much in consequence of this encouragement, that the mission to Ceylon was undertaken; and it is in view of considerations similar to the above mentioned, that it continues to be supported.”

“They are aware that some objections may be made against them, on account of their not having received Episcopal ordination; but as they have all passed through a course of collegiate education, in literature, science and theology; and as they have been ordained according to the custom of the churches to which they belong, they would hope, that no great weight might be attached to this objection; especially as the greatest proportion of the missionaries employed both by the Church Missionary Society, and by the Society for propagating Christian Knowledge, supported almost exclusively by members of the Establishment, are not only foreigners, but such as have not re-

ceived regular ordination in the Episcopal Church. If, however, the present number of missionaries from the established church were adequate, (as the Honorable the Lieutenant Governor seems to think they may not be,) the undersigned would feel the propriety of employing no other; but since to give even the native subjects of His Majesty in India the same advantages for religious instruction as are enjoyed by the inhabitants of England, and no greater, would require not less than 30,000 missionaries, or nearly five times the number of regularly ordained clergymen in England and Wales, they would express their fears, that much time must elapse, and many generations must go down to the grave, before an adequate supply of such missionaries can be obtained; and they would hope, that however they may fall below those with whom they do not pretend to compare, they may be allowed the privilege of being humble coadjutors in a work, which is very dear to their hearts."

The Secretary replied, that the time of Mr. Garrett's departure could not be deferred, and that the Governor "could not enter into" the other parts of the memorial. His decision to abstain from attempting to answer those arguments, was evidently judicious. It will not be easy to find, in any language, a document so perfectly respectful, and yet so unanswerably convicting the ruler to whom it was addressed, of gross ignorance and sophistry.

Nothing now remained, but for Mr. Garrett to obey the order that had been given. He left the Island, and in December was with the Danish missionaries at Tranquebar, doubtful whether to aid the brethren at Ceylon in extending their mission to the Tamul people on the Coromandel coast, or to join the mission at Bombay.

Among the Aborigines of our own continent, the work went forward. A few leading facts, with their dates, will show the character of its progress among the Cherokees.

On the 20th of February, John Arch was admitted as a member of the Church at Brainerd. On the 4th of March, Mr. Brown, the father of Catherine, presented a letter in his own name and that of his neighbors, requesting the establishment of a school at Creek Path. On the 8th, it was resolved that Mr. Butrick should go to open the school, attended by John Arch as an assistant. On the 11th they set forth. On the 12th, which was the Sabbath, three native converts, David and Catherine Brown and sister McDonald, held a religious conference in the Cherokee language, with visitors who could not understand English. About this time, Mr. John Ross brought a request from the people in the neighborhood of Fort Armstrong, that a school might be established among them. Mr. Chamberlain visited that neighborhood, to examine its eligibility for a local school, and returned with a favorable report. It was accordingly resolved to establish a school on the Chatooga; and Milo Hoyt, who had been married in February to Lydia Lowry, the pious and intelligent daughter of the chief with whom Mr. Kingsbury first conversed at Washington, set out on the 3d of April to open it. A small log house was immediately selected for his residence, and the Cherokees began without delay to build a school-house. On the 13th of April, a letter was received from Mr. Butrick, giving an interesting account of the zeal shown by the people at Creek Path, in making preparations for the

Cherokees. Now
Schools opened.

school, and in attending upon religious instruction. April 20, news was received of the good attendance on worship, increasing seriousness and one or two conversions at Creek Path. The people there were anxious for a female school, and offered to build a house for it. May 8, Catherine Brown was advised to go as a teacher, whenever the house should be finished. The people were overjoyed when they heard this, and immediately began to build the house. On the last day of May, she left Brainerd, in company of her father, to take charge of the school. July 2, Milo Hoyt united with the church. On the 12th, Mr. Butrick arrived at Brainerd, leaving John Arch and Catherine Brown in charge of the schools. Catherine's father and mother and brother and brother's wife and two sisters, and several others, it was hoped, had been truly converted to God. In September, a church was organized at Creek Path; and at the close of that month, the work was still going on. October 17, intelligence was received from Mr. Hall at Taloney. The school was prosperous.

During this month, the General Council of the Cherokee nation was held. Its proceedings showed a great advance in civilization, and encouraged bright hopes for the future. It was decided that children sent to the mission schools, ought to remain long enough to acquire an education that would make them useful; and that parents who should take their children away prematurely, must pay the expense of support while there. The missionaries were authorized to select the most suitable pupils, to serve apprenticeships at the most useful mechanic arts. The nation was divided into eight districts, a tax laid to build a court-house in each, and four circuit judges appointed to administer justice.

Choctaw Mission.

The Choctaw mission continued to be afflicted and weakened by intermittent fevers and other diseases, arising in part from the climate, but more from the privations and hardships incident to a new settlement in the wilderness. Their supplies had to be procured at distances of 150, 200, and even 1500 miles, and to be brought through many miles of forests without roads, or by creeks, navigable only for flat boats when swollen by rains. Their letters were lodged at Post-offices 75, 100 and 150 miles distant. In May, Mr. Kingsbury went out with two men, to lay out a wagon road to Pigeon Roost, 60 miles distant, towards the place selected for a new station, and in the direction from which a great part of their supplies must come. In marking and opening this road, about 65 day's works were expended by the mission, and the rest was done by Capt. Folsom, one of the Choctaws. On the 10th of June the work was finished; and on the 14th, the first wagon ever seen in that part of the country arrived at Elliot, with 2000 yards of homespun cotton cloth, much needed by the natives, for sale. The wagoner was from Tennessee. He had seen Messrs. Kingsbury and Williams in 1818, when on their way to the Choctaw country; and from his long acquaintance with the Indians, had pronounced their undertaking hopeless. Now, after staying two days at Elliot, witnessing the improvement of the children in learning and in the arts of civilized life, and having his

wagon repaired at the workshop, he acknowledged his surprise at the results, confessed his former error, and left a donation of fifteen dollars to the mission.—A large reinforcement, sent over land to their aid, was detained by various unexpected causes, till after the end of the year. Mr. Zechariah Howes and Mr. Anson Dyer, after a long river passage, arrived on the first of July, and were immediately employed in directing the labor of the boys in the corn-field and in clearing new land. Their companion, Mr. Joel Wood, was left sick near Walnut Hills. His wife remained with him; and it was not till the close of September, after several dangerous relapses, that he was able to reach Elliot. The Rev. Alfred Wright, having been long expected, arrived in December.

One new station was commenced this year. In Feb- Station at Mayhew. ruary, Mr. Kingsbury set forth to select a site and make preparations. In a little more than a week, he reached the residence of Major Pitchlynn, a white man with a Choctaw family and large possessions. On the 21st, he went with Major Pitchlynn and Capt. Folsom to select a site for building. They intended to return that night, but the distance was too great. A large creek, swollen by recent rains, frustrated their attempts to reach the house of a native. But one course remained. They collected some dry grass for a bed, and without food or fire, and with no covering but the branches of the forest trees, having committed themselves to the protection and guidance of God, they slept and were refreshed. On the 23d, this very spot was selected for the station afterwards called Mayhew. It was on the border of an extensive prairie, on the south side of the Ook-tib-be-ha creek, about 12 miles from its junction with the Tombigbee, and on the boundary line between the Choctaw and Chickasaw nations. Workmen were immediately employed; and after living about four weeks in a wet and smoky camp, such as could be made in the wilderness in a few hours, he was enabled to remove into his new house of logs, 22 feet long and 20 wide, on the 23d of March. In June, a garden and yards for cattle had been prepared, and more than 20 acres were that season planted with corn and potatoes. On the 14th of November, Mr. Kingsbury and his wife left Elliot, to take up their abode permanently at the new station.

But they had much to encourage them, in the friend- Choctaw appropria-
tions. ship of the Choctaws, and their zeal for the education of their children. More pupils were urged upon them than could be received. In March, they were obliged to refuse two, whom their mother had brought 150 miles; and similar applications and refusals were frequent during the year. March 21, the district of the Six Towns, in council, resolved to appropriate their annuity, of \$2,000 annually, to the support of a school and blacksmith's shop in their district, under the direction of the mission, and that the United States agent pay over the sum quarterly; which was the same day communicated to Mr. Kingsbury by Push-ma-ta-ha, the chief of the district, and Major Pitchlynn, the interpreter. On the 2d of June, Puck-sha-nub-be, chief of the district of the Upper Towns, and Mush-oo-la-tub-be, of the Lower

Towns, visited Elliot. The next day, Puck-sha-nub-be said he was an old man, but said he was glad of an opportunity to do some good before his death; and he announced the appropriation of the annuity of his district for the support of the mission. On the 4th, the two chiefs dictated a letter to Dr. Worcester, announcing the appropriation of the whole annuity of the three districts, amounting to \$6,000 a year for 16 years, to the support of the mission. Interested attention was also paid to the preaching of the gospel through an interpreter. Captain Folsom said that the leading men of the Choctaws, by their acquaintance with religious people, had discovered that they were friendly to the red people, and wished to do them good; that the good book had taught good white people thus to love all mankind; and that, for this reason, many of the Choctaws wished to know what was in that good book, that produced such effects.

But the immense labors of the preparatory work, necessary to the preservation of life while teaching the natives, occupied nearly all the strength of the company, and left but little ability to give instruction of any kind. In his annual report to the Secretary of War, in December, Mr. Kingsbury states that 60 acres of land had been brought under improvement, a horse-mill, joiner's and blacksmith's shops and 22 other buildings erected, and other means of support, comfort and usefulness collected and created, to the value of more than \$11,000. The number belonging to the school was 80, of whom but six were absent. About 50 acres of corn and potatoes had been cultivated, principally by the labor of the boys.

The mission suffered a great loss on the 19th of September, in the death of Mr. Fisk, who had for some time been ill. Their journal says: "In laborious industry, in patient self-denial, in pious example, in holy and ardent devotion of soul and body to the missionary cause, he was pre-eminent." The Choctaws came around him in his last hours, saying that "the good man is going to die, and we have come to see him." He told them, "Be not discouraged. God had a little work for me to do here, and I have done it, and am going to leave you. He will send other men to teach your children."

Cherokees of the
Arkansas. The hardships of the mission to the Cherokees of the Arkansas were not at an end. Being detained by the badness of the travelling, and the defeat, after much hardship, of an attempt to reach their destination, Messrs. Finney and Washburn remained with the Choctaw mission, with their wives and Miss Minerva Washburn, where they rendered important and much needed aid through the winter. May 16, the brethren left Elliot, and in four days, having slept on the bare ground without shelter two nights, arrived at Walnut Hills. Here they took passage in a steam-boat for the mouth of White river, and thence, by the kindness of Col. Davis, in a keel-boat to Arkansas Post, where they arrived June 2. A war between the Cherokees and Osages was expected, and Gov. Miller was absent, endeavoring to prevent it. On the 14th he returned, having persuaded the parties to

keep the peace till fall. He approved the object of the mission, and promised it his countenance and aid. On the 17th their hired men and horses from Elliot arrived, exhausted by fatigue and want of food. The next day they were joined by their assistant missionaries, Mr. Jacob Hitchcock and Mr. James Orr. Two days after, they set forward on foot. Mr. Finney first, and three of the others after him, were taken with fever and ague, brought on by fatigue and exposure. But their journey must be continued, and on the 12th of July, Mr. Washburn and one of the men arrived at the house of Mrs. Loveley, the widow of the former agent of the U. S. government. Here, in about a week, they were visited by John Jolly, the principal chief of these Cherokees. They told him that they were the missionaries who had been promised, some two years before, to Tollontiskee. The chief received the information with joy. On the 19th of August, a council of the nation was held. The brethren attended, and made known the plan of the proposed mission. The chiefs invited them to remain, and to select such a place as they should prefer for their buildings. A place was chosen on the west side of the Arkansas Creek, about five miles from the Arkansas river. Having built a log house, 20 feet square, and made some arrangements for the means of subsistence, they set out, October 3, on their return to Elliot. Their sufferings, on their return were much the same as on their advance. They arrived at Walnut Hills, December 13. Continuing their journey, on the 18th their progress was arrested by a swollen creek. They had no axe, and no food; and without crossing the creek, none could be obtained within 60 miles. On the 20th, a company of men with pack horses, loaded with corn and meat, arrived, and were detained with them till the 23d. Their wants being thus providentially supplied, and a passage being effected across the creek, in two days more they joined their wives and friends at Elliot; having endured, without shrinking, greater bodily hardships than had yet come upon any missionaries of the Board; hardships which would have cooled the ardor of almost any worldly man, in pursuit of almost any object.

This year, the mission to the Sandwich Islands commenced its operations. This is the most northeastwardly The Sandwich Islands. and one of the largest of those numerous groups of islands that fill the tropical regions of the Pacific Ocean, from the coast of Asia and New Holland, almost to the western coast of America. They are situated in about 20 degrees north latitude, and 160 west longitude from Greenwich. They are chiefly composed of lava, thrown up from the bottom of the ocean by volcanic fires, bordered with masses of coral, and of crystalized carbonate of lime, which many have mistaken for coral. Their surface is diversified with fertile valleys, rocky and barren hills, frightful chasms and mountainous peaks, some of which rise 15,000 feet above the level of the ocean. The inhabitants are of the same race as those of New Zealand, the Society Islands, and the other groups generally, that lie east of the 180th degree of longitude from Greenwich. Their form, features, complexion, language, and many of their religious

customs, betray their relationship to the Malays of Southern Asia. The absolute despotism of petty chiefs, ferocious wars, human sacrifices, polygamy, licentiousness and infanticide have long been depopulating these islands. The remains of ancient works on many islands of the Pacific testify the former existence of a population, not highly civilized, indeed, but far more numerous, intelligent and powerful, than has been there within the period reached by distinct and credible tradition. Since the introduction of new vices by visitors of European descent, the work of destruction has gone on with accelerated rapidity. The inhabitants of the Sandwich Islands were estimated, some fifty or sixty years ago, at 400,000. This was doubtless a very great exaggeration, occasioned, in part, by counting over repeatedly, at different points on the coast, the same multitudes, who flocked from place to place to gaze upon the strangers. Still, the population was doubtless much greater than now, when a census, known to be very near the truth, shows but 108,468. The fact is, in every part of the heathen world, heathenism has passed its season of vigor, and is producing the appropriate fruits of its old age. In every country where it prevails, the progress of mind is arrested, and energy of character is destroyed; and in many, its own vices, aided by the vices which it greedily borrows from other lands, are consuming the inhabitants, and leaving the land desolate for want of men to till it.

The inhabitants of the Sandwich Islands have been represented as superior to those of most of the kindred groups. They had received some benefit, as well as injury, from their intercourse with foreigners. Their convenient position procured them many visits from ships engaged in the whaling business, and in trade to China and the northwest coast of America. It is asserted that American merchants have resided there ever since 1786, only eight years after their first discovery by Capt. Cook. Kamehameha, who had gradually reduced all the islands to a consolidated government under himself, and who was supposed to be the king when the missionaries sailed, was a man of uncommon capacity, and knew how to avail himself of all these advantages. He built forts, and mounted guns upon them. He had soldiers armed with muskets, and drilled after the fashion of Europe. He created a navy. The keel of his first ship, as it was called, was laid for him by Capt. Vancouver, in 1792; and, before his death, their number is said to have been increased to more than twenty, some of which were copper-bottomed. He encouraged the mechanic arts, and grew rich by commerce.

Under his reign, several of the chiefs grew intelligent, learned to converse intelligibly in the English language, and assumed the dress and many of the habits of civilized life. But the people were the slaves of the chiefs, and both chiefs and people the slaves of the king. Whatever fruits of labor or of skill, or other possession, a superior chose to take, the inferior must give up without a murmur. Whatever task the superior imposed, the inferior must perform. The bones of this distinguished chief were preserved and worshipped. Some of the bones of

Capt. Cook were kept for that purpose. The priests must be fed, honored and obeyed, lest the offender should be designated as the next victim to be sacrificed to their shapeless gods. All trembled with superstitious fear, lest their enemies should secretly pray them to death, or employ others more skilful to do it. Even Kamehameha himself was afraid to let the priests get possession of his spit-box, lest they should injure him by their enchantments. At the suggestion of the priests, frequent *tabus* were proclaimed, forbidding all persons to engage in certain specified sports or employments, or to eat certain kinds of food, for a specified time, on penalty of death. Rumors of better things had sometimes reached them. Vancouver had told them that teachers would come to instruct them, to whom they must listen. Foreign residents and visitors told them something of the better condition of other countries, and of the folly of worshipping senseless blocks. But the reign of idolatry remained unbroken.

An influence from another source was more effectual. The missionaries of the London Missionary Society, after many years of apparently fruitless labor and frequent hazard of their lives in the Society Islands, had seen the whole system of idolatry give way before the gospel. The converted natives themselves became devoted missionaries, and the gospel spread from one island and from one group to another, with a rapidity unexampled since the days of the apostles. It must not be supposed that all these converts were spiritually regenerated. They had been held under the dominion of their old idolatry by terror. They were now told that their idols could neither help or injure them. The native Christians, especially, openly defied the heathen gods. They subjected the idols to various indignities; sawed them in pieces and burned them before the eyes of their worshippers, and, to the astonishment and conviction of the heathen, remained uninjured. They told their half-convinced countrymen, that it was better for all to live and interchange kind offices, than for some to offer others in sacrifice to blocks of wood; better for parents to rear and love their children, than to kill them; better to worship Jehovah, obey his laws, and acquire the arts and comforts of civilization, than to continue slaves to their old superstition. When once delivered from the fear of their gods, they could not but see the truth of these instructions. They resolved to receive Christianity, and thanked Jehovah for sending his servants to teach them this better way. Many, who thus received Christianity in the gross, would fail to carry out its strict moral requirements in the various relations and transactions of life, and would apostatize; but many who thus trustingly received it, would prove in time to be truly enlightened and converted; the general habits of society would be changed; and the people would have passed the line which divides pagan barbarism from Christian civilization. Such had been the effect, and the fame of it had reached the Sandwich Islands. Seamen who visited both regions, told of the change that had taken place at the south; how the idols had been destroyed, the oppressive *tabus* disregarded, and the new doctrine received;

and how the former wretchedness had disappeared, and a happier state commenced. In the summer of 1818, one of the London missionaries wrote from Tahiti, that the American brig *Clarion* was about to take home several natives of the Sandwich Islands, who had been learning the word of God : and, doubtless, there were other instances of the kind. Thus, gradually, and in various ways, the idea was introduced among the more intelligent, of a beneficial change, connected with the rejection of idolatry, and the adoption of a new religion. To this impression, the knowledge that Obookiah, Tamoree, and others, were acquiring a Christian education in America, intending to return as teachers to their countrymen, must have contributed not a little. While at Cornwall, Tamoree, though not considered truly pious, had written a very excellent letter to his father, in which he exposed the folly of idolatry, and urged the excellence of the Christian religion. But nothing could be done ; for Kamehameha was king and high priest, and all the observances of idolatry were rigidly enforced.

Kamehameha died, aged about 70, May 8, 1819. On his death-bed he requested an American, present, to tell him plainly about the religion of the Bible, and the Christian's God ; "but," said the young native, who gave the account, with tender interest, "he no say any thing about it ;" and this wonderful man died without the knowledge he desired. His son, Liholiho succeeded him, both as king and as high priest. The American missionaries, it will be recollected, sailed from Boston on the 23d of October. Early in November, the young king, having consulted with some of the chiefs and priests, resolved to strike a decisive blow. For men to eat with women was one of the many acts that were *tabu*, that is, prohibited by their religion on pain of death. On a day selected for that purpose, while the women of the royal household were dining, he went in boldly and took his seat among them. Some one, who observed it, exclaimed that the *tabu* was broken. He rose and declared the system abolished. Forthwith, by his orders, the malaes, or sacred enclosures, were set on fire, and while they were burning, the idols were thrown down, stripped of the cloth that hung over them, and cast into the flames. The work went on rapidly throughout the islands. Some of the priests promised a petty chief, that if he would restore the old religion, he should be king. He raised the standard of civil war ; but after a short contest, and the loss of 40 or 50 men, he was subdued, and the idolatry which had crushed this people for unnumbered ages was at an end. In conversation with the commanders of American vessels, the chiefs and people of all the islands, and especially Tamoree, the father of George, expressed their earnest desire for the arrival of missionaries.

Arrival of the
Mission.

The missionaries were already on their way. On the 30th of March, they first saw the cloud-capt mountains of Hawaii. As they coasted along its northern shores, Thomas Hopu pointed out the little valley where he was born. As they passed round the northern extremity of the island towards the west, the bold and lofty heights of Maui appeared on their right. As no canoes approached them, they supposed

it to be a season of special tabu, and that all the people were employed in observing its horrid and degrading rites. Mr. Hunnewell, one of the mates, with Hopu, Honoree, and others, were sent on shore in a boat, to make inquiries concerning the king and the state of the islands. In a few hours they returned with the astounding intelligence, that Kamehameha was dead, that Liholiho had succeeded him, that the gods had been burned, and the whole system of idolatry destroyed. The work which was expected to consume years of severe and dangerous missionary labor, was done. These isles were literally waiting for Jehovah's law. The missionaries would have to contend only with the native depravity of the human heart, and inveterate habits of ignorance, indolence and vice, among a people who were looking for them as teachers of better things.

The next day, Mr. Ruggles, Hopu and George Tamoree Permission to land. visited Kalaimoku, who had been regarded by foreign visitors as prime minister of Kamehameha, and called Billy Pitt, and who still retained much of his former influence. They were gladly and hospitably received; and by them the widows of the late king sent presents of fish and other provisions on board the ship. On the 4th of April, accompanied by the prime minister, they entered the harbor of Kailua, and were introduced to the king, to whom they read the letters and gave the presents from the Board, designed for his predecessor. The question whether they should be received and permitted to remain as teachers, was deferred, to wait for the arrival of several chiefs, and especially of Kaahumanu, the favorite wife of Kamehameha, and the most influential woman on the islands. On the 8th, it was decided that the whole company might land and reside for a year at Kailua, where the king was disposed to keep them near his own person, and a house belonging to the former king was assigned for their temporary residence. It was thought more expedient that a part of the mission should settle at Oahu; and, on the 11th, the king gave his consent. He wished, however, that Dr. Holman, Tennooe and Hopu should remain at Kailua; and, as the presence of an ordained missionary was desirable, Mr. Thurston was designated by lot. The next day, the baggage of this party was landed, and late in the evening the king was found busy at his book, having been engaged for two or three days in learning to read. The same evening, the Thaddeus sailed with the rest of the company for Honolulu, in Oahu, the principal port in the islands, where they arrived on the second day. Capt. Winship, at Boston, had given them an order to his agent, to put them in possession of his house at Honolulu, and on the 19th they took up their abode in it. Early in May, the Thaddeus sailed for Kauai, to carry George to his father; and, at his request, Messrs. Whitney and Ruggles accompanied him. The old chief received his son with excessive joy; and though, as he said, he was so glad that he could not talk much that day, he loaded with thanks the good people who had been his friends, and the captain who had brought him home. He was delighted with the acquisitions his

son had made. The next day, he gave him two chests of clothing ; the next, a fort ; the next, a large and fertile valley ; and in a few days committed to him, as second in command, the principal concerns of the island. Tamoree offered to furnish houses and land for the whole mission, if they would settle in Kauai ; and to build houses for schools and for worship at his own expense, and to have his people keep the Sabbath, and sing, and pray to the God of America. Understanding, one day, that they were about to return to Oahu, he and his wife spent the night in sleepless anxiety, and earnestly expostulated with them in the morning. They regained their cheerfulness, only on being assured that teachers were to be furnished for them as soon as practicable. This promise was soon fulfilled. After returning and consulting with the brethren, Messrs. Whitney and Ruggles were stationed at Kauai in July. Tamoree proved himself a firm and efficient friend.

House at Hon. Ioua.

At Honolulu, the governor, Boki, appeared dilatory about erecting the expected houses to accommodate the mission. At the suggestion of some friendly captains of vessels then in port, a public meeting was called on the 10th of May, of natives and foreign residents and visitors, to devise measures in aid of the mission. When the erection of houses was mentioned, Boki said that he had orders from the king to build them free of expense, and he declined receiving any assistance in doing it. A committee was appointed to consult respecting the place, form and manner of building. The raising of a "school fund for orphan children" was suggested, approved, and a committee appointed ; and then this first meeting of the kind ever held on the islands, adjourned. By the close of the year, this fund amounted to more than \$600, and nearly all the foreign residents were subscribers. In June, the building of a house was commenced. The timber was brought 15 or 20 miles on the shoulders of the natives, while the untrained horses and oxen looked on at their ease.

Two painful occurrences marred the happiness of the year. William Tennoee rapidly fell into the immoral practices of his countrymen, and, on the 23d of July, was publicly excommunicated from the church. Dr. Holman, contrary to the unanimous advice and request of the brethren, left them, and went to reside on the island of Maui, more than 80 miles from any of them. This they considered an abandonment of the mission. He wrote to the Corresponding Secretary, assigning reasons for his removal, which were not deemed satisfactory. A letter from Mr. Bingham, of the 31st of January, 1821, mentions his excommunication, for "walking disorderly, slander and railing, and covetousness."

George Tamoree appears to have been made somewhat giddy by his sudden elevation, and to have lost something in steadiness of character ; but he continued friendly to the mission. Honoree was laborious and useful ; and Hopu acquired the epithet of "the faithful." He became a favorite and habitual attendant on the king. He found his father alive, and desirous of instruction ; and soon removed him and his family to a house near the royal residence, where he assiduously sought their good.

The king was unwilling that the common people should be taught to read till he had learned; but was willing that the chiefs should be taught immediately. The zeal of many of them was remarkable, and their progress rapid. In July, the king could read the New Testament intelligibly. In November, the mission had four schools; one of 8, one of 14, one of 30, and one of 40 pupils. Sustained by the king and chiefs, they enjoyed favor with all the people. Foreign residents, and commanders of vessels in port, were friendly and obliging; and many of them were usually present at public worship on the Sabbath. The mission excited general interest, wherever the report of it was heard.

Of the mission to Palestine, this year affords but little Palestine mission at Smyrna and Scio. to record. After remaining a few days in the harbor without landing, on account of the quarantine regulations, and being furnished with valuable letters of introduction, Messrs. Fisk and Parsons left Malta, and arrived at Smyrna on the 14th of January. They were courteously received by Mr. Lee, Rev. Mr. Williamson the British chaplain, Messrs. Perkins, Van Lennep, and others. On the 7th of February, with Mr. Williamson, who called upon them for that purpose, they attended the first Monthly Concert for Prayer, as they supposed, ever held in the Turkish dominions. On the 1st of May, they left Smyrna for Scio, for the purpose of studying modern Greek at its flourishing college. On their arrival, Prof. Bambas gladly offered them his services as their teacher, and during their residence on the island, he entered into their plans with a degree of intelligence and zeal, that greatly endeared him to the friends of learning and piety in this country. In June, they engaged the printing of a Greek tract, made up of evangelical passages from the writings of Chrysostom. Prof. Bambas accompanied them, when they went to distribute these tracts in schools and at the college, bearing testimony to their excellence, and urging a serious perusal of them. The tracts were widely disseminated. A teacher from Crete requested and received a quantity for his school. A member of the college received 100, which he promised to distribute at Thessalonica, where he belonged. The "Dairyman's Daughter" was also translated into Modern Greek, under the inspection of Prof. Bambas. He was much affected by the narrative, and, while examining the translation, was frequently obliged to stop and give way to tears. The Modern Greek New Testament was also distributed, both gratuitously and by sale, especially among the ecclesiastics. During the latter part of their residence here, a number of children and youth practised calling upon them on the Sabbath, to read the Scriptures, and receive instruction in divine truth. In October, they returned to Smyrna.

The greater part of November was consumed in making a tour of Asia Minor, during which they visited sites of the Seven Churches addressed in the Apocalypse; acquiring and imparting information, and distributing Testaments and Tracts.

On their return to Smyrna, the British Chaplaincy was temporarily vacant. The use of the chapel and the chaplain's rooms was offered

them, and the Messrs. Van Lennep proposed to board one of them gratuitously. It was determined that Mr. Fisk should remain, and Mr. Parsons proceed alone to Jerusalem. Accordingly, he embarked on board a Greek vessel, on the 6th of December, and, being delayed by contrary winds, was still on his way at the end of the year.

CHAPTER XIII.

1821.—Meeting at Springfield.—Death of Dr. Worcester.—Deficiency of Funds.—Bombay.—Mr. Bardwell's return.—Death of Mr. Newell.—Arrival of Mr. Garrett.—Ceylon.—Death of Mrs. Poor.—Revival.—Native Preachers licensed.—Mr. Parsons visits Palestine.—Mission to Armenia suggested.—Greek revolution.—Conversions among the Cherokees.—An Ark on the Mississippi.—Conversions among the Choctaws.—Mission family arrives at Dwight.—Sandwich Islands.—Opposition of foreign residents.—First Chapel built.

THE annual meeting was held at Springfield, September 19 and 20. The Report, written by the Treasurer, commenced with an appropriate tribute to the memory of Dr. Worcester. On the second day of the meeting, the Board adopted the following resolutions:—

Resolved, That the members of this Board deeply feel the afflicting bereavement which they have recently experienced in the removal of their beloved friend and associate, the Rev. Dr. Worcester, who, from the origin of the Board, took an active and very useful part in its deliberations, and, during a period of eleven years, devoted his best powers to its interests. They desire to enter on their records an affectionate testimony to the patience, disinterestedness, zeal and fidelity, with which he discharged the duties of Corresponding Secretary of the Board, and a member of the Prudential Committee. They would mingle their tears with those of the bereaved family on this mournful occasion; and would offer their tender condolence, while they point to those sources of consolation which the gospel affords, and by which the soul of their departed friend was sustained in his last hours.

Resolved, That the Prudential Committee be requested to erect, in the burying ground of the mission at Brainerd, a suitable monument to the memory of the deceased, with an inscription expressing the high regard which the members of the Board entertain for his excellent character and invaluable services."

The interests of the Board had for some time demanded a visit of one of its principal officers to the southern missions; and as, in his own opinion and that of his physicians, Dr. Worcester could not survive the winter at the north, it was decided that he should attempt that visit. He accordingly embarked on the 5th of January for New Orleans, where he arrived, much reduced in strength by a tempestuous passage, early in February. Here he was met by Dr. Pride, who had come from Elliot for that purpose. He arrived at Mayhew, by way of Natchez, April 23. He remained here about two weeks, rendering, by his advice and en-

couragement, important services to the mission. On the second Sabbath of his visit, he took part in the organization of the mission church. This was the last of his public services. The journal of the mission remarks:—"His exercises on this occasion were peculiarly appropriate, solemn and impressive. His holy animation, his pure and elevated devotion, can never be forgotten by those who witnessed them. He seemed to be at the threshold of heaven's gate, and to be warmed and animated by the holy fervor of the celestial hosts." The next morning, May 7, he set forward, accompanied by Dr. Pride, for the Cherokee nation,—health not permitting him to visit Elliot, as he ardently desired. After proceeding about 120 miles, Dr. Pride's health failed, and he was obliged to return. A stranger was hired, with whose assistance he arrived at Brainerd on the 25th of May, so weak that he was carried in the arms of the missionaries from his carriage to the house. Here he rapidly declined till the 7th of June, when, about 8 o'clock in the morning, he cast his eyes towards heaven, and, smiling, resigned his spirit to God. On the 9th, his funeral was attended by the members of the mission, and by many Cherokees, who came from considerable distances to perform this last act of kindness to their friend and benefactor. On his arrival at Brainerd he had said, "I had rather leave my poor remains here, than at any other place."

As a temporary arrangement to supply the place of Dr. Worcester, Mr. Evarts was chosen Corresponding Secretary, as well as Treasurer, for this year, and authorized to employ such assistants as the amount of labor should require. Samuel Hubbard, Esq. of Boston and Rev. Warren Fay of Charlestown were added to the Prudential Committee. Dr. Morse, having removed to New Haven, declined re-election. It was also

Resolved, That any clergyman, on paying fifty dollars, and any layman, on paying one hundred dollars at any one time, shall have the privilege of attending the meetings of the Board, and of assisting in its deliberations as honorary members, but without the privilege of voting; this latter privilege being restricted by the Act of Incorporation to members elected by ballot."

The reports from the Foreign Mission School continued to be satisfactory. The number of pupils was 34, of whom 29 were from heathen nations, 19 were professors of religion, and five more were thought to have become religious during a time of uncommon seriousness in the seminary.

The receipts into the Treasury for the year ending August 31 were about \$48,000, nearly all of which was from donations; payments, about \$47,000, or \$10,000 less than the estimate of necessary payments made the previous year. From this necessary reduction of expenditures, the missions generally suffered; more especially, those among the Indians. During the latter part of the year, in answer to moving appeals from the Committee, more liberal contributions were received, and the deficiencies of former months in some measure supplied.—The value of donations in clothing, furniture, &c., received for the various missions, was estimated at \$16,000.

Missionary Rooms.

The business of the Board had so increased, that the small room in the basement of the Treasurer's house in Pinckney-street was no longer sufficient for its convenient transaction. A suite of Rooms was therefore taken at No. 69, Market-street, now Cornhill. The first meeting was held in this place, and the Rooms consecrated by prayer, on the 7th of October. On the 4th of November, the Committee resolved to commence the collection of a Missionary Library, to be composed of works appropriate to its design and name. A notice in the Herald for December invited donations of books.

Bombay. Return of Mr. Bardwell.

The mission at Bombay suffered heavy losses. According to advice mentioned in the history of the last year, Mr. Bardwell embarked on the 22d of January for Calcutta, and after various detentions, arrived at Boston, with health much improved, on the 24th of November. Since his return, he has been engaged in important labors, and for the greater part of the time, in connection with the Board. At one time his return to India was seriously contemplated by himself and others; but the decided advice of the most able physicians forbade.

Death of Mr. Newell.

In April, the cholera, which, for about four years, had ravaged various parts of India, invaded Bombay. It was most fatal to the native population, from 60 to 100 of whom it swept off daily. In the latter part of May, Mr. Newell spent some days at Tannah, and with Mr. Nichols, visited many of the sick and dying. On the 28th, he found himself slightly indisposed. The next morning he was worse; and about 9 or 10 o'clock, apprehensions were excited that he had the cholera. A physician and other friends were called in; but no efforts could arrest the progress of disease. His bodily and mental powers sunk so rapidly, that conversation, after the danger had become apparent, was almost wholly impossible. At a quarter past one, the next morning, he ceased to breathe. He was one of the four, whose request to be sent to the heathen first called the Board into existence. His early connection with the cause of foreign missions, his pure and constant devotedness to it amid labors and sufferings, and his peculiarly amiable character, had endeared him to the friends of missions generally, and his death was extensively felt, not only as a public loss, but as an individual calamity.

Want of Funds.

This mission had other afflictions. The deficiency of the treasury at home curtailed its means of usefulness. Their joint letter, dated July 1, states that, of the 25 schools under their care, the want of funds had compelled them to discontinue ten; thus abandoning 500 children, at least for the present, to the uncounteracted influences of heathenism. There were, however, some encouraging circumstances. Mr. Hall had in his family, ten or twelve native children, as boarding scholars, supported by their parents. There were four in the family of Mr. Nichols, and four with Mr. Graves. Thus there was some reason to hope that the plan which this mission first proposed, would at length be carried into operation.

Arrival of Mr. Garrett.

Mr. Garrett, of whose exclusion from Ceylon last year the brethren had been informed, was invited to Bombay, to

supply the place of Mr. Bardwell in the printing department. He was more needed here than in Ceylon; so that his transfer proved no injury to the general cause. He arrived on the 9th of May, and under his superintendence, the press resumed its usefulness.

The Ceylon Mission also was deprived of a valued member by death. Mrs. Susan Poor, after an illness of about Ceylon. Death of Mrs. Poor. two weeks, was released from her earthly labors on the 7th of May. Her death was full of peace and joy, and was evidently a means of religious awakening and revival to many who knew her.

On the 15th of May, Dr. Scudder was ordained to the gospel ministry, by the brethren of the mission; Messrs. Chater and Roberts, Baptist and Wesleyan missionaries, taking part in the exercises.

During this year, the mission received visits, donations, and other kind and encouraging attentions, from Sir Richard Ottley, Puisne Justice of the island, Mr. Hooper, Collector of the district, and others high in office and influence. In the summer, official notice was received that the British government had sanctioned the existence of the mission.

Here, too, the want of funds was severely felt; and several of the free schools were discontinued for a time. State of the Schools. Still, about the end of the year, there were boarding schools at four stations, containing in all 72 boys and 15 girls, and attached to the five stations, 24 free schools, containing 1117 boys and 36 girls; in all, 1189 boys and 51 girls. In August, one of the schools for girls was discontinued, neither the teacher nor pupils being able to bear the ridicule to which they were continually subject; so strong and general was the prejudice of the heathen against female education. It was doing much, therefore, to have 51 girls in school.

This year, this mission was favored with its second Revival. revival. On the 22d of April, two boys from the boarding school at Tillingally were received as members of the church. Of three other candidates, one was deferred for some impropriety of conduct, and the others were induced to delay by the opposition of their relatives. On the last evening in June, four girls came to Mr. Poor, in distress on account of their sinfulness, and anxious to know what they must do to be saved. They had just received the needed advice and departed, when Nicholas came in, to ask how he must converse with those who were anxious concerning their salvation. There had been an unusual seriousness among the boys for several days. On the evening of July 20, at a family meeting for religious inquiry, 20 or 30 were present. They seemed unusually serious and attentive, and several of them expressed hopes that they were serving Christ. On the evening of the 23d, seven girls came, with earnest inquiries after the way of salvation. Early in August, four were added to the church. One of them was George Kock, medical assistant, of Dutch descent. The others were of the Tamul people. The church now consisted of 24 members, half of whom

were natives of the island, and three were studying for the ministry. The native members generally were active, laborious and useful in promoting the knowledge of the gospel and urging its reception. About the close of December, a man in the service of Mr. Richards and two girls from the boarding school were added to the church, and there were others who exhibited evidence of piety in various degrees. During this revival, several old men and others in the neighborhood were deeply interested, and there is reason to hope that some of them received saving benefit.

Native Preachers
licensed.

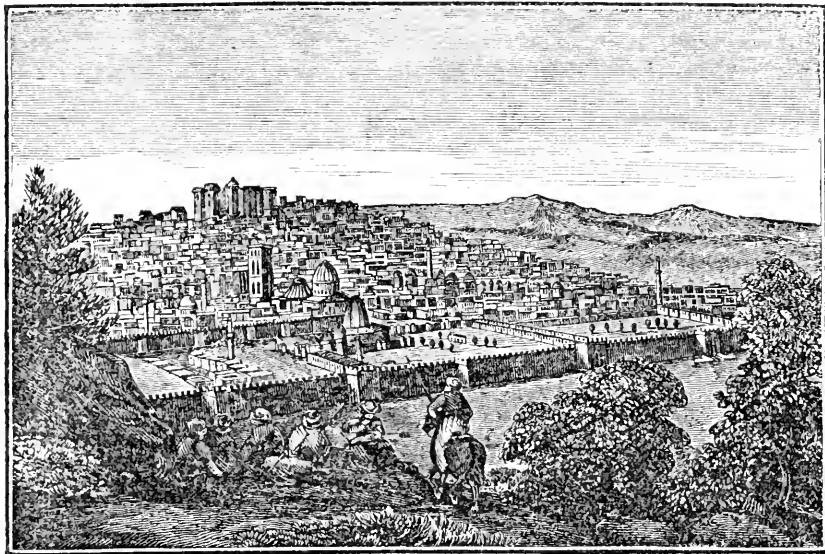
On the 6th of November, at Oodooville, Francis Mal-leappa, Gabriel Tissera and Nicholas Permander, native converts, who had been pursuing a course of study preparatory to the ministry, having sustained thorough examinations in respect to their knowledge and piety, were regularly licensed to preach the gospel to their countrymen. In this capacity, they continued to labor in the service of the Board.

Palestine Mission.

The mission to Palestine found its labors considerably interrupted by the war of the Greek revolution. Except some short excursions to neighboring places, Mr. Fisk spent the whole year at Smyrna, pursuing his studies, distributing Bibles, Testaments and Tracts, and much of the time supplying the place of a British chaplain; for which, the next year, the Levant Company made a liberal compensation. For a great part of the year, prudence required him to live in retirement. His unpublished journal mentions almost daily atrocities committed by the Turks upon Greeks, and by men of different tribes and nations upon each other, almost in his immediate presence.

Station at Jerusa-
lem. Mr. Parsons arrived at Jaffa, the ancient Joppa, February 10. Having enjoyed the hospitality and kind attentions of the English and Russian Consuls, he left on the 16th, and the next day entered Jerusalem; being the first Protestant missionary who ever entered that city with the intention of making it the permanent field of his labors. He immediately called on Procopius, Assistant of the Greek Patriarch of Jerusalem and Procurator General of the Greek Convent, who had been for some time an agent for the British and Foreign Bible Society, and to whom he had letters of introduction. Procopius received him with kindness, and rendered him important aid. While here, Mr. Parsons visited the principal places of historical interest in the city and its vicinity, distributed Bibles, Testaments and Tracts, and conversed with men of many nations and from distant regions, and was allowed to hope that his labors were not wholly fruitless. He had interesting conversation with several Armenians, to whom he at length suggested the thought of a mission to Armenia. "We shall rejoice," they said, "and all will rejoice, when they arrive." Mr. Fisk, writing afterwards from Smyrna, recommended a mission to Armenia; and before these communications were received, the same enterprise had been urged by intelligent friends of missions in Boston.

The intention of spending the summer on Mount Lebanon was abandoned, as too hazardous an exposure of life during the present unsettled state of the country ; and on the 8th of May Mr. Parsons left Jeru-



View of the city of Jerusalem.

salem for Smyrna. May 20, at sea, he first saw the new Greek flag, black, with a white cross, the emblem of Christianity, above the Turkish crescent. On the 1st of June, the Captain of a Greek ship of war informed him that Scio could not be visited, that its college was closed, and that Professor Bambas had with difficulty saved his life by flight. He stopped at Syra, where he spent some time under the protection of the British Consul. Here he was visited with dangerous sickness, and from September 5 to October 1 was delirious. November 21, he had so far recovered as to sail for Smyrna, where he arrived on the 3d of December. On the 13th of that month, the joint letter of himself and his colleague says, "Every thing indicates a speedy restoration to perfect health."

The communications of Messrs. Fisk and Parsons, and Printing Fund. those of the Rev. Mr. Williamson and others, which they transmitted, excited a lively interest at home. In the very beginning of the year, January 18, at a meeting held in Boston to consider the subject, a subscription was commenced for the support of a printing establishment in Smyrna, or at such other place in that region as should be found most advisable. It was proposed to raise, by the 4th of July, \$3,000 a year for five years ; which was accomplished by the time appointed.

At Brainerd, the principal station among the Cherokees, Cherokee Mission.

the most deeply interesting event was the visit and death of Dr. Worcester, of which an account has already been given.

The mission suffered much from the sickness of its members, arising, in a great measure, from excessive but unavoidable cares and labors. Few, feeble and worn down, as they were, they could neither adequately meet the calls upon them for instruction, nor superintend efficiently the labor of the boys, so that the farm was not a source of profit. This was not, however, the fault of the farm, which was good, or of the boys, who were obedient and industrious. Manual labor seminaries have universally been expensive, except in a few cases where, for short periods of time, uncommonly judicious and energetic superintendence has been aided by uncommon facilities for procuring profitable labor and disposing of its products. They were necessary among the Indians, because the pupils must be instructed in agriculture and the mechanic arts.

The Rev. William Potter and Dr. Elizur Butler joined the mission in January. Mr. Potter took charge of the station at Creek Path, and Dr. Butler remained at Brainerd. Mr. Ellsworth, with his wife and sister, arrived in November, and Mr. Parker in December.

Revised.

Each of the three stations was enabled to rejoice in the presence of the sanctifying Spirit. The most interesting cases are connected with the station at Brainerd. Mr. Butrick frequently made excursions for preaching, with Mr. Reece or John Arch for an interpreter, and with good results. Early in August, the journal of the mission records an uncommon degree of seriousness among the older boys in the school. They soon commenced the practice of holding religious conferences and prayer meetings by themselves; and some of them said, it appeared as if they were coming out of a dark dungeon into the light of day. Instances of serious inquiry among adults, also, clearly showed that the truth was silently at work, even in distant parts of the nation. On the 4th of August, a man came to spend several days at Brainerd, to obtain religious instruction. He said that what he had heard there some time before (supposed to be about 18 months) sunk down into his heart; that he carried it always with him, and it had been growing ever since; that he had found himself to be a great sinner; that he could do nothing to make himself any better, but Jesus could take away his sins and give him a right heart. On the 14th of October, he and Mrs. McPher-son, the mother of Mr. Reece, were received as members of the church. At his baptism he received the name of Samuel J. Mills.—On the 14th of August, this man's gray-headed uncle came to Brainerd, with his wife. Some of their relatives, they said, had become pious, and were always talking to them about these things. They believed them to be good things, and wished to know more about them. For that purpose, they had travelled 60 miles to Brainerd, where they had never been before. They did not think themselves so great sinners as some others; but from the great change which they saw in their pious relatives, they were convinced that they themselves needed a change beyond their own power to effect. After a visit of five days, they departed for their

home, rejoicing in the light they had received, and declaring their determination to walk in it, and to seek for its increase.—The church at Creek Path received several accessions during the year, and the lives of its members afforded gratifying evidence of their piety.

The Choctaw mission suffered severely for want of funds. Major Pitchlynn, on learning the state of the treasury, said, “The work must not stop;” and advanced \$1200 to carry it on. This he afterwards made a donation to the Board, saying that he had as much left as he should ever need. The people at French Camps, learning that the Board was unable to meet the expense, built, almost wholly at their own cost, a school-house and a dwelling-house for Mr. L. S. Williams. The farm at Elliot produced 1200 bushels of Indian corn and 750 of potatoes, besides other means of subsistence. By these means, the mission was enabled to continue its operations till the Board was more liberally supplied with funds.

A reinforcement, consisting of Messrs. Smith, Cushman and Bardwell, with their families, Messrs. Byington and Hooper, Miss Frisselle and Miss Thatcher, had been directed in 1820, to meet at Pittsburgh, and proceed to Elliot by land; but, trusting to advice which appeared entirely worthy of their confidence, they concluded to go by water,—by the Ohio, Mississippi and Yazoo. They embarked in a craft then in common use in descending those western waters, called an ark. It was 56 feet long, 14 wide, and 6 high. The bottom was perfectly flat, the roof convex, and the walls at the sides and ends straight and perpendicular. It had two long oars at the sides to row with, and one at the stern to serve as a rudder. The inside was divided into three apartments. In one was a cow; one was a kitchen and sitting-room; and in the other, during the three months of their descent, a school of ten children was taught. Such arks cost about \$100; and being unmanageable against the stream, were sold for a trifle at New-Orleans. In floating down the Mississippi, the missionary company had many interesting seasons. Some copies of the “Swearer’s Prayer,” which they sent on board another ark, induced its crew to quit profane swearing by agreement, and procured an opportunity for Mr. Byington to preach to the crews of seven or eight arks on two successive evenings. A man at a village on the west bank of the river, hearing of these meetings, hastened to their ark, and with tears besought them to land and have a meeting at his house; saying that some of his neighbors had never heard a sermon. They landed, dispersed themselves among the people, and conversed on religion till evening, when Mr. Byington preached. The people appeared solemn and interested, and promised that thenceforth they would meet together every Sabbath and read the Scriptures. On the 27th of January, they arrived at the mouth of the Yazoo, where they must leave their ark. Mr. Cushman and his family, with Mr. Hooper, passed through the wilderness in a wagon, and arrived at Mayhew early in March. Mr. Bardwell, with his family and Miss Frisselle, arrived at Elliot by land in May. Mr. Smith, with his family and

Choctaw. Maj.
Pitchlynn's dona-
tion.

Reinforcement.

Miss Thatcher, ascended the Yazoo in a batteau, accompanied by Mr. Dyer, sent from Elliot to their aid. After toiling three weeks at the oar, Mr. Smith's eldest son, a youth of fifteen, was taken sick. Here, more than 100 miles by water from any human habitation, he languished a week, and then expired. Mr. Smith assisted in digging a grave and interring the remains of his son; and then, having peeled the bark from a large tree to mark the place, they resumed their toilsome ascent. After struggling about three weeks longer against the current, sometimes not without danger to their lives, the females taking their turn at the helm, they reached Elliot on the 20th of March.

The schools prospered, as far as the straitened circumstances of the mission permitted. At Elliot, there were 80 pupils or more. The people, and especially the chiefs, were urgent for their multiplication and enlargement. The preparation of a school book in their language, by Mr. Williams, was an important addition to their means of education.

Conversions.

In spiritual things, the year was not without fruits. As early as March, a general seriousness was observable among the pupils at Elliot. It continued to increase; and in a few weeks, several were anxiously inquiring what they must do to be saved. Mr. Williams wrote, June 27, that hopes were entertained of the conversion of two of the boys, and that others were still serious. September 2, the church met for conversation with three candidates for admission. Two of them were slaves, and the other the wife of a chief. On the 30th, one of them was admitted, but the others were providentially prevented. During the month of December, religious meetings were more than usually solemn; the hired laborers generally were serious, and the spirit of inquiry was spreading and deepening in the school. The journal of the mission closes with thanksgiving to God, for the hopes of good with which he was encouraging the hearts of his servants.

These joys were mingled with grief. Mrs. Judith C. Williams, who had long been suffering under a fever brought on by excessive labor, died unexpectedly on the 13th of October; and on the 22d John Long, a member of the school, in his 14th year, was called to leave the world. He was a boy of uncommon promise; one of the best scholars in the school, and one of the first and most anxious inquirers after the way of life. From his first awakening, his interest had never declined. He was conscientious in the performance of duty, and it was hoped, prepared for heaven.

Mayhew Church.

The church at Mayhew, the second within the limits of the Choctaw nation, was organized on the 6th of May. Dr. Worcester was present. After the adoption of the articles of faith and covenant, he made some appropriate remarks on the solemn transactions of the day, the privileges and obligations of the children of God, the crown of glory that is laid up in heaven for the faithful, and the dreadful end of the unfaithful. He then, in strains of elevated devotion, offered up the consecrating prayer, and administered the bread to the

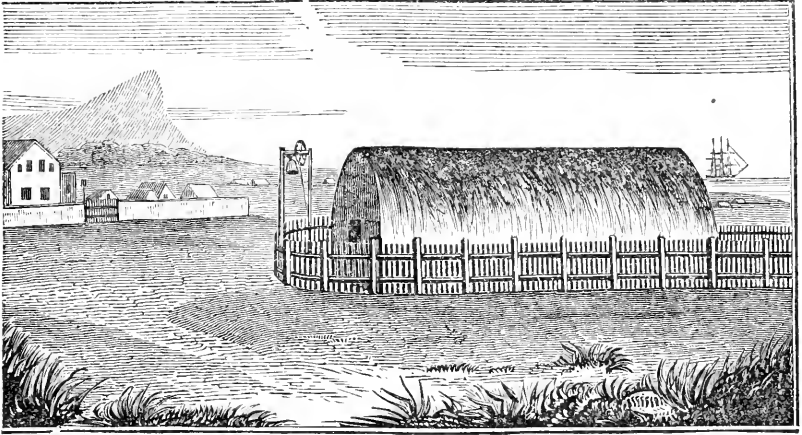
communicants. This was the last time that he assisted in public worship on earth.

The missionaries to the Cherokees on the Arkansas Arkansas Mission commenced. spent the year in preparation for future labors. Messrs. Hitchcock and Orr, with the hired men, spent the winter at Dwight, as the station was named after consultation with Dr. Worcester. Mr. Finney, with his wife, Mrs. Washburn and Miss Minerva Washburn, left Elliot on the 22d of March. At Walnut Hills, they were joined by Mr. Washburn, who had been to Natchez, to have an interview with Dr. Worcester. The company arrived at Dwight on the 10th of May. They found there two log houses, with stone chimneys, nearly completed; three acres of land planted, 12 ready for the plough, and six more on which the forest trees had been felled. At the end of June, 22 acres had been planted, and the whole was well fenced in due season. In July, Mr. Finney was seized with the fever and ague, and the whole family, even the little children, were soon after attacked. Yet they continued their labors. The building of the school-house was completed before the 1st of November. The impatience of the chiefs and warriors forbade a much longer delay in opening the school.

Messrs. Asa and Daniel Hitchcock, Miss Ellen Stetson and Miss Nancy Brown left Brimfield, Mass., about the 1st of September, to join this mission. On the 22d of that month, Mr. Daniel Hitchcock was taken sick near Hagarstown, Pa., where he died, after an illness of nine days. The others arrived at Dwight on the 22d of December; and on the 25th, Mr. Jacob Hitchcock and Miss Brown, according to previous agreement, were united in marriage.

At the Sandwich Islands, but little except preparatory Sandwich Islands. work could be done. The missionaries were diligent and successful in the study of the language, and of the native character. The public worship of God was regularly maintained, and attended by the members of the mission families, and by many of the foreign residents and officers and seamen of ships in port, and by natives, some of whom could understand a little English. Some seamen and foreign residents complained that the preaching was too severe against sin and sinners, but others approved the preaching and sustained the preachers. Chiefly by their efforts and at their expense, a house of worship was erected at Honolulu, 54 feet long and 22 feet wide, calculated to hold 200 hearers. It was dedicated on the 15th of September.

On the first arrival of the mission, masters and crews of Intrigues of Foreign Residents. vessels and foreign residents all appeared friendly. It has since been ascertained that some of them were hostile even then, and their intrigues caused the delay of the king in granting the mission leave to reside on the Islands. One of the most active of the intriguers, a Frenchman, whose name was John Rives, threatened to procure their expulsion from the islands at the end of the year for which they had received permission to reside there. But in respect to the greater part of the foreign residents, there is no reason to suppose that their friend-



Mission House and Chapel at Honolulu, 1822.

ship was feigned. Some of them were men of good character—friends on Christian principle, or at least, humane friends of civilization and good morals; as their subsequent conduct has proved. Others were pleased with an addition to the civilized and educated society of the Islands; and the most abandoned might be pleased to have religion brought within a convenient distance, so as to be ready when they should need it. That feeling is not uncommon, even in the most profligate. Cain, the first murderer, esteemed the loss of his religious privileges a very grievous part of his punishment,—exclaiming, “And from thy face shall I be hid.” But during this year, the presence and labors of so many pious persons began to be felt as a restraint upon vicious indulgence, and the hostility of sin to holiness began to show itself.

Tamoree had projected a voyage to the Society Islands. It was to be made in a ship belonging to himself. Two of the missionaries were to be of the company. A friendly captain had offered assistance from his crew to navigate the ship. It was believed that such a visit to a kindred people, lately heathen but now Christian, would do much to promote the objects of the mission. This project was vigorously opposed by some of the foreign residents. They asserted that the missionaries at the Society Islands were great hypocrites, very ignorant, and wholly unworthy of credit; that some of them had been known to spend whole nights in prayer; and that the port charges on every vessel visiting Tahiti were \$10,000. These stories, except that of praying all night, were evidently false; but by such representations and other efforts, they succeeded in preventing the voyage.

The king was a slave to intemperance, and soon gave up his studies; but he continued friendly, examined with interest the progress of others, and sometimes lamented that he had not persevered. The chiefs were uniformly friendly, and the most influential of them, especially Tamoree,

rendered important services. Honoree and the "faithful Hopu" continued their labors, and in April, George Sandwich, who had been educated at Cornwall, arrived from Boston, and joined them; and there is reason to hope that their labors were the means of salvation to some of their countrymen. Several of the chiefs and others learned, habitually and with apparent sincerity, though not as understandingly as was desirable, to acknowledge Jehovah as God; and one of them, with whom Hopu had labored much, acquired such a confidence in Jehovah, that he was calm in the near prospect of death, and expressed a desire to depart and be with him.

CHAPTER XIV.

1822.—Meeting at New Haven.—Offers of service declined.—Missionary Herald.—Bombay.—Increase of Schools.—Mission Chapel.—Kader Yar Khan.—Ceylon.—Native laborers.—Converts.—First Christian marriage.—Death of Mr. Richards.—Death of Mr. Parsons.—Mr. Temple and Mr. King join the Palestine mission.—Conversions among the Cherokees and Choctaws.—Folsom's library.—Choctaw legislation.—Missionary Convention beyond the Mississippi.—Sandwich Islands mission reinforced.—Rev. Mr. Ellis.—Auna and his sister.—The first printing.—Hawaiian orthography.—Schools increase.—Kiamoku's dream.—He and others become attentive to religion.—The King led astray.

THE Board met at New Haven, on the 12th and 13th of September. Jeremiah Evarts, Esq. was chosen Corresponding Secretary, Henry Hill, Esq. Treasurer, and Chester Adams, Esq. Auditor. The other officers remained unchanged. The payments from the treasury during the financial year had been \$60,323,89; receipts from donations, \$59,438,48; from permanent fund, &c., \$1,799,39; total, \$61,237,87. The value of donations in clothing and other articles besides money, was estimated at \$25,000.

It appears from the records of the Prudential Committee, that many offers of missionary service were declined this year. Some were from men who had large families, which it would be expensive, inconvenient and dangerous to transplant to heathen lands. Some offers of service in the Sandwich Islands were declined, because as many had been already engaged as could advantageously be sent out. Some, for whose services the Board had no immediate use, were advised to wait, till Providence should open the way for their employment.

At a meeting of the Committee in January, it appeared that nine thousand copies monthly of the Missionary Herald were needed to supply subscribers, auxiliary societies, and others who had claims to receive it.

The oldest mission of the Board, the laborious, persevering, afflicted mission at Bombay, continued its usual

Bombay Mission
extended.

labors with the usual results. By the press, and by the distribution of portions of Scripture and other books and tracts, much Christian knowledge was diffused; and the gospel was in some degree made known to many by preaching and conversation. The number of schools, which had been reduced to 15, was increased to 18. The number of children received into the mission families for education was greatly increased. In May, there were in the three families, more than 50. Of these, 25 were children of English soldiers by native women, and were supported by their parents. The number was necessarily diminished, when, on the 3d of July, as an indispensable means of saving her life, Mrs. Graves embarked for the United States by way of Liverpool. This remedy proved effectual; and she rejoined her husband, with restored health, in June, 1824.

Mission Chapel.

The want of a house of worship, which could also accommodate a school, had long been seriously felt; and a favorable opportunity occurring, a lot was purchased, and the erection of a building commenced. There was at that time no Protestant house of worship for natives of Asia, in the whole region extending from Cape Comorin on the south to the Russian dominions on the north, and from the vicinity of Calcutta on the east to the shores of the Mediterranean on the west. Towards the erection of this chapel, about \$450 was contributed in Bombay, and in Calcutta about \$750, the greater part of which was given by Mr. E. A. Newton, and the remainder obtained by his exertions.

Kader Yar Khan.

Early in the autumn, a letter was received from Kader Yar Khan, the interesting Mussulman convert, baptized in 1819. He stated that he was still endeavoring to promote Christianity, but met with much opposition; yet in Hydrabad five servants and some others, and in Secundrabad, whither he had removed, three men and two women had avowed their belief in Christianity, and desired to be received into Christian fellowship. The brethren were in doubt, how much confidence might be reposed in his judgment, and in the reality of those conversions. They wrote to him, inviting him to come, with his family, to Bombay, where they thought he might be more useful than alone; but he never came.

On the 26th of March, another missionary family was formed, by the marriage of Mr. Garrett and Mrs. Newell.

Ceylon. Native assistants.

The Ceylon mission found its facilities for usefulness greatly increased, by means which the divine blessing on its labors had furnished. The brethren say, in their joint letter of May 30:—"After the more regular services in the forenoon at our stations, on the Sabbath, six missionaries, three native preachers, and fifteen or twenty of our most forward boys in the boarding schools, whom we generally 'send forth by two and two,' are able to go into villages, fields, streets, and from house to house, for the purpose of preaching the gospel, or of reading tracts, or extracts and portions from the Scriptures; and, as many of the places at which we preach are previously appointed, we not unfrequently have small congregations.

“ The method of spreading the gospel, by sending our boarding boys to read to the people, has become interesting and greatly useful, as it not only enables us to communicate the truth to hundreds in a day, who must otherwise remain uninstructed, but at the same time teaches our boys to defend the Christian religion from all the false accusations and vain objections brought against it by the heathen. Nor is it less interesting to state, that the females who have joined our church, seem to take a lively interest in the cause, and often seek opportunities, by going to different houses, of communicating truth to their own sex, and are sometimes successful in persuading a few to break away from their former customs, to go to the house of worship, and to listen to a preached gospel.”

The same letter mentions the admission of five native Converts. converts to the church, only one of whom was a member of a boarding school. The church now consisted of 32 members, of whom 17 were from the natives. The joint letter in October mentions the admission of another. His name was Philip. About six years before, he had come into possession of a copy of the New Testament, the reading of which was the means of his conversion. About two years before his admission, of his own accord, unknown to any Christian friend, he began to publish to his heathen acquaintance the Savior whom he had found. At length, becoming acquainted with the missionaries, he removed to Tillipally, where he spent his time in studying the Scriptures and laboring for the conversion of the heathen. In a few months, he was admitted to the church. Another convert from heathenism was received in November, and another in December. Hopes were entertained of the piety of several others. One of them, Conter, was a man who had been cast into prison at Manepy. In the same prison was a man from Batticotta, to whom Mr. Meigs had lent a copy of the New Testament. Conter had access to this book, and read it. He became much impressed with its truths, and reproved some who were confined with him, for erecting an altar and addressing their prayers to some demon, by whose aid they professed to hope for release. His reproofs were answered only by abuse and threats of violence; but he continued to read and reflect, and resolved that, if released, he would “ seek first the kingdom of God.” When released, he went to the mission house, where, by the preaching of the gospel, he was further enlightened, and confirmed in his belief. After having given satisfactory evidence of piety for several months, he became a member of the church early in the next year.

Evidence of the increasing influence of Christianity was Native Bible Society. exhibited on the 26th of October. It was the first anniversary of the Native Tannul Bible Association of Mallagum. It appeared from the report, that nearly 300 rix dollars had been collected during the year, about half of which had been contributed by natives, the greater part of whom were still idolaters. They were evidently influenced in part by an indefinite impression that the Bible was a good book, contri-

butions to the circulation of which would be meritorious; but still more by a desire to please their superiors, the English magistrates and others.

A Christian marriage. On the 3d of April, two native members of the church, who had received the names of Daniel Smead and Miranda Safford, were united in marriage, the Rev. Christian David officiating, in the presence of about 150 natives. Smead appears to have been admirably fitted to take the lead in breaking away from heathen customs. Of sound judgment, with but little genius, slow, deliberate, and firm in his determinations, he had repeatedly incurred the hazard of great pecuniary loss, rather than endanger his spiritual interests. Now, though of the highest cast on the island except the Brahmuns, he took a wife of a very low caste, with not more than half the dowry that he might have had with a heathen wife. She was the oldest and one of the most advanced scholars in the school; and, in direct opposition to the public sentiment of the heathen, he assigned her good education as an important reason for his choice. The wedding feast brought respectable persons of the different castes to eat together on land occupied by Christians, and to visit together, though without eating, at the house of the bride's parents. It was a custom universal at the feasts of the heathen, that the guests should make valuable presents to the entertainer; it being understood that the guests would make feasts in their turn, at which presents would be made to them; and indefinite obligations to make presents, growing out of this custom, were a constant source of dissatisfaction and ill-will. Smead saw the evil of the practice, and refused to avail himself of it. But his most offensive innovation was eating at the same table with his wife. For a Vellale to eat with a Chanda, or for a man to eat with a woman in any case, was an innovation which no one expected. Even Roman Catholics of Tamul descent had never ventured upon such a departure from the customs of the country. The heathen thought that the new religion was indeed fitted to turn the world upside down. Many expressed the belief, that a universal change in the religion and customs of the people was approaching.—The immediate effect on the cause of female education was decidedly favorable. In a short time, three girls of high caste, from the village where Miranda lived, were offered to become members of the school.

It remains, to record a severe but long expected loss. The health of Mr. Richards had continued without material alteration till about the last of June. From that time it rapidly declined, till, on the 3d of August, he was taken to his reward.

Palatine Mission.
Death of Mr. Parsons. A heavy blow fell upon the mission to Palestine. The health of Mr. Parsons again rapidly failed; and he and Mr. Fisk sailed from Smyrna on the 9th of January, and in five days arrived at Alexandria, in hope that a change of climate would restore it. The hope was delusive. He lived only till the 10th of February. The respect shown him at his funeral, by many persons from different nations, showed the favorable impression he had made on those who knew him.

“ Few men in any employment,” says the annual report of the Board, “ even among those who have been distinguished for their piety, leave so spotless a name as was left by Mr. Parsons.”

Mr. Fisk, during nearly the whole period of his residence at Alexandria, preached regularly on the Sabbath at the house of Mr. Lee, the English Consul. Early in March, he set forward on his journey to Palestine, by way of Cairo. There, March 10, he received a letter from Dr. Naudi, at Malta, informing him of the arrival of the Rev. Daniel Temple, as an associate in the mission, and urging his return. In the present state of the country, his intended journey would be dangerous, and very few pilgrims would be found at Jerusalem. He changed his course, and arrived at Malta on the 13th of April. Here he found Mr. Temple, who had arrived on the 23d of February, after a voyage of 50 days from Boston. Before he left Egypt, Mr. Fisk, in a letter to Miss Hannah Adams, suggested that the Female Jews' Society in Boston and its vicinity should appropriate its funds to the support of a missionary under the direction of the Board, instead of sending them to London, as they had done. The suggestion was approved, and the appropriation is still annually made.

The Rev. Jonas King was at Paris, studying under the celebrated Orientalist De Sacy, and availing himself of the other literary advantages of that capital, in preparation for a professorship to which he had been elected in Amherst College, when, in July, he received a letter from his friend Mr. Fisk, at Malta, requesting his company and assistance in his missionary travels and labors. He immediately laid it before his friend and patron, Mr. S. V. S. Wilder, who advised compliance with the request, and offered to give \$100 a year for his support during his contemplated term of service, which was three years. Mr. Waddington of St. Remy, Mr. Mertens of Brussels, Mr. Venning of St. Petersburg, and Mr. Crommelin, for the Rotterdam Missionary Society, agreed to give 500 francs each for the first year, and some of them paid the same amount the second and third years. Mr. King immediately wrote to the Corresponding Secretary, offering his services to the Board. The offer was accepted as soon as received; but, as time did not permit him to wait for an answer, he immediately commenced preparations for his departure. Before he left Paris, a Foreign Missionary Society was formed, which appointed him its first missionary, and appropriated 500 francs for his support. This society has now several extensive, well conducted and successful missions in Southern Africa.—Mr. King left Paris on the 1st of October, and after a journey full of interesting incidents, and of much service to the cause of evangelical effort in the south of France, embarked at Marseilles, and arrived at Malta on the third of November.

The remainder of the year was spent in preparing for their intended journey to Palestine. Meanwhile, the gospel was preached four times a week to such as would hear. On the Sabbath, the hearers amounted

to about 100. A Sabbath School was commenced, and opportunities for religious conversation were often found and gladly embraced.

Education of Greek youths In October, two Greek youths, Photius Kavasales and Anastasius Karavelles, were committed to the care of the brethren, to be sent to the United States for a liberal education. The interest excited by their arrival was general and intense. In subsequent years, they were followed by several of their countrymen, who were gladly received and sustained by those who were anxious for the mental and moral regeneration of Greece.

Cherokee Mission reinforced. The Cherokee mission was strengthened this year by the arrival of Mr. Proctor from New Hampshire and Mr. Ellsworth from Vermont, with their wives, in October, and of Tawcheechy, Vann, Fields, Bassel, and others, Cherokees, who had been educated at Cornwall, and who arrived about the close of the year. But their most interesting and perhaps most efficient aid was from the adult Cherokee converts. John Arch spent a great part of the year in itinerating as an interpreter with Mr. Butrick or Mr. Chamberlain. Reece continued faithful. Mills, baptized last year, labored zealously and with good effect in his own neighborhood; as did also the new converts at Taloney.

Conversions. There was more or less seriousness, during the year, at all the stations. At Brainerd, there were a few instances of conversions, and additions to the church. At Taloney there lived five brothers, by the name of Sanders, descendants of a white man, who had wandered to that place from New England more than fifty years before. They had grown up, and some of them become old, in all the ignorance and barbarism of the people around them. Some of them, for a time, had been prominent opposers of the mission. Gradually they became interested, attentive, penitent, decided, active, and influential in promoting the knowledge and belief of Christianity. One circumstance is worthy to be recorded, as showing the change which missionary labors had already wrought among the Cherokees. In one of his letters, giving accounts of individual cases of peculiar interest, Mr. Hall reminded the Corresponding Secretary that several persons in the neighborhood were subscribers to the *Missionary Herald*, and that nothing ought to be published concerning any individual, which it might injure him to read. For this reason, but very brief notices of this work of grace were published.

Choctaw Mission. The Choctaw mission was still further strengthened by additional laborers. Mr. Philo P. Stewart arrived at Mayhew on the 3d of January, and Mr. Remington and his wife on the 6th of March. In December, Isaac and McKee Folsom and Adin C. Gibbs arrived from the school at Cornwall. Gibbs was from a more northern tribe, and had been appointed an assistant missionary. Miss Anna Burnham arrived at the same time.—The death of Mrs. Kingsbury, on the 15th of September, after a short illness, was a severe affliction and a heavy loss.

Folsom's Library. Several interesting incidents showed the progress of the Choctaws towards civilization. Capt. David Folsom, elder brother of the

youths educated at Cornwall, sent to the Missionary Rooms the following list of books, to be purchased at his expense, for his private library : "Encyclopedia, bound in calf, last American edition ; if no American edition has been published within six or eight years, then the last Edinburgh edition ; Scott's Family Bible, (quarto,) with the marginal references, and the maps designed to accompany it ; Morse's or Worcester's Universal Gazetteer ; Jenks' Devotion ; Doddridge's Rise and Progress ; Baxter's Saints' Rest, and Call to the Unconverted ; Dwight's Theology ; Watts on the Mind ; Mason on Self-knowledge ; Burder's Village Sermons, 3 vols. ; J. Burder's Sermons for Children ; Scougal's Life of God in the Soul ; Babbington on Education ; Life of Brainerd, by Rev. S. E. Dwight, of Boston ; Life of Obookiah ; Brown's or Winslow's History of Missions ; and Milner's Church History."

Mr. Kingsbury selected a place for a small school in the Choctaw Legislation. southeastern part of the nation, at the "Long Prairies." The chief of the Six Towns, whose name in English was Red Fort, was glad that the school was to be established, but wished for another in his own neighborhood. Mr. Kingsbury promised to write to the Prudential Committee for a teacher, and the chief enforced the request, by the following letter, dated October 18 :

"HWOOLA-TA-HOO-MAH, chief of the Six Towns, to the Society of good people, who send Missionaries to the Choctaws.

"Brothers, The first law I have made is, that when my warriors go over the line among the white people, and buy whisky, and bring it into the nation to buy up the blankets and guns and horses of the red people, and get them drunk ; the whisky is to be destroyed.

"The whisky drinking is wholly stopped among my warriors.

"The Choctaw women have long been in the way of destroying their infants, when they did not like to provide for them. I have made a law to have them punished, that no more innocent children be destroyed.

"The Choctaws formerly stole hogs and cattle, and killed them. I have appointed a company of faithful warriors to take every man who steals, and tie him to a tree, and give him thirty-nine lashes.

"It has been the custom with the Choctaws, when there are three or four sisters, and they marry, that they all live together in one house. I do not want it to be so any longer. I have told them to move away from each other, and settle by themselves, and work, and make fields, and raise provision.

"The Choctaws have taken each others' wives, and run away with them. We have now made a law, that those who do so, shall be whipt thirty-nine lashes. And if a woman runs away from her husband, she is to be whipt in the same manner.

"The Choctaws, some of them, go to Mobile and New-Orleans. I have told my warriors to stay at home and work ; and if they go, and do not get back in time to plant corn, their corn is to be burnt down.

"The number of men, women and children in the Six Towns, is 2164.

"I want the good people to send men and women to set up a school in my district. I want them to do it quick. I am growing old. I know not how long I shall live. I want to see the good work before I die. We have always been passed by, and have had no one to advise and assist us. Other parts of the nations have schools ; we have none. We have made the above laws, because we wish to follow the ways of the white people. We hope they will assist us in getting our children educated.

“This is the first time I write a letter. Last fall the first time we make laws. I say no more. I have told my wants. I hope you will not forget me.”

The school at Mayhew was opened on the last day of April with 12 scholars. Provision was made for the reception of 50, and the number rapidly increased.

Conversions. All the stations were favored with the especial presence of the Holy Spirit. There were a few instances of conversion at Elliot and at Mayhew; but the most interesting account is from French Camps, or, as it was now called, Bethel. Mr. L. S. Williams, who had the care of this station, wrote, June 18:

“The third Sabbath in May was a memorable day to this establishment, and to the Choctaw mission. Previous to that, however, there was one instance of hopeful conversion in the case of a black man. Some time in the month of March, he was struck with an awful sense of his situation, while at work, and in the very act of cursing and swearing bitterly at something which vexed him. Mr. Kingsbury, who preached here two Sabbaths in that month, had considerable conversation with him, and there appeared evidence that a work of grace had begun in his heart. His conduct since bears testimony to the hope of his having experienced a saving change. But it was on the day above mentioned, that the presence of God was distinctly manifest. At an early hour, an unusual number of people, chiefly blacks, assembled. In the forenoon, beside other exercises, we read one of Russell’s seven Sermons, entitled *Joshua’s Resolution to serve the Lord*; and, in the afternoon, an account of the revival in Pittsfield, Mass., with some other extracts, accompanied by a portion of Scripture and an exhortation. It was near the close of the meeting that the voice of weeping was heard. An awful stillness prevailed, interrupted only by the sighs and groans of two or three distressed individuals. Others were affected to tears, and some were seen to tremble like condemned criminals. But I shall not attempt to describe the scene, or my own sensations. One young man, Mr. T., originally from New England, who lives with me, and had been, during five or six months while living at Mayhew, distressed for his soul, found relief from the burden of sin, and gave praise to God. Mr. L., the father of the beloved child who died in the faith at Elliot, had been much pressed with a sense of his guilt, since receiving a solemn admonition from his son, in a letter written a few weeks before his death. Though strictly moral and upright, he had never spoken of his serious impressions before his family and neighbors. He was at this time so affected that he could not refrain. He commenced family prayer the same night, and is now very active in every good work. An aged black woman, formerly a church member in Georgia, and probably the only praying person in this neighborhood for several years, had her spiritual strength greatly renewed. ‘Long time,’ she said, ‘have I prayed for this wicked people. I first used to pray that judgments or

afflictions might bring them to repentance; but they soon forgot such warnings. Then I pray the Lord to send teachers here; and I pray four or five years before they come.'

"Another hired man, Mr. R., went to bed that night in great mental distress. When he arose, he felt ready to sink, but obtained comfort when all earthly resources failed. This man had been seriously inclined, and at times very anxious, since last September; but had spent most of his time in travelling. At length, hearing of these mission establishments, he resolved, if possible, to get employ at some station where he might learn the way of life. He had passed our station 50 miles, when I met him on my return to Mayhew.

"We may number, as the happy fruits of this revival thus far, ten adults who give evidence of piety. Four of them are white men, five are blacks, (slaves,) and one a free mulatto. The greater part of these have been notoriously wicked. The change is acknowledged, by all who knew them, to be great. Ten or twelve more are anxiously inquiring what they shall do to be saved. All of these are grown persons, except two or three girls, about 14 years of age."

On the 17th of November, a church was organized. Four of these converts became members at the time of its formation, and others afterwards.

The mission to the Cherokees of the Arkansas, though Arkansas Mission. past its season of peculiar hardships, was still engaged in preparatory work, which afforded little matter of general interest. Agricultural operations were continued and enlarged, the blacksmith's and carpenter's shops were in operation, and a site was selected for mills. The school was opened on the 1st of January. It was small at first, but soon increased, and in May contained 50 scholars. The congregation on the Sabbath began to increase, and even early in the year amounted to 75. The church was organized on the 12th of April; and on the 14th, the Lord's Supper was administered for the first time, in the presence of a goodly number of spectators, many of whom had never before witnessed such a scene.

When in Boston, before going to the West, Mr. Wash- Missionary Convention. burn had conversed with members of the Committee on the expediency of an associational meeting of western missionaries. The subject had been subsequently discussed at the various stations, and by members of different missions, as opportunities were presented. This summer, definite arrangements were made and invitations sent out by the Union mission. It was resolved to accept the invitation, and Messrs. Washburn and Orr were appointed delegates. The other missions represented were those at Harmony and Union, under the care of the United Foreign Missionary Society. The Convention was held at Union, in the Osage nation, as the most central station. It assembled on the 2d of November. The Christian intercourse thus afforded was highly gratifying, and the deliberations on matters of common interest were es-

teemed valuable. The meeting continued four days and a half, and then adjourned to meet the next year at Dwight.

“ Wake, Isles of the South ! your redemption is near ! ”

This favorite hymn was written by William B. Tappan, on reading the account of the embarkation of the first missionaries to the Sandwich Islands. It was first used in public as a hymn, at New Haven, at the embarkation of a reinforcement of that mission, on the 19th of November, 1822. It has since been translated into the language of the islands, and is used as a national song. The reinforcement consisted of the Rev. Messrs. William Richards, Charles S. Stewart and Artemas Bishop, Dr. Abraham Blatchley, Messrs. Joseph Goodrich and James Ely, licensed preachers, with their wives ; Mr. Levi Chamberlain, superintendent of secular concerns ; Miss Betsey Stockton, a colored woman of good education, and one native of the Society Islands and three of the Sandwich Islands, who had been educated at Cornwall.

But the mission received an important accession of strength from an unexpected source. The Rev. Daniel Tyerman and George Bennet, Esq. were circumnavigating the earth, as a deputation from the London Missionary Society to its missions. While at the Society Islands, and desirous to go, with the Rev. Mr. Ellis, and several native converts, to the Marquesas, to establish a mission there, the master of an English vessel offered them a passage by way of the Sandwich Islands. The offer was accepted, and, on the 16th of April, having spent some days among the islands, they entered the harbor of Honolulu. The deputation was joyfully received by the resident missionaries, and entertained at their houses. Meanwhile Auna, one of the deacons from the Society Islands, had received an invitation for himself and his companions, from a confidential attendant on Kaahumanu, who was now the wife of Tamoree. On entering the house, Auna's wife soon discovered that their host was her own brother, who had left Tahiti when a boy, and of whom she had heard nothing for thirty years. Kaahumanu claimed the strangers as her guests, and, with her approbation, they immediately began to give instruction to her household, and to pray with them morning and evening. On the 10th of May, Tamoree and his wife and many chiefs united in a request, that Auna and his companions might remain, and teach them and the people to read and write and worship Jehovah, and that Mr. Ellis would go and fetch his wife and children, and settle among them as a missionary. The thought was not altogether new. The people at Hawaii had sportively threatened to “ tabu ” Mr. Ellis, to prevent his leaving the islands. The ship-master who brought them, had altered the plan of his voyage, and they knew not when or how they could reach the Marquesas Islands. Here was a vast field, white for the harvest ; and here were laborers, whose language, with slight variations, was that of the people who needed their labors. The American missionaries approved the

Sandwich Islands
Mission reinforced.

The English Deputa-
tion. Mr. Ellis.

plan ; the king gave his consent, and the invitation was accepted. The deputation remained till the 22d of August.

On the first Monday in January, the art of printing was Printing commenced. introduced into the islands. The sheet printed contained the first eight pages of a Hawaiian spelling book. Several masters of vessels and others attended to witness this important event. Kiamoku, (Gov. Cox,) assisted, with his own hands, in setting up the type and taking a few of the first impressions. About six months afterwards, the second sheet of eight pages was struck off. The delay shows the extreme difficulty of ascertaining the exact sounds of a language never before written, and devising the best methods of expressing them by letters ; and, also, the care of the authors of Hawaiian writing, to make their system perfect in its principles and in all its details.*

The introduction of printing gave a new impulse to ed- Chiefs learn to read. ucation. The whole number of pupils at that time was about 65. Of the first sheet, 500 copies were printed. Several of the principal chiefs soon undertook, in earnest, to learn to read and write their own language. On the first Monday in August, the king resumed his studies with characteristic energy ; and so rapid was his progress, that, on the 16th of that month, he wrote, in a fair, legible hand, a letter of condolence to a chief of one of the Society Islands, on the death of his son. His example was immediately followed by Kaahumanu, Tamoree, Kalaimoku, and other principal chiefs, and by many others ; so that, in a few days, there were eight schools in Honolulu, attended by 150 pupils. In September, the number under instruction was estimated at 500.

The first Christian marriage was that of Thomas Hopu, "the faithful," to Delia, a promising native, who had been instructed in one of the mission families, and who gave some evidence of piety. It took place on the 11th of August.

The strictly spiritual labors of the mission were now Worship and Instruction. prosecuted to much better advantage than formerly. The

* The Hawaiian alphabet contains twelve letters only. It has five vowels ; *a*, sounded as *a* in *father* ; *e*, as *a* in *hate* ; *i*, as *ee* in *feet* ; *o*, as in *pole*, and *u*, as *oo* in *boot* ; and seven consonants, *h*, *k*, *l*, *m*, *n*, *p*, and *w*, sounded as in English. The long English sound of *i* is represented by *ai*, as in *Lahaina*, where the second syllable is accented, and pronounced like the English word *high*. The second syllable, *wai*, of *Hawaii*, the name of the largest of the islands, is pronounced like the first syllable of the English name *Wyman* ; and giving the letters the usual English sounds, it might be spelled Ha-wy-ee. The first syllable should be pronounced very slightly, and a strong accent placed on the second. The sound of *ow* is represented by *au* ; as *Maui*, pronounced *Mow-ee*. The natives do not distinguish the sounds of *k* and *t* from each other ; but call the same island sometimes *Kauai* and sometimes *Tawai*, without perceiving the difference. In the same way, *d*, *l*, and *r* are confounded, and the same place is called indifferently *Hido*, *Hilo*, or *Hiro*. The same occurs in respect to *w* and *v*. In fact, these interchangeable consonants are very slightly and indistinctly uttered, so that a foreigner is at a loss to know which the speaker intends to use.—In this work the old English orthography is followed only in writing a few words, mostly proper names, which had virtually been transplanted into the English language before the mission was commenced.

spelling book contained easy sentences of Christian instruction. The missionaries were able sometimes to dispense with the aid of an interpreter in preaching, and to impart truth more intelligibly in conversation. Mr. Ellis could preach to the natives, and Auna and his companions could converse and pray with them intelligibly, in their own language. Mr. Ellis composed a few hymns in the Hawaiian language, which was forthwith introduced in public worship in the chapel, and in singing which the natives joined with evident delight.

Kiamoku's dream.

The people, generally, listened to the gospel with apparent interest, but continued "waiting for the king to turn." A few, however, were more serious, and some even gave faint indications of piety. Among these was Kauni, a favorite of Kiamoku. On the night of July 29, Kiamoku had a dream, which was evidently the result of his previous waking thoughts. He dreamed that he saw the island all on fire, and could find no hiding place for his soul. The next day, he requested Messrs. Bingham and Ellis to hold a meeting at his house in the evening, and pray with him, and tell him of the great salvation. Between 40 and 50 assembled. Mr. Ellis preached, and Hopu offered one of the prayers. The chief requested that such a meeting might be held every evening, and that morning prayer might be constantly attended at his house. The next day he urged his sister, Kaahumanu, to join with him in turning to the new way, and in encouraging a general attendance on the schools. She declined; but he avowed his intention to learn, and to have his people taught. His wife and several of his family joined him. In a few days, as has already been related, the king resumed his studies, and the work of education received a new impulse.

Of course, it is difficult to form an opinion, and impossible to judge with certainty, of the spiritual state of adult, uneducated minds, just emerging from the total darkness of heathenism, and attending with interest to Christian truth; but there is no reason to suspect these inquirers of any deliberate hypocrisy, and we know that several of them ultimately became enlightened and consistent Christians. It is painful to reflect that the king was not of that number. Most assiduous efforts were made by a portion of the foreign residents, to keep him from the influence of the gospel. Even in the place of worship, means were used to divert his mind from the subject of the discourse; and more than once, he was artfully seduced into intoxication, contrary to his own deliberate purpose, for the sake of preventing his attendance at the house of God.

CHAPTER XV.

1823.—Meeting at Boston.—Foreign Mission School not to be removed.—The Bombay Government exclude Missionaries from the Deccan.—Mission Chapel dedicated.—Free Schools solicited.—Mission College in Ceylon proposed.—Seminary and Central School for Girls commenced.—Palestine Mission reinforced.—Travels in Egypt and Palestine.—Discussions with Maronites on Mount Lebanon.—Station at Beyroot commenced.—New Stations and additional laborers among the Cherokees.—Small Stations multiplied among the Choctaws.—Mr. Kingsbury's Opinion.—Progress at Dwight.—Conversions at Point Remove.—Progress at the Sandwich Islands.—Law for keeping the Sabbath.—Reinforcement arrives.—Stations and their Occupants.—The great Volcano.—House of worship at Kailua.—Kamakau.—Death of Keopulani.—Its effect on the King.—Conduct of foreign Residents.—Marriage of Hoapili.—The King sails for England, and dies there.—Mr. D. Chamberlain returns.—Mission of Messrs. Brigham and Parvin to South America.

THE Board met at Boston, September 17 and 18. The President, the Hon. John Treadwell, having been removed by death, the Rev. Joseph Lyman, D. D., was chosen in his place. The Hon. John Cotton Smith was chosen Vice President, and Mr. Rufus Anderson, Assistant Corresponding Secretary. The receipts of the Board, during the year, had been about \$55,758.94, and its expenditures about \$66,379.75; besides donations in clothing and other articles, received and expended, to the estimated amount of more than \$12,000.

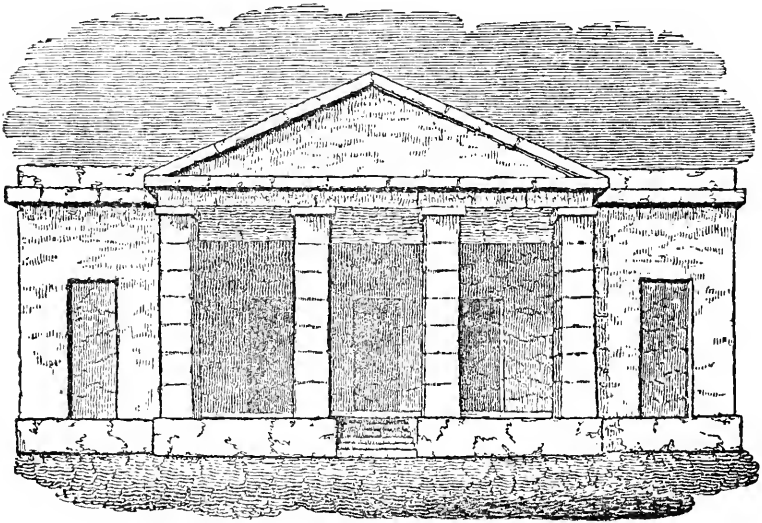
The Foreign Mission School reported 36 students, nearly all from heathen lands. In March it had 25 students, 20 of whom were considered pious. In August, eight of the students were admitted to the church. Some of those who had the immediate management of the School, had proposed to purchase more land and erect additional buildings. Others urged its removal to the vicinity of some large city, where, it was thought, lands and buildings would be furnished gratuitously, and where the students would be less secluded from society; not considering that acquiring the tastes and habits of city life would totally unfit them for usefulness among their ignorant and uncivilized countrymen. After discussion, the Board resolved that the School "be considered as permanently established at Cornwall." There seems to have been no suspicion that the School must ultimately be discontinued; though the annual report mentions some of the "serious difficulties attending the management of its concerns," which, in the end, led to its discontinuance.

A letter from the king of the Sandwich Islands, thanking the Board for sending missionaries to the Islands, was read, and the President and Secretaries were directed to answer it.

Early in the year, the Bombay government issued an order, prohibiting the distribution of tracts and all mission-

Bombay Mission restricted.

ary efforts beyond the Ghauts. The occasion was this. Two native teachers, one of whom was a Jew, had been sent to distribute books and tracts at and around Poona. The Brahmuns complained of this to the English Collector, the chief magistrate of the city, as an interference with their religion. The Collector seized the books, and imprisoned the distributors, and finally sent both back to Bombay. After the order was issued, Mr. Hall prepared a memorial, setting forth the innocent and useful nature of the mission and its operations, and requesting the repeal of the order; but the Governor answered, that as the territory in question was but newly subjected to British rule, the request could not be granted with safety to the public peace. The order related not merely to the American mission. Mr. Mitchell, sent out by the Scottish Missionary Society, was forbidden to settle at Poona, and took up his residence at Bankok. By another act, the government showed itself free from hostility to the American mission. Application being made for a small piece of land as a burying ground, it was readily granted, and inclosed with a substantial wall of masonry at the public expense. This unsolicited addition of a wall was the more gratifying, because it showed that the Government regarded the mission as permanent.



Mission Chapel at Bombay. Erected in 1823.

Chapel opened. The Mission Chapel was dedicated on the last Friday in May. A good number of English and natives attended. Some of the schoolmasters and boys, who had been trained for the purpose, sang two Christian hymns in the Mahratta language. From that time, public worship was regularly attended at the Chapel on the Sabbath; in English in the morning, and in Mahratta in the afternoon.

The press, besides doing the printing of the mission, rendered important services to the Scottish Missionary Society, the Belgaum Religious Association, and other kindred societies. The Press. The Bombay Bible Society contributed largely towards an edition of Genesis and of the New Testament, considering the copies printed with its funds as its own, but making the mission its agent for distributing the greater part of them.

At one meeting for business, the mission was obliged The Schools. to decline thirteen applications for the establishment of free schools, for want of funds. About \$1,300 was subscribed in Bombay, for the support of the free schools under the care of the mission. The whole number of schools, at the end of the year, was 26. The number of scholars was 1,454, of whom 136 were children of Jews. The boarding school in the family of Mr. Nichols, at Tannah, contained 26 pupils. The sum paid for 16 of these pupils, by their parents, defrayed the whole expenses of the family, including house-rent. The income of the school in Mr. Hall's family, from the same source, was sufficient to meet his family expenses, excepting house-rent.

Mr. Money, the early friend of the mission, was now Plans for enlarge- ment. in England, a member of Parliament. Mr. Hall wrote to him, requesting him to inform the Board how applications might most successfully be made, for permission for more missionaries to reside at Bombay. Mr. Money wrote, through Mr. Wilder, at Paris, urging the immediate appointment of additional missionaries, and promising to use his influence in their favor. Mr. Edmund Frost, who had completed his theological studies at Andover on the 24th of September, was ordained the next day, and on the 27th embarked at Boston for Calcutta. Mrs. Graves, whose health was much improved, returned with him to India.

An important part of the communications from the Ceylon. Papers lost. Ceylon mission, for this year, is supposed to have perished in the ship *Edward Newton*, which was burnt on her passage from Calcutta. It is known, however, that there was an increase of attendance of the heathen on preaching, and of the number of schools and pupils. At the close of the year, five members had been received into the church, and there were several candidates for admission.

On the 4th of March, the brethren published their Seminary commen- ced. plan for a mission college. The immediate objects proposed were :

“ 1. To impart a thorough knowledge of the English language, as the only way to unlock the treasures which that language contains.

“ 2. The cultivation of Tamul literature ; which is necessary in order to oppose idolatry most successfully, and in order to raise up a reading population.

“ 3. The study of Sanscrit by a select few, from among those who may be designed for native preachers.

“ 4. To teach Hebrew, and in some cases Latin and Greek, to those native preachers who may be employed as translators of the Scriptures.

“5. To teach, as far as the circumstances of the country require, the sciences usually studied in the colleges of Europe and America.”

Without waiting to raise funds, erect buildings and procure professors, which the interests of the mission would not permit, the seminary was put into operation as a central school, at Batticotta, under the care of Mr. Poor, on the 22d of July. It was opened with 36 scholars, selected from the boarding schools. The number was increased to 47 during the year. They were divided into three classes, under the care of three monitors. Gabriel Tissera conducted the evening services, which consisted of reading the Scriptures, singing and prayer in Tamul, and held a weekly meeting with the students for religious conversation.

A central school for girls was opened at Oodooville, under the care of Mrs. Winslow. To make room for them, the boys were removed to other stations on the 30th of July. The school commenced with 22 girls, collected from the boarding schools. The number was soon increased to 29, several of whom gave pleasing evidence of piety.

Palestine Mission.

The members of the Palestine mission were active in their several departments. The Rev. Messrs. William Goodell and Isaac Bird, who had sailed from New York in December to reinforce the mission, arrived at Malta on the 22d of January. They remained there about nine months, chiefly occupied in the study of languages. Mr. Temple was fully occupied with the press. By the middle of October, 18 tracts had been printed, averaging about 50 pages, and amounting to 15,000 copies. The press was then employed upon a spelling book in Modern Greek, prepared by the Rev. S. S. Wilson, of the London Missionary Society.

Labors in Egypt.

Messrs. Fisk and King, with the Rev. Joseph Wolff, left Malta on the 3d of January, and arrived at Alexandria on the 10th. While here, they had a congregation of 150 Greeks on the Sabbath. The gospel was also preached in English, German and Italian. Their preaching produced “no small stir.” The Superior of the Roman Catholic Convent applied at the British Consulate, to have the missionaries prevented from preaching in Italian. Efforts were also made, from the same source, to prevent the distribution of Bibles and tracts. But all this opposition was vain. The “common people,” and some of the better part of the clergy, were on the side of the mission. After a short stay, they proceeded to Cairo, and thence up the Nile as far as Thebes, visiting the most interesting remains of ancient Egyptian grandeur, but principally engaged in religious conversation, and in the distribution of the Scriptures and tracts. After an absence of about two months, they returned to Cairo. They had, since their arrival, proclaimed the gospel, by preaching and conversation, in the English, French, Italian, German, Greek, Hebrew and Arabic languages, and distributed about 800 volumes of Scripture and 2,000 tracts. A large part of these were sold, and many of them to Coptic Christians, who eagerly embraced this opportunity to procure the written word of God.

Leaving Cairo on the 7th of April, with a caravan of Summer in Palestine and Lebanon. about 70 persons, and taking the route nearest the Mediterranean, they arrived at Gaza on the 10th, at Jaffa on the 22d, and at Jerusalem, on the 25th. They held the Monthly Concert of prayer for May upon the Mount of Olives. The demand for books was greater than they could supply. In two months, 84 copies of the New Testament were sold, and 54 given away, and 770 tracts distributed. Having visited the Dead Sea and the Jordan, Mr. Fisk and Mr. King departed on the 27th of June for Mount Lebanon. On the 10th of July, they arrived at Beirút [Beyroot], the ancient Berytus, situated on the Mediterranean, at the western base of Mount Lebanon. This place they selected, as the most advantageous site for a mission in Syria. While in Egypt, they had become acquainted with the Emir Beshir, who had offended the Sultan, and fled to Egypt to save his life. He had given them letters of introduction to his friends on Mount Lebanon. Having made his peace with the Sultan and returned to his capital, the brethren paid him a visit, were entertained at his palace, and received from him a firman for travelling in all parts of his dominions. They next visited the Rev. Lewis Way, of the London Jews' Society, at Antúra, where he had hired, for the use of missionaries to Palestine, a building erected for a Jesuits' college. Here Mr. Fisk spent the summer. Mr. King went to reside at Deir el Kamar, near the Emir Beshir. He took lodgings with Yusif Damiani, whose son was his instructor in Arabic. A few extracts from his journal will show the character of the discussions that took place, both here and elsewhere during these journeyings. It should be remembered that the Maronites, among whom he now was, are Roman Catholics.

“*Lord's day, Aug. 10.* Spent the day in reading the Holy Scriptures, and in meditation. Also read in the Psalms in Arabic, as divided into lessons for each day in the week, and intermixed with prayers to God and Christ, and the Virgin Mary, and followed by the canons of the church, and what are called the ten commandments given by God to Moses. These ten commandments are prefaced nearly in the following manner;—‘The ten commandments, according as God wrote them upon two tables of stone, and handed down to us, the church.’ One would expect, of course, to find them as given by Moses; but the *second* commandment is entirely left out, and the tenth is divided into *two*, so as to make out the number *ten*. The fourth also says, observe the first day, and the *feast days*.”

“Soon after I had read this, the Superior of the convent came in, and I remarked to him what I had read; and observed that these were not the ten commandments delivered to Moses;—that there was another. He seemed angry, and tried to make me believe that I was under a mistake. I told him it was in vain for him to do this, for I had read the ten commandments in Hebrew; and every body knew that there was another commandment, which is, ‘Thou shalt not make unto thee any graven image, nor the likeness of any thing that is in heaven above,

in the earth beneath,' &c. I really felt so indignant that any man should dare take away one of the commands of God, that I told the priest plainly, that it was an impious thing, and a lie, to say, these are the ten commandments of God, written on two tables of stone, while the second was entirely left out, the fourth changed, and the tenth divided. My instructor replied, 'If these are the commands of the *church*, they are the commands of God.' This I denied; and told him how one Pope had said one thing, and the succeeding Pope, another, in direct contradiction to it; and asked him if he thought both were from God? 'No,' said I, 'God never acts in this manner. It is man,—*erring man*.'

"19. My teacher would not believe that the priests had kept back the second command, viz. 'Thou shalt not make unto thee any graven image,' &c., and said he would bring a Jew to see me, and ask him whether that command was in the Jewish books. 'Bring him,' said I, 'for every Jew knows that this is the second command given by God to Moses.' He had in the morning read this in my Arabic Bible, but, as it was printed in England, he doubted its authenticity. After a long discussion he sent for a Bible that he said was printed at Rome, and must be true. I immediately opened to the 20th chapter of Exodus, and told him to read; and he, to his astonishment, found that I had told him the truth.

"Sept. 4. In the evening the principal priest of the village called on Mr. King, and introduced a discussion by inquiring whether the mother of Jesus had any children subsequently to his birth. To this question Mr. King replied, by showing some reasons which in his view rendered it probable that she had.

"'God forbid,'—said the Priest in a rage,—'God forbid,' 'God pardon us;' 'God pardon us;'—and left the room in anger. I immediately followed him to the room where he had gone, and sat down with the family. He was talking about me in a great rage, but I did not mind that; I went and took my seat close by his side. My instructor, fearing that we should have a quarrel, begged me not to go, but I persisted and went. As I sat down by him he turned his face from me, as if I were a miscreant,—a person to be despised by all men. I said mildly, 'Abūna, I wish to say one thing;—we profess to be disciples of Christ,—his followers; and it does not become us to speak with anger. Christ was humble; and when men opposed him he did not fall into a passion.' 'True,'—said the Priest, lowering his voice and turning towards me. I continued,—'I believe in Jesus Christ; and he is all in all to my soul. If I in sincerity believe in him, am I not a Christian?' 'Yes,' said he.—'Now,' said I, 'by this shall all men know that ye are my disciples, if we have love one to another.' Here are Mussulmans around us, and many who do not believe in Jesus Christ. Let us show to them and to the world, that we are Christians, by our love one to another, and by our meekness. If I am in the dark, I wish to be enlightened. I do not wish to remain in the dark and go to destruction.'

“While I said this, the eyes of all were fastened on us, and the whole house was silent. The Padre seemed confused and ashamed, and secretly convinced that I was right; and said, ‘What you say is true.’ I then proceeded, ‘I have one question to ask you, Abûna, and then I have done. When Jesus Christ commissioned his disciples to go and preach, what did he tell them to preach, *him or his mother?* What *did* they preach? Jesus Christ and him crucified. Salvation alone through his blood and intercession. Not one word about the Virgin Mary, his mother. There is not a syllable in all the Epistles of the Apostles of Christ about the Virgin Mary. No;—Jesus Christ is all in all. He was such to the disciples of Christ;—he is such, I trust, to my own soul;—and he must be such to every Christian.’—All present listened attentively, and he replied, with calmness, ‘When you get so as to understand Arabic well, I shall be glad to converse with you more.’ At this I bid him good night and returned to my room. Sitting down with my instructor, I said to him, ‘Was it well that I went to the priest?’ He replied, ‘O, Mr. King, there is no man like unto thee;—I never saw a man like unto thee.’”

Messrs. Goodell and Bird arrived at Beyroot on the 16th of November, in 23 days from Malta. Mr. Abbott, the English Consul, kindly entertained them in his own house, till they had hired one for their own use. Mr. Fisk had already gone to Jerusalem. Mr. King came down from the mountains and joined them on the 18th. Here they spent the remainder of the year.

The journal of the mission at Brainerd mentions some Cherokee Mission. additions to the church, and some instances of conversion, but no period of general seriousness. At Taloney, a church was organized in April, when six Cherokees were admitted, and their households, 21 in number, were baptized. The seriousness continued through the year. At the earnest request of the people, three new stations were formed, and schools opened at all of them. One was at Willstown, by Mr. Chamberlain. Another was formed by Mr. John C. Ellsworth at Turnip Mountain, where the Cherokee convert, S. J. Mills, had been laboring for more than a year to teach the people the way of salvation. This was called Haweis, in memory of a venerable friend of missions in England, lately deceased, whose widow had given £50 to the Board for Indian missions, on condition that one of the stations should bear his name. The third was formed by Mr. Isaac Proctor, on the Etowee, or as the name was corruptly pronounced by the whites, the Hightower river. Mr. Buttrick spent the most of the year in itinerating, accompanied by John Arch, as his interpreter. He travelled about 2000 miles, and held about 150 meetings. He was everywhere well received, though in many parts of the nation the spiritual darkness was profound; so that John said he could begin to see the light when he came within forty miles of Brainerd. In November, a large reinforcement arrived, a part of which was destined to strengthen the Choctaw mission. It consisted of Messrs. Samuel Moseley, licensed preacher; David Wright and David Gage,

teachers ; William Holland and Josiah Hemingway, farmers ; Ebenezer Bliss, mechanic ; the wives of all except the two last mentioned ; Miss Electa May, Miss Sophia Sawyer and Miss Philena Thatcher. It had been found that single female assistants usually married soon after joining the mission ; thus increasing the number of mission families and the need of unmarried help. Those now sent out were accepted on the condition, that if they should marry without the approbation of the Committee, previously obtained, their connection with the mission should cease, but without censure.

On the 18th of July, the mission was bereaved of their valuable assistant Catherine Brown, the first fruit of their labors, and perhaps the idol of the mission and its patrons. Her end was peace.

Choctaws, Change of plan. The Choctaw mission was deprived of the services of Mr. Remington, by the failure of his health. He left in January. It was strengthened in the spring by the arrival of Mr. Anson Gleason, Mr. Stephen S. Macomber, and Miss Vina Everett.

The measles prevailed extensively in the nation, and many children were removed from the schools, lest they should be sick at a distance from home. Whisky dealers, who apprehended a diminution of their gains, began to circulate injurious reports concerning the mission, and with some temporary success. Mr. Kingsbury was much occupied in attending councils and visiting different parts of the nation, to counteract their influence. On the 12th of May, a council was held at Moshoolatubbee's, when full explanations appeared to satisfy all parties.

At this council, the chiefs urged the establishment of a great number of small schools, in different parts of the nation. This request the Prudential Committee regarded as "one out of many indications of Providence that the plan of the missions must be so far changed, that the number of small schools must be increased, and the expense of the larger stations diminished." On this subject, the Corresponding Secretary had already written to Mr. Kingsbury, mentioning, among other considerations, the blessings which had been bestowed on Creek Path, Taloney and Bethel. Mr. Kingsbury replied, June 5 :

"I feel great relief in my own mind, in the idea of small schools, where the burden of boarding can fall on the parents. I have trembled in view of this accumulation of property, and worldly business, and worldly cares. I have felt the sad effects of it on my own soul, and have seen it in others. I hope we are beginning to see the way out. I am not at all anxious that the schools at Mayhew and Elliot should exceed 50 or 60. Our Heavenly Father is ordering every circumstance in the most kind and favorable manner for us, as well as for the cause. The natives, by finding fault with us, and wishing to have their children nearer home, will induce that system of operations which will eventually effect the object with the least expense and the least trouble. We cannot expect to bring forward children as fast in all parts of education ; but the progress will be likely to be more sure, and the effect more extensive."

The journal kept at Mayhew, for May 28, expresses the same opinions. It would be a great mistake to suppose that this change of mind

sprung from indolence, imbecility and embarrassed finances. The large establishments at Elliot and Mayhew had been managed with a very uncommon degree of energy, skill and success; insomuch that Mr. Kingsbury wrote to the Corresponding Secretary, offering to relinquish \$1,000 of the appropriation for Choctaw missions, and to the Secretary of War, requesting that a large sum, due from the government as an annual appropriation, might be reserved for some future exigency.

In conformity with these views, Mr. Gibbs was sent to open a school at the house of Mooshoolatubbee, and Mr. Hadden, a pious young man from Kentucky, to open another at the house of Mr. Juzon, a Frenchman with a half-breed family. The school at Emmaus, the station selected last year by Mr. Kingsbury at the Long Prairies, was open in July, by Messrs. Jewell and Dyer. Another station was commenced by Mr. Wright and Mr. Bardwell, about 50 miles west from Emmaus, in the vicinity of Hwoo-la-ta-hoomah, whose code of laws has been given on a preceding page. It was called Goshen. Mr. Wright commenced his residence here in July, with McKee Folsom as an interpreter.

Of spiritual blessings, this year, little can be said. A few blacks and others were added to the church, but no Choctaws.

The mission at Dwight, being provided with better Arkansas Mission. homes than formerly, enjoyed better health, and all the departments of their labors were carried on more extensively and advantageously. The school, of about 60 children, was divided, and the girls put under the care of Miss Stetson. With David Brown, the brother of Catherine, who had returned from his studies at Cornwall, for an interpreter, the gospel was more abundantly preached to the Cherokees, and their attendance upon preaching increased. At Point Remove, in the lower part of the nation, adjoining the white settlements, where the English language was extensively understood, an awakening commenced in June, and continued to increase for several months. Here, the labors of the brethren at Dwight were earnestly demanded, and evidently useful. Several conversions took place; but their number is not known, and it does not appear that any united with the mission church. Towards the close of the year, an increased seriousness was observed at Dwight, which, in the end, did not disappoint their hopes. Meanwhile, sentiments favorable to the mission, to education and good morals, were gradually gaining ground. One Cherokee trader refused to sell goods on the Sabbath; and two, who had furnished about half the whisky consumed in the nation, discontinued the traffick.—The missionary convention at Dwight was attended according to appointment, and was pleasant and profitable.

The first monthly concert at the Sandwich Islands in Sandwich Islands. Progress. which the natives united, was held at Honolulu, on the 6th of January. Here, Christian instruction seemed to be taking deep root. Besides the king and his brother, twelve chiefs and as many distinguished women, who were learning to read and write, the seven classes in the school contained about 200 pupils. At the examination, the king sent in his neat copy book for inspection; accompanied by a letter, in

which he said, "Let us hear and observe the words of the ministers and lovers of Jesus Christ, that our souls may go in the right way to heaven, and be saved by him." A little son of Mr. Bingham, less than three weeks old, died on the 16th. A "possession of a burying place" was requested of the rulers of the land, and granted, and there the infant was interred, with Christian solemnities. On the 22d, the little half sister of the king died, and at his request, received Christian burial. At the close of the monthly concert in February, the chiefs held a consultation respecting the observance of the Sabbath. The king had written to Kalaimoku, enjoining its observance, and imposing a fine of one dollar on any one who should be found at work on that day. In the evening, the crier was sent round the place to proclaim the law. In March, Hoapili, the husband of Keopuolani, the king's mother, was sent to take charge of the island of Maui; and at his own request was furnished with books, that he and his wife might pursue their studies. Puaaiki, a blind man, who had formerly been a sort of minstrel to the court, but who now appeared to possess more spiritual light than any other native on the islands, went with them, to perform, with such ability as he had, the duties of a domestic chaplain. He has since acted an important part in the history of the mission.*

The reinforcement which sailed from New Haven in November, was received with joy by the king, chiefs and people, on the 27th of April. Their voyage had been pleasant, and not without spiritual benefit to the crew with which they sailed. The chiefs of the several islands were all anxious to have some of the company stationed near themselves; and in the end, Messrs. Thurston, Goodrich, Bishop and Ruggles were stationed on Hawaii, the two former at Kailua and the others at Hilo; Messrs. Richards and Stewart at Lahaina, on Maui; Messrs. Bingham and Ellis at Honolulu, on Oahu; and Messrs. Whitney and Ely at Waimea, on Kauai. Mr. Loomis, with the press, was stationed at Honolulu, which was also the home of Mr. Chamberlain, superintendent of secular concerns. Dr. Blatchley was to visit the several stations, as needed, but to reside principally for the present, at Kailua.

Tour round Hawaii. Preparatory to this distribution, Messrs. Ellis, Thurston, Bishop and Goodrich made a tour round the island of Hawaii, examining its various districts, conversing with the natives, and preaching the gospel 130 different times. In the course of this tour, they visited the great crater of Kilauea, the Niagara of volcanoes. About 20 miles from the sea, at the foot of the snow-capt Mouna Loa, they found a plain, 15 or 16 miles in circumference, sunk from 200 to 400 feet below its natural level. Descending by a difficult path to this plain, they came, near its centre, to an immense crescent-shaped chasm, seven miles and a half in circumference, and about one thousand feet deep, in the bottom of which 51 cra-

* The unpublished journal of a female missionary states that he is not absolutely blind, but so very near-sighted, that he cannot walk with safety without a guide.

ters, of various form and size, 21 of which constantly emitted columns of smoke or pyramids of brilliant flame, rose like conical islands from the surface of the burning lake. Here superstition had placed the abode of the terrific Pele, whose presence none might approach, and whose anger must be averted by offerings of fruits and sacrifices of beasts and men, lest she should rend the island with earthquakes, or whelm it in torrents of fire. Now, for the first time, in disregard of all her rites, and in defiance of her priests, men advanced boldly into her domains, ate the forbidden fruits growing around her dwelling, slept upon its brink and descended into its depths, declaring to the wondering islanders, that the whole was only one of the displays of Jehovah's power. Their astonished companions exclaimed, "Great indeed is the God of the foreigners! Weak is Pele."

The station at Kailua on Hawaii was resumed in No-^{Kailua reoccupied.} vember. For some time, "the faithful Hopu" had labored here alone, cheered by the growing piety of his aged father, and by other indications of usefulness. Kuakini (Gov. Adams) was now completing a house of worship, 60 feet by 30, within the inclosures of a demolished temple, where human victims had once been offered. It was dedicated on the 10th of December, and from that time the attendants on the Sabbath were from 600 to 1000. He issued a proclamation, forbidding several of the grosser vices, and enjoining the observance of the Sabbath.

At Kaawaloa, about 15 miles from Kailua, the aged ^{Kamakau, at Kaawa-} Kamakau, the most distinguished poet on the island, was ^{loa.} striving to lead his people in the right way. Every Sabbath, for some time, he had assembled his people in a *lanai*, or shed, built for that purpose, prayed with them, and exhorted them to love Jehovah. During the summer, he was visited by Mr. Bishop and Hopu. The people were assembled. Mr. Bishop spake to them of the lost condition of men, of the love of God in sending his Son to die for sinners, and of the certainty that none but those who forsake their sins and believe in him can have eternal life. Here the old chief interrupted the speaker, and with tears besought his people to listen, for on their attention to these truths depended their salvation.

At Lahaina, Keopuolani was the friend and patron of ^{Death of Keopuolani.} the mission. Heir of the ancient kings, widow of Kamehameha and mother of Liholiho, she was the highest chief on the islands. The joint letter from the station thus describes her sickness and death, which occurred on the 16th of September.

"For a considerable time before she came to Lahaina, she was particularly attentive to the instructions of the missionaries, and to some of the outward forms of the Christian religion. Immediately on her arrival here, she took a very decided stand against immorality; resisted frequent attacks made upon her by other chiefs; openly reprov'd vice in a manner which would have done honor to an old, enlightened Christian; always listened with attention to the preaching of the gospel; made fre-

quent and very interesting inquiries respecting the future state, and the way of salvation through Jesus Christ; expressed many fears lest she should not learn enough of the new way to reach heaven; but, every week, gave new evidence that she was fast preparing for it.

“During her last sickness, we were without an interpreter, and of course knew but little of her views and feelings. On the morning of the day on which she died, Mr. Ellis arrived from Honolulu. He immediately found that she had spent much time during her sickness, conversing with and warning those about her to prepare for death. It appears that her own hopes of a blessed immortality brightened to the last.

“During the day on which she died, she slept almost constantly. When we were told that she had made a particular request to be baptized, or, in her own words, ‘to have water sprinkled upon her in the name of God,’ we hesitated, in consequence of her lying in so stupid a state. We said to the king, ‘Perhaps it is not best.’ He replied, ‘Why is it not best? What is the harm? My mother gave herself to Jesus Christ before she was sick. Why may she not have water sprinkled on her in the name of God, like the people of Christ? Shall she be denied because she must soon die?’ This he said with tears in his eyes, and with an emphasis which reached our hearts.

“Although it was too late for her to receive any personal benefit from the ordinance, yet we saw that those around her felt so deeply on the subject, that we concluded at once to comply with the request. Mr. Ellis addressed the people on the subject of baptism, and then by administering the ordinance, introduced this highest chief into the church of Christ at the Sandwich Islands. It was an overwhelming sight, not only to us, but to the natives who witnessed it. They listened with awful solemnity, when they saw what was done. The king said, ‘Surely she is no more ours: she formerly gave herself to Jesus Christ, and now we believe she is his, and will go and dwell with him.’ After her baptism she gave no signs of intelligence. She breathed for about an hour, and then her spirit took its flight. The thousands about the house immediately commenced their frightful wailings.”

At previous reports of her death, the natives had seized what articles they could convey, and fled to the mountains; and now, foreign residents had prepared to take refuge on board the shipping in the harbor, and invited the missionaries to do the same; expecting, according to the former custom on such occasions, a scene of universal licentiousness and pillage. But Keopuolani had enjoined that no heathen customs should follow her death or attend her funeral; and, sanctioned by the living chiefs, her injunction was obeyed. Her body, instead of being privately dissected in the night, the bones preserved to be worshipped and the remainder thrown into the sea, was deposited, with Christian rites, in a house of stone, prepared for the purpose, and defended by a strong stone wall from intrusion.

The king, and foreign residents.

She had been deeply affected by the intemperance of her son, the king, and often strove, but in vain, to reclaim

him. Her dying counsel, enforced by the scenes of her sickness, baptism, death and burial, made a deep impression upon his mind. For a fortnight, he was perfectly sober, and seemed fully determined on reformation. There were those around, who dreaded such a result. Several dinner parties were made, for the purpose of alluring him to his former vice; but, aware of the design, he declined attending. At length, all other devices failing, a little more than a week after his mother's death, he was invited on board a ship, to view some beautiful specimens of goods. Refreshments were offered, but he refused to taste the liquors presented. Finally, a bottle of cherry-brandy was produced, such as he had never seen, and he was told that it would not intoxicate. He tasted; tasted again; requested a bottle to carry on shore; and at sunset was found by Mr. Ellis and the other brethren, in the front of his tent, the principal figure in a drunken revel.—In a tone of self-condemnation he exclaimed, “Why do you come here?—you are good men; you are my friends; but this is the place of the devil; and it is not well for you to stay here.” They went on their way, to attend evening prayer with the assembled chiefs at the dwelling of Kaahumanu; and as they went, they saw Kuakini seated in the open air in the midst of a crowd. Before him, one of the foreigners was on his knees, offering a mock prayer, in imitation of a missionary; while another was writing on a slate for his perusal, some of the vilest words in the English language; words so vile, that the wretch himself was ashamed of them, and attempted to efface them before they could be recognized.—Such are those, from whom voyagers in the Pacific learn that the missionaries are bad and ambitious men, doing mischief in the islands.

The progress of truth and good morals could not be ^{Hoapili's marriage.} wholly arrested. Hoapili, the husband of Keopuolani, instead of taking another wife as soon as her remains were out of sight, to be changed at will if she should not please him, waited more than a month, and then selected Kalakua, a widow of Kamehameha. They presented to Mr. Richards a joint request, that on the Sabbath they might go to the house of prayer, and like the people of Jesus Christ, be joined together as man and wife. A marriage covenant on Christian principles was drawn up, and received their approbation; and on the Sabbath, October 19, they were united in Christian marriage. The bride, soon after, objected to the use of her former name, and in imitation of the Tahitians chose to be called Hoapili-wahine.

In November, the king sailed for England, in the ^{The king's visit to} L'Aigle, Capt. Starbuck, intending also to visit the United ^{England.} States. He was accompanied by his queen Kamamalu, by Boki, and several native attendants of inferior rank. It was thought desirable, on many accounts, that Mr. and Mrs. Ellis should accompany him; but Capt. Starbuck refused to take so many on board, and the king, after thinking awhile of going in one of his own vessels rather than leave him, at last yielded to the necessity of the case. He left the government in the hands of Kalaimoku, and Kaahumanu, and named his little brother

Keauikiouli as his successor, if he should never return. He arrived in London in May. Here he received some attention from statesmen and others, was taken to the theatre and pleasure-gardens, and amused with various exhibitions, but saw little or nothing of religious men. In a few weeks, he and his queen were taken with the measles. The disease was probably aggravated in both cases, by an unaccustomed climate and mode of life, and in that of the king, by his former intemperance. The queen died early in July, and the king a few days afterwards. The British government sent a frigate under command of Lord Byron to convey their bodies home.

By the unanimous advice of the mission and the English Deputation, Mr. Daniel Chamberlain, who went out with the first mission to the Islands as a farmer, returned this year. Mr. Chamberlain was highly esteemed by the brethren; but the health and education of his family rendered his return desirable, and it was found that a farmer could not be advantageously employed in connection with the mission.

Mission to Spanish
America. Messrs. John C. Brigham and Theophilus Parvin sailed from Boston for South America on the 25th of July, and arrived at Buenos Ayres, October 24. The remainder of the year was spent in perfecting their knowledge of the Spanish language.—As the history of this mission is brief, it may as well be finished here.

In February, Mr. Parvin issued proposals for a school, to be taught by himself. It was opened in March, and soon contained 20 sons of respectable citizens. A Sabbath School for Protestant children was established, which contained about the same number of scholars. Worship was attended on the Sabbath and evening meetings were held during the week, at the house of a pious English gentleman. A Bible Society, previously formed, was revived, and a considerable impulse was given to the work of distribution.

Mr. Parvin continued at Buenos Ayres, engaged in teaching, preaching the gospel, first in a private room and then in a school room, sometimes holding "Bethel meetings" on board ships in the harbor, and laboring in various ways to do good, till September, 1825, when he returned to the United States, to make arrangements for more extensive operations. The income of his school was sufficient for his support. He wished to procure a press, and engage in publishing a periodical and other works, which could best be done on individual responsibility. He was therefore, at his own request, honorably discharged from the service of the Board; and having received ordination in Philadelphia, returned early in 1826 to Buenos Ayres, with a press, printer and female teacher.

Mr. Brigham left Buenos Ayres on the 20th of October, 1824; and pursuing the original design of the mission, crossed the continent to the Pacific. He examined into the state of the Araucanian Indians, visited Chili and Peru, and returning through Mexico to the United States, arrived in New York in May, 1826. During his travels he held many interesting conversations on appropriate subjects with clergymen, statesmen, soldiers and common people, sold and gave away many copies of the

Scriptures, and collected much valuable information. After his return, he was invited to become Secretary for Domestic Correspondence of the American Bible Society. With the approbation of the Prudential Committee, he accepted the office, and was released from the service of the Board.

CHAPTER XVI.

1824.—Meeting at Hartford.—Organization for raising funds.—Foreign Mission School.—Difficulties in managing it.—Subscriptions at Bombay in aid of the schools.—Gunga's School for girls.—The Mission Chapel Congregation.—Revivals at Ceylon.—School at Beyroot.—Armenian Bishops.—Hostility of the Latins.—Missionaries arrested at Jerusalem.—Firman against circulating the Scriptures.—Cherokee mission remodeled.—Brainerd reduced.—Conversions at the smaller stations.—Church join the Union Presbytery.—The first Choctaw converts admitted to the Church.—Prosperity on the Arkansas—Sandwich Islands.—New stations.—Death of Kiamoku and Tamoree.—George Tamoree's rebellion.—Order of the regents, in favor of learning and religion.—The native school system commenced.—Morals among seamen.—Progress of piety.—Praying men.—Mr. Ellis goes to England.

THE fifteenth annual meeting was held at Hartford, on the 15th, 16th and 17th of September. The receipts into the Treasury during the financial year had been \$47,483,58; payments, \$54,157,05. The amount of the permanent fund was \$35,103,87. The debt of the Board, at the commencement of the year, was nearly \$8,000. During the year it had been reduced to less than \$100; but unavoidable demands had again raised it to more than \$14,000. The amount received in donations during the year was about \$44,000; of which at least \$40,000 flowed into the treasury without any reference to the labors of agents performed within the year.

A resolution was adopted, approving the plan of the Auxiliary Societies. Prudential Committee for enlisting all people of both sexes in associations auxiliary to the Board. According to this plan, societies were to be formed in every county, or other district of sufficient extent, directly auxiliary to the Board; and a male and female association in each town, parish, or smaller district of convenient extent, auxiliary to the county society within whose limits it was located. Each association was to appoint a sufficient number of collectors, who should annually lay the claims of the Board before all persons within their respective districts, and solicit donations. Every association was to be represented in the annual meeting of the county society, at which a deputation from the Board was expected to attend. Thus a complete chain of communication would be formed, from the Board to every individual donor; and so far as this plan should be successfully executed, the expensive labors of travelling agents

would be rendered needless. A resolution was also passed, earnestly requesting the clergy to act as agents in their respective parishes.

Foreign Mission
School.

The Foreign Mission School contained 30 pupils, from 14 different countries, more than half of whom were thought to give evidence of piety. The Rev. Mr. Daggett, after six years' service, resigned the office of Principal, on account of his declining health, on the 1st of January; but consented to aid in the instruction and government of the school till after the annual meeting, when his place was supplied by the Rev. Amos Bassett, D. D.

There appears to have been some danger that this School would cease to be a mere instrument of good in the hands of the Board, and obtain a separate existence of its own, having its own interests, purposes and resources; and yet sustaining such an inseparable connection with the Board, that each would be perpetually embarrassed by the other's movements. This danger arose, not from the character of the excellent men who composed the Board of Agency for the School, but from the nature of the case. It was their duty to promote the interests of the School. Many, in all parts of the land, might be willing to give to the School, who would not give to the Board. An undue proportion of funds might easily be turned in that direction; and thus, without any such design, a great amount of property and influence might be put into the hands of the Agency, for the use of which the Board would be held responsible by the public, without the power to control it. How distinctly any danger of this kind was seen at this annual meeting, it is impossible to ascertain; but certain proceedings were had, adapted, if not intended, to guard against it. A committee was appointed to report on the respective duties of the Prudential Committee and Board of Agency; and on their recommendation, resolutions were adopted, assigning to the agents or their committee, the internal management of the institution on principles laid down by the Board, and requiring reports to the Prudential Committee, at stated, times, of the progress and character of each pupil, and of the pecuniary concerns of the School. Another resolution declared it inexpedient to solicit funds, except in Litchfield county, for the erection of additional buildings, and that nothing could be spared for that from the general funds of the Board. The Prudential Committee, in their correspondence on this subject, both before and after this meeting, insisted that funds should be solicited only by private applications to individuals. The annual report, adopted at this meeting, points out other difficulties growing out of the nature of the institution:

“As the school increases in age, and the more advanced students are completing the term originally fixed as the period of their education, it becomes more and more a question of delicacy and difficulty to decide whether they shall be sent, and how they shall be employed. In regard to some individuals, the case may be clear. They should be sent to their native land, and there be associated with missionaries, in such departments of the work as they are able to manage. But many of these pupils are not capable of rendering any essential service. It cannot be expected that all should possess talents, industry, self-denial, and other qualifications, adequate to the discharge of arduous and

complicated duties, often in very embarrassing circumstances. Though some of the pupils may render valuable aid to missionaries, experience seems to indicate, that youths educated upon missionary ground, are more apt to be fitted for the various circumstances of a residence among their countrymen, than those who have been accustomed to a different manner of life. This remark does not apply to the commencement of a mission; but to subsequent periods, after the process of education shall have been carried on for some time. The Board need much wisdom, therefore, in regard to the measures to be adopted respecting this institution. The selection of suitable beneficiaries, out of the very limited range which falls under our observation;—the prosecution of the best plan for their intellectual and moral improvement; and the placing them in such a connection with the missions, as shall be satisfactory to them, and shall do justice to the Board, and to the Christian public;—all this is a matter of no inconsiderable difficulty and perplexity. To expect, indeed, that every youth educated at this seminary should equal all the hopes which may have been entertained concerning him, would be judging without reference to the common experience of mankind. There should be a reasonable prospect, however, not only that the youths educated will receive benefit themselves, and be in some degree useful to others; but that, taking all things into consideration, the money expended in this way will prove to have been wisely expended. That there has been, and still is, such a prospect, the confidence of the Christian public in this school may be considered as furnishing ample proof.”

The BOMBAY MISSION was strengthened by the arrival of ^{Bombay operations} Mr. Frost, with his wife and Mrs. Graves, on the 28th of ^{extended.} June. On the night of the 10th of December, Mr. Nichols was removed by death.

About the close of the previous year, the mission had published a report of the free schools under its care, and appealed to the European inhabitants for aid in sustaining them. The appeal was well received, especially by the Governor, and others high in office and influence. It was resolved to increase the number of schools to 34. Afterwards, a letter from the Treasurer announced provision for 5 schools, and the number was increased to 39. It was found advisable to require these schools to meet on the Sabbath, as well as on other days, and to spend the whole time on moral and religious subjects. This change seemed to be demanded by all the reasons which justify Sabbath Schools anywhere; and besides, as the parents were heathens, there was no other way to make the children pay any regard to the Sabbath. In March, a school for girls was put in operation under the tuition of Gunga, a competent female native. It was supposed to be the first of the kind established in Western India. As soon as its establishment was known, two pious ladies volunteered to defray the expense. About the middle of May, the cholera again swept over the land, and Gunga was one of its victims. No successor could be found.

In October, Manuel Antonio, a superintendent of schools in the employment of the mission, requested admission to the church. Hope was entertained of his piety, but it was thought better to wait till that hope should be strengthened by clearer evidence. He, therefore, at present only subscribed the rules of the “Mission Chapel Congregation.” Those rules had lately been drawn up, and subscribed by several attend-

ants on public worship. They bound the subscribers to attend public worship at the mission chapel, and to regard the missionaries as their pastors; and, in return, the missionaries promised to watch over them and minister to them in affliction, as unconverted members of congregations expect from their pastors in Christian lands.

Ceylon. Revival. The CEYLON MISSION enjoyed its usual degree of prosperity in all its operations. The 50 free schools had on their lists more than 2,000 pupils, and an average daily attendance of 1,600. The boarding schools contained about 200 young persons, who were receiving a more perfect education. Of the whole number, more than 250 were females.

But spiritual blessings descended in rich abundance, such as the history of missions for a long time had not recorded. Of the commencement of this revival, the *Missionary Herald* gives the following account, derived from a letter addressed by Mr. Winslow to a friend in Boston :

“ Nothing remarkable was noticed, either among the youth of the schools, or among the missionaries, until the middle of January, 1824; excepting that, during the season of fasting, humiliation and prayer, in the latter part of December, there was an unusual degree of feeling among those who were present at the religious solemnities of the occasion.

“ On the 18th of January, near the close of the morning service at Tillipally, Mr. Woodward observed some of the boys to be peculiarly affected by what was said. Thus encouraged, he appointed another meeting for them in the afternoon, and another in the evening. The next day, being unwell, he sent for Mr. Winslow, who repaired to Tillipally in the afternoon, and found seven or eight of the boys manifesting much anxious concern for their spiritual welfare, and others more or less serious. Most of them belonged to the boarding school. They were assembled together for religious services, when he arrived, and the Spirit of God seemed evidently present.

“ The disposition to serious and anxious inquiry continued to increase, till all the members of the school, (about 40 in number,) the domestics of the family, and two or three schoolmasters, were among the inquirers. The result was, that most of the older boys, and two girls, gave pleasing evidence of a change of character.

“ Mr. Winslow returned to Oodooville, impressed with the importance of looking for a similar blessing on his own station. And a similar blessing was granted. In dispensing the word of life, on the next Sabbath, he was himself favored with a remarkable tenderness and fervency of spirit. Some were much affected, and tears began to flow from those unused to weep. The impression continued through the other meetings of the day, and at evening, a number of girls in the female central school here, were found convinced of their sinfulness and need of salvation by Jesus Christ. Meetings for inquiry into the state of individuals followed, and the Lord graciously caused the work to proceed, untill no one in the school remained wholly unaffected.

“The monthly prayer-meeting was held at Batticotta on the 2d of February, at which most of the missionaries of Jaffna district, together with J. N. Mooyart, Esq., and some others, were present. The forenoon was occupied in relating, as usual, whatever of particular interest had occurred at our different stations; but a new spirit prevailed: and we had scarcely assembled in the afternoon, and sung a hymn, when the Holy Spirit seemed to fill all the place where we were together. The brother who was leading in prayer, was so much overwhelmed with a sense of the divine presence, that he could scarcely proceed. The same influence was felt by all; and the afternoon was spent in prayer, interrupted only by a few passages read from the Scriptures, and by singing and weeping. The next morning also was set apart for special prayer, and was a precious season.

“The next Sabbath was a new day at Manepy. The Holy Supper was celebrated, and an adult man baptized and admitted to the church. The serious lads from Tillipally, and the girls from Oodooville, were there. During the sermon and ordinances, the Spirit of God was evidently present; and when, in the afternoon, the children and youth of the boarding schools of that and the other stations came together, an affecting scene was exhibited. Many were in tears. More than 30 expressed a desire to forsake all for Christ. The Lord carried on the work, till, in a school consisting of about 45 boys, many of whom were young, nearly half *professed* themselves to be the Lord’s.

“But a more remarkable visitation was yet to be experienced. This was at Panditeripo. There had been some previous attention at that station. But, on the 12th of February, while Mr. and Mrs. Scudder were absent, and after the boys had gone to their room, and were about to lie down to sleep, Whelpley, (a native member of the church,) was induced to exhort them most earnestly to flee from the wrath to come. They were roused, and could not sleep. By little companies they went out into the garden to pray, and the voice of supplication was soon heard in every quarter. It waxed louder and louder, each one, or each company praying and weeping as though all were alone. More than 30 were thus engaged in a small garden. The cry was, ‘What shall I do to be saved?’ and, ‘Lord, send thy Spirit.’ In about an hour, Dr. Scudder returned, and after waiting a while, rang the bell for the boys to come in. They came, and with weeping, proposed to him the inquiry, ‘What shall we do to be saved?’ The next day, they seemed to be earnestly seeking for the salvation of their souls. More than 20, at that place, indulged the hope that they had obtained the forgiveness of their sins.

“There had yet been, however, no uncommon attention in the central school at Batticotta. Prayer was made, and had been made almost without ceasing, for that school; and, in two or three instances, some little meetings, held for this purpose, experienced very sensible tokens of the divine influence, and continued in supplication through a great part of the night.

“At length several of the serious lads at Tillipally, where the revival of religion commenced, visited this seminary, and conversed with the youths there with good effect. The Sabbath following, a serious influence on the minds of the scholars was manifest. The next Tuesday, most of the missionaries were there, with their wives. A meeting, held on the evening of that day, was deeply interesting. About *ten* of the youths expressed a determination to forsake all for Christ; and scarcely one in the school was altogether unmoved.”

“Since then,” Mr. Winslow adds, “an awakening has commenced in Jaffna, where we have all been, and attended meetings more or less; and the prospects there are still very encouraging. Last week we had a most reviving season of prayer there, in the house of J. N. Mooyart, Esq., who had called together all his Christian friends to take leave of them; he being about to remove to the southern part of the island.”

Of the subjects of this revival, 15 at Tillipally, 12 at Oodooville, 12 at Manepy, 20 at Panditeripo, and 10 at Batticotta,—in all 69, were thought, in March, to give some evidence of a change of heart. The special interest continued through the summer. At times, nearly all the members of the boarding schools, and many others, avowed more or less anxiety for the salvation of their souls; but it was almost wholly confined to those whose long acquaintance with the mission, either as pupils, as teachers or servants in their employment, or as neighbors, had given them some knowledge of Christian truth.

Only eight members were added to the church during the year; but in December, 37 members of the boarding schools were candidates for admission. But this was not all. The year closed, as it began, with a revival. On the 10th of the next January, Mr. Winslow wrote:

“The last two months have been a time of silent, but we trust effectual, operation of the Holy Spirit on many hearts. Preceding and accompanying it, was an uncommon spirit of prayer,—fervent, weeping prayer. All the stations witnessed new zeal and activity among the members; a revival of old impressions in those who had been awakened before and had gone back; and new cases of conviction among careless sinners, both in our schools, and among our schoolmasters, and others connected with us. The case of some young men has been particularly interesting. There were several connected with the mission in various ways, who had long been instructed, but remained hardened. One of them, an assistant in the central school, named T. Dwight, had, for some time, been more or less anxious about his soul; but unable to give up all for Christ. After the last awakening commenced, he was more deeply affected; and, at length, against much opposition, came out on the Lord’s side. His taking a decided stand, had some effect upon others. These were made the special subjects of prayer and effort, and the Lord appeared to bless the means used. Two who are connected with the station of Tillipally, and three at this station, were more especially awakened and brought to deep concern, and have subsequently been made partakers of a Christian hope. They are all from the most

respectable families, and stand very high among the people. If they remain steadfast, a heavy blow will be given to heathenism. Many of the schoolmasters, also, at the different stations, are more or less serious, and eight or ten may be said to appear well. Of the lads in the central school, and the children in the boarding schools, several have of late hopefully passed from death unto life."

At Malta, more than 20 different tracts were printed Palestine Mission. in Modern Greek and Italian. The Modern Greek spelling book was in great demand, and a second edition was issued. The "Pilgrim's Progress," enriched with notes by the Rev. Mr. Wilson, was printed in Modern Greek for the London Missionary Society. Many of those works were distributed in Greece, and in other countries on the Mediterranean. Dr. Naudi, the friend of the mission, openly renounced the Roman Catholic faith. He was immediately persecuted by the priests, lost his medical practice, and was abandoned by most of his numerous acquaintances. Anathemas against the tracts of the mission were poured forth abundantly.

Beirût was the station of Messrs. Goodell and Bird. The study of languages was their principal, but not their only employment. As early as April, a class of six children was formed, taught daily by the wives of the missionaries. In July, Tannûs, an Arab, was engaged as teacher, and, in September, the scholars had increased to more than 40, and by the end of the year, to 50 or 60.

In June, Mr. Goodell went to reside a few weeks in Si- Mr. Goodell at Sidon. don, where he pursued the study of the Armeno-Turkish language,—that is, the Turkish language, in the Armenian alphabet,—which is the language of the Armenians. His instructor was Jacob Aga, an Armenian Archbishop, who acted as British agent at Sidon. He had given great offence, by daring to marry. To defend his marriage, he was obliged to study the New Testament. As the light of truth gradually entered his mind, he saw and testified against the enormous wickedness that prevailed around him, and especially among the clergy. Here, too, Mr. Goodell became acquainted with the Armenian Bishop Dionysius, whom he surnamed Carabet, or the forerunner. He was a native of Constantinople, and had lived 36 years in the convent at Jerusalem. In October, Mr. Goodell engaged him to reside in his family as a teacher. His views were much like those of Jacob Aga, and, like him, he had dared to marry. Though still in darkness on many important points, and giving no satisfactory evidence of piety, he was a valuable assistant to Mr. Goodell, not only in his studies, but in his religious conversations with the people, and as a translator.

During the year the mission was visited by Mr. Lewis and Dr. Dalton, of the London Jews' Society, and Mr. Cook, of the Wesleyan Missionary Society. Dr. Dalton's medical services were of great value, and highly appreciated. Except when supplied by some of these gentlemen, Messrs. Goodell and Bird maintained public worship in English, at the house of Mr. Abbott, the British Consul, through the year.

Jerusalem. The
Latins.

Messrs. Fisk and King were stationed at Jerusalem. Till the latter part of April, however, Mr. King was at Jaffa, and Mr. Bird was with Mr. Fisk at Jerusalem. On the 10th of February, the head of the police, attended by eight or ten soldiers, and the Latin Dragoman, (interpreter,) came into their lodgings, took possession of some of their papers and of their keys, sealed up their doors, and carried them before the Judge. Here they showed their firman; but the Judge told them, "This is merely for travelling, and gives you no permission to sell books." Holding up a copy of Genesis, he said, "These books are neither Mussulman, Jewish, nor Christian, and nobody will receive or read them." He afterwards remarked, "The Latins say that these are not Christian books." They were sent to the Governor, with the assurance that they should be kept in confinement till orders could be received from the Pasha at Damascus. They appeared before the Governor, in the very place, as tradition asserts, where Pilate dwelt, and where our Lord was condemned. The Governor repeated the assertion of the Judge, "The Latins say, that these are neither Mussulman, Jewish, nor Christian books." This proves that their arrest was the work of the Latins, as the Frank Roman Catholics are there called. A crier was sent out, forbidding all persons to receive their books, and requiring all who had them to deliver them to the Judge. Learning from their firman that they were under English protection, the Governor said he could not imprison them, but they should be lodged in the Latin Convent. Thither they were conducted, passing along the *via dolorosa*, by which, it is said, our Lord was taken from Pilate's judgment-hall to be crucified. The Convent refused to receive them, and they were lodged in the Governor's palace. The next day he sent for them again, professed to be satisfied with their statements, threw the blame of their arrest upon the Judge, and sent them to lodge with his nephew, where they were treated with marked respect. The next day, after some vain attempts of subordinate officers to extort presents from them, they were released. In a few days, through the prompt interference of the English Consul at Jaffa, to whom they had written, all their papers were restored. The Governor and the Judge quarrelled, mutually laying the arrest to each other's charge. The Judge asserted that the prohibition to receive books extended only to Mussulmans. This they knew to be false; but it was a virtual repeal of the order, and the sale of Bibles went on as before.

Firman and
Anathemas

But trouble from "the Latins" was not allowed to end here. It had been reported at Rome, that Mr. Wolff had hired the Jesuit College at Antura, for the use of Protestant missionaries. The College had indeed been hired for that purpose, by Mr. Way. The Cardinal Somaglia, Dean of the College of the Propaganda, wrote without delay to the Patriarchal Vicar of Mount Lebanon, the Maronite Patriarch, and Vicar of Syria and Palestine, to counteract the evil. He declared that such men ought not to have an asylum on Mount Lebanon; exhorted the Patriarch to make it his first care to drive away

this spiritual damage ; and required the Vicar of Syria to lend his aid, "in every possible manner, to render ineffectual the aforesaid impious undertaking." These letters were dated January 31, 1824. In February, a firman was addressed by the Sultan to all the Pashas in Western Asia, forbidding the distribution of the Scriptures, commanding those who had received copies to deliver them up, and that copies in the hands of distributors should be placed in sequestration till they could be sent back to Europe. As Mussulmans had never before been forbidden to read the Scriptures ; as the Greek and Armenian clergy had uniformly approved their distribution ; as the Latins alone had condemned them as books "not Christian," and opposed their distribution ; as the Propaganda had sent out its letters just before the firman was issued ; and as it was for the interest of the Sultan, especially during his struggle with the Greeks, to secure the friendship of his Maronite and other subjects of the Latin faith ; no one can doubt what influence moved him to this act. It was not rigidly enforced, and but partially obeyed. In the end, the Turkish authorities at Constantinople and elsewhere thought fit to consider it as having been intended merely to be a salutary caution to Mussulmans.

The Maronite and Syrian Patriarchs, obedient to their superiors, issued their anathemas against the "Bible-men," and against all who should receive or retain their books.

Mr. King left Jaffa, and passing Mount Lebanon, in June, in company with Mr. Fisk and Mr. Cook, visited Damascus, Aleppo, Antioch, and other cities in that region. From this journey, after acquiring much information and dispensing much truth, they returned to Beirût about the middle of November, intending to spend the winter in Jerusalem.

Great changes were made this year, in the arrangement of the Cherokee mission. Experience had conclusively Indian missions re-
modeled. shown the inexpediency of large establishments, like that at Brainerd. To send particular directions from the Missionary Rooms, prescribing what every one was to do every day, in all parts of the complicated business of preaching the gospel, teaching the school, boarding the pupils, managing the farm, the mills and the various mechanics' shops, distributing stores, making purchases, collecting and paying debts, receiving visitors, and every other subject on which a question could arise, was manifestly impossible. The greater number of questions, many of which would be important, must be decided on the ground, by the missionaries themselves. Leaving all such questions to be decided by a majority of the votes of the mission, led to endless consultations, to unpleasant disputes and alienations of feeling ; wasting much valuable time, and often failing to decide questions at all, till the best time for action was past. Giving each department of the business to some one man, to be managed according to his own judgment without consulting his brethren, would destroy the harmonious co-operation of the several parts of the system. The schoolmaster and the farmer must have an understanding concerning the employment of the boys. The itinerants must not take the

horses for a journey, when the farmer would need them for ploughing. If the schoolmaster should be sick, some one must take his place. From such causes, nearly every arrangement of this kind was soon broken up. Putting the whole under the direction of one superintendent, who should decide all questions without consultation, and whom all must obey without questioning, would promise unity of design, and promptness and efficiency of execution ; but it would be altogether too despotic a system. Few persons of much worth would place themselves under it ; and still fewer would work pleasantly under it for any considerable length of time. All these difficulties were aggravated by the circumstances inseparable from a new settlement in the wilderness, where unforeseen obstacles were to be overcome, and unexpected deficiencies supplied, by a community of families from distant parts of the country, unacquainted with each other, and accustomed to different habits of life and modes of business. And besides all this, the community must be made up of persons who had come mainly for the purpose of promoting religion, and who, therefore, regarded all secular cares and employments as affairs of subordinate importance ; as, at best, unavoidable incumbrances of their main pursuit, in which they should feel as little interest as duty would permit. In such circumstances, the good management and economy, indispensable to temporal prosperity, could not reasonably be expected ; and the great establishment, which had the appearance of wealth and profit, and excited envy, and gave rise to injurious reports of the worldliness of the mission, was really a heavy burden upon the treasury. For reasons of this kind, which are given at great length, and with great ability in the annual report, the Prudential Committee and the Board adopted the following conclusions :

“That, as the instruction of the heathen in Christian knowledge and true piety is the great object of missions, this object should be held continually in view on mission ground, from the very first ; and it should, therefore, never be merged under a mass of secular cares :—That the mission schools, which afford so many favorable means of access to the people, are principally to be valued by missionaries, on account of the use which can be made of them in communicating divine truth :—That our main reliance must be placed on the plain doctrines of the gospel, for any permanent melioration of the character and condition of any heathen people :—That the secular labors of each station, even the largest, should be as few and as simple as possible :—That, therefore, it is better that the natives should get mechanics to live among them, unconnected with any missionary station, than that the attention of missionaries should be distracted by diversified and complicated labors :—That the number of missionaries and assistants in any one place should be as small as can be consistent with the care of a large family :—and that much attention should be directed to the establishment and instruction of small schools, wherever they can be commenced with a favorable prospect of success.”

These convictions had for some time been gaining strength and definiteness in the minds of the Committee. They had been much strengthened by a visit of the Corresponding Secretary to Brainerd in 1822.

Even then, the Cherokees were gradually transferring their affections

and hopes from Brainerd to the smaller stations. The more intelligent among them, such as Hicks and Reece, saw clearly the foundation of the difficulty, and how it must be removed. In conformity with these views, the Corresponding Secretary visited the mission in March, and after full examination and consultation, made the following assignments; which reduced the number of residents at Brainerd about one half:—

Mr. Hoyt and Mr. Ellis to reside at Willstown.—Mr. Chamberlain's family to reside at Willstown; Mr. Chamberlain to be principally employed as an evangelist, in making the circuit of the Cherokee nation.—Mr. Potter and Mr. Butrick to spend some part of their time, alternately, in evangelical labors at Brainerd, and in the vicinity.—Mr. J. C. Elsworth to return to Brainerd, and his place at Haweis to be supplied by his brother, Mr. Frederic Elsworth.—Dr. Butler to reside at Creek Path, and teach the school there.—Messrs. Dean, Parker, Blunt and Hemmingway to remain at Brainerd.—Mr. Hall to remain at Carmel, and Mr. Proctor at Hightower.—Mr. Vaill and Mr. Holland to reside at a new station, about 25 miles N. E. of Brainerd.—Mr. Elsworth to teach the boys' school, and superintend the secular concerns at Brainerd; and Miss Sawyer to teach the girls' school.

This dispersion, besides avoiding the evils already mentioned, secured a more intimate union of the mission with the Cherokees. Its several parts appeared less like a civilizing and Christianizing power from abroad, set down in the midst of them, and more like a civilized and Christian part of themselves. The "leaven" was brought into a more perfect contact with the "lump" to be leavened, and could more easily extend its influence through the whole mass. The specimens of civilization, too, exhibited at the small stations, were sufficiently in advance of the Cherokees to serve as models and stimulants; but at the same time were not so far in advance, as to discourage them by a superiority which they felt unable to imitate.

The whole subject deserves the careful study of those who would have the Board engage in sending out missionary colonies. Laymen of sufficient enterprise and piety may doubtless do much good by settling in heathen lands, and introducing Christian morals and the arts of civilization; but they ought to go as individuals or colonists, and not under the direction or on the responsibility of a missionary society.

How far these changes contributed to the spiritual Cherokees. prosperity of the mission, this year, it is impossible to decide; but they were doubtless favorable to it. At Carmel, formerly called Taloney, 18 adults were baptized in March, and in June, the whole number baptized on a profession of their faith during fourteen months, was 47, of whom 44 were natives. The desire for Christian instruction was increasing throughout that vicinity. At Hightower, 40 miles southwest of Carmel, 16 were admitted to a profession of their faith in April. Among them was the chief man of that district, who was about 60 years of age. There were also instances of serious inquiry and hopeful conversion at Haweis, Willstown and Creek Path, and even in parts of the

nation which were only occasionally visited by an evangelist. At Willstown, a church was organized on the 10th of October, containing nine converted Cherokees. The church was formed on the Presbyterian model, and one of the converts was chosen as an elder.

In September, the churches at Brainerd, Carmel, Hightower and Willstown* were received into the Union Presbytery in East Tennessee. The Pastors and elders who attended the meeting of the Presbytery were most cordially welcomed.

Choctaw Mission. The reinforcement by way of Brainerd arrived early in the year. There was some special attention to divine truth, and some instances of conversion occurred, during the winter and spring, both at Elliot and at Mayhew. Two Choctaws, the first fruits from that nation, were admitted to the church. Several families, at some distance from any of the stations, appeared to receive benefit during this gracious visitation. Notwithstanding occasional instances of dissatisfaction, the schools continued to gain confidence among the people, and several new schools were opened in neighborhoods where they were earnestly requested. This mission sustained a heavy loss in September, by the death of the Rev. Samuel Moseley.

Arkansas Mission. At Dwight, a uniform course of moderate prosperity afforded but little to record. There was no general or extensive revival; but during a great part of the year, the gracious influences of the Spirit were evidently enjoyed. The journal of the mission closes with the remark, that the gospel had been more extensively preached than formerly, its influence on the people more visibly manifested, and a few had been added to the Lord. Much assistance was rendered, this year, by Mr. David Brown, who acted as an interpreter, and was faithful and useful to his brethren in private conversation. Chiefly through his influence, a form of government and code of laws were drawn up and adopted. He was chosen secretary to both branches of the government.

Sandwich Islands.
Hilo. The good work went on at the Sandwich Islands. In January, Messrs. Goorich and Ruggles sailed from Honolulu, to establish a new station at Waiakea, in the district of Hilo, on the northeastern side of Hawaii. Here, notwithstanding some opposition, they were on the whole well received and successful in their labors. In the autumn, it was reported that they were suffering for want of the necessaries of life, and the brethren made many unsuccessful attempts to send them supplies from Honolulu. Hopu, at Kailua, having heard the same report, volunteered to travel across the island alone, on foot, carrying a load of light articles, by the sale of which their wants might be supplied.

At the earnest solicitation of Naihe and his wife Kapiolani, and of "the aged Kamakau," Mr. Ely removed from Kailua, 16 miles south, to Kaawaloa, where Capt. Cook was killed. In April, Kamakau re-

* The vote to receive this church must have been passed in anticipation of its existence; as the church was not formed till October.

quested baptism, and was propounded for admission to the church. Kapiolani, too, appeared to be truly pious.

Kiamoku, (Gov. Cox,) died in March, while Mr. Ellis, at the request of the chiefs, was engaged in prayer for him. The chief himself, when very near his end, was overheard, praying, "O Lord, thou knowest me. Thou hast been acquainted with me from my childhood, and knowest all my sins and follies. Remove my sins and pardon me." His brother and sisters earnestly requested that he might be baptized; but as he himself had not requested it, as the evidence of his piety was by no means decisive, and as compliance might encourage the belief that baptism has power to save, the missionaries declined.

His death was followed by that of Tamoree,* in May. Death of Tamoree. No chief on the Islands had shown more decided evidence of intelligent and deep seated piety. Previous to his last sickness, he had, in several instances, taken part in religious conferences, impressively exhorting his countrymen to repent and embrace the gospel; earnestly insisting that repentance must be from the heart, and not merely outward.

His son George, or Humehume, the reader will recollect, was educated at Cornwall, but was not regarded as George Tamoree's rebellion. pious. Soon after his return, he addressed a letter to Liholiho, whom he styled "king of the windward Islands." This was understood as implying, that he was not king of Kauai and its dependencies. A few months afterwards, Liholiho visited Kauai in an open canoe, with a few attendants, thus placing himself in the power of Tamoree. The latter, however, received him with the respect due to his rank, and publicly acknowledged his supremacy. Liholiho then publicly confirmed Tamoree in the government of Kauai. Soon after, a vessel having arrived from Oahu, Liholiho invited Tamoree on board, and then gave secret orders to sail for Honolulu. Here Tamoree, thus torn from his wife Kapuli, was married to Kaahumanu, a widow of Kamehameha. Another chief was appointed to govern Kauai in his absence, and he was never allowed to return. By his personal character, rank and connections, he was enabled to exert a powerful influence in favor of the mission. He bequeathed Kauai to Kalaimoku and Kaahumanu, the regents, in trust for Liholiho. After his death, Kalaimoku visited Kauai to receive the submission and presents of its various chieftains. George, among others, made ready his gifts and set forward to present them; but on the way he was met by Kiaimakau and others, who engaged him to head a rebellion, promising to make him king of Kauai; telling him that the island was his father's, and should be his. They were pagans, and George was of no religion. On the 8th of August, George suddenly attacked the fort at Waimea, but was repulsed. Kalaimoku immediately gave orders that thanks should be returned to Jehovah for his protection; and then sent the missionaries to Oahu, in a ship which he despatched for reinforcements. A thousand men soon arrived, and a general

* According to the Sandwich Islands orthography, it should be Kaumualii.

battle was fought, in which the insurgents were totally defeated; losing 30 or 40 men in the action, and 100 or more in the pursuit that followed. Kiaimakau was among the slain. The victors lost but one man. George escaped to the mountains. Kalaimoku, who, contrary to former custom, had through the whole war endeavored to diminish the effusion of blood, gave orders that he should be taken alive; and on the 16th of September, he was found in the eastern part of the island, without food, clothes or arms, with no possession except a little rum in a joint of bamboo, which he immediately swallowed, and which, debilitated and half intoxicated as he was, came near ending his life. He was kept as a prisoner at large, and treated with kindness.

In May, the house of worship at Honolulu took fire, and in a few minutes was consumed. A fire was formerly an occasion of plunder; but now the people were active in saving the furniture, doors and windows. Of his own accord, Kalaimoku the next day ordered timber to be brought for another; and in a few weeks, a larger and better one was finished and dedicated.

Schools.

The schools flourished; though the business of instruction was much retarded for want of books. April 13, Mr. Loomis, at Honolulu, finished printing an edition of 3000 copies of elementary lessons in spelling and reading. That very evening, the regents convened the people, "to make known," they said, "our resolution concerning learning and the law of Jehovah." They declared their resolution to receive instruction themselves, to observe the Sabbath, worship God, obey his law, and have their people taught. Tamoree, who was yet living, had long been in favor of it; and Kalaimoku said it would have been done long before, but for the habits of the king. The chiefs kept their word. At a public examination of the schools, Kaahamanu was the first pupil examined. She selected some of the most forward scholars, to teach in other districts. The people in various parts of the islands were ordered to build school houses and receive instruction. Before the end of the year, 50 natives were employed as teachers, and at least 2000 had learned to read.

Temperance.

The cause of good morals was promoted, both among the islanders and the seamen in port. In March, Capt. Arthur brought the copy of an agreement for the promotion of temperance, to be printed at the mission press; and in November, Captains Clasby and Paddock brought forward another, which contained a pledge not only against intemperance, but against permitting females to come on board the ships for immoral purposes. These agreements were signed and observed by a few. A distillery belonging to the natives was closed, by order of the government, in April.

Praying men.

The cause of religion advanced. Of this, the hundreds, and even thousands, who habitually attended public worship, were not the only proofs. The people had never thought of acting according to their own judgment on any subject. The command of the chief was law, and supplied the place of thought and of opinion. If the chief spoke in

favor of worship, they must go. But most of the highest chiefs themselves showed gratifying evidence of piety, and interesting individual instances were found among the common people. In October, the little sister of the king, with her attendants, were led away to engage in an idolatrous sacrifice ; but several of her attendants would take no part in it. This led to the discovery of a company, to which they belonged, of "praying men," so called because they were in the habit of family and secret prayer. The company was convened, consisting of about twelve. The eldest of them was the blind minstrel, mentioned in the account of the previous year. He stated, as Mr. Stewart informs us, that "it was by coming to the chapel, that he began to love the word of God ; that now his love for it was very great ; and that he hated all his former ways, and loved every thing that was good ; adding, 'Great is my compassion for the dark hearts that have been kindling fire to their old gods, and strong is my prayer that God will forgive their sin, and send them his Holy Spirit.' In his whole statement there was a simplicity of language and manner, and an artlessness and sincerity, that evidently affected the hearts of all present. Our Christian sensibility was deeply touched. His countenance and gestures spoke even more for him than his words, and we could but entertain very favorable hopes of his case. The meeting was closed by a prayer and doxology. We called on Puaaiki to address the throne of grace. We had never heard him pray ; but his petitions were made with a pathos of feeling, a fervency of spirit, a fluency and propriety of diction, and above all a humility of soul, that plainly told he was no *stranger there*. His bending posture, his clasped hands, his elevated, but sightless countenance, the peculiar emphasis with which he uttered the exclamation, 'O Jehovah !' his tenderness, his importunity, made us feel that he was praying to a God not afar off, but to one who was nigh, even in the midst of us. His was a prayer not to be forgotten ; it touched our very souls, and we believe would have touched the soul of any one not a stranger to the meltings of a pious spirit."

Auna, the Tahitian deacon, returned to his own country in March, on account of the health of his wife. In September, by the advice of the mission, Mr. Ellis accepted the offer of a passage to the United States ; a change of climate being thought indispensable to save the life of Mrs. Ellis. He arrived at New Bedford in March of the next year, repaired to Boston, consulted with the Prudential Committee and other friends of missions, visited many parts of the Northern and Middle States for the promotion of the cause, and after a most gratifying and useful visit, proceeded to London. The expense of his passage was defrayed by the Board. The health of his wife not permitting his return to the Pacific, Mr. Ellis has since been employed as Secretary to the London Missionary Society. A house, which Mr. Ellis had erected at the Sandwich Islands, was presented by that Society to the Board in 1834.

CHAPTER XVII.

1825.--Meeting at Northampton.--Union with the United Foreign Missionary Society.--Committee on the Foreign Mission School.--Bombay Missionary Union.--Receptions to the church in Ceylon.--Popish mob at Malta.--Adventures of Mr. Fisk and Mr. King in Palestine.--Mr. King's return. Death of Mr. Fisk.--Indian Missions.--Mr. Ledbetter's proceedings.--Attention to Indian languages.--Guess' alphabet.--Cherokee translations.--Sandwich Islands --Increasing evidences of piety.--Admissions to the church.--Capt. Buckle and Leoiki.--Riot at Lahaina.--Assault on the mission house.--Arrival of the Blonde, with the remains of the king and queen--Kapiolani at the great crater.--Progress on Hawaii.

THE sixteenth annual meeting was held at Northampton, September 21, 22 and 23. The officers of the last year were re-elected.

The receipts into the treasury during the year ending August 31, were \$55,716,18 ; of which \$53,725,48 were from donations and legacies. The payments to meet current expenses were \$41,468,53 ; for debts due at the commencement of the year, \$14,247,65 ; leaving of the debts unpaid, \$28. This statement, however, does not show the actual expense of the operations of the Board for the year. According to an arrangement made with Mr. Newton, at Calcutta, he had paid nearly the whole expense of the missions in the East Indies, for which he was to draw bills on the Board, payable in London. These the Board could meet by purchasing bills at home, also payable in London ; and thus the necessity of shipping dollars to India, and of providing funds in advance, losing the interest on many thousand dollars annually, was avoided.

A communication was presented from the Rev. Dr. Thomas McAuley, the Rev. Dr. William McMurray and the Rev. James C. Crane, as Commissioners from the United Foreign Missionary Society, stating that they had a proposition to make relative to an amalgamation of that Society with the American Board for Foreign Missions, for the more effectual promotion of the great objects of the two institutions ; whereupon, these gentlemen were invited to sit with the Board as Honorary Members, during the session. To understand the bearings of this transaction, some events of preceding years must be noticed.

The New York, Northern and Western Missionary Societies, whose formation was mentioned in the introductory chapter of this work, engaged, according to their ability, in missions to both whites and Indians along what were then the frontier settlements of the United States ; but they engaged in no very extensive plans, and being local societies, could not expect to awaken a very general interest in the cause of missions to the heathen. Something more was needed, to call forth the energies of the Presbyterian Church. The American Board, therefore, during

its meeting at Worcester, in September, 1811, adopted a resolution, the substance of which is recited in the following reply, which it called forth:—

“At a session of the General Assembly of the Presbyterian Church, held in Philadelphia, June 2, 1812,

“The Committee to which was referred a letter addressed to the Moderator, by the Secretary of the American Board of Commissioners for Foreign Missions, reported; and the report, being read, was adopted, and is as follows: viz.

“That having had under consideration the important and interesting vote of the American Board of Commissioners, by which they submit to the Assembly, ‘The expediency of forming an Institution similar to theirs, between which and theirs there may be such a co-operation as shall promote the great object of missions amongst uncivilized nations;’ it appears proper to state,

“1. That it is matter of sincere joy, in their apprehension, to all who love the Lord Jesus Christ and the souls of men—a joy in which the Committee doubt not that the Assembly has a lively participation,—that the brethren of the American Board of Commissioners for Foreign Missions have, by the exertions they have used and the success of those exertions, demonstrated, that the churches of America are desirous to embark with their Protestant brethren in Europe, in the holy enterprise of evangelizing the heathen.

“2. That as the churches under the care of the Assembly rejoice in the foreign missions organized and about to be organized by the American Board of Commissioners, so, as opportunity favors, they ought to aid them, as they have in a measure already aided them, by contributions to their funds, and every other facility which they could offer to so commendable an undertaking.

“3. That, as the business of foreign missions may probably be best managed under the direction of a single Board, so the numerous and extensive engagements of the Assembly in regard to Domestic Missions, render it extremely inconvenient, at this time, to take a part in the business of foreign missions. And the Assembly, it is apprehended, may the rather decline these missions, inasmuch as the Committee are informed that Missionary Societies have lately been instituted in several places, within the bounds of the Presbyterian Church, which make foreign missions a particular object of their attention.

“Ordered, that the Stated Clerk transmit an attested copy of the above report, to the Secretary of the American Board of Commissioners for Foreign Missions, as an answer to the letter directed by him to the Moderator of the General Assembly.”

The societies here mentioned were probably auxiliary to the American Board; as it is not known that any others had been very “lately” formed. From this time, many auxiliaries to the Board were organized, and many donations made, by members of the Presbyterian Church. It appeared, however, to Samuel J. Mills, that another organization was needed. Through his influence,—as we are informed by Dr. Griffin,—the “United Foreign Missionary Society” was brought into existence. It was formed by a joint committee of the General Assembly of the Presbyterian Church, of the General Synod of the Reformed Dutch Church, and of the General Synod of the Associate Reformed Church, which met for that purpose at New York, July 25, 1817. Its object was declared to be, “to spread the gospel among the Indians of North America, the Inhabitants of Mexico and South America, and in other portions of the heathen and anti-Christian world.” Its first Board

of officers were, the Hon. Stephen Van Rensselaer, President; Robert Lenox, Esq., Henry Rutgers, Esq., Joseph Nourse, Esq., Rev. Dr. Ashbel Green, Rev. Dr. J. H. Livingston, Rev. Dr. A. Proudfit, Vice Presidents; Rev. Dr. Philip Milledoler, Corresponding Secretary; Mr. Zechariah Lewis, Recording Secretary; Mr. Divie Bethune, Treasurer; Rev. Drs. Edward D. Griffin, James Richards, J. B. Romeyn, Rev. Messrs. Gardiner Spring, Stephen N. Rowan, Robert B. E. McLeod, Messrs. Rensselaer Havens, John E. Caldwell, Isaac Heyer, G. B. Vroom, Andrew Foster, and Samuel Boyd, other Managers. To the direction of this Board, the concerns of the New York, Northern and Western Missionary Societies were gradually transferred.

On the 5th of May, 1819, the Society sent out Mr. Epaphras Chapman and Mr. Job P. Vinal on an exploring tour beyond the Mississippi. They were at Brainerd in June, and thence proceeded west, with a letter from Mr. Hicks to the Cherokee chiefs on the Arkansas. Having crossed the Mississippi, visited the Cherokees and Osages, and selected a station among the latter, Mr. Chapman returned. Mr. Vinal, it was supposed, died in attempting to return, in feeble health, from the Arkansas country by way of New Orleans. The first mission sent out by the new society, left New York, April 20, 1820, to go by way of Pittsburgh and the Arkansas. Nearly \$10,000 were contributed for their support in a few days in New York, \$3,000 in Philadelphia, and liberal sums at Pittsburgh and other places on the route. The mission consisted of the Rev. William F. Vaill, of North Guilford, Ct.; Rev. Epaphras Chapman, of East Haddam, Ct.; Dr. Marcus Palmer, of Greenwich, Ct.; six farmers and mechanics, Mrs. Vaill and Mrs. Chapman, and six unmarried female assistants. More than half the members of the mission were from Connecticut; the others, from New York and New Jersey. Two of the female assistants, Miss Lines and Miss Hoyt, died on the way, and nearly all suffered severely from fever. About the end of the year, they arrived at their station on the Neosho, or Grand River, which they named *Union*. The design of the Society had been, to establish a mission among the Cherokees of the Arkansas; but understanding that the American Board had made arrangements for a mission there, to avoid collision of interests, the design was relinquished.—In August, 1825, the Society had under its care, ten missionary stations, seven ordained missionaries, and twenty male and thirty female assistants.

At a meeting of the Board of Managers on the 15th of August, 1825,—to quote the language of the records,—“on a development being made of the state of our funds, by a committee appointed for that purpose, it was moved and seconded that a special committee be appointed to confer with the ‘American Board for Foreign Missions,’ on the subject of an amalgamation of the two societies.” On the 22d, at a very full special meeting, called for that purpose, this resolution was taken up; and “after considerable discussion, it was unanimously resolved,” to appoint the Rev. Drs. McAuley and McMurray, with the Domestic

Secretary, Mr. Crane, to attend the approaching meeting of the Board at Northampton, for the purpose named in the original motion. These commissioners having now arrived and been introduced, as already related, Messrs. Hooker and Evarts and Dr. Griffin were appointed as a committee to confer with them. The joint committee reported in favor of the proposed union. The commissioners from the Society at New York then addressed the Board, urging the consummation of the union by the following arguments:—

That the most friendly relations and feelings now exist between the General Assembly and the Synods, and the Orthodox Associations of New England.

That the spirit of controversy having subsided, the intelligent and candid of the Christian public are all satisfied, that the same gospel which is preached in the Middle and Southern and Western States, is preached also in the Eastern States.

That the missionaries of both societies preach precisely the same gospel to the heathen; and that the same regulations are adopted by both in the management of missions.

That both derive much of their funds from the same churches and individuals; that the great body of Christians do not perceive or make any distinction between the two institutions, and consequently do not perceive any necessity for two, and regret the existence of two; and that many churches and individuals, unwilling to evince a preference for either, are thus prevented from acting promptly, and from contributing liberally to either.

That both societies are evidently embarrassed and cramped, through the fear of collision and difficulty; and that the agents of both are discouraged and limited in their operations by the same apprehension.

That the objects, principles and operations of both are so entirely similar, that there can be no good reason assigned for maintaining two.

That the claims upon the churches are becoming so numerous and frequent, and the necessities of the destitute so urgent, that all institutions are sacredly bound to observe the most rigid economy; and that by the union, much that is now expended for the support of offices, officers, agents, &c., will be saved for the general objects of the societies.

And lastly, that the prevailing feeling in the churches demands a union between the two societies, and will eventually make it unavoidably necessary.

After these statements, a committee was appointed to report the terms, on which they supposed the union might be formed with the United Foreign Missionary Society. Their report, after much and deliberate discussion, was unanimously adopted by the Board, and received the concurrence of the Commissioners from New York. It was as follows:

“ Preliminary terms in contemplation of union.—As the amalgamation of the two societies cannot be completed till after it shall have received the sanction of the highest judicatories in the Presbyterian Church and the Reformed Dutch Church, which cannot take place before the meeting of those bodies in May next, the American Board of Commissioners for Foreign Missions on the one part, and the Commissioners of the United Foreign Missionary Society on the other part, agree to these five preliminary articles: viz.

“ 1. A document shall be issued jointly by the Prudential Committee of this Board and by the Directors of the United Foreign Missionary Society, as

soon as it can be conveniently prepared, stating and explaining in what sense the American Board of Commissioners for Foreign Missions is a National Institution; how it is organized; the reasons for hoping and believing, that this organization will continue to receive the confidence of the Christian community; and the reasons which have had weight in promoting the contemplated union.

"2. During the interval which must elapse between the present time and May next, the Directors of the United Foreign Missionary Society will make all practicable exertions to replenish its Treasury; so that, should the proposed union take place, the engagements to be assumed by the American Board of Commissioners for Foreign Missions may be as few and small as possible.

"3. The Directors of the United Foreign Missionary Society will correspond with the missionaries under its care, explaining to them the proposed union, and advising them, if the measure should be adopted, to transfer their relation to the American Board of Commissioners for Foreign Missions.

"4. That the Directors of the United Foreign Missionary Society will direct the missionaries of the several stations, not to enter upon any new measures involving expense, and generally to practise the strictest economy, till the result of this proposed measure shall be known.

"5. As the Directors of the United Foreign Missionary Society contemplate sending an agent to visit the stations west of the Mississippi, the Prudential Committee will, if practicable, send an agent also to accompany him, and ascertain, from personal inspection, the condition of these stations.

"*Permanent terms of union.*—The following principles are adopted as the basis of the proposed union, which principles, when consented to by the United Foreign Missionary Society and the judicatories above referred to, shall thenceforward be binding on both societies:

"1. The Missionaries now in the employment of the United Foreign Missionary Society shall, if their character and standing remain unimpeached, be received as missionaries of the Board; and, if any of them should be unwilling to enter into this new relation, they shall be at liberty to retire from the stations which they now occupy.

"2. The property, of every kind, belonging to the United Foreign Missionary Society, whether at the missionary stations or elsewhere, shall be transferred to the American Board of Commissioners for Foreign Missions, on the ratification of this union.

"3. The American Board of Commissioners for Foreign Missions will assume all the engagements of the United Foreign Missionary Society, as they shall stand at the time of said ratification; it being understood, however, that the fourth preliminary article shall have been complied with.

"4. In the election of members according to the provisions of its charter; in the appointment of missionaries, occasional agents, and other functionaries; and in the administration of all its concerns, the American Board of Commissioners for Foreign Missions will endeavor to merit the high character of a truly national institution, and to acquire and retain the affections and confidence of all classes of persons who have heretofore aided either of these societies, and of all others who may wish to promote the salvation of the heathen.

"5. As the American Board of Commissioners for Foreign Missions has heretofore consisted, with few exceptions, of persons belonging to the Presbyterian, Reformed Dutch, and Congregational Churches; and as its national character will always insure the election of a competent and satisfactory number of persons from these religious communities, the Board will send to the General Assembly of the Presbyterian Church, the General Synod of the Reformed Dutch Church, and the several General Associations in the New England States, as many copies of its Annual Report, and other printed documents, as shall be sufficient to furnish each member of these bodies with

a copy; not only as a token of respect, but that means of information may be afforded in regard to the measures of the Board and its missionaries, and to any success, which God may grant to its exertions.

“6. The highest judicatories of the Presbyterian Church and of the Reformed Dutch Church will recommend the American Board of Commissioners for Foreign Missions as a national institution, and entitled to the warm support and efficient patronage of the churches under their respective jurisdictions.

“7. The periodical publications of the Board shall be sent gratuitously to all societies and individuals, now entitled to the periodical publications of the United Foreign Missionary Society; and, on the ratification of this union, the Missionary Herald shall take the place of the Missionary Register.”

The several bodies whose assent was necessary to the consummation of this union, took up the subject at their next meetings. Though the business was transacted in 1826, it will be most convenient to record it here.

The United Foreign Missionary Society, at its annual meeting in New York, May 10, 1826,

“*Resolved*, That this Society cordially approve the measures adopted by their Board of Managers, in relation to the union of the American Board of Commissioners for Foreign Missions and the United Foreign Missionary Society.”

The General Assembly of the Presbyterian Church took up the report of a committee on this subject on the 27th of May, 1826; and,

“After mature deliberation, it was *Resolved*, That the General Assembly do consent to the amalgamation of the American Board of Commissioners for Foreign Missions and the United Foreign Missionary Society.

“*Resolved* further, that this General Assembly recommend the American Board of Commissioners for Foreign Missions to the favorable notice and Christian support of the Church and people under our care.”

“The General Synod of the Reformed Dutch Church, during its sessions at New York, from June 7 to June 16, adopted the following preamble and resolution:

“Whereas a committee from the Board of the United Foreign Missionary Society did enter into preliminary arrangements for amalgamating the United Foreign Missionary Society with the American Board of Commissioners for Foreign Missions; and whereas it is expressly declared that no pledge of support or recommendation to the patronage of our churches is understood to be implied in the consent of this Synod; therefore,

“*Resolved*, That this Synod consent to the transfer of the interest of the United Foreign Missionary Society to the American Board of Commissioners for Foreign Missions.”

Resolutions were also passed, recommending to the congregations under the care of the Synod, the most vigorous exertions to support and increase the funds of the Missionary Society of the Reformed Dutch Church, and charging the Missionary Board of that church “to consider the propriety of taking measures to begin missionary operations among

the aborigines of our country, and elsewhere." And it is worthy of remark, that this Synod, which was so careful about pledging its faith, and so undisguised in expressing its care, has, after obtaining more perfect knowledge of the character of the Board, become one of its most stable coadjutors.

Finally;—at a meeting of the Executive Committee of the United Foreign Missionary Society, July 3, 1826,

"Present, Rev. Dr. McMurray, Rev. Mr. McElroy, Mr. Allen and Mr. Lewis; a letter from Jeremiah Evarts, Esq., Secretary of the American Board of Commissioners for Foreign Missions, having been read;—

"*Resolved*, That the missionary stations, papers, books and property of the United Foreign Missionary Society be forthwith transferred to the American Board of Commissioners for Foreign Missions; and that the Rev. Mr. McElroy, Mr. Allen and Mr. Lewis be a sub-committee, to carry this resolution into effect."

On the consummation of this union, the Board became responsible for the debts of the Society. Of these, nearly \$11,000 were paid before the annual meeting of the Board in 1826, and 5,000 or 6,000 more within two years afterwards. The Board also received, in consequence of this union, real estate and other property, which doubtless cost the Society more than the amount of its debts; but the whole became so mingled with the other property of the Board, being included in the same sales, or used as needed for the support of the same missions, that no accurate account of its pecuniary results can easily be made out.

At this meeting of the Board, in 1825, a resolution was introduced, that it was inexpedient to continue the Foreign Mission School, at Cornwall. It was referred to Mr. Evarts and Drs. Bates and Beecher, as a committee. They reported, that a committee should be appointed to take the whole subject into consideration; to visit Cornwall, confer with the agents of the School, examine into all its concerns, and report to the Prudential Committee, who should then be authorized to act definitively on the subject; and that, meanwhile, no new expense be incurred for the erection of buildings. The report was adopted.

On the 3d of November, the Bombay Missionary Union was formed. It was to be composed of Protestant missionaries, holding the doctrines of the Reformation; and to meet annually, for the promotion of Christian fellowship, and for consultation on the best means of advancing the kingdom of Christ in that country. The missions represented were, the American Mission at Bombay; the London Missionary Society's missions at Surat and Belgaun, the Church Missionary Society's mission at Bombay; and the Scottish Missionary Society's mission in the Southern Concan.

On this occasion, Mr. Hall remarked, in a letter to a friend in the United States:—

"What a contrast with the trials of 1813 and 1814 did it present! Instead of being a prisoner, under sentence of transportation from the land, I found myself among the representatives of five Christian missions,

now carrying on, without molestation, their various and extensive operations in this immense field, where then there was not a single mission established. I was the patriarch among the little missionary brotherhood—none around me so old in years and missionary labors, and not one with so many gray hairs. I was affectingly admonished, but greatly encouraged.”

The Rev. Mr. Taylor had brought with him from Belgaum, five or six natives, who gave indications, more or less satisfactory, of piety. Three of them, after examination, were baptized in the mission chapel. One native from among their own hearers also was admitted as a member of the mission church, and another was a candidate for baptism. Of the three from Belgaum, two were Brahmuns, and the other a Rajpoot.

Nearly all the children born to the members of the Bombay mission had died. By the advice of physicians, and with the approbation of all the brethren, Mr. Hall determined to send his two children, both feeble, to the United States, as the only means of preserving their lives. It was decided that Mrs. Hall should accompany them, and having placed them in suitable situations, return to Bombay. She embarked on the last day of July. On the 25th of October, the eldest died at sea. She arrived at Salem with the other, in November. As the feeble health of her son seemed to require her attention, and as no suitable opportunity to return presented itself during the short residue of her husband's life, she still remains in this country.

This mission was still farther weakened, on the 18th of October, by the death of Mr. Frost. His disease was consumption, which for some time carried on its work so gently, as to leave its existence doubtful. He met death with a calm and peaceful confidence in his Savior, and with unabated attachment to the missionary work. He was gratified to learn that his wife chose to remain in Bombay, and labor for the heathen after his decease.

The CEYLON MISSION was repeatedly called to mourning. The widow of the lamented Richards had been married to the Rev. Mr. Knight, of the Church Missionary Society. By this connexion, she continued in the missionary work till April 26, of this year, when she was removed to “a better country, even a heavenly.” Mrs. Woodward was called to follow her, on the 24th of November. Several children of the mission families and pupils of the schools were taken away, and hundreds of the heathen around were swept off by the cholera.

Yet the year opened joyfully. The 59 free schools contained 2414 boys and 255 girls, taught by 68 masters; and in the boarding schools were 126 boys and 31 girls; making, in all, 2824 pupils from among the heathen. Several of the teachers had become truly pious, and, with the more advanced scholars, assisted greatly in the missionary work. The central school at Batticotta, which was intended as the germ of a college, was highly useful, and received the decided approbation of statesmen and divines, in different parts of India; insomuch that about

\$1,800 was subscribed for it in Calcutta, and considerable sums at Madras and in Ceylon.

Admissions to the Church. The fruits of the revivals of last year began to be gathered in on the 20th of January. "To induce many people to come together on the occasion," says the joint letter of the mission, "even more than could be accommodated in any of our places of public worship; also to strengthen the hands and encourage the hearts of the native members of our church, and to honor the Lord in the sight of this people; we were induced to erect a temporary building for the services of the day, in the village of Santillepay, which is nearly in the centre of all our stations. Though the building was 100 feet long and 66 feet wide, yet as it was not more than 12 or 14 feet high, with a flat roof, and covered on the top and sides with *badjans*, (the braided leaf of the cocoanut tree,) the whole expense of it was small; not, probably, more than 40 Spanish dollars.

"The number of people present could not have been less than from 1200 to 1500. The number of persons received into the church, at that time, was *forty-one*. Of these, 36 belonged to our charity boarding schools, and 5 were from among the people. All, except 8 of this number, were baptized at that time, and also 5 children.

"After the address, the following question was proposed to the people: 'Who among you are sincerely desirous of becoming Christians, and are determined earnestly to seek the salvation of your souls?' All such being requested to rise, immediately more than 100, unconnected with the church, stood up before the assembly, and then publicly declared their belief in the Christian religion, and their intention to become the disciples of Jesus Christ. Some of this number are already, we trust, the humble followers of the Lamb, and will probably, in the course of this year, publicly profess their faith in Christ, by being received into the church."

On the 21st of July, another similar meeting was held, when, in the presence of 700 persons, eight more were admitted to the church. The number of native members admitted from the beginning was now 83, of whom five had died; and there were twenty more, who had expressed their desire to become members, and of whose piety hope was entertained. It has been often asserted by the enemies of missions, that none of the converts in India are of any respectable caste. Of these 83 members, 30 were of the Vellalla caste, 11 of the Chitty, and 15 of the Madapally; in all, 56. These are the highest castes in the island, except the Brahmuns. Fifteen of the native converts were employed by the mission as assistants. Two of them resided at Kaits, about 15 miles from Jaffnapatam, where they labored as catechists, and superintended two small schools.

The second revival of 1824 extended some time into the present year. In March, a letter from Dr. Scudder speaks of "a religious excitement at the several stations for four months past." Towards the close of the year, the hopes of the brethren were again raised. Dr. Scudder wrote,

Dec. 20, that there was scarce a careless boy in the school at Batticotta. Dwight and Niles, two members of that school, came to Tillipally, and exhorted and prayed with the pupils there ; and a few days afterwards, 18 of the boys were found to be seriously attentive to religion.

At Malta, the press continued its useful labors, principally in the Modern Greek and Italian languages. Its productions were widely distributed and well received. Members of different communions labored with interest in this work. The Rev. Messrs. Wilson and Hartley distributed the publications in Greece. The Rev. Charles Cook, Wesleyan, obtained subscriptions in France, to purchase Arabic type ; and several clergymen of the English Episcopal Church were among the subscribers.—Labors for the promotion of piety in Malta were continued, and were at least efficient enough to excite opposition. The Papal priests anathematized the tracts, and delivered inflammatory harangues against the missionaries ; and early in the year, a mob assailed the house of the Rev. Mr. Keeling, a Wesleyan missionary with whom Mr. Temple often exchanged labors, and drove him and his wife away from their habitation. It was dispersed by the military.

Mr. Fisk and Mr. King arrived at Jaffa, on their way to Jerusalem, January 29. Here they remained for several weeks, Mr. King preaching on the Sabbath to small congregations in Arabic. Their labors gave rise to many reports, which, however absurd, yet appeared credible to believers in magic and the power the genii. “Some said, that we bought people to our faith with money ; and that the price we gave for common people, was ten piastres, and that those ten piastres always remained with the man who received them, however much he might spend from them. Some said, that when a man engaged to be of our faith, we took his picture in a book, and that if, at any future day, he should go back to his former religion, we should shoot the picture, and the man would die, although *we* should be in England, and he in Asia. Signor G. D. informed us, that a Moslem came to him one morning, and told him he had heard that there were men in his house, who hired people to worship the devil, and asked if it were true, saying, that if it were, he would come and join us, and bring a hundred others with him. ‘What,’ said Signor D., ‘would you worship the devil?’ ‘Yes,’ replied the Moslem, ‘for the sake of money ;’ and I have very little doubt of his sincerity. The greater part of the people serve him now, and that, too, for very miserable wages. Some said, that we had caused a great shaking in the city, meaning by it a *moral* commotion ; and, among the Mussulmans it was reported, that we had actually caused an earthquake.

“Feb. 25. Our teacher was quite frightened to day, when at prayers in the Mosque. Some Mussulmans came to him, and told him they had heard that there were certain men here, whom he instructed in witchcraft, that they had made an earthquake in the city, and that it was they, moreover, who had caused the great earthquake at Aleppo. Leaving

the Mosque, he came to us, apparently in great fear, and expressed a desire not to give us any more lessons.

“26. He came and informed us, that two learned sheiks had called on him early in the morning, to inquire whether it was true, that those men in the house of Domani (Mr. Fisk and myself) had caused an earthquake ?”

At Jerusalem.

They arrived at Jerusalem on the evening of the 29th of March, and were cordially received by their acquaintances. Some came out with lanterns to meet them, and the Greek priests offered up prayers for their welfare.

The time of their residence at Jerusalem was a time of consternation and distress. The Pasha of Damascus sat down before the city with about 3000 troops, to collect his annual tribute. The amount to be paid by each community was not fixed by any “grand list,” or investigation of their ability, but assessed according to his own guess or caprice ; and what he could not be persuaded to remit, was extorted by arrest, imprisonment and the bastinado. Many of the inhabitants fled in terror, and those who remained, spent their time in apprehension and distress.

They left Jerusalem on the 8th of May ; and passing through the interior, arrived at Tyre on the 16th. On the plain of Esdraelon, the ancient Jezreel, the company in which they travelled was attacked by a party of Arabs. A trunk had been stolen from one of the company ; two Arabs had been seized on suspicion of the theft, and these came to their rescue. During the encounter, a severe blow was aimed at the head of Mr. Fisk with a club, which grazed his turban and fell upon his shoulder ; and the lives of others were in danger from the sabres of the assailants. When it was understood that the missionaries were under consular protection, the Arabs withdrew.

Mr. King retires.

Mr. King spent the summer at Beirût and Deir el Kamar ; and then, his term of service having expired, he left Beirût on the 26th of September, and after a tedious voyage of 89 days, arrived at Smyrna, December 4. His clothes, books and papers had been sent by another vessel, which had been taken by a Greek cruiser, and only a part of them were, after some delay, recovered.

Death of Mr. Fisk.

A more melancholy loss to the mission was the death of Mr. Fisk, of a fever, at Beirût the 23d of October. He had accomplished much for the cause of missions. Besides the labors here briefly recounted, he had nearly completed an Arabic and English Dictionary, which he hoped to publish the next year. This, and many other fruits of his studies, he left in such a state as to be available to his survivors. His journal for the greater part of the last year was lost on its way to America. His character and attainments were well adapted to command respect and confidence, and perhaps there was no missionary in the service of the Board, whose personal friends were more numerous and devoted.

At Beirût, study was still the chief employment of the brethren ; but

other things received attention. The Sultan's firman had not wholly arrested the distribution of the Scriptures. One evening, 17 copies were sold to Armenian pilgrims, who were returning from Jerusalem to their home at Orfa, the ancient Ur of the Chaldees. The number of schools and of pupils increased, and individuals were excited to serious religious inquiry. The most interesting case, that of Asaad Shidiak, is reserved for the history of another year.

Several new stations were commenced. The schools Indian Missions. were improved, the gospel was preached more extensively, and there were some instances of conversion—chiefly among the Cherokees. In September a church was organized at Candy's Creek, with eight Cherokee members, and one white. John Arch, the faithful Cherokee interpreter, gradually declined, and died as became a Christian on the 18th of June, aged about 28. His loss was deeply felt; but John Huss was raised up from among his countrymen to supply his place. Rev. Samuel A. Worcester was ordained at Boston, August 25, and the next week commenced his journey to the Cherokee nation. His station was at Brainerd. Several unordained assistants also joined the missions.

Seeing multitudes perishing for want of instruction, and The Methodists. glad to welcome any increase of Christian influence, Mr. Butrick complied with the request of a Methodist preacher, to introduce him to Mr. Hicks. Several of that church were for a time zealously employed among the Cherokees. As it was their practice to admit into their society, as "seekers," any who professed a serious desire for salvation, though confessedly unregenerate at the time, considerable numbers were enrolled. Some of these appear to have become, in the end, stable and consistent Christians. Others, among whom were some of the inquirers in the congregations at Willstown and the other stations of the Board, appeared to be satisfied with having done so much towards their own salvation, and relapsed into a state of carelessness and vice. Mr. Kingsbury had some time before expressed to Bishop Roberts his willingness, and even desire, that the Methodists should establish schools and preach the gospel in such parts of the Choctaw nation as the Board could not supply, and had been encouraged to expect such aid. The mode in which the attempt was made, and its result, were unfortunate. A new station, to be called Bethany, had been commenced, at the request of the Choctaws, in the neighborhood of Capt. Cole, an intemperate chief, who had been a zealous friend, then a bitter enemy, and again a friend of the mission. More than \$1,000 had been expended in erecting buildings and making preparations to commence the school. Dr. Pride was to take charge of the station, and the children were to board with their parents. Mr. Ledbetter, a Methodist preacher, came into this neighborhood, and offered to take charge of the school, to receive a greater number of scholars than had been proposed, and to board them himself. The offer was accepted, and Dr. Pride was notified that the buildings

were wanted for Mr. Ledbetter. In view of the existing state of feeling, it was thought best to yield, and let the Choctaws gain wisdom by experience. The case, however, was reported to the Secretary of War, who in due time informed the chiefs, that they could not be allowed thus to take property from the mission at pleasure. Mr. Ledbetter was to commence his school on the 1st of January, 1825. When the time arrived, he was unable to do any of the things that he had promised. The Choctaws became disaffected, and in a few months drove him from the nation. It was in reference to this man's ministerial labors, and their influence on the prospect of numerous conversions, which existed when he came, that Capt. Folsom said, "there had been a great many blossoms, and he thought them well set; but there came a storm and knocked them all off. Capt. Folsom told Mr. Ledbetter that he was acting like Jesuit missionaries; that, by enrolling unconverted men as Christians, he was making them worse heathen than they were before.

Choctaw Books.

The conviction was increasing, that the native languages must receive attention. Preaching through an interpreter was found to answer the purposes of preaching but imperfectly, even if good interpreters could be had, which was seldom possible. Mr. Byington maintained that to teach the Choctaw children to read English, the easiest and quickest way was, to teach them to read their own language first. It was desirable, too, that adult Choctaws should have Christian truth on record in their houses, in a language which they could understand. Mr. Byington had already begun to preach in the Choctaw language. He and Mr. Wright now began to prepare elementary books in that language for schools; and this autumn their spelling book was printed at Cincinnati.

Cherokee Alphabet.

Among the Cherokees, the question of a native literature was taken out of the control of the mission, by one of the most remarkable events in the history of mind; the invention of an alphabet by George Guess, an uneducated native. Hearing some of his young countrymen speak of the superiority of the whites, and especially of the "talking leaf," on which they could put down a "talk" and "it would stay there," the thought struck him that he could do the same. He took up a flat stone, and attempted to write a sentence, by making a mark for every word; but his companions only laughed, and he was silent. From this time, he continued to meditate on this subject. He made a mark for each word that he could recollect, till the number amounted to several thousands. His memory was overburdened with them, and he became convinced that there must be a better way. He began to consider how words could be divided into parts, and soon found that the same character would answer for a part of many words. Every syllable in the Cherokee language is either a simple vowel sound, or a vowel preceded by a consonant. The vowel sounds are six; the consonants, simple and compound, 12; the syllables resulting from their combination, 72; by certain modifications of a few of these syllables, seven

others are formed ; so that the whole number is 85. For each of these, a character was invented. His next labor was, to adapt his alphabet to the pen, by devising characters easily made. In this, he derived some assistance from an English spelling book ; though he knew not the name of a single letter in it. With such an alphabet, the Cherokee learns to read more easily than any other people. He has only to learn the names of 85 characters ; for reading is only naming them, one after another as they stand on the paper to be read ; just as, by naming the letters F I K C, the word *efficacy* is pronounced. To learn these characters, two or three days were usually found sufficient.

When Guess first announced his discovery, his countrymen were incredulous ; but repeated and careful experiments soon convinced them of its reality. Many came to him to be instructed ; one who had learned, taught another ; the art spread rapidly through the nation, and in the course of a very few years, a majority of adult Cherokees had learned to read their own language ; and, though elegant penmen are scarce everywhere, yet every one who can read, can, by taking pains enough, write so that others can read his writing.

Christian Cherokees, when they heard passages of Scripture repeated in their own language, would often put them on paper. The interpreters, especially John Arch, had furnished copies of important passages of the New Testament, which had been copied hundreds of times. A translation of the whole was demanded. The committee had long been contemplating such a work. Mr. Butrick had paid some attention to the language. Mr. Pickering, aided by David Brown, had constructed an alphabet, and proposed to publish a grammar, towards the expense of which the Committee had appropriated \$500. But what Guess had done threw all these labors out of consideration at once. The Cherokees would hear of nothing but their own alphabet for their own language. David Brown, their best scholar, must translate the New Testament ; and as, owing to his long residence at the north, his knowledge of the Cherokee was imperfect, several of their most skilful orators must assist him. Hicks insisted that he must translate from the Greek, which he had learned at Andover. Whether David, though a very sensible young man, was able to translate much better from the Greek than from the English, may be doubted ; but the work must go on ; and on the 27th of September, 1825, the translation of the New Testament, from the original Greek, into the Cherokee language, by a Cherokee, in an alphabet invented by another Cherokee, was completed. As there were yet no types in existence for printing that language, parts of Brown's version were circulated in manuscript, in all parts of the nation. A translation, made in such circumstances, could not fail to be imperfect ; but its circulation must have been of great service to the cause of Christianity, especially before any part of Mr. Worcester's version was published. Cherokee hymns were also circulated in manuscript, and received with avidity.

David Brown's translation of the N. T.

It may be well to record in this connexion, that in 1827, the Supreme Council of the Cherokees requested the Prudential Committee to procure for them a font of type, press and furniture, to be paid for from their national treasury. The type was made in Boston, and the whole apparatus for a national printing office was forwarded in November. On the 21st of February, 1828, the first number of the Cherokee Phœnix was issued. This was a weekly newspaper, of respectable size and execution, in Cherokee and English, edited by Elias Boudinot, a Cherokee who had been educated at Cornwall. In its literary character, it was far above the average of American newspapers.

Another topic, which belongs to the history of this year, may be introduced by an extract from the records of the Prudential Committee.

Nov. 14. Communications having been read from Mr. Cyrus Byington and others employed in the Choctaw mission, on the subject of hiring blacks held in slavery; and it being known to the Committee that persons thus held had been hired of their masters, with their own consent, for various domestic and other labors of the mission;

Resolved, that the Committee do not see cause to prohibit the practice; but, on the contrary, they are of the opinion that it may be expedient, in some circumstances, to employ persons who sustain this relation, by contract with their masters and with their own consent; it being understood, that all the members of the mission family at each station, should feel the obligation of treating the persons thus hired with kindness, and laboring to promote their spiritual good."

A letter from Mr. Kingsbury, written about this time, mentions that the consciences of some of the brethren would be better satisfied by a different contract. They would have the price of the slave paid to the master at once. The wages of the slave should also be fixed in the original contract; and when, at the rate agreed upon, he had earned the amount advanced for his ransom, he should be free. In these cases, as well as the other, no contract should be made without the consent of the slave. Most subsequent contracts were of this latter class. The number never was great, but several obtained their freedom by this latter form of contract; and the greater part of those who ever labored for the mission under either form, became pious while in its service.

Of the mission at Dwight there is nothing to record, but another year of hard and faithful labor, attended with steady but moderate success.

The missionaries themselves were astonished at the progress which religion was making. At Honolulu, at the request of Piia and others, a female prayer meeting was begun on the 7th of January. At the monthly concert in February, a letter from Kaahumanu to Kalaimoku was read, in which she proposed to visit all the principal islands, and to recommend religion and encourage schools. Her character appears to have been wonderfully changed. She had been proud, haughty, selfish and oppressive; but now was the humble,

Cherokee Press and
Newspaper.

Hiring Slaves.

Ransoming Slaves.

Sandwich Islands,
Conversions.

benevolent, kind and laborious mother of her people. When she visited Hilo, on Hawaii, the change in her character was a topic of common remark among the natives, who called her "the new Kaahumanu."

The first prayer meeting for men was held, February 18. Kalaimoku was present; and from his account of himself, it appeared that a saving work was begun in his heart. Inquiry meetings were opened. At one of these, in May, 30 persons expressed their desire for baptism; and by the end of the month, 130 had requested their names to be enrolled, as persons desirous to be fully taught the word of God, and determined to obey it as far as made known to them. In June, ten were propounded for admission to the church, eight of whom were admitted in December. Kalaimoku, Kaahumanu and Piia were among the number. Two others, one of whom was Puaaiki, or "blind Bartimeus," had been admitted at Lahaina in July. Several persons at Kaa-waloa were considered as candidates for admission.

Hoapili-wabine visited Lahaina in February. A female prayer meeting was soon commenced, at which ten persons were selected to be present, of whom the young princess, Nahienaena, was one. She had been led astray by bad advisers, but now expressed her desire to walk in the way which her good mother, Keopuolani, had recommended. At 10 o'clock on the evening of February 24, after his doors were closed for the night, Mr. Richards was called upon by one of his native neighbors, who said, "I want you should direct me to the right way. How shall I proceed?—You are the light—I am darkness—you must enlighten me." Others soon came on similar errands, till such calls were made daily, and even many times a day. On the second of April, about an hour before sunset, two men came for religious instruction. Soon others came; and then others; and they continued to come in small companies, till the house was filled, all anxious to describe their own spiritual state, and to receive instruction. Mr. Richards writes:—

"April 19. *As I was walking this evening, I heard the voice of prayer in six different houses, in the course of a few rods. I think there are now not less than fifty houses in Lahaina, where the morning and evening sacrifice is regularly offered to the true God. The number is constantly increasing, and there is now scarcely an hour in the day, that I am not interrupted in my regular employment, by calls of persons anxious to know what they may do to be saved.*

"21. For four days, our house has not been empty, except while the door has been fastened. When I wake in the morning, I find people waiting at the door to converse on the truths of the Scriptures. Soon Hoapili, wife and train, come and spend the day; and after the door is closed at evening, we are interrupted by constant calls, and are not unfrequently awaked at midnight, by those who wish to ask questions. Houses for prayer are multiplying in every part of the village, and the interest which is manifested on the concerns of eternity, is such as, only six months ago, I did not expect would be seen, even for a whole generation.

"23. In the morning, several females called, for the purpose of having a female prayer meeting established. Kaamoku gave me the reasons why they wished to have another meeting. She said, that the females were coming to converse with her night and day, and in so great numbers that she could find no rest, and they were all anxious to assemble together, that she might teach them, and they strengthen each other. She said she was acquainted with *thirty-one praying females* in Nahienaena's train. Considering her as a proper person to superintend a religious meeting, I gave my approbation, so that there are now three separate circles of females in Lahaina, who meet regularly for prayer, embracing the number of about *sixty* persons. Eleven strangers have called, during the day, to converse respecting the truths of Christianity."

Among the most interesting of the inquirers was the young princess, Nahienaena. As she advanced in religious knowledge, she became disgusted with the noise and bad behavior of some of her people, and forbade any to enter her house who could not read hymns. One consequence of this was, that Wahinepio, a female chief who, last year, was the principal agent in leading the princess to worship idols, was angry, and forbade any to enter her house who was not skilful in dancing.

Capt. Buckle.

But if Wahinepio could not read, some of her people could. One of them, Leoiki, a fine girl of about 16, had for some time been an attentive student. Not only her mind and morals improved, but she became neat in her dress, and agreeable in her person and manners. It must have been about this time that she attracted the attention of Capt. Buckle, of the British whale-ship *Daniel*, who resolved to have her on board of his vessel. Leoiki well understood the purport of the negotiation which he commenced, repaired to her teachers for advice, wept, and begged to be spared; but 16 "golden dollars," that is 16 doubloons, valued at ten dollars each, paid to Wahinepio, prevailed, and Leoiki was put on board the *Daniel* for a voyage of seven months. Wahinepio soon afterwards confessed that she had done wickedly. The money seems to have been a troublesome possession. It was carried to Nahienaena, as the rightful proprietor of all the people; but the princess refused to touch it. It was afterwards said to be placed among the treasures left by Liholiho: and it is not known that any person was ever found, willing to be its owner. On the 3d of October, Capt. Buckle returned, and found a law in force, forbidding women to visit ships for immoral purposes. On the evening of the 5th, two of the crew called on Mr. Richards, charged him with being the author of the law, and insisted that he should procure its repeal. He informed them that he had nothing to do with enacting the law, except that he had endeavored to teach both chiefs and people the principles of Scripture morality; and that he could not procure its repeal, except by telling them that the law was inconsistent with the law of God; which they well knew would be false. The men withdrew; but others soon came, demanded the repeal of the law, and enforced the demand by threatening the destruction of Mr. Richards' property, then of his life, and then of his

family. He replied, that he had but one course to pursue ; that he had come to devote his life, longer or shorter, to the salvation of the heathen, and that he should lay it down rather than retrace a single step he had taken. Mrs. Richards then said, " I am feeble, and have none to look to for protection, but my husband and my God. I might hope, that in my helpless situation, I should have the compassion of all who are from a Christian country. But if you are without compassion, or if it can be exercised only in the way you propose, then I wish you all to understand, that I am ready to share the fate of my husband, and will by no means consent to live upon the terms you offer." The men withdrew, and that night the house was guarded by natives. The next day, some of the crew came on shore, but the natives kept them from the house. Mr. Richards wrote to the commanders of some American ships, but they took no notice of his letter. He wrote to Capt. Buckle, who replied that all his men were on shore, determined not to return without women ; and that it would be best for Mr. Richards to give his assent, after which all would be " peace and quietness." The next morning, a boat put off from the ship with a black flag, and 15 or 20 sailors landed from it armed with knives, and some of them with pistols. Being refused admission to the house, one of them attempted to stab a native with his knife. The native guard was reinforced, and by order of the chiefs, the mission house was soon under the protection of about 200 natives, armed with muskets, bayonets and spears. The mob retired. The next day was the Sabbath ; and though many sailors were on shore, public worship was attended at the house of worship without interruption. In the night, Mr. Stewart arrived from Honolulu. As he approached the mission house, a stern voice demanded, " Who comes there ?" He gave his name. The distrustful sentinel aimed his musket at him from the window, and ordered him to advance, that he might be seen. He advanced, was recognized and admitted. Capt. Buckle and his men frequently called on the chiefs, and demanded the repeal of the law, but in vain. They declared that they never were in so religious a place before in all their lives. Capt. Buckle soon sailed for Honolulu, where his crew led, and American sailors followed, in similar outrages. There, too, the dwellings and lives of the missionaries were protected by the armed force of the natives.

A very different influence was exerted by Lord Byron, Visit of the Blonde. of the British frigate *Blonde*, sent by the British government to carry home the remains of the king and queen. The *Blonde* touched at Lahaina, on the 5th of May. Boki and his wife landed in the first boat, and were received with a general burst of lamentation. As soon as the first transport of passion was over, Mr. Richards suggested prayer. Boki said,—and they were the first words uttered by any of the party from England—" Where shall we pray ?" Removing a little distance, prayer was offered, and tranquillity was restored. Two days afterwards, the *Blonde* arrived at Honolulu, where the bodies were received and deposited in the place prepared for them with due and becoming solemn-

nities. A special council of the chiefs was held on the 6th of June, for establishing the government and fixing the succession. The chiefs expressed their determination to support Kiauikeouli's right to succeed his brother, and their wish that he might have a Christian education. They asked Lord Byron's opinion of the American mission. The principles of the mission having been explained, he gave it his decided approbation. It was decided that the young king should remain under the instruction of the missionaries for the present, and that the government should continue in the hands of the regents, Kalaimoku and Kaahumanu. Boki, by relating his conversations with the king of England, confirmed the impressions made by Lord Byron. The king, he said, told him, "If you wish to have me for your friend, you and your people must all read and write. If you do not attend to instruction, I shall not be your friend." Of the missionaries he said, "They are men to make others good. I always have some of them by me; for chiefs are not wise like them. We in England were once like the people in your islands: but this kind of teachers came and taught our fathers, and now you see what we are." Whenever Boki repeated this conversation, he expressed his own solemn conviction of its truth and importance. Lord Byron showed himself a decided friend of the mission during the two months of his stay there. Out of respect to him, Waiakea, in the district of Hilo, on the northeast coast of Hawaii, where he remained for some time, and which was accurately surveyed by his order, was called "Byron's Bay."

Revival on Hawaii. Here, earnest inquiries after the way of life commenced in January. The attentiveness continued and increased, till, in November, the house of worship was not large enough to hold half the worshippers. Besides Mr. Goodrich, Honorii was stationed here, and Hopu had labored here at times. Kaahumanu exerted a good influence, when here with Lord Byron. Kapiolani, too, crossed the island to stir up the people to attend to instruction and worship. In her journey, she passed near the grand crater of Kilauea; and perceiving among the natives signs of the fear and worship of Pele, the fabled goddess of the volcano, she boldly descended into the crater, and composedly worshipped Jehovah in its awful depths. In violation of immemorial usage, she ate the berries consecrated to Pele, and threw stones into the crater. The people were astonished and convinced, and pronounced Pele to be powerless.

Around her own residence at Kaawaloa, the station of Mr. Ely and Hopu, and the neighborhood of "the aged Kamakau," Kapiolani was active and influential. Her people gave good heed to instruction. Intemperance and other gross vices disappeared, and numbers appeared truly pious. The news of the happy change went abroad in the island, and natives from distant villages came to Kaawaloa to inquire concerning the way of life. At Kailua, too, the oldest station on the island, the good work prospered. Increased attention to preaching was first observed, and prayer meetings were established, about the 1st of July. For some time, the houses of the missionaries were thronged with inquirers, much as at Lahaina; and though some, as at other stations,

soon went back to their pleasures, not a few persevered, and appeared to be really converted to God.

Throughout the islands, the schools prospered; though, Native Schools. from the system pursued, it is not easy to estimate the number of learners. At Lahaina, 922 pupils were present at one examination, of whom 500 could read, and 300 had read all the books in the language. At Honolulu, 600 pupils were examined in April. As early as February, about 40 schools were known to be in operation on Hawaii, and the number was greatly increased during the year. In October, 16,000 copies of elementary lessons had been given out, and it was supposed that there were nearly that number of learners on the islands. The people were not allowed to wait in ignorance for accomplished teachers. Everywhere the chiefs selected the most forward scholars, and sent them out to teach others. Such of these teachers as were conveniently situated for that purpose, were formed into classes for further instruction.

Mr. Stewart was compelled to leave the mission, on account of the ill health of his wife. A gratuitous passage to England was offered by Capt. Dale, of the English whale-ship Fawn. It was accepted. They embarked, October 15, and arrived at Gravesend in April, and at New York in August of the next year.

CHAPTER XVIII.

1826.—Annual Meeting at Middletown.—Foreign Mission School discontinued.—Bombay.—Death of Mr. Hall.—Female Schools.—Ceylon.—The Mission Seminary, and the Government.—Western Asia.—Stations at Smyrna.—Converts.—Asaad Shidiak.—Sandwich Islands.—Criminal Code enacted.—Visits of the Dolphin and Vincennes.—General prosperity.

At the annual meeting at Middletown, Ct., on the 14th and 15th of September, the Hon. John Cotton Smith, Vice President, presided. A letter was received from the Rev. Dr. Lyman, resigning the presidency, on account of age and infirmities which rendered him unable to attend. The resignation was accepted, with thanks for his faithful and useful services. The Hon. J. C. Smith was chosen President, the Hon. Stephen Van Rensselaer Vice President.—The receipts into the treasury had been \$61,616,25; and the payments about the same. The greater part of the expenses of the missions in India were yet to be met; the drafts from Calcutta not having yet been presented.—The union of the United Foreign Missionary Society having received the necessary sanctions, as related in the history of the last year, a large number of gentlemen, residing in those parts of the country, and belonging to those communions from which that Society derived its principal support, were elected members of the Board.

The Committee on the Foreign Mission School, appointed at the last meeting, reported in favor of its discontinuance; but being informed that the agents hoped it might still be made useful to the cause of missions, the Board authorized the Prudential Committee to permit gentlemen in that vicinity to use the property for that purpose. The agents, after mature consideration, declined making the attempt; and, on the 3d of November, the Committee resolved that the school should be immediately discontinued. Of the 16 pupils, some returned to their homes, and others were placed in advantageous situations for completing their education. The experiment had fully shown the importance of educating native assistants for the missions, in the countries where they are to labor. With this conviction, Mr. Ellis had advised the Sandwich Islanders at Cornwall to return home for an education; and in this, his opinion accorded with that of the other missionaries at those islands.

Bombay. Death of Mr. Hall. The BOMBAY MISSION was this year deprived of the labors of Mr. Hall. In January, he prepared a circular letter to Christians in the United States, in behalf of the idolatrous Hindoos, and especially the Mahrattas. It was his last address to the churches. It was printed at the mission press, dated February 1. He had also just completed the translation of the New Testament into the Mahratta language.

On the 2d of March, he left Bombay for a preaching tour on the continent. He arrived at Nassick, about 100 miles from Bombay, on the evening of the 15th, and immediately commenced preaching and distributing books. The cholera was raging, and swept off not less than 200 on the day after his arrival. He labored among the distressed inhabitants, till his supply of books and medicine was nearly exhausted, and then, on the 18th, commenced his return. The next evening, about 10 o'clock, he arrived at Doorlee-Dhapoor, about 30 miles on his way. He spread his mat in the viranda of a heathen temple, and lay down to sleep. Suffering from the cold, he removed to a warmer place; but finding it occupied by two sick men, one of whom soon after died, he returned to the viranda. About four o'clock, he called up the two Christian lads who attended him on his journey, and was preparing to set forward, when he was seized with the cholera. So sudden and violent was the attack, that he fell helpless to the ground. But disease and death could not conquer his mind. He was the same in this trying hour, that he had been through life; consecrated to the execution of vast designs, and faithful in all the labors, small as well as great, by which they might be promoted; unwavering and undisturbed, because he had decided in the light of Christian principle, what was the course of duty; never consenting that the weakness of human feelings should interfere with the claims of Christ and of the heathen. Now, being laid upon his mat, he first took the small quantity of medicine that remained unexpended; but his stomach immediately rejected it. He at once clearly foresaw the result, and calmly prepared for it. He told his attendants that he should die, and gave them directions concerning

the disposal of his body, his clothes, and other articles that he had with him. He then consecrated the few remaining moments of his life to missionary labors. He told the heathen who stood around, that he should soon be with Christ. He exhorted them to repent of their sins, and forsake their idols, that they too might be prepared for heaven. He prayed, earnestly and repeatedly, for his wife and children, for the mission, and for the heathen around him. Having spent eight hours of violent bodily disease in such employments, he exclaimed, three times, "Glory to thee, O God!"—and then expired. With difficulty the lads who were with him procured a grave, where they buried him, shrouded in his blanket, and without a coffin. A stone, erected afterwards by his brethren of the mission, inscribed with his name, age and office, in English and Mahratta, marks the place of his interment.

But two missionaries now remained,—Mr. Graves and Stations and Schools reduced. Mr. Garrett. The stations at Mahim and Tannah were suspended, as was also the boarding school for children of European descent. Pressing invitations to open free schools were necessarily declined, because the mission, thus reduced, could not give them that efficient superintendence necessary to their usefulness. The number in operation was 24. Still, the cause of female education, so specially important in a country like this, was carried forward with gratifying success. A school for girls had been opened in February, and in about five months, nine others were established, the whole containing 204 pupils. One of these schools was taught by a Hindoo female. Respectable inhabitants of Bombay contributed about \$300 for the support of these schools. The government granted the use of four unoccupied public lots, on which the mission wished to erect school-houses.

On the 12th of October, Mrs. Frost was married to Mr. Woodward, of the Ceylon mission: and, on the 19th, Mrs. Nichols was married to Mr. Knight, also laboring in Ceylon, in the service of the Church Missionary Society.

The CEYLON MISSION was compelled to abandon the Ceylon. The Seminary. design of establishing a College. At the beginning of the year, the Prudential Committee, by the kind assistance of Mr. Wilberforce, opened a correspondence with the British government on the subject, and the mission corresponded with the government of Ceylon. The result was, that no increase of the number of American missionaries in Ceylon would be permitted; and that a College, if established, should be under instructors from Great Britain. Such a College had been proposed by the government of the Island, and was then under consideration of the government at home. This decision, however, did not defeat the main object of the undertaking. It was still possible to sustain a school of a very high order, which should give an education nearly or quite equal to a collegiate course. Encouraged by liberal subscriptions in India, and by favorable opinions both there and in America, the brethren were erecting buildings such as would be needed at all events. The principal building, 64 feet by 29, with a viranda on every side, designed for a

library, apparatus, lecture rooms and examinations, was called Ottley Hall, in honor of Sir Richard Ottley, Associate Justice of Ceylon, who had shown a deep interest in the mission, and especially in this Seminary, to which he had rendered important aid by his personal influence, and by liberal donations. Eight rooms for study, ten small rooms for devotional retirement, a dining hall and kitchen, were also erected. As professors could not be sent from America, native assistants were employed, and the Seminary was made to furnish, as fast as possible, a competent faculty for itself. Twenty-two out of its 53 students were members of the church, and its religious influence was highly gratifying.

Early in the year, 18 pupils were removed from the preparatory school to this Seminary. It being understood in the neighborhood that there would be vacancies in the preparatory school, 70 candidates were presented for examination to fill them; from whom 30 were selected.

On the 7th of August, the journal kept at Batticotta notices the monthly prayer meeting, which had been commenced there seven years ago that day. Since its first establishment, it had been attended by 29 missionaries, belonging to four societies. Of all these, only Mr. Richards had died. Of 45 missionaries who had labored in Ceylon within 20 years, it was not known that any had died except Messrs. Ault, Warren and Richards.

At the commencement of the year, there were some anxious inquirers after the way of life; but there seem to have been few instances of conversion. Seven natives were received into the church on the 19th of January. The whole number of admissions during the year was ten.

Western Asia. The Palestine Mission, as it has hitherto been called, scarce showed itself in Palestine during the year; for Parsons and Fisk rested from their labors, King was on his return, and its other members were fully employed in other places. It is henceforth the Mission in Western Asia.

At Malta, the press was kept in active operation, under the care of Mr. Temple. Rev. Eli Smith embarked in Boston, May 23, and arrived at Malta July 13, with the special design of being connected with that press. Mr. Homan Hallock, who was engaged as a printer for five years, sailed for Malta in October, and arrived in December. After deliberation, Mr. Smith sailed from Malta for Egypt and Syria December 2, for the purpose of studying the Arabic language, and making other preparations for publishing and distributing Arabic books. After spending a few days at Alexandria, he arrived at Cairo about the close of the month.

New Station at Smyrna. A new station was formed. The Rev. Elnathan Gridley and Rev. Josiah Brewer sailed from Boston in September, and after short visits to Gibraltar and Malta, arrived at Smyrna on the 27th of December. Mr. Brewer's support was pledged by the "Female Society of Boston and vicinity for promoting Christianity among the Jews."

The principal scene of interest in connection with this mission was at and around Beirüt. In that city, and in six neighboring towns and villages, free schools were opened under hired teachers. During the first half of the year, there was an average attendance of 305 scholars, of whom 30 were girls. The distribution of the Scriptures in the ancient and modern Greek and Armenian, the Arabic and Italian languages, continued, and led to much conversation on the contents of the sacred volume. Mr. Goodell read and expounded the Arabic New Testament in course. The hearers were few, but the Holy Spirit appeared to be present. The farewell letter of Mr. King to his friends in Syria, giving the reasons why he could not join the Roman Catholic church, with additions and Scripture proofs by Mr. Goodell, and the answer of the mission to the order of the Maronite Patriarch against the circulation of the Bible, were extensively read. The Armenian ecclesiastics, Jacob Aga and Dionysius, wrote letters to their countrymen, which, with the facts of their marriage and intimacy with the missionaries, excited no little attention. The alarm appears to have reached the hierarchy of every sect; for they all saw operations which threatened to overturn their institutions, abolish their usages, destroy their power, and introduce a religion substantially different from any that prevailed among them. Rome itself was more thoroughly aroused than before, and sent 20 priests and \$13,000 this year to Syria. Repeated excommunications, directed against the mission, the schools, the books, and all who favored either of them, were read in both the Latin and the Greek churches. Jacob Aga was deprived of his office as British Consular Agent, by the Ambassador at Constantinople, who was probably misled by the representations of enemies; and it was said that a firman had been obtained for his arrest. All these things frightened many away, beyond the sphere of missionary influence. War also interrupted their labors. In March, a Greek squadron landed 500 men, who attacked the city. They were repulsed, after having filled the country with confusion and distress. The houses of the missionaries were generally respected, as being under English protection; but that of Mr. Goodell was plundered by Bedawin in the Turkish service. The Pasha of Acre afterwards paid for the property carried away. In consequence of these troubles, the schools in Beirüt were reduced from 100 scholars to 10. After about two months, they again revived. New schools, also, were requested, and after a suitable agent had been obtained to visit and superintend them, several were established. One was at Hosbaia, on the road from Sidon to Damascus, where the Greeks and Moslems offered to defray the expense of a school-house; and two others were in that vicinity.

The mission rejoiced over several converts, who appeared to be truly pious. Among these were two Armenians, Jacob and Dionysius, whom they called Carabet, or the Fore-runner; Gregory Wortabet, an Armenian priest, engaged as a literary assistant to Mr. Goodell; Gregory's wife; her brother, Joseph Lefluffy, a Greek Catholic engaged in the

autumn as an agent in establishing and superintending schools; Asaad Jacob, a Greek youth, who afterwards apostatized;* and especially Asaad Shidiak, a Maronite whose history demands a more particular notice.

Asaad esh-Shidiak. Asaad esh-Shidiak was the fourth† son of a respectable Maronite of Mount Lebanon. He had been educated at the College of Ain Warka, and afterwards held the office of private secretary to the Maronite Patriarch. In the summer of 1825, when he was about 29 years of age, he was engaged by Mr. King as an instructor in Syriac and Arabic, and was employed, a part of the time, in multiplying Arabic copies of Mr. King's farewell letter, already mentioned. He was afterwards engaged by Mr. Fisk, to open a school intended to be a permanent free school, for teaching Arabic grammatically. Soon after Mr. King left Beirüt, Asaad undertook the task of answering the farewell letter. Having made a rough draft of a reply, and copied it to the last topic of argument, he was suddenly turned to the prophecy of Isaiah, by consulting a proof passage. While reading this sublime portion of Scripture, he became deeply serious, and was filled with an ardent desire to read the New Testament, and to be actuated by the spirit of the gospel. He endeavored to lay aside every selfish bias, and to learn the true meaning of the Bible. While in this state of mind, he was shocked by finding it taught and defended in the Romish Church, that *it is a duty to kill heretics*. In November he received a letter from the patriarch, threatening him, one of his brothers, and another Maronite young man, with immediate excommunication, unless they ceased from all connection with the Bible-men. After mature deliberation, it was thought best that he should retire to Hadet, and remain with his friends awhile, in the hope that alarm and opposition would subside. In this retirement his mind was still fixed upon religion. The world appeared vain; and some of his friends, as was natural, thought him melancholy. The patriarch wrote him a second letter, urged him to an interview, and promised to provide an office for him. Still he preferred to return to Beirüt; where he made an engagement with Mr. Bird for a year.

Early in January 1826, the patriarch sent his own brother to call upon Asaad at Beirüt, and urged him to an interview. The messenger intimated, that Asaad probably received a large sum of money from the missionaries, as the price of his conversion; and that the patriarch would see that he should lose nothing by leaving them. To this intimation Asaad replied, that he only received moderate wages for his services as a teacher; and that money was not his object; but that he was simply in pursuit of the truth. The missionaries warned him of the dangers to which he would be exposed, if he complied with the request of the pa-

* And yet his subsequent life has been such, that some missionaries, who have known him within a few years, think it not impossible that he may be a truly pious man.

† In all documents published at the time, and in the first edition of this work, he is called the *third* son. The Rev. Mr. Bird afterwards ascertained that he was the *fourth*.

triarch ; but he hoped that the patriarch would be softened, and that he might perhaps be induced to do something for the promotion of religion. With these hopes he went to the convent of Der Alma, met the patriarch soon after, and had many conversations with him. The main topics on which he insisted, were the necessity of a spiritual religion, in distinction from modes and forms ; the sufficiency of Scripture, and the absurdity of holding the pope to be infallible. The patriarch was highly displeased with these bold sentiments ; at one time uttering cruel threats, and at another offering honor, promotion and money, according to the course which Asaad would pursue. Asaad, finding himself deprived of books and congenial society, and exposed to cruel mockings, after repeated declarations that he was ready to seal his testimony with his blood, privately withdrew from the convent where he was, and arrived at Beirût on the morning of March 2. The missionaries rejoiced to receive him, having been greatly concerned for his personal safety, during this absence of seven weeks. As soon as his mother, brothers and other relatives heard of his return to Beirût, they flocked to him in rapid succession, to persuade him to leave the missionaries, and thus save the family from the insupportable shame of having him renounce their religion and join himself to foreigners. After many painful struggles, he accompanied four of his relatives home, on the 17th of March. The missionaries strongly opposed his going, from an apprehension that he would not be able to return, as he expected to do in a few days. He thought he knew the people of the country, and that, after all that had been said, they would not offer him violence ; and he strongly hoped, that his visit to Hadet would do good. In about a fortnight, twenty or more of his relatives assembled, took him by force, escorted him to the convent of Der Alma, and delivered him up to the patriarch, by whose order he was subsequently removed to Kanôbin [Cannobeen]. Here he endured imprisonment, chains, stripes and revilings in succession ; and often all of them combined. About the middle of May, he was in close confinement, in chains, and was daily beaten. In June, having made an unsuccessful attempt to escape, he had a heavy chain around his neck, the other end of which was fastened to the wall. The patriarch encouraged the common people to visit him in his confinement, and to spit in his face, and call him odious names, in order to shame him, and break his spirit. Toward the close of July, his mother and other members of the family visited Kanôbin at the request of the patriarch, who informed them that Asaad was unwell. They found him in chains, which they were unwilling to believe to be the case till they saw it for themselves. Galeb, a younger brother, carried a written application to the patriarch, signed by the whole family, pleading for Asaad's liberation. It was well understood, however, that Tannûs, an older brother, though he joined in the application, sent a secret messenger to prevent its success. The mother's heart had relented ; and she acknowledged that the missionaries felt more tenderly for her son, than the Maronites did. Galeb saw his brother in September, but was not permitted to take leave of him.

About two months afterwards, Galeb visited Kanôbin, assisted his brother in escaping, and brought him homeward as far as Kesrawân, where the fugitive was apprehended, carried bound to Gzir, and afterwards restored to the patriarch at Kanôbin. From this imprisonment he was never released. The Maronite authorities concealed the facts of his history as far as they could, frequently sending out false reports of his death. After the conquest of the country by the Viceroy of Egypt, it was ascertained that he was really dead. Worn out with cruel mockings and scourgings, with bonds and imprisonments, his bodily powers gave way; but his mind, by divine grace, proved unconquerable, and he died, a constant witness to the truth.

Pharez Sholmak.

In March, Pharez, the youngest of the brothers, having been found in the act of reading the New Testament, was struck with a sword by his brother Mansûr, and beaten by Tannûs. He immediately left Hadet, came to the missionaries, and determined not to go home again. He was soon after decoyed, however, by Mansûr and Galeb, and taken home by force. From this time till November, he lived principally with his relatives, though he kept up a communication with Messrs. Bird and Goodell. Wishing for an opportunity of reading the gospel openly, he was weary of the constraint imposed upon him, and determined to leave the country, if possible. Before taking this step, he went to Acre, to see if something could not be done with the Pasha toward obtaining Asaad's liberation. The attempt was unsuccessful. It was reported, on good authority, that some of the subordinate rulers had urged the two oldest brothers to take the life of Pharez, if he could not otherwise be separated from the society of the missionaries. He therefore remained in a secret place, till he could get on board a vessel bound to Alexandria, whence he took passage to Malta, being commended to the care of Mr. Temple. He left Beirût on the 2d of December, having written a forcible letter to his brother Mansûr, and had several confidential interviews with Galeb. He applied himself to the study of English at Malta, and continued for some time in the service of the mission.

Indian Missions.
Change of System.

The missions to the Cherokees, Choctaws, and Cherokees of the Arkansas continued their usual labors with but little change, either in themselves or the people to whom they were sent. Experience showed that the plan of reducing the larger and multiplying the smaller establishments was judicious; and there seems to have been a general disposition among the brethren, to diminish the secular cares and labors of the missions as far as circumstances would permit. The blacksmith's shop at Brainerd had been put under the care of Mr. Dean, who was to manage its concerns according to his own discretion, and report directly to the Prudential Committee; thus relieving the mission of all care of the establishment. A letter from Mr. Washburn, at Dwight, suggested that the same arrangement should be made for all the mechanics at all the stations. Among the Choctaws, Mr. Kingsbury doubted whether the office of superintendent, which he had held from the begin-

ning, ought not to be abolished, as it overwhelmed one man with the secular cares of all the stations and nearly destroyed his usefulness as a preacher, and gave him at least an apparent importance, which made him an object of jealousy among the natives, if not among his brethren. The missionary convention beyond the Mississippi resolved, that no minister of the gospel ought to be appointed superintendent of a mission. The importance of farmers and mechanics, to introduce the arts of civilization, was fully recognized ; but every where, among the experienced, the conviction was gaining strength, that large establishments and complicated operations should be avoided, and that teachers of every kind should be free from the incumbrance of secular cares. And it is worthy of notice, that these opinions prevailed, while the pecuniary affairs of these missions were manifestly improving.

There was little alteration in the state of the schools. While some increased, others, from various causes, diminished, and probably the whole number of scholars was not greater than formerly. As it is with schools in civilized countries, the number of scholars depended much on the acceptableness of the teacher. The management of each school was discussed, and the teacher was blamed for partiality, for making his pupils study too hard or for their insufficient progress, for being too severe or too lenient in his government, just as he would have been in any school district among white men. Every schoolmaster knows, that his judges are troublesome in very exact proportion to their ignorance and incompetence. The amount of trouble, therefore, encountered by teachers among people just beginning to be civilized, must be immense. Among the Choctaws, too, some felt dissatisfied because their annuity of \$6,000 a year had been put into the hands of the mission. They thought themselves able to manage it, and probably desired the profits of taking care of it. Yet the most influential chiefs and more intelligent of the people were decided and constant friends ; and from year to year, the schools were in better order and the pupils made better progress.

Among the Cherokees, on both sides of the Mississippi, there were a few instances of conversion, and a few additions to the churches.

This was a year of war. "Michael and his angels fought against the dragon, and the dragon fought, and his angels." Sandwich Island's. Oposition f. on foreignes. The ten commandments had been translated into the language of the Islands, and printed at Honolulu. The natives were told how these commandments were given, and that they were God's law, binding on all mankind. Hitherto there had never been any laws upon the Islands, except the changeable will of the chiefs, and the old and now exploded superstition. The chiefs proposed to enact a criminal code, of which the ten commandments should be the basis. This was violently opposed by many of the foreign residents. The missionaries were charged with being the authors of the proposed code. The accusation was false ; but what if it had been true ? There is nothing criminal in urging the adoption of wholesome laws. If the missionaries had drawn up a complete code of civil and criminal jurisprudence, and by

dint of persevering argument, brought the chiefs and people to adopt it, and been active and constant advisers and assistants in all the details of its execution, till theft, drunkenness and adultery and every vice was suppressed, and law and order established throughout the Islands, they would have done, better than it ever was done before, what has immortalized some of the most illustrious benefactors of the human race. But, in view of existing circumstances, such a course was not thought expedient. That "wicked and unreasonable men" might have no occasion of fault-finding; that the chiefs might have no occasion of jealousy; and that they themselves might not be drawn away from the more important work of preaching the gospel, the missionaries had been instructed, as are all missionaries of the Board, to abstain from intermeddling in any way with the concerns of the government; and they had scrupulously obeyed. Two of their accusers, however, the British and American consuls, whose offices rendered such interference peculiarly improper, did interfere with the government in a most objectionable way. They went to the young King, a boy about fourteen years old, and told him that the regents, his guardians, had no right to make laws; and that he alone had the right. They recommended a code which should forbid nothing but murder, treason and theft. Indeed, every remonstrance of a foreigner against the promulgation of a code, or against any of its enactments, was an interference with the affairs of government. But, though such opposition was violent and persevering, some laws were promulgated; and among them was one forbidding females to go on board the ships in port, on pain of imprisonment during the pleasure of the chiefs.

Visit of the Dolphin.

This law had been in force about three months, when, on the 14th of January, the U. S. armed schooner *Dolphin*, commanded by Lieut. John Percival, arrived at Honolulu. Soon after the arrival of the *Dolphin*, her commander expressed his regret at the existence of the law concerning females visiting ships on an infamous errand. He next insisted upon the release of four prostitutes, then in the custody of the government for a violation of the law. This demand was pressed repeatedly, and in the most persevering manner, till at last it was partially successful.

In the mean time, several among the higher chiefs came to the missionaries, stating that the commander of the *Dolphin* had threatened to shoot Mr. Bingham, if he appeared at the council of the chiefs, when he (the said commander) was transacting business with them; and that, unless the law against prostitution was repealed, he would come and tear down the houses of the missionaries. They asked, what would be the duty of the natives, in case of apprehended violence. The missionaries replied, that such threats would not be executed; that every officer of the American navy was accountable to his government at home; and that the chiefs need not be anxious on the subject. This, however, did not satisfy them. The inquiry was still pressed, "What shall we do, in case your houses are attacked? You are our teachers. We are

not willing to have you killed. If we lose you, we cannot get other teachers, and we shall be left in darkness." The answer was the same as before. "The commander of the *Dolphin* will not dare to molest us, while found only in the prosecution of our duty. But even if he should, we intreat you not to resort to violence in our defence."

On Sabbath, the 26th of February, public worship was held in the forenoon as usual, when 3000 people attended. The service was in the open air, the roof of the great chapel having fallen several weeks before, in consequence of a violent rain. In the afternoon, the unfavorable state of the weather prevented a meeting, as the hearers would have been without shelter. At five o'clock, Mr. Bingham went over to the house of Kalaimoku, for the purpose of holding worship there, with such individuals of the chiefs and others, as might find it convenient to attend. Soon afterwards, six or seven sailors from the *Dolphin*, armed with clubs, entered the upper room, where the sick regent was lying on his couch, with his friends around him, and demanded that the law should be repealed. They threatened, in case of refusal, to tear down the houses. Confusion ensued; and, before the rioters could be made to leave the house and the yard, they had broken all the windows in front. While this was going on, their number was increased by the arrival of several others, who made similar demands. When driven from the house of Kalaimoku, they directed their course to the house of Mr. Bingham. Seeing this, and knowing his family to be unprotected, Mr. Bingham ran home another way, hoping to arrive there first. Not being able to do this, he fell into the hands of the rioters, by several of whom he was seized, some of them holding a club over him in the attitude of striking. The natives, who had borne the whole with astonishing forbearance, now interfered by laying hold of the sailors, so that, in the bustle, Mr. Bingham was released. He was afterwards pursued by other small parties. One sailor aimed a blow at him with a club, and another stabbed at him with a knife; but he happily escaped without injury. All the rioters were secured by the natives. After this affray had ceased, ten other sailors arrived, a part of whom attacked Mr. Bingham's house, and broke in a window. While two were attempting to force the door, one of them suddenly, and in an unaccountable manner, turned round and struck the other with a club, so that he fell, and was carried off as dead. Some of the chiefs cried out to the people earnestly, "Do not kill the foreigners;—hold them fast;—handle them carefully." To which one or two answered with spirit, "How *can* we handle them carefully, when they are armed with knives and clubs?" One of the crew of the *Dolphin* received some dangerous cuts from a sabre in the possession of a native; and of the two or three sailors who had joined the mob from other ships, one was indebted to the direct interference of Mr. Loomis for the preservation of his life.

On the evening of the same day, Lieut. Percival waited on the chiefs, and declared that the prohibition should come off; that he was determined not to leave the islands till the law was repealed; and that he had

rather have his hands tied behind him, or even cut off, and go home to the United States mutilated, than to have it said, that the privilege of having prostitutes on board his vessel was denied him, after it had been allowed, as he alleged, to a certain other individual whom he named. Messrs. Bingham, Loomis, and Chamberlain were present at this conversation, and two of them at least took part in it.

But the most painful portion of this sad history is yet to come. The next day it was rumored that females, who should go on board ships, would not be punished ; and, in a day or two, the missionaries learned with sorrow, that some of the chiefs, wearied by importunity, and terrified by threats, had given a kind of indirect permission, by intimating, that if any females should resort to their old practices, it should not be very strictly inquired into, but they should simply be considered as disgraced and excluded from the society of the good. Accordingly, a considerable number repaired on board. When the first boat with females passed along the harbor of Honolulu, in the dusk of the evening, a shout ran from one deck to another as if a glorious victory had been achieved.

When Kalaimoku was informed of the permission which had been given, he called before him the chiefs who had relaxed the authority of the law, and inquired of them what the facts were. They quailed at his severe rebuke and wept under his chiding. But the fatal deed was done, and could not be recalled. The flood-gates of immorality were open, and a deluge of pollution could not be prevented.

When it was known that the law was prostrate, Lieutenant Percival called upon the chiefs to express his gratification. He said he was now at ease ; and that he intended to visit Maui and Hawaii, where the prohibition was still in force, and compel the chiefs in those islands to rescind it. So great a calamity was kindly averted ; and Honolulu alone was polluted by a visit from the Dolphin. The influence of this vessel, during the subsequent ten weeks of her stay, may well be imagined. So odious was it, even in the eyes of the common people, that they applied to the vessel and her commander, interchangeably, the appellation of the mischief-making man-of-war.

On receiving information of these proceedings, the Prudential Committee made a formal complaint to the Secretary of the Navy, who ordered a Court of Inquiry. The final result of the investigation never was published, as it doubtless would have been, in justice to Lieut. Percival, had he been acquitted. The natural inference is, that he was sentenced to receive a private reprimand, and perhaps a suspension for a time from the public service. There is reason to believe that the visit of the Vincennes to the islands in 1829 had some reference to these transactions.

The Dolphin remained at the islands about four months ; but her disastrous influence did not terminate at her departure. Irreligion and vice had gained a strength and boldness which could not be overcome at once. The life of Mr. Bingham was threatened, and was thought to be in danger. In November, and subsequently, some chiefs of inferior

rank were seduced into the practice of gaming and intemperance, and a considerable number of the people followed their example.

Similar scenes were enacted at Lahaina. While Mr. ^{Outrage at Lahaina.} Richards was absent, in October, the station was visited by English and American whale ships, whose crews committed gross outrages upon the peace and property of the inhabitants. The Governor was absent likewise, and the place was left in the charge of a female chief, a niece of Kalaimoku. The anger of the sailors was excited by the fact, that prostitution was forbidden. This prohibition they charged upon Mr. Richards; and a mob proceeded to his house for the purpose of killing him, as they declared. Not finding him at home, and his house being guarded by faithful natives, they turned to such of his other property as they could find, and destroyed it. Kekauonohi, the female chief, commanded all the females of the place to flee with her to the mountains, which order was promptly obeyed. The sailors, after filling the place with violence for a number of days, pillaging the houses of the natives, and destroying their property, returned on board, having totally failed of their object.

This pernicious influence was in some degree counter- ^{Visit of the Peacock.} acted by the visit of the U. S. sloop of war Peacock, Capt. Thomas Ap Catesby Jones, which arrived at Honolulu in October, and remained till January. With an independence worthy of his office and reputation, Captain Jones kept himself uncommitted, till he had an opportunity to judge for himself. At the general meeting in October, a circular was prepared, and signed by eight missionaries, representing all the stations, in which they state the course they have pursued, deny the charges brought against them, and challenge an investigation. The foreign residents laid hold of the word "challenge," and appointed a meeting for them to appear and defend themselves. At this meeting, the missionaries demanded that their accusers should bring definite charges, in writing, and produce their evidence in support of them. Mr. Charlton, the British Consul, who took the lead of the opposers, refused to bring any definite charges, but said he and his friends had come to hear what the missionaries had to say and prove. He spoke for some time, and repeatedly, saying that he was dissatisfied with the management of the mission; that the people were growing worse; that no chief would dare testify against a missionary, and the like; but refused to have any thing that he had said written down, as a charge that he was to support by proof. Capt. Jones, having remained a mere spectator till he perceived the whole ground of dispute, requested that the whole circular might be read. After hearing it, he said that, as he viewed the subject, it was the business of those gentlemen who had replied to the circular, to direct the attention of the missionaries to some special charge, and bring their evidence in support of that charge; otherwise nothing could be done; for no one would expect the missionaries to arraign, try, and condemn themselves. He thought the circular was a clear, full and proper declaration of the objects and operations of the mission, and that the public

were candidly and fairly called upon to point out any mistakes, either in principle or conduct, and bear witness of evil, if there were any. He thought the gentlemen of the mission had done every thing they could on their part, and that now the burden of proof must lie on those who accepted the challenge ; and if charges should be proved against the missionaries, then they might be expected to answer. On hearing this, some one moved an adjournment. After a few more words from Capt. Jones, the motion was renewed, and the meeting broke up. When about to leave the islands, more than three weeks afterwards, Capt. Jones wrote an affectionate farewell letter to the missionaries, in which he bears testimony to the good effects of missionary labors, as they had fallen under his own observation, both at the Sandwich and at the Society Islands ; says, that he has heard of ill effects of these labors, but has not seen them ; declares, that he witnessed the readiness of the missionaries to meet an investigation, and to answer any written charges which could be susceptible of proof or refutation, and that, as no charges derogatory to their characters had been brought forward after so long a notice, it was but fair to conclude that none could be ; and expresses sincere acknowledgments for the kind attention he had received from the missionaries individually. He concludes by saying, " If it should hereafter appear, that this visit has, in however remote and minute a degree, contributed to further the missionary efforts, I shall be well recompensed for the long absence from my family."

The mission experienced another trial, in the loss of Dr. Blatchley. His health failed, and he sailed for home on the 6th of November, in the ship Connecticut, Capt. Chester. The captain and owners declined receiving any compensation for his passage.

Notwithstanding all these trials, the mission prospered. Progress of the Mission. In January, the new house of worship at Byron's Bay, (Hilo,) 90 feet by 30, was occupied, and attendance on public worship greatly increased. In April, the habitual attendants at that place were at least 2000. In January, there were known to be more than 80 schools on Hawaii, with at least 4800 scholars. In April there was an examination of schools at Honolulu, on Oahu, at which 2409 scholars attended from 69 schools, in which 66 native teachers were employed. The joint letter of the mission, March 10, estimated the number under instruction on all the islands at 20,000, and stated, that 2000 persons were known to be in the habit of family and secret prayer. On Kauai, in April, attendance upon instruction was evidently increasing. Kakiowa, the governor, accompanied by Mr. Whitney, made a tour round the island, earnestly exhorting the people to attend upon the instruction of the missionaries. Such journeys of the chiefs were frequent. In the autumn, Kaahumanu visited Hawaii, for the purpose of promoting learning and religion, and with good effect.

At Kailua, early in the year, the house of worship was found too small for the increasing congregation, and another was erected by order of Kuakini, (Gov. Adams,) 180 feet by 78. At Kowaihae, in November,

Mr. Bishop preached in a grove, to a congregation of 10,000 people. In July, an examination of schools was held at Lahaina. It was estimated that there were then 8000 learners in schools connected with that station ; 7000 on Maui, and 1000 on the adjacent small islands of Molokai and Lanai. At the general meeting in October, the number under instruction on the islands was estimated at 25,000, and the native teachers at 400. The number of books and tracts printed since June, 1825, was 74,000. This was an insufficient supply, but no more could be furnished, for want of paper.

CHAPTER XIX.

1827.—Annual Meeting in New York.—Special efforts to increase the funds of the Board.—Bombay.—Schools transferred to the Church Missionary Society.—Ceylon.—Quiet progress.—Mediterranean missions.—Death of Mrs. Temple ;—of Mr. Gridley.—Legislative reform in Malta.—Mr. Brewer goes to Constantinople, and then to Greece.—Mr. Smith arrives at Beirut. Church at Beirut organized.—Maronite excommunications, and violence on Mount Lebanon.—Battle of Navarino.—Indian missions.—Missions received from the United Foreign Missionary Society.—Chickasaw mission received. Sandwich Islands.—Return of Mr. Loomis.—Death of Kalaimoku.—Admissions to the church.—Increase of schools.—Improvement of morals.—Third outrage at Lahaina.—Capt. Buckle's complaints.—Council at Honolulu. London Quarterly Review, and stories of voyages.—Roman Catholic Mission.—Reinforcement.

THE annual meeting of the Board was held in New York. It commenced on the 10th, and was continued daily, the Sabbath excepted, to the 15th of October. The auditor having declined re-election, William Ropes, Esq. was chosen to that office.

Agreeably to a vote of last year, the annual report was presented in a printed form. It was thought best, however, to direct that henceforth it be presented in manuscript, in such form that the parts relating to the several missions and other important topics may be submitted to committees of the Board, who should examine them and report during the meeting ; so that, after the amendment of the several parts if necessary, the whole might go to the public with the deliberate approbation of the Board. This plan has ever since been followed.

The income of the Board from donations, for the year ending August 31, had been \$82,435,25 ; the expenditures, \$104,430,30. Towards meeting the deficiency, a debt had been incurred of \$15,513,10.

This meeting derived its principal interest from the effort made to increase the funds of the Board. Many promising fields for missionary labor had been found, where no missions had yet been planted ; and several of the existing missions were calling loudly for reinforcements ;

but only a small part of these calls could be met, for want of funds, which the churches were evidently able, if disposed, to furnish. An effort by which the funds of the Board should be greatly increased, and that without delay, had been a subject of serious thought, conversation and correspondence, for some months. Among the most ardent and influential friends of this project—if he may not be called its author—was Mr. Josiah Bissell, an enterprising merchant of Rochester, N. Y. He attended the meeting as an honorary member; and by his fervid and impressive eloquence, did much to produce the state of feeling with which it closed. Dr. Beecher's sermon was one of his most powerful and successful efforts. The various parts of the work in which the Board was engaged, as they came under review in the course of business, excited a lively interest. A meeting of friends of the Board was appointed to be held on Monday evening, October 15, and the members were invited to attend. Zechariah Lewis, Esq. was chairman, and Eleazar Lord, Esq. clerk. The Corresponding Secretary gave a statement of the fields for missionary labor open to the Board, which it would require an additional expenditure of \$100,000 annually to occupy; the Rev. Jonas King, lately from the East, described many of them, from his own personal knowledge; and Dr. Beecher urged the duty of efforts in proportion to the wants of the heathen and the opportunities for doing them good. Dr. McAuley, Mr. Bissell and others spoke with overwhelming force and pathos. Subscription papers were then circulated, on which \$25,675 were subscribed, payable annually for five years, on condition that the amount be raised to \$100,000 annually, and all but \$5,000 payable, for once, within twelve months, unconditionally. Of this sum, one gentleman in New York city subscribed \$5,000. Mr. Bissell subscribed \$10,000 for himself and friends in Western New York. Many gentlemen, from distant places, who subscribed nothing, pledged themselves to raise increased amounts in the places of their residence. Whether this movement, in the end, did more good or harm, is a question not easily settled, and on which there will be different opinions. That it did much of both, is undeniable. The attempt to raise \$100,000 annually was a failure. A large part, even of the sum pledged unconditionally for the first year, was never received. Many persons, in different places, felt that they had been pressed too hard,—had been borne down by eloquence and importunity, and not allowed to judge for themselves of their own duty, and were thus rendered less accessible to future applications. In short, there was a "re-action," and its evils were long and seriously felt. On the other hand, new ideas of Christian liberality were made to enter many minds. Not a few rich men have, since that time, given in juster proportion to their wealth than formerly. The evils of the re-action were temporary, and we may hope are past; while the good influence of larger views and a juster apprehension of the right use of wealth remains, and will do good to the end of the world.

Bombay Mission.

The Rev. Cyrus Stone and David O. Allen, with their wives, and Miss Cynthia Farrar, embarked at Boston, on the 6th of June,

to join this mission. Mr. Allen and wife arrived on the 27th of November, having left their companions at Calcutta.

The various departments of missionary labor had been carried on as usual, so far as the reduced strength of the mission would permit. Several of the free schools for boys were surrendered to the care of the Rev. Mr. Mitchell, who was laboring in the service of the Church Missionary Society at Tannah. The number retained under the care of the mission was 26,—16 for boys and 10 for girls. A female teacher of one of the girls' schools died near the close of the year, giving some evidence of piety.

At CEYLON, this was a year of quiet and silent progress. Progress at Ceylon. The additions to the church were eleven. About 2000 hearers usually attended worship at four stations on Sabbath morning. At the close of the year, there were 93 free schools, containing 3378 boys and 942 girls. The number of students in the Seminary at Batticotta was 67, of whom 24 were members of the church, and others were apparently pious. In the instruction of the school, Mr. Poor was assisted by Gabriel Tissera and ten other natives. It was fast rising in reputation, and some of the more learned Brahmuns occasionally resorted to it for instruction in the higher departments of Tamul literature. Some difficulty was found in keeping the pupils till they had completed their full course of study, owing to the high wages offered for their services. The whole number under instruction in all the schools, at the close of the year, was 4,500.

At MALTA, Mrs. Temple closed a useful life by a happy Malta. death, on the 15th of January. She was soon followed by her infant child.

In November, the mission had published since its commencement, 62 books and tracts in Modern Greek, 43 in Italian, and one in Greco-Turkish; in all, 106, averaging more than 40 pages each. Of several, second and third editions had been issued. Something was done in the way of preaching and Sabbath Schools. The missionaries of several English Societies were at work, and the wrath of the Roman Catholics was greatly excited. At several times, men undertook to assassinate Mr. Keeling, a Wesleyan missionary, on one of his usual walks; and the doors of the Roman Catholic churches were set open, on purpose to favor their escape; for those churches were privileged places, over which the Romish priesthood claimed exclusive jurisdiction, and in which no person could be arrested by the civil government. The priests, too, claimed the right of being tried for any crime whatever, only by their own ecclesiastical superiors, there and at Rome. The British government now abolished these privileges; so that criminals could henceforth be arrested even in the churches, and priests must answer for their crimes, like other men, before the civil courts. Of course, there was a great improvement in morals, and in personal safety.

Mr. Gridley, having spent the winter and spring at Western Asia. Death of J. r. Gridley. Smyrna, went, in June, to Kaisarea in Cappadocia, about 400 miles east of Smyrna, where he hoped for better advantages in his

present studies, and to gain important information concerning the Greeks in the interior of Asiatic Turkey. His health was improved by his journey of 21 days on horseback, but afterwards suffered from excessive labor and study. On the 13th of September he ascended Mount Argeus, near which the city is situated. This mountain is 13,000 feet high, and Strabo asserts that, in a clear day, the Black Sea and the Mediterranean can both be seen from its summit. Of the whole company of seven, he alone reached the summit, from which he returned in a state of extreme exhaustion. This effort brought on a fever, which proved fatal on the 15th day from the ascent of the mountain. His funeral was attended by many of the Greeks, who had learned, as had many at Smyrna, to respect his talents and virtues. Even before he left Smyrna, he had become able to preach acceptably in Modern Greek.

Mr. Brewer's movements. Mr. Brewer left Smyrna, on the 22d of January, for Constantinople, where he engaged in the study of the Hebrew-Spanish language; that is, the Spanish in Hebrew characters. His teacher failed to fulfil his engagement; and the prospect of gaining access to the Jews appearing less favorable than he had expected, he turned his attention for awhile to the Turkish, and then to the Modern Greek. Political affairs growing more unsettled, he left Constantinople in September for Greece, for the purpose of establishing deposits of Bibles and tracts, distributing the Scriptures, and gaining information. Having visited several of the Greek islands, he went to Smyrna in November, and, in December sailed for Malta, where he procured a quantity of books and tracts, to be distributed during the ensuing year.

Beirut. Mr. Smith arrives. Mr. Smith left Alexandria on the 30th of January, and, after a journey of 20 days, through the desert to Jaffa and thence by sea, arrived at Beirut. He was accompanied by three German missionaries in the service of the Church Missionary Society; Mr. Mueller, destined to Egypt, and Messrs. Gobat and Kugler, missionaries to Abyssinia. Another of the company was Girgis, (George,) an Abyssinian, who had visited Egypt on ecclesiastical business, and whose intelligence and apparent piety deeply interested all who saw him; but concerning whose real character and subsequent career, reports are contradictory, and nothing is certainly known. While he was at Beirut, the Monthly Concert in March was kept as a day of fasting, and closed with the Lord's Supper. Sixteen persons were present, all regarded as pious. They were from America, Europe, Asia and Africa; members of Congregational, Episcopal, Lutheran, Lutheran Reformed, Moravian, Latin, Armenian, Greek Catholic, and Abyssinian churches. Americans, Armenians, English and Germans, took part in the exercises.

Admissions to the Church. At Beirut, on the 2d day of January, Dionysius Carabet and Gregory Wortabet, Armenians, and "an European lady of distinction and intelligence, a member of the Latin Church," were solemnly received to the communion and fellowship of the mission church. This lady was a native of Tuscany, and wife of Peter Abbott, Esq., the English Consul. Besides these, there were others, Armenians,

Maronites, Greeks and Greek Catholics, making in all about twenty, "whose hearts," says Mr. Goodell, "we hope, have been moved by an influence more than earthly," and some of whom, it was confidently hoped, had indeed been born again; "besides many others, who appear to be rationally convinced that the Bible is right, and that they are wrong." At the Monthly Concert in February, the wives of Carabet and Wortabet were admitted to the church.

This gathering of the converts into a new church was Persecution. an important event. It announced distinctly, that, so far as the mission should be successful, existing ecclesiastical relations were to be broken up, and the existing churches destroyed. So it was evidently understood. The danger of reform had roused those churches to violent persecution, and this undisguised threat of destruction greatly increased its fury. On the 14th of January, the decree of excommunication by the Maronite Patriarch, dated December 15, was read with great vehemence, and with many extempore additions, in the Maronite church at Beirut. The patriarch stated that the missionaries "are unwearied in their efforts;" that "they go about manifesting a zeal in compassionating their neighbors;" that "they have opened schools and supplied instructors, all at their own expense;" that "in their outward works they appear as men of piety;" and that "the evil grows every day." He strictly forbade all connection with them, in buying or selling, borrowing or lending, giving or receiving, attending schools or teaching, laboring for hire, or rendering any other service, on pain of loss of office if the offender be a priest, and of the great excommunication if a layman, the power of absolution being reserved to the patriarch alone. On the 28th, additional threats were uttered in the same church; and the agent of the Greek church read a new and severe prohibition against all who should be in habits of intimacy with the mission.

These severe proceedings increased the general curiosity concerning the mission. Visitors were multiplied, and the brethren could do little but explain their doctrines and motives from morning till night. But the schools suffered. Parents dared not send their children. One teacher after another received positive orders to discontinue his school, and was forced to comply, till, some time before the close of the year, not one was left. Serious inquirers were constantly harassed with threats, false accusations, arbitrary taxes, and petty annoyances, till some of them discontinued their visits, and others were deterred from approaching the mission. For several months, their labors were interrupted by the prevalence of the plague around them.

Mr. Bird wished to spend a part of the hot season on Mr. Bird on Mount Lebanon. the mountains, with his family, for the sake of health. He, therefore, accepted the invitation of Sheikh Naami Latuf, to spend the time at his father's, at Ehden, near Kanobin. Naami had appeared to be a staunch friend of the missionaries, and had refused to leave their society at the command of his priest. Some hope was even entertained of his piety. Having obtained from the Emir Beshir an order for pro-

tection, he set forth, and arrived in company with Naami, on the 3d of August. Towards evening, the next day, a priest came to the house, and looking in at a window, read a proclamation, signed by "the Ignoble Joseph Peter, Patriarch of Antioch and all the east," excommunicating the whole family for receiving "that deceived man and deceiver of men, Bird, the Bible man;" declaring, that "They are, therefore, accursed, cut off from all Christian communion; and let the curse envelop them as a robe, and spread through all their members like oil, and break them in pieces like a potter's vessel, and wither them like the fig tree cursed by the mouth of the Lord himself: and let the evil angel rule over them, to torment them day and night, asleep and awake, and in whatever circumstances they may be found. We permit no one to visit them, or employ them, or do them a favor, or give them a salutation, or converse with them in any form: but let them be avoided as a putrid member, and as hellish dragons. Beware, yea, beware of the wrath of God."

In a few moments an attack was made by some followers of a rival sheikh, in which Latûf received a severe wound upon his head, and his wife's mother had her wrist broken. On the Sabbath, a letter was received from the patriarch, commanding the people to persecute the Bible man from the place, even though it should be necessary to kill him. Mr. Bird, therefore, left the house of Latûf on Monday, with a single attendant, and retired to Tripolis. He soon obtained leave of Sheikh Muhammed to reside at Bahweita, where his wife and children joined him, after a separation of ten days. Excommunications from Kanobin followed him here, but produced little effect. It was said that Joseph Latûf, a brother of Naami, had been the cause of much infidelity: that is, had weakened the confidence of the people in the priesthood. The elder Latûf visited the patriarch to obtain reconciliation. Naami was summoned, but took his own time to go, and when there, made no concessions. He boldly defended the missionaries, and denied the truth of the patriarch's proclamations. When the patriarch threatened him with the fate of Asaad Shidiak, he laid his hand on his sword, and defied his power.

On the 7th of November, intelligence was received of the battle at Navarino, in which the Turkish and Egyptian fleets were destroyed by the combined fleets of England, France, and Russia. It was supposed that war would immediately follow, if it had not already commenced; that the fury of the Turks would know no bounds; and that persons under English protection, instead of being safe, would be marked for destruction. The English ambassador at Constantinople, and Commodore Downes, commanding the American squadron in the Mediterranean, had been applied to, and had promised protection in case of need; but there was not time for them to afford assistance. The mission families fled in the night to Mansûriyeh, a Greek village 6 or 7 miles distant, where they took refuge in the country seat of the English Consul. Learning, soon after, that war would probably be averted, they returned to Beirût, where they dwelt undisturbed to the close of the year.

Among the Cherokees, there were seven missionary Indian Missions. stations, supplied by 34 missionaries and assistants. This was a year of moderate progress, with no remarkable changes. The schools were generally successful. There was some special seriousness, and some were added to the churches, at several of the stations. The itinerant labors of Mr. Chamberlain and John Huss were attended with some instances of conversion.

The Choctaw mission comprised eleven stations, and 35 laborers. The farm at Elliot was managed with singular energy and success, so that the station more than supported itself. At Mayhew, the presence of the Holy Spirit was manifest during the winter and spring. In June, nine persons, two of whom were native girls belonging to the schools, were received into the church, and there were other candidates for admission. There were also seasons of unusual seriousness at Elliot, at Goshen, and at Ai-ik-hunnub. Mr. Byington and Mr. Wright spent a great part of the year in preparing school-books in the Choctaw language, in which they had the assistance of Israel Folsom, who had been educated at Cornwall, and some of the best native interpreters. The books were printed, during the summer, at Cincinnati.

Dwight was the only station among the Cherokees of the Arkansas. Here were 16 missionaries and assistants. The people anxiously requested two more schools, and an increase of preaching, beyond the ability of the mission to supply. Several instances of conversion occurred, and the morals of the people were evidently improving.

The seven missions next to be noticed, were received from the United Foreign Missionary Society.

OSAGES OF THE NEOSHO. Two stations, with 14 missionaries and assistants.

1. *Union*. Commenced in 1820. Rev. William F. Vaill, superintendent; Dr. Marcus Palmer, licensed preacher and physician; Mr. Abraham Redfield, carpenter; Mr. Alexander Woodruff, blacksmith; their wives; Mr. George Requa, steward; Mr. George Douglass, farmer; Miss Elizabeth Selden. This station was about 150 miles northwest from Dwight, on the Neosho, or Grand River, which enters the Arkansas from the north. The Osages were more uncivilized than any other natives among whom missions had been attempted; without fixed habitations, subsisting almost wholly by the chase, and having no idea of one Great Spirit who made or governs all things. Scarce any of the comforts of civilization, or even of the necessaries of life, could be obtained amongst them. Somewhat extensive farming operations were therefore indispensable. After excessive labor and privations, about 140 acres of land had been subdued by the plough, the produce of which, in 1825, was 900 bushels of wheat, and 1600 of corn. By unprecedented floods in 1826, fences had been swept away, corn-fields ruined, and property destroyed to the amount of \$2000. The school had numbered 50 pupils; but fear of invasion from the neighboring tribes, in 1826, drove

the greater part of the people to the prairies, and the number was reduced to 20. In July of this year, it had again risen to 40.

2. *Hopefield*. 1823. Rev. William B. Montgomery; Mr. William C. Requa, farmer; Mrs. Requa. This was a small farming establishment, about four miles from Union, designed to show the Osages the benefits of agriculture when conducted by their own people. Eleven Osage families took up their residence here in 1824, and, in August, carried their disposable produce about 25 miles to Fort Gibson, for sale. The next year, the number of families was 15, containing 91 souls. In 1826, they were in constant terror for fear of war, and sometimes fled to Union, rushed into the mission houses, ran up stairs, and crept under beds for safety; for savage ferocity and apparent apathy under sufferings that are manifestly inevitable, are no proofs of habitual courage. This settlement was nearly ruined by the floods of 1826, when the settlers were reduced to extreme suffering for want of food; but in the spring of 1827 they resumed their labors with alacrity, and with good prospects of success.

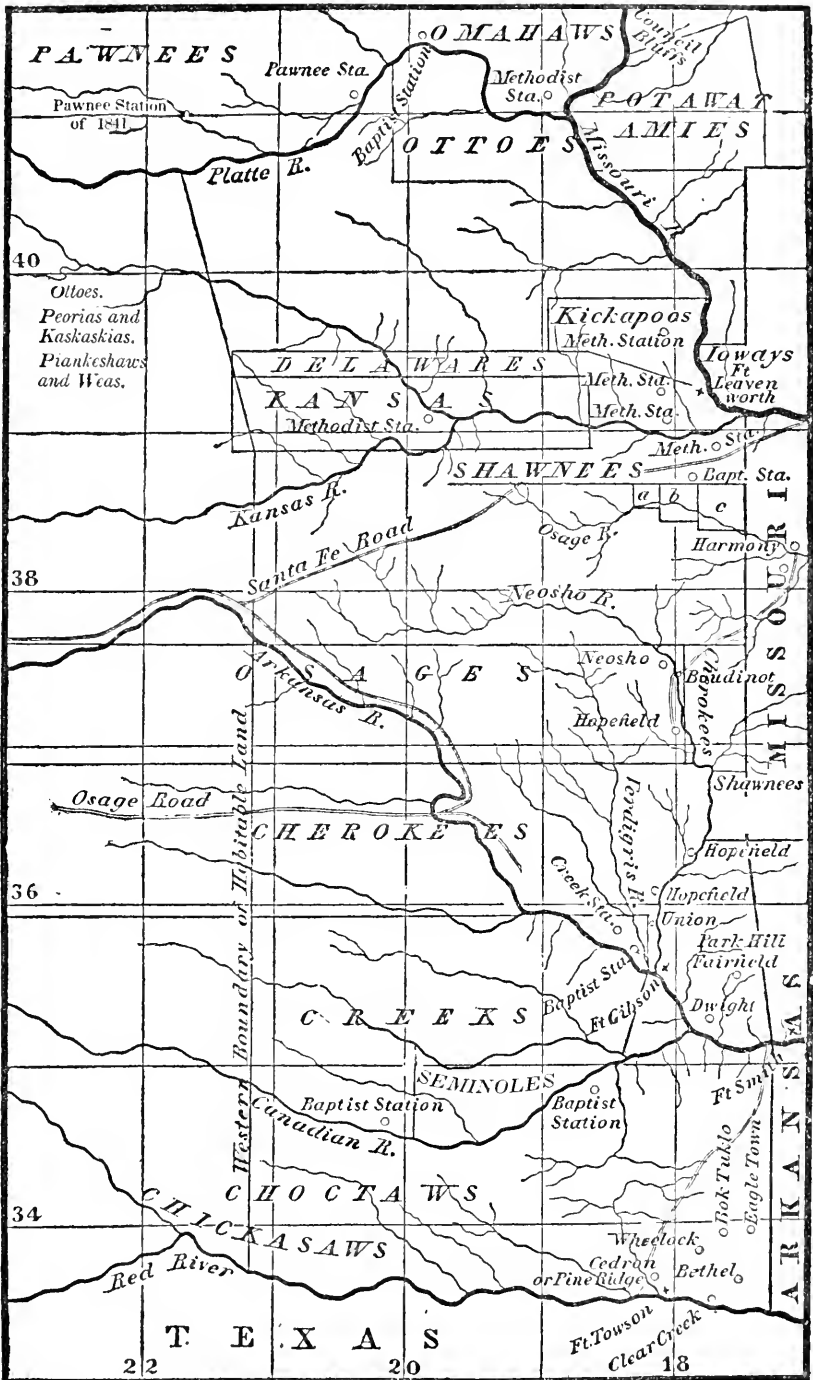
OSAGES OF THE MISSOURI. This mission had 13 members, at two stations.

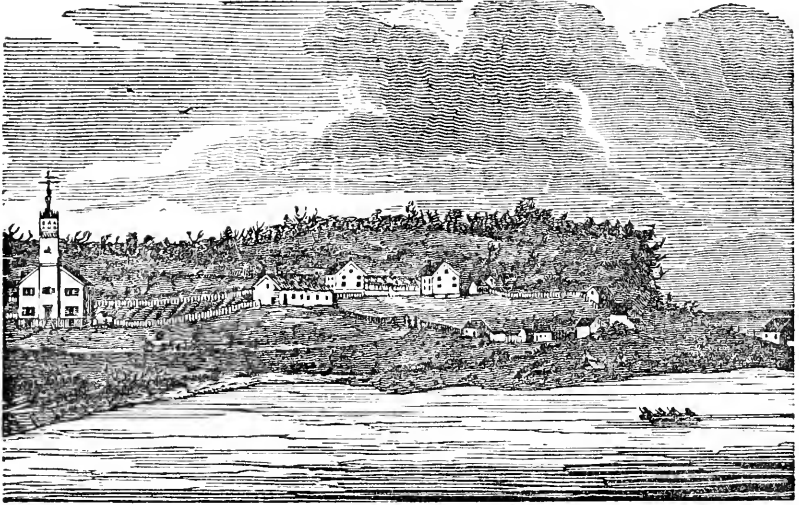
1. *Harmony*. 1821. Rev. Nathaniel B. Dodge, superintendent; Mr. Amasa Jones, teacher and licensed preacher; Mr. Daniel H. Austin, carpenter; Mr. Samuel B. Bright, farmer; their wives; Mr. Richard Colby, blacksmith; Miss Mary Etris; Miss Harriet Woolley. This station was about 150 miles north from Union. From the unpromising character of the Osages, the want of union and good management in the mission family, the great expense in proportion to the good effected, and the amount of sickness and suffering, several families had become discouraged, and left the mission about the time of its transfer to the Board. In 1824, the farm produced 460 bushels of wheat and 1600 of corn. The school now contained 35 children, 25 of whom could read the word of God. From ignorance of the language and want of interpreters, little had been done in the way of preaching the gospel.

2. *Neosho*. 1824. Rev. Benton Pixley, and his wife. This station was situated about 60 miles from Harmony, and 100 from Union, nearly in a direct line between them. Having obtained some knowledge of the language, Mr. Pixley removed to this place, that, unincumbered with other cares, he might devote himself exclusively to the religious instruction of the Osages. He had acquired much knowledge of their character, habits and customs, and in some degree gained their confidence; but no religious impression had yet been made.

MACKINAW. 1823. Rev. William M. Ferry, superintendent; Mr. Martin Heydenburk, teacher; Mr. John S. Hudson, teacher and farmer; their wives;* Miss Eunice Osmar; Miss Elizabeth McFarland; Miss Delia Cook. This station was on the island of Mackinaw, in the strait

* Mrs. Heydenburk was not formally appointed till the next year.





Mackinaw.

between lakes Huron and Michigan, about 350 miles from Detroit. This island was the centre of operations for the American Fur Company, and a common rendezvous for various Indian tribes, scattered from the great lakes and the head waters of the Mississippi to Hudson's Bay and lake Athabasca. It had long been a common, though not a universal practice, among the many traders, clerks and other whites in this whole region, to live with Indian women, either as wives or concubines, and to desert them and their children on returning to civilized life. This practice was introduced while the French held possession of Canada, and the greater part of the half-breeds were still of French descent. They and many of the Indians were nominally Roman Catholics, but were almost entirely ignorant of Christianity. Those of mixed blood were generally more intelligent, and possessed more influence, than the unmixed Indians. French priests occasionally visited the region, and opposed the mission to the extent of their power. In August of this year, there were 112 scholars in the boarding school, and there had been several interesting cases of conversion. The children were collected from the whole region extending from the white settlements south of the great lakes to Red River and lake Athabasca.

MAUMEE. Mr. Isaac Van Tassel, teacher and licensed preacher, and his wife. Mr. Leander Sackett, farmer, left the mission in August, on account of a disagreement with the other members. This mission was situated in the northwest part of Ohio, on the Maumee River, about 30 miles from its mouth. In October, 1826, the school contained 32 pupils, from five neighboring tribes. Six gave evidence of piety. The number of pupils at the end of this year was 16.

TUSCARORA MISSION. Mr. John Elliot, teacher. The site of this

mission was 3 or 4 miles east of the Niagara river, at Lewistown, N. Y., among 200 or 300 Tuscaroras, living on a reservation of 2000 acres. A church had been organized some years since, and now contained 15 members. The school had between 30 and 40 pupils.

SENECA MISSION. Rev. Thompson S. Harris, superintendent; Mrs. Harris; Mr. Hanover Bradley, steward and farmer; Miss Asenath Bishop, Miss Mary Henderson, Miss Phebe Selden, teachers and assistants. This mission was situated about 4 miles from Buffalo, N. Y., on a reservation of 83,557 acres, inhabited by 686 Indians of the Seneca, Cayuga and Onondaga tribes. The school contained 45 children. Six natives, recently converted, were added to the church in May, and ten others during the summer, making the whole number 30.

CATTARAUGUS MISSION; 30 miles south of Buffalo, on a reservation of 26,880 acres, having between 300 and 400 inhabitants. Mr. William A. Thayer, teacher, and his wife, constituted the mission. From various causes of temporary influence, the school had declined, so that the average attendance this summer was not more than 12. In spiritual things, the mission was prosperous. A church was organized in July, with 12 native members, recently converted. Ten or twelve others were thought to give evidence of piety.

CHICKASAW MISSION. In 1821, the Missionary Society of the Synod of South Carolina and Georgia established a mission among the Chickasaws, a numerous tribe of Indians whose territory lay immediately south of the State of Tennessee. During the summer of this year, 1827, the Rev. Dr. William A. McDowell visited Boston, for the purpose of negotiating a transfer of this mission to the Board. The subject was brought before the Board at its annual meeting in October, and a resolution was passed, authorizing the Prudential Committee to receive the mission, on such terms as they should think reasonable. On the 27th of November, the Committee voted to receive the mission, on condition that it should be free from debt; that its property should be delivered to the Board; that the missionaries should be retained if agreeable to themselves; and that the Board should be recommended to the patronage of the churches under the care of the Synod. Mr. David Greene, who had for some time been employed in the Secretary's department at the Missionary Rooms, and who was now going on a visit to the Indian missions, was appointed to attend to the remaining formalities of the transfer. Mr. Greene attended the meeting of the Synod at Charleston. On the 14th of December, the Missionary Society of the Synod transferred its "foreign missions" to the Board, and the Synod passed resolutions, approving the transfer, recommending the Board to the patronage of the churches, and pledging their own co-operation with the Board in the work of foreign missions.

To this mission belonged four stations, and twelve members.

1. *Monroe*. Rev. Thomas C. Stewart, superintendent of the Chickasaw mission; Mr. Samuel C. Pearson, farmer; and their wives. Mr. Stewart arrived at this station, January 31, 1821, and the school was opened in May, 1822. At the time of the transfer, nearly 100 acres of

land were under cultivation, and the property of the station was estimated at \$3,870. The church was formed in June, 1823, comprising the seven members then belonging to the mission family, and one black woman, the first fruit of their labors. Four converts were added in 1824, 5 in 1825, 6 in 1826, and 26 in 1827; making 42 converts added since its formation. A large majority of these were of African descent, and several were white.

2. *Tokshish*. 1825. Mr. James Holmes, teacher and catechist; Mrs. Holmes; Miss Emeline H. Richmond, teacher. This station was but two miles from Monroe, and its members and converts belonged to the same church. It had a small school, composed mostly of small girls, under the care of Miss Richmond, and a farm of about 30 acres, cultivated by hired labor.

3. *Martyn*. 1825. Rev. William C. Blair, and his wife. Here was a farm of about 30 acres of good land, and a school, commenced in August, 1826, containing 24 pupils. There had been four or five instances of conversion.

4. *Caney Creek*. 1826. Rev. Hugh Wilson; Mrs. Wilson; Miss Prudence Wilson. The school was opened in January, 1827. As this station was some 40 miles from any considerable settlement of the Chickasaws, it afforded little opportunity for preaching the gospel, but was the better fitted for a boarding school, as it removed the children more effectually from the influence of their heathen relatives.

In a treaty made some years previously, it had been stipulated that the United States should pay \$4,500 for erecting buildings and opening farms for two schools, at such places as the Chickasaws should select, and \$2,500 annually for the support of the schools, Martyn and Caney Creek were the places selected. Their superintendence was committed by the Chickasaws to Mr. Stewart, who was held responsible for the character of the teachers and success of the schools. It was stipulated that 25 children should be boarded at Caney Creek, on account of the annuity.

On the 12th of November, the missionaries beyond the Mississippi formed themselves into a Presbytery, to be under the care of the General Assembly of the Presbyterian Church in the United States.

Sandwich Islands.
Death of Kalaimoku. Mr. Loomis found his health failing under the influence of the climate; and with the approbation of his brethren, sailed for the United States on the 6th of January. He brought with him the means of printing Hawaiian books, of which many thousands of copies were afterwards executed under his superintendence, and sent to the islands. In the same month, the regent Kalaimoku, whom foreigners had called Billy Pitt, and whom the natives regarded as "the iron cable" of their country, anticipating his approaching dissolution from the progress of the dropsy, sailed from Honolulu, and touching at Lahaina, where he witnessed the reception of the young princess into the church, arrived at Hawaii, where he wished to die. Here, under an unsuccessful operation for his disease, he fainted, and survived but a few hours. His mind, to the last, appeared to be steadfast in the faith and hope of

the gospel. "The world," he said, "is full of sorrows; but in heaven there is no sorrow nor pain:—it is good—it is light—it is happy." The evidence of his preparation for death was most satisfactory to those who knew him; and he left his parting advice to his people in writing, exhorting them to walk in the same way.

During this year, six natives were received as members of the church at Lahaina, six at Honolulu, and one at Wai-^{The Church and Schools.}mea, making the whole number of native members 23. Ten of these were among the highest chiefs of the islands, and other chiefs stood purpounded for admission. Congregations on the Sabbath were large. At Honolulu, at Kailua, at Kaawaloa, 2000 hearers were often present on Sabbath morning, and sometimes the number amounted to 5000. Except at Honolulu, where the opposition of foreign residents caused some decline, the number both of schools and of learners increased greatly. The press was kept busily employed; printed books were eagerly sought, and some of them were copied by natives and extensively circulated in manuscript. Frequent journeys were made by the missionaries, the chiefs, and the most competent of the people, selected for that purpose, to promote attention to learning and religion; and with good success. Teachers were brought together occasionally to receive special instruction, and some of the principal chiefs spent a part of their time in teaching. The morals and customs of the people improved. Though they were still an uncivilized people, and a stranger, on arriving, might think their condition could never have been worse, yet the progress astonished those who had long known them. Mr. Young, an Englishman who had been strangely left on Hawaii, and finding for a long time no opportunity to escape, had become an inhabitant, expressed his surprise to see the ready triumph of the gospel over barbarous and immoral habits, on the prevalence of which his labors, for thirty years, could make no impression.

The opposition of foreigners continued. There was a ^{Outrage at Lahaina.} third outrage at Lahaina. The crew of the English whale ship John Palmer, commanded by Capt. Clark, said to be a native of Massachusetts, had succeeded in enticing several women on board their vessel. Hoapili, the governor, now the highest male chief on the islands, demanded them of the Captain, proposing to send himself to the vessel for them. Capt. Clark first evaded and then ridiculed the demand. Three days having been thus consumed, Hoapili resolved to take vigorous measures to enforce the law. He told Capt. Clark that he should not be permitted to return to his vessel, unless the women were brought on shore; and ordered the ship's boat to be drawn up upon the beach; but, being as open hearted and unsuspecting as he was brave and upright, he took no measures to prevent intercourse between Capt. Clark and his crew by other boats, and the Captain sent permission to his men to fire upon the town, unless he was released in an hour. The knowledge of this state of things having come to the mission house, Mr. Richards repaired to Hoapili's, to attempt a reconciliation. Captain Clark raved

and scolded, and threatened to batter down Lahaina ; but finally promised that if the governor would release him, the women should be sent on shore and every thing settled by nine o'clock the next morning. Mr. Richards suggested that it would be well to accept the offer, and Hoapili, with some hesitation, consented. Just after this, the crew commenced firing, but ceased when informed of their Captain's release. Five balls were discharged, all in the direction of the mission house. Capt. Clark afterwards asserted that he ordered his men to fire *over* the mission house, and not *at* it. One ball passed very near the roof. The next morning, October 24, he sailed for Oahu, without fulfilling his promise ; thinking, no doubt, that lying to a barbarian chief was a capital joke.

Excitement at Honolulu.

A part of Mr. Richards' letter, giving an account of the conduct of Captain Buckle at Lahaina, had been published in the *Missionary Herald*, from which it had been copied into the newspapers and extensively circulated. The account arrived at Honolulu near the close of this year. Capt. Buckle was there. The excitement was tremendous. The Sandwich Islands had been regarded as a spot, out of sight of the civilized world, where men might wallow in all moral pollution, and return with reputations untarnished. The discovery that this privilege was now at an end, and that whatever they should do at the Islands was liable to be known elsewhere, was more than the vicious would bear. Their rage was unbounded. They threatened even to go to Lahaina and kill Mr. Richards ; and for a while it was feared that blood would be shed. The British Consul, too, demanded satisfaction for the detention of Captain Clark and his boat at Lahaina. At length, Kaahumanu ordered the principal chiefs and the missionaries from Lahaina to Honolulu, early in December. While the chiefs were together, laws were proposed against murder, theft, adultery, rum-selling, and other crimes and immoralities. The opposition of foreigners was violent ; the British Consul taking the lead, and threatening the islanders with the vengeance of Great Britain, if they should presume to make laws for themselves. However, the first three were enacted, to go into operation in all the islands next year. The others were enacted, but no time set for their enforcement. All were ordered to be printed for the information of the people.

Council of the Chiefs.

A council was called, to investigate complaints against the missionaries. The dissatisfied foreigners attended. Their chief complaint was against Mr. Richards' letter. They were requested to bring their charges in writing, but refused. After many hours had been uselessly consumed, the chiefs sent for Mr. Richards. On hearing this, the complainants immediately rose—the chiefs said, “ they jumped up like persons seized with the colic,”—and hastily retired. Mr. Richards came, and acknowledged that he wrote the letter. Hoapili said they all knew that the letter was true, and the council agreed that it could be of no use to pay any further attention to the matter. All soon went to their homes ; Hoapili shipped a good supply of cannon to Lahaina, to be used in case of any future attack ; Capt. Buckle soon sailed for England ; and thus

ended the last scene of the kind at the Sandwich Islands. Some good came out of all this evil. It effectually opened the eyes of the chiefs to the character of all parties.

This year a new mode of attack upon the mission was European Slandereers. adopted; publishing accusations against it in foreign countries. The London Quarterly Review took the lead. Its statements were supported by a letter, in bad English, from Boki, "which," the editor said, "we pledge ourselves to be genuine." Unfortunately for the pledge, it was well known that Boki could neither write, read, speak or understand English at all. A copy of this letter in the language of the Islands, endorsed with Boki's certificate, in his own hand, that it was not written by him, is preserved in the archives of the Board. The accusations of the Review were very thoroughly refuted, soon after their appearance, by the Rev. C. S. Stewart. From that time to the present, voyagers from different countries have visited the Islands, and being unable to converse with the natives, from ignorance of the language, have sought information from some of the principal foreign residents. These men, who appear to have neither candor enough to give correct information nor genius enough to invent a new slander, repeat the same accusations, in nearly the same words, to one visitor after another. The voyagers go home, and publish the accounts of what they have learned at the Islands; and thus we seem to have the independent testimony of several respectable witnesses, when in reality we have only successive editions of the same defamation, sent through different channels by the same enemies of the mission. Hence the remarkable and otherwise unaccountable similarity, even in the selection of words and arrangement of sentences, between the accounts which different voyagers give of the errors of the missionaries. The names of the chief defamers are well known.

This year, also, the first Roman Catholic missionaries arrived at the Islands. It may be well to state the origin of this Roman Catholic Mission. mission.—The reader will recollect, that when the American missionaries first arrived, certain foreigners residing at the Islands endeavored to persuade the chiefs to forbid their landing, and actually succeeded in keeping the question in suspense for about two weeks, when the king and chiefs determined to admit them for one year, on trial. During the year, one John Rives, a French adventurer, showed himself peculiarly hostile to the mission, and openly threatened to procure its expulsion from the Islands at the end of the year. This, however, he was unable to accomplish. When the king, Liholiho, resolved to visit England, Rives solicited the privilege of accompanying him, as one of his suite, but was refused. After the vessel was loosed from her moorings, Rives followed in a boat, contrived to get on board, and thus went to England in the same vessel that carried the king. After the king's death, he went to France, where he boasted largely of his extensive plantations, immense wealth, and unbounded influence at the Sandwich Islands; and the fact that he had come to England with the king doubtless made his story appear the more credible. It is stated, on Roman Catholic autho-

rity, that he applied to the College of Picpus, (so called from its location in Picpus-street, in Paris,) for priests to be sent to the Islands; that his application was favorably received, and that in July, 1826, John Alexius Augustine Bachelot was appointed by Pope Leo XII, apostolic prefect of the Sandwich Islands; and that on the 17th of November, M. Bachelot, with M. Armand, a French priest, Patrick Short, an Irish priest educated in France, and four laymen, sailed from Bourdeaux in the French ship *Cornet*, Capt. Plassad, and arrived at Honolulu, July 7, 1827. It is known from other sources, that Rives purchased pictures and furniture for a church, and other goods to a large amount, and engaged to pay for them and for the passage of the priests, on the arrival of the *Cornet* at Honolulu. Whether all this was done in pursuance of a plan devised by the enemies of the American mission before he left the Islands, is not known; though several circumstances render it probable. When the *Cornet* arrived at Honolulu, Rives had not returned, nor is it known that he has ever been there since that time; nor could Capt. Plassad find any plantations or other property belonging to him. The priests and their company landed privately. They profess, and probably with truth, to have called on Boki, who, they assert, received them courteously, and ordered a house to be prepared for their reception; but they do not pretend that he gave them permission to remain there permanently, or as missionaries. Indeed, M. Bachelot expressly stated, as late as 1835, that such permission had never been obtained, or even requested, from the government. When their arrival became known to the regent, she sent Boki to them, with an order to leave the country in the vessel that brought them. An order was also sent to Capt. Plassad, requiring him to take them away; but, as his vessel was moored beyond the range of the guns in the fort, the order could not be enforced. He informed an American gentleman residing there, of his intention to take advantage of this circumstance; adding, with an oath,—“I have had trouble enough with them, and they shall not go on board my ship again.” After spending some time in vain endeavors to sell the goods that Rives had ordered, he hoisted sail, leaving behind him the priests and their assistants, for whose passage he had received no compensation. The priests, it is said, celebrated their first mass, July 14. Having procured some of the books published by the American mission, they began the study of the language; and their laymen commenced the erection of a building, to serve as a residence and chapel, which was completed about the last of December.

A reinforcement of this mission sailed from Boston on the third of November. Its members were, Rev. Messrs. Lorin Andrews, Jonathan S. Green, Peter J. Gulick, and Ephraim W. Clark; Dr. Gerrit P. Judd; Mr. Stephen Shepard, printer; their wives; Miss Maria C. Ogden, Miss Delia Stone, Miss Mary Ward and Miss Maria Patten, assistants, to reside in the different mission families. Mr. Green was instructed to embrace the first favorable opportunity for visiting the Northwest coast of America, for the purpose of learning what openings might be found for missionary labors.

CHAPTER XX.

1828.--Meeting at Philadelphia.--Bombay.--Several conversions.--Excitement among the Bralhumns.--Babajee.--Ceylon.--Schools transferred to the Church Missionary Society.--Beirut.--Missionaries retire to Malta.--Mr. Brewer returns to America.--He requests and receives a dismissal.--Mr. Greene's visit to the Indian Missions.--Death of Mr. Hoyt.--Cherokees admitted to the churches.--Awakening among the Choctaws.--Mr. Kingsbury's letter.--Stockbridge mission commenced.--Sandwich Islands.--More quiet.--Progress of printing and schools.--Increased religious attention.--Native prayer meetings.--Awakening at Kailua.--Return of Mr. Ely.--Roman Catholic mission.

THE annual meeting was held at Philadelphia, on the first, second and third days of October. The income of the Board, for the financial year, had been about \$102,000, or more than \$14,000 greater than the preceding year. The payments from the treasury had been more than \$107,000, and the debt was increased to \$22,179,21.

At this meeting, the Board resolved to institute a fund, to be composed of legacies and donations made for that object, for the support of aged and infirm missionaries, and the widows and children of missionaries; it being understood that such persons are bound to do what they can for their own support, and that the proceeds of the fund should be applied only to meet the unavoidable deficiency. Legacies and donations for this fund, however, have never been received to any considerable amount, and all such claims have been met from the annual receipts of the Board. The prevailing sentiment among the patrons of the Board seems to be against providing permanent funds for objects which can as well be accomplished without them. The plan was afterwards essentially modified.

Dr. Wisner was added to the Prudential Committee. New arrangements at the Rooms. The increase of business demanded an increase of strength in the Secretary's department. More than 2400 letters had been written and sent from the Rooms during the year. Constant correspondence must be maintained with about 70 large auxiliary societies, including at least 1500 local associations; with clergymen and others in various parts of this and other countries; with 223 missionaries and assistants, and with an increasing number of candidates for employment. The Board therefore resolved to appoint another Assistant Corresponding Secretary, and Mr. David Greene was elected to that office. In practice, by an arrangement made at the Rooms, Mr. Anderson was Assistant Secretary for Correspondence with missions beyond the seas, and Mr. Greene for Domestic Correspondence, including that with the missions on this continent.

Bombay Mission.

AT BOMBAY, the missionaries were less interrupted by ill health than in any former year, and their various departments of labor were carried on with unusual uniformity. The preaching of the gospel was attended by an increasing number of the natives, and with more order and solemnity than formerly. Two men were received into the church; an intelligent Portuguese, who had for some time been seriously attentive to religious instruction, and a native of Massachusetts, who had been engaged in the whale fishery, and had become pious after a visit to the Sandwich Islands. A young lady who resided for a while in one of the mission families, at length gave pleasing evidence of a change of heart. A Mahratta woman, the mother of the female teacher who died in hope the year before, followed her daughter into another world, and there was some reason to hope, into heaven. The feelings and conduct of her daughter in view of death, so different from those of a heathen, deeply impressed her mind. She became an habitual attendant at the mission chapel, and in her last sickness declared her faith in Jesus Christ as her Savior. A Hindoo convert from a distant village, whose attention was first arrested by certain tracts that fell into his possession, was baptized in the chapel of the American mission, by the Rev. Mr. Stevenson, of the Scottish mission. The Hindoo who was baptized in 1826 was deterred, by the opposition of his relatives, from coming to the Lord's Supper. They were especially opposed to this ordinance, because, in celebrating it, he must eat with Christians, by which his caste would be lost and his family disgraced. He was therefore separated from the church; though some hope was still entertained of his piety.

The schools rather increased during the year. One for the instruction of Jewish children in the Hebrew language was established at Alibag, about 30 miles south of Bombay, under the instruction of Samuel, a Jew, who had been for eight years in the service of the mission.

Babajee and the Brahmuns. In the spring of this year, a rule was adopted, that the teachers, scholars, and all persons in the employment of the mission, should stand during prayer at the chapel. This had been the practice at Mahim, and in other missions, and even Brahmuns had readily complied with it; but here it raised a storm of excitement. The Brahmuns were afraid that even so much compliance with the forms of Christianity might lead to more, and in the end endanger the Hindoo religion. A combination was formed to resist the rule, and all the Brahmun teachers left the service of the mission, except Babajee. He had entered the service of the Scottish mission in 1820, and in 1823 came to Bombay, where he had ever since been employed by the American mission. He had sometimes appeared to feel the force of Christian truth, but generally was as careless as his countrymen. He said that there was nothing in the rule improper in itself, or contrary to the sacred books of the Hindoos; and that he would comply the next Sabbath. Though threatened with loss of caste, he kept his word. Council after council was called to condemn him and cast him out, at one of which at

least a thousand Brahmuns were present. He appealed to their common sense against the absurdity of persecuting him so violently for an act neither improper in itself nor forbidden in their sacred books, while there were Brahmuns present, with whom he had eaten beef and drunken brandy and caroused for whole nights together, and no censure had been inflicted on them. They, however, imposed such humiliating penances upon him, and were so resolute in their wrath, that it was thought best for him to retire awhile to the Deccan. Other teachers soon came forward, eager to be employed by the mission; and many of the Brahmuns who had left, soon came back and resumed their place; submitting to the offensive rule without further contest. After a while, Babajee came back, and was permitted to pursue his business unmolested; but these events did much to cure him of his regard for Brahminism.

At CEYLON, this year was much like the last. There Ceylon Mission. were some instances of conversion. On the 24th of January, 14 were admitted to the church, and 21 during the year. Preaching in the neighboring villages was manifestly useful. From want of funds, it was found necessary to give up a few of the free schools; several of which were transferred to the care of the Church Missionary Society's station at Nellore. The examination of the Seminary at Batticotta, in September, was highly satisfactory to Chief Justice Ottley and other gentlemen of distinction who attended. A class of 15 left the Seminary, having completed their course of study, and a class of 29 entered the preparatory school, selected from not less than 200 applicants, whose claims were clamorously urged by their relatives and friends.—What a change, since the time when it was difficult to procure a single pupil!

The schools at Beirut were all broken up; intercourse Beirut. The mis- with the inhabitants, to any considerable extent, had become difficult and dangerous; the plague was again approaching; the prospect of war between Turkey and England increased; the English Consul, Mr. Abbott, thinking his life unsafe, had secretly left the place,—so that now the missionaries were no longer under consular protection; commerce had almost ceased, and vessels in which they could depart were seldom to be found; in this stagnation of commerce, the transmission of funds would be uncertain; Mr. Temple was about to leave Malta on a visit to his native land, (which he did in autumn,) and some of them must supply his place, or the press must stop; and a passage could now be obtained in an Austrian vessel. Messrs. Goodell, Bird, and Smith, therefore, embarked on the 2d of May, and arrived at Malta on the 29th. They were accompanied by the two Armenians, Carabet and Wortabet, who had for some time been in their families. They were suffered to depart without molestation. No enemy opened his mouth in triumph. As they went down to the water's side, those from whom scoffs were expected, exclaimed with apparent seriousness, "The Lord preserve and bless you;" while a few devoted friends were overwhelmed with grief. At Malta, during the remainder of the year,

they were mostly employed in study and in superintending the press. Carabet and Wortabet assisted in the Armenian language; Pharez Shidiak in the Arabic; and Nicholas Petrokokino, who had been educated at Amherst College, in Greek. Every thing was arranged on the expectation that the station at Beirut would be resumed, and new stations occupied at Constantinople, at Smyrna and in Greece, and as soon as practicable.

Mr. Brewer's return. Mr. Brewer sailed from Smyrna early in May, and arrived at Boston on the 17th of July. His arrival was unexpected; but after hearing his reasons, the Committee voted that he appeared to have acted conscientiously, and without any intention to violate an established usage of the Committee; and that, in view of all the circumstances of the case, his return was excusable. When he went to the East, it was with the understanding that he should return in two or three years; and in view of the disturbed state of the Turkish empire and other circumstances, he thought the present the most favorable time. Mr. Brewer expected soon to return to Greece as a missionary of the Board, and to establish a seminary of learning there. The Committee hesitated about sending him; for they had not all that knowledge of Greece, which the management of such an undertaking seemed to demand; and various circumstances indicated that Mr. Brewer had not that confidence in the Committee, which would enable them to work together pleasantly and profitably. It was resolved, therefore, to refer the matter to the Board, at its approaching annual meeting. When the Board met, the whole matter was laid before the committee on that part of the annual report which related to missions in countries bordering on the Mediterranean. After hearing a full statement of facts and arguments from Mr. Brewer and others, and learning that the measure would be agreeable to all concerned, this committee recommended that the whole subject be referred to a special committee, to be composed of the Rev. Drs. Day and Chapin, and the members of the Prudential Committee. Mr. Brewer declared that he should acquiesce in the decision of this committee as final. The committee met on the 13th and 14th of October. Dr. Day was chairman, and Dr. Chapin was also present. After a full examination of the case, they resolved unanimously, that it was not expedient that Mr. Brewer should return to the Mediterranean at present, as a missionary of the Board; that, if he insisted on an immediate decision of the question whether the Board would employ him at some future time, it must be decided in the negative; but that, if he was willing to leave the question of his future employment undecided for the present, it be referred to the Prudential Committee. These transactions produced some excitement in a few places, and at New Haven, Ct., a society of ladies was formed, to support Mr. Brewer in the East. On the 12th of November, Mr. Brewer requested a dismission from the service of the Board; and on the 21st it was granted. To the certificate of dismission there was appended a statement of the facts in the case, which, in his opinion, nullified its influ-

ence as a dismissal in regular standing. He requested one in a different form; and one was given, declaring that he was dismissed "in regular standing, and without any impeachment of his Christian or ministerial character." Mr. Brewer soon returned to Snyrna, where he was sustained as a missionary by the society of ladies in New Haven, and afterwards by the Western Foreign Missionary Society at Pittsburgh. During a part of the time, he also received aid from the American Seamen's Friend Society.

Mr. Greene, having concluded the business relating to the Chickasaw mission and left Charleston just before the year commenced, proceeded to the Cherokee country in January. In February, he visited the Chickasaw missions. The missionaries rejoiced to receive him, and to learn that their stations were transferred to the care of the Board. Having made some necessary arrangements for their personal comfort and the successful prosecution of their work, he visited the Choctaw missions in March, and then, accompanied by Mr. Kingsbury, visited the stations beyond the Mississippi; and finally, returning by way of the stations in Ohio and New York, reached Boston in July; having, in eight months, travelled about 6000 miles, and inspected about thirty stations. The information acquired and imparted on this tour was well worth the expense, fatigue and exposure which it cost.

Indian Missions.
Mr. Greene's visit.

Miss Lucy Ames and Miss Delight Sargeant joined the Cherokee mission on contract, for a limited time. It had become the opinion both of the older missionaries and of the Committee, that in the Indian missions such temporary engagements were better, when practicable, in the case of assistants, than engagements for life without previous experience; as they afforded opportunity for deliberate choice, after practical acquaintance with a missionary life.

The Rev. Ard Hoyt, for some years superintendent of the mission, died at Willstown, on the 18th of February, in the 58th year of his age, and the eleventh of his missionary labors. For several years, he had been able to do little more than to preach on the Sabbath in pleasant weather, and converse with such as called upon him for instruction; but his love for the people continued in all its vigor and freshness, and they deeply lamented his death.

The additions to the churches were considerable. At Brainerd, in July, 54 communicants met at the Lord's table, eight persons were admitted to the church, and one was received as a candidate. There was some special seriousness in the neighborhood. At Candy's Creek, in August, five Cherokees had been admitted to the church. At Hawsis, 40 communicants were present in June, of whom 30 were members of that church. Ten persons were then baptized; and during the year, 14 were baptized, and 8 admitted.

Admissions to the Churches.

At Willstown, the black people formed a society for promoting civilization and Christianity in Africa, which sent ten dollars this year to the American Colonization Society.

In the annual report, the number of communicants in all these churches, the fruits of this mission, were stated at 160. Twelve had died in faith, and there were several candidates for admission.

The Chickasaw mission was still favored with the divine presence. In October, the number of communicants at Monroe amounted to 63, besides the missionaries. The awakening continued through the year.

Revival among the Choctaws. Among the Choctaws, the seed which several years had been sown in sowing, began to spring up. Mr. Kingsbury thus gives the spiritual history of this year, in a letter written soon after its close.

“For more than a year past, there has been manifested in those parts of the nation where it was enjoyed, an increasing disposition to hear religious instruction. In the early part of last year, a few individuals became hopefully pious; two of them have united with the church, and two others are candidates for admission. In the neighborhood of Black Creek, about 40 miles below Elliot, where our lamented brother Hooper bestowed his last labors, a very general seriousness prevailed at the time of his death. The people had resolved on building immediately a meeting-house, and individuals had offered very liberal subscriptions towards that object.

“But the most marked and general attention to the subject of religion, and one which has given a new impulse to the cause among the Choctaws, commenced under the labors of our Methodist brethren in the southwest part of the nation. At a general meeting, convened in July or August expressly for religious instruction, and which with propriety might be called a camp-meeting, six or seven Choctaw men became deeply impressed, while listening to a simple statement of the crucifixion of our Savior. One of these was affected with bodily exercises, similar to what was experienced a few years ago in the western and southern states. A large meeting was held in October, at which there was a very great and general excitement, and the effects produced on many were truly remarkable and happy. Some who before were violent opposers of the gospel, became its zealous friends. At these two meetings and subsequently, several hundreds have manifested a desire to be instructed in the gospel. A number of these give good evidence of piety; and it is peculiarly gratifying, that among them are several of our former scholars.

“It is worthy of notice, that, at the commencement of the above work, the old men, whom once it was supposed nothing could move, were the first affected; and all, with one exception, were captains of clans. When these warriors, whose cheeks had never before been wet with tears, were ridiculed because they wept, they replied, ‘It is not the hand of man that has made us weep: it is our Maker that has caused it. You never saw us weep for what man could do to us, but we cannot withstand God. If your Maker should deal with you as he has with us, you would weep too.’ These are now persons of prayer, and appear to be new creatures.

“This work of grace has carried with it such convincing evidence,

that almost all have been constrained to acknowledge it the work of God. One of the principal chiefs, an enlightened man, and formerly no-wise disposed to favor such a work, has been entirely convinced that no other than the Almighty God had power to produce such a change in the Choctaws. He now spends much time at religious meetings, and on other occasions, in making known the gospel to his people. Some very unusual and remarkable means seemed to be required in the case of the Choctaws, to overcome their prejudices, and to arouse them to an attention to the gospel. Such means, it is conceived, Infinite Wisdom has employed in relation to the above-mentioned religious excitement.

“On the first Sabbath in December, we had a meeting at the new station near Col. Folsom’s. The weather was unfavorable, and not a large number attended; but it was a solemn and interesting occasion. The sacrament of the Lord’s Supper was administered for the first time at that place. At that meeting the chief of this district (the northeast) came out very decidedly on the Lord’s side, and spoke with much feeling and effect to his people on the truths of the gospel, affectionately recommending to them to believe on the Lord Jesus Christ, as the only Savior for sinners, and to obey his commands. About ten came forward, and expressed a desire to seek in earnest the salvation of their souls.

“On the last Sabbath in December, the sacrament was administered at Elliot. The chief of that district (the southwest,) was present, and twice addressed the people, very appropriately and earnestly, on the great subject of religion, recommending to them to attend to the great salvation offered in the gospel. Much seriousness was manifested, and some were anxious to know what they should do to be saved. It is a remarkable fact, and one which ought greatly to encourage the friends of missions, that two of the highest chiefs in the nation are now personally and zealously and effectually laboring to communicate the gospel to their people.”

The Cherokees of the Arkansas, showed an increasing Arkansas Mission. desire to hear the gospel,—which was preached at stated times, at six different places within 25 miles of Dwight. The school at Dwight was prosperous. At the earnest request of the people, who erected the necessary buildings, cleared and fenced the garden, and agreed to board their own children and furnish corn and meat for the teacher, a new station was commenced at Mulberry, under the care of Dr. Palmer. The school was opened in March. Dr. Palmer had a congregation on the Sabbath, varying from 75 to 100, among whom were many serious inquirers after the truth, and some instances of conversion.

By a treaty concluded at Washington in May, this division of the Cherokees agreed to exchange the country which they then occupied, for one immediately adjoining it upon the west. It was stipulated in this treaty, that the money which the Board had expended in buildings and other improvements should be refunded by the United States, to be used for similar purposes in the new residence of the Cherokees.

At Mackinaw, the last quarter of the year was a season of spiritual

interest, during which there were several instances of conversion; but the history of this awakening belongs mostly to the succeeding year.

Stockbridge Mission. A mission was commenced among the Stockbridge Indians, who had removed to the vicinity of Green Bay. In 1827, the Rev. Jesse Miner, their former pastor, visited them, in the service of the Board; and having reported their condition and prospects, was appointed as missionary among them. He arrived in June, 1828, and found their condition better than he expected. They had sustained public worship on the Sabbath, and other religious meetings, to good effect. Mr. Augustus T. Ambler was sent to this mission as a teacher, about the end of the year.

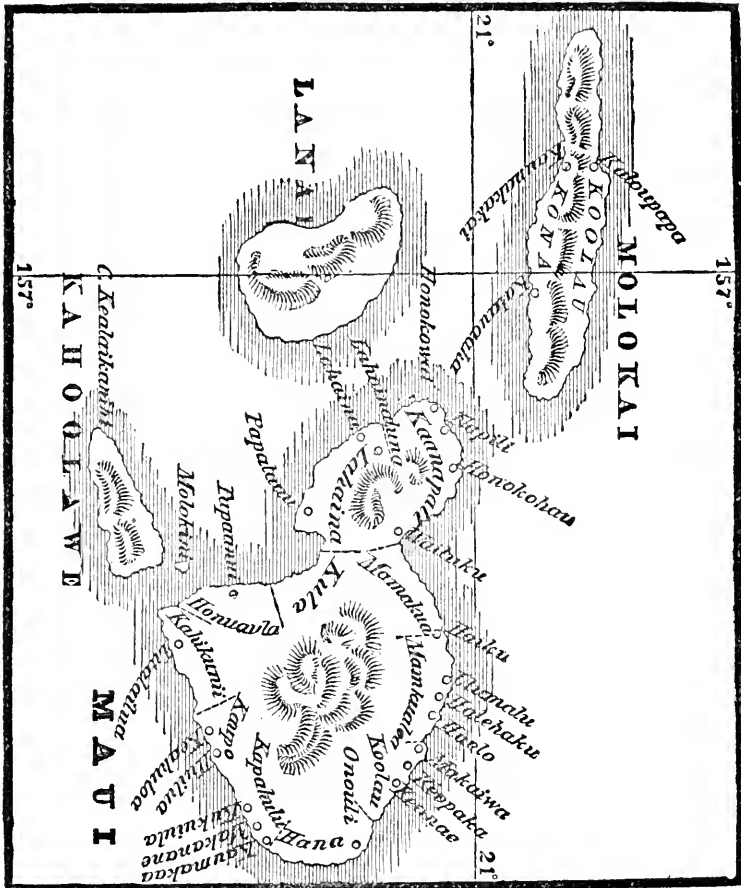
Sandwich Islands. The missionaries were less disturbed by foreigners, than in preceding years. An increased number of vessels touched at Lahaina, and the conduct of many officers and crews deserved commendation. On one occasion, the crews of several English ships were guilty of disorderly conduct, and threatened to kill the missionaries, unless the "tabu" were removed. Two captains called the next day, and promised to prevent farther disturbance from their crews. At Honolulu, the efforts of foreign residents to retard the progress of knowledge and religion, and to promote vice were incessant, and lamentably successful. Yet even there the good work went forward.

The reinforcement, sent out last year, arrived on the last day of March; and, at the general meeting of the mission in April, the newly arrived brethren were assigned to their several stations. Agreeably to a suggestion from the Committee, Mr. Clark was stationed at Honolulu, with directions to spend a part of his time in laboring for the benefit of American seamen. A few were found who gave evidence of piety.

Printing. The arrival of Mr. Shepard gave an impulse to the printing department. Two presses were in almost constant operation. Four natives had become very respectable workmen, and were employed in the office. In nine months previous to September of this year, 51,900 copies of hymn books, portions of Scripture and tracts, were printed, containing 2,417,900 pages in all. The four Gospels had been translated. That of Luke was printed at the Islands, in an edition of 20,000 copies. The others were transmitted to the United States, to be printed under the superintendence of Mr. Loomis. The American Bible Society printed 15,000 copies of Matthew, and Mark and John were done at the expense of the Board.

Station on Kauai. The station at Waimea, in Kauai, which had been vacant for a year or more, was resumed. The governor, Kaikioewa, one of Kamehameha's veterans, was delighted with the return of Mr. Whitney with additional aid. While left alone, he and his wife Kapuli, formerly the wife of Tamoree, had done what they could, and, in the opinion of Mr. Whitney, the people had not gone backward.

Native Schools. During the summer, tours of inspection and preaching were made around Maui, and the small islands of Lanai, Molokai, and Kahulawe. On Molokai there were about 5,000 inhabitants. No mis-



sionary had ever been on this island, except Mr. Chamberlain, who once landed there, but made no stay, and gave no instructions. Here they found 1,000 learners in the schools, nearly all of whom could read. On these four islands, they examined 225 schools, in which there were present 5,039 males and 5,204 females, or 10,243 in all. Of this number, more than 6,000 could read, and more than 1,000 could write. The whole number belonging to the schools was found to be 12,956, in a population of about 37,000. The impulse given by this visitation raised the number to more than 18,000. It is remarkable, that but about one fifth of these learners were under 14 years of age. Some were 60 years old. On Hawaii, Kekupuohi, one of the wives of Kaliaopu, (Tereboo,) who was king when Capt. Cook discovered the islands, learned to read at the age of 80, though her memory had failed, and she was often advised to give up the attempt; so great was her

desire to read the word of God herself. Still, these schools were very imperfect. The teachers were ignorant; and one of them complained that they were obliged to teach the people *their ignorance*, having nothing else to communicate. Teachers were called together as was practicable, to receive special instruction. The whole number receiving instruction on all the islands was not less than 45,000.

The number of marriages at Lahaina, from the commencement of the mission to October of this year, was 994. Besides these, many couples who were already living together under their former customs, came forward and were publicly recognized as man and wife.

Religious Progr. ss.

Religious instruction seemed to be taking a deeper hold, in many parts of the Islands, than ever before. At Lahaina, in April, about 1,000 of the natives regularly attended prayer meetings, and professed to be seeking the salvation of their souls. In October, the number was considerably more than 1,000. There were then not less than 20 places on Maui, and many on Molokai and Lanai where stated meetings were held for prayer and instruction. The native teachers conducted the meetings. They occupied the time in reading and teaching the various Scripture tracts and other books, and closed with prayer. These teachers, so lately heathen, were themselves extremely ignorant. Religion, according to their idea of it, probably consisted of little besides abstinence from idolatry and some gross vices, keeping the Sabbath, attending worship, and learning to read. There is no reason to doubt that, so far as they knew their own hearts,—which was not very far,—they honestly received the gospel as they understood it; though there is reason to fear that few of them understood enough of it to be a living principle of holiness within them. It was about this age of the mission, that some in the interior of one of the islands, who had heard of the new way only by report, were found to be punctual observers of the Sabbath, according to the best idea they had been able to gain of its nature and duties. Having learned which day was to be observed, they kept their own reckoning, and when the Sabbath came, washed themselves, put on their best clothes, if they had any better than others, lay down in their huts and went to sleep. Yet even this ignorant obedience brought men more easily and favorably under the influence of the whole “truth as it is in Jesus;” and who can tell how much true piety Omniscience may have seen, where the best human judges could discover satisfactory evidence of none?

Revival at Kailua.

At Kailua, the whole year was a season of deep interest, which was much increased by the lamented death of Mrs. Bishop, on the 21st of February, after a distressing illness of six months. The thought that her dying prayers were offered for them, that they might meet her in heaven, produced a deeper effect upon the minds of the natives, than any arguments or persuasions. In their joint letter, dated December 10, Messrs. Thurston and Bishop say:

“It is more than a year since the first indications of special attention to religion were apparent. From that time to the present, the Spirit of

God has been working in the hearts of this people, and bringing numbers into his kingdom. From the time that our place of worship was completed, we had seen encouraging tokens of increased attention to the ordinances dispensed by us, and a deeply serious aspect was apparent among those concerning whom we had entertained pleasing hopes. During the latter part of last year, our houses began to be visited by those who came to make the great inquiry concerning the means of salvation. From that time to the present, our great daily employment, when disengaged from domestic avocations and other duties pertaining to our work, has been to give oral instruction to the numbers that have thronged our houses to inquire after the concerns of their souls. This religious attention still continues in a pleasing degree, but it has for a few months past been gradually diminishing, and at present new cases of inquiry seldom occur.

“ The prominent features of the late religious attention at Kailua were a deep sense of sinfulness, of danger, and of inability, on the part of the inquirer himself, to subdue the evil propensities of the heart, or effect any good thing. To persons of this class our instructions have been simple, and confined principally to an explanation of the nature and necessity of repentance and faith, together with an entire dependence on the aids of the Holy Spirit, as the only means of escaping from the power and dominion of sin.

“ In order to possess a hold upon the religious feelings of all such as profess to have become serious inquirers, and to maintain a continued influence over them, a moral and religious society has been formed, which meets weekly on the afternoon of each Friday, to which all persons are admitted who profess their belief in the doctrines of Christianity, and express a desire to obtain an interest in the Savior of sinners. Upon becoming members of this association, they engage to live sober and moral lives ; to attend diligently upon the means of grace ; to observe the duty of prayer ; and, if heads of families, to maintain family worship morning and evening. If any member of the society is found guilty of immorality, he is excluded until he confesses his fault and manifests tokens of repentance. At these meetings, moral and religious subjects are discussed, particularly those of a practical nature. This association, which is similar to those at the other stations, has a powerful effect upon the public sentiment, and is fast raising the standard of Christian morals. The number of individuals, male and female, who belong to this society, is between 400 and 500.

“ But there is another association, composed of such as give evidence of a work of grace in their hearts, and selected from the members of that just mentioned. They meet with one or both of us on the evening of each Friday. The present number belonging to this meeting is about 60, including those already received into the church. This number is increasing by small weekly additions. The instructions imparted to them are upon the fundamental doctrines of grace, and are usually conveyed in the form of question and answer. It is from this little band that we

select our candidates for church membership, after having continued them a suitable time under a course of preparatory instruction.

“ On Sabbath, the 9th of March last, the first fruits of our labors here were gathered into the church. Six persons, two men and four women, came forward, and, in the presence of a large concourse of people, solemnly avowed their belief in the articles of Christian faith, took upon themselves the vows of the covenant, and were baptized ; after which the Lord’s Supper was administered. It was a day of deep interest to all the young converts. They afterwards came to us, and in an unaffected and feeling manner, declared that they had in spirit partaken with us of the sacred emblems of our Lord’s body and blood. Nor to these alone was it a day of power. Many who had before remained undecided, became from this time determined to seek the Lord, and have since become hopefully new creatures.

“ In August last, twenty persons, twelve men and eight women, were propounded, but owing to the absence of one of us to another station, were not admitted to the church until the last Sabbath in November. This, too, was a season of solemn interest like the former. Many of the candidates were persons of distinction and influence, among whom was Keoua, the wife of Governor Adams, (Kuakini,) and a chief of the first rank in the Islands. Our church now consists of 26 native members, all of whom have given for a full year, and many of them much longer, a satisfactory evidence of piety, and have walked worthily in their profession.”

The whole number of native communicants, on all the islands, in April, amounted to 50 ; at the end of the year, to 108.

Mr. Ely, who commenced the station at Kaa-walooa in February, 1824, was compelled, by the dangerous illness of himself and wife, to leave the Islands. He embarked, October 15, in the *Enterprise*, Capt. Swain, of Nantucket. The owner, Gilbert Coffin, Esq., generously declined receiving any compensation for the passage.

CHAPTER XXI.

1829.—Meeting at Albany.—Bombay.—Additions to the church.—Donations to the Schools.—Ceylon.—An eclipse.—Discomfiture of the Brahmuns.—China.—Bridgman and Abeel embark.—Mediterranean.—Mr. Anderson's agency.—Misunderstandings removed.—Plans formed.—Intercourse with the Greek government.—Schools and school books.—Mr. Bird visits Barbary.—American Indians.—Numerous conversions.—Sandwich Islands.—Foreigners brought under law.—Visit of the Vincennes.—Letter from the President of the United States to the king.—Mr. Green visits the Northwest coast.

THE twentieth annual meeting was held at Albany, on the 7th, 8th and 9th days of October. William Ropes, Esq. declining re-election as auditor, John Tappan, Esq. and Mr. Charles Stoddard were chosen. The receipts for the financial year had been \$106,928,26; the payments to meet current expenses, \$92,533,13. The debt was reduced to \$7,784,58.

The late reinforcement enabled the mission to give greater extent and efficiency to every department of its labors; and there seemed to be a better state of feeling in all classes of people around them. The congregations on the Sabbath gradually increased in numbers and seriousness. Three persons were admitted to the church in April. One of them, of Portuguese descent, had begun to prepare himself to labor as an assistant to the mission; supporting himself meanwhile, because he thought it would be wrong to live on the sacred funds of the mission, while his ability to be of use was yet doubtful.—The schools increased. At the annual examination, distinguished English residents were gratified and surprised at the progress made by the girls. Sir John Malcolm, the governor, made a donation of 200 rupees, (about \$130) for the support of female schools, and others gave 1200 rupees more. The District Committee of the Society for promoting Christian Knowledge offered to support six female schools under the care of the mission. This raised the number to 18. The superiority of the mission schools was acknowledged by parents and children of all classes, and new schools, for girls as well as boys, were earnestly requested in distant towns and villages.—The health of Mr. Graves had been so impaired by the climate, that he was advised to return to America for a few years. Unwilling to leave India, he attempted a voyage to Ceylon; but not finding a passage from Cotym, he turned aside to the Neilgherry Hills, where he remained, gradually improving, for more than a year.

Of the CEYLON MISSION, both Mr. Woodward and Dr. Ceylon Mission. Scudder were obliged to spend a considerable part of the year on Neilgherry Hills, for the recovery of their health. Owing to the admirable system with which the affairs of the mission were conducted, and the aid

supplied by 25 native assistants, no department of labor was suspended. Mr. Spaulding found time to visit the famous pearl fisheries at the proper season, where he spent a fortnight usefully in distributing tracts and portions of Scripture, and in giving religious instruction to men of all religions, many of whom were native Christians, assembled from various parts of Ceylon and the adjacent continent. In another tour, twenty miles or more east of the mission stations, he found such a desire for schools, and for persons to reside there who could read and explain the Bible, that he left two native readers there for three months, hoping, in the end, to make more permanent arrangements for their benefit.—Eight persons were received into the churches during the year.

The Schools, and the Eclipse. The system of schools was steadily accomplishing its work, laying broad and deep the foundations of future success. The whole number under instruction was 3436. Their improved system of education was attracting the attention of all orders of men. The Seminary, especially, was made to bear powerfully on the question, whether the Brahminical religion is true. The Brahminical systems of geography and astronomy are parts of their religion, and as such, claim infallibility, and if they are overthrown, the whole must fall. The Brahmun cannot admit that the earth is a sphere, or that it moves; and a slight knowledge of geography shows that many of the mountains and seas mentioned in the histories of their gods, have no existence. Eclipses are said to be caused by two monsters,—serpents, they are sometimes called,—who attempt to devour the sun and moon. These serpents were doubtless originally intended as emblems of the ascending and descending nodes, called, even in some of our almanacs, the “dragon’s head” and “dragon’s tail,” near which alone eclipses can take place; but modern Brahmuns teach, that they are actual serpents, or monsters, Katoo and Rahoo; and when an eclipse occurs, the people call earnestly upon the gods, to deliver the endangered luminary. Still, strange as it may seem, their learned men can calculate the time when it will please Rahoo to seize the moon, how much of it will come within his grasp, and how long the struggle will continue.

Vesuvénather, whose ancestors, for nine generations, had been astronomers, and who was the most learned native astronomer in the region, had published his annual almanac, in which he predicted an eclipse of the moon, on the 21st of March, at 24 minutes past 6, P M., which would obscure five eighths of the moon’s disc. According to calculations at the Seminary on European principles, it was to commence at 9 minutes past 6, and to obscure only three eighths of the moon’s disc. There was a difference, too, of 24 minutes in the duration of the eclipse. Hearing of the difference, Vesuvénather, assisted by his brethren, carefully reviewed his calculations, and re-affirmed their correctness. As the time drew near, a leading and zealous Brahmun grew deeply interested in the affair, and ran from place to place, calling the attention of the people to the decisive evidence about to be given, of the superiority of their religion over Christianity. The evening came. At 6 o’clock, Mr. Poor

and his students, the Pandarum and his friends were all assembled. The telescope was ready, with the nicely regulated watch, and all convenient apparatus. They turned to the east, but a small cloud was rising, which threatened to conceal the object of their anxiety. At 9 minutes past 6, the cloud was still there. In another minute, the moon appeared. A small spot was visible on her northeastern limb; but "it was the cloud—certainly it was the cloud." In two minutes more the cloud was gone; but the spot had grown, and the eclipse had certainly begun. The Pandarum was silent for a while, and then began to abuse the native astronomers for "imposing upon the people." Mr. Poor defended his acquaintance Vesuvenather, on the ground,—which a believer in the infallibility of their system could not admit,—that even the most learned men are liable to mistakes. He then led the way to his school room, and delivered a lecture on eclipses. By means of an orrery, putting a lamp in the place of the sun, he showed them the heavenly bodies as they had seen them at sunset; and then, extinguishing all the lamps but that which represented the sun, they saw how the shadow of the earth eclipsed the moon. The Pandarum himself was gratified, and the company generally expressed their delight, at seeing the two great serpents changed into two shadows, that of the moon, and that of the earth.—But after all, might not their time-pieces be wrong, and the native astronomers right? Two other tests remained; the magnitude and the duration of the eclipse. These were watched with intense interest; but it was certain that less than half of the moon was obscured, and that the duration was just what had been predicted at the Seminary. The Hindoo system was seen to be incorrect. There could be no doubt about it; and there were great reasonings among them, as to what could be the result. A few days afterwards, Dashiell, one of the students at the Seminary, called on Vesuvenather. The old man brought forward an ancient book, which he said was written more than 200 years ago, and which contained the true theory of eclipses. He said he had long been acquainted with that theory, and knew it to be the true one. Being asked why he did not make it known to the people, and especially to the learned in the district, he replied, that "the people would not believe it, nor could they be made readily to understand it."—Does the reader ask, what was the result of all this? Not a single instance of conversion, for astronomical truth cannot change the heart; but the learned were compelled to regard and treat the Seminary and the mission with more respect than formerly; their words had more weight with people of every class; their preaching had better access to the minds of men; the confidence of the people, too, in the Brahmuns, was weakened, and in every way it was favorable to the dissemination and candid reception of that truth by which the heart is changed.

A new mission was commenced in the east. The Rev. Mission to China. Elijah C. Bridgman sailed from New York for Canton, in China, in the ship Roman, on the 14th of October. He was accompanied by the Rev. David Abeel, missionary of the American Seamen's Friend Society to

Seamen in Canton and its vicinity. Mr. Abeel had received an appointment as a missionary of the Board, if, after the expiration of a year, he should think it his duty to become a missionary to the Chinese. Their passage and their support at Canton for a year was given by a merchant at New York, engaged in the Canton trade, who felt a deep interest in the mission, and had furnished many of the facts and arguments which justified its commencement.

Greece. Mr. Anderson's visit. The struggle of the Greeks for independence had excited a lively sympathy throughout the Christian world, and especially in the United States. American soldiers volunteered to fight the battles of Greece; statesmen lent her their influence, and the rich sent food and raiment to her suffering people. A committee of ladies at New York sent liberal supplies, and Mr. King, who was formerly in the service of the Board, went as their agent to distribute them. The churches partook of the general enthusiasm, and felt that they must now supply "regenerated Greece" with the bread of life; but the Board could not safely go forward, without more perfect information. Plans were to be laid, too, for the conduct of missions in Syria and Asia Minor, which it was intended soon to resume. The whole missionary force in that part of the world, except Mr. Temple, was now together at Malta, and could easily be consulted. Another reason was decisive, for sending an agent from the Rooms to the Mediterranean without delay. Messrs. Gridley and Brewer, it will be recollected, went out unmarried. By misunderstanding some facts and imagining others, they came to the conclusion, that the Prudential Committee were averse to the marriage of missionaries generally, and had contrived and managed to send them out single by unfair means. This conclusion seems to have been formed during the voyage, and on their arrival was communicated to the American and some of the English missionaries in that part of the world. On hearing their statements, some felt that dear friends had been abused; the wives of the missionaries understood that they were regarded as incumbrances to their husbands; confidence in the Committee was impaired, and all felt that a false principle had been adopted, which would seriously injure the cause of missions. It was indispensable to the peace, happiness and usefulness of the mission, that these matters should be explained more perfectly than could well be done by writing; and from the known character of the brethren there, and their demeanor while misinformed, such explanation was evidently practicable.

Mr. Anderson was therefore directed, near the close of the last year, to proceed first to Malta, and then to Greece. He arrived at Malta on the 1st of January, 1829. Here he remained about two months. During this time, the mistakes into which the brethren had been led were satisfactorily explained, the history of the mission carefully reviewed, and principles and plans for future operations established. In this work, valuable aid was received from the missionaries of the principal English societies. He then left Malta, accompanied by the Rev.

Eli Smith, and by the Rev. Mr. Robertson, an American Episcopalian missionary, for the Ionian Islands. Having visited the most important places in the Morea and the principal Greek Islands, and met Mr. King at Egina, he proceeded to Smyrna, and then returned by Malta to the United States. The results of his investigations in Greece were published in a volume, which probably gives the best view anywhere extant, of the intellectual, moral and religious condition and prospects of Greece, as they then were.

In obedience to his instructions, Mr. Anderson had Intercourse with the government. several interviews and some written correspondence with the Count Capo d'Istrias, then President of Greece. The President learned, with apparent satisfaction, the plans of the Board for the establishment and superintendence of schools, the supply of books, and the introduction of Scripture lessons. He intimated that the Board might proceed according to those plans, without hinderance from the government. He preferred, however, as more befitting the dignity of Greece, to receive a loan from the Board, to be deposited in the national bank of Greece, and expended in executing a plan for general education which he had devised. Such a loan he had solicited from the Society for Elementary Instruction at Paris, and now solicited from the friends of Greece in America. If this loan should be granted, the superintendents of schools appointed by the Board, being suitable men, might receive similar appointments from the Greek government also, and statedly report the condition of the schools to both. This plan Mr. Anderson could only refer to the Prudential Committee. It was never executed, as the Board did not feel authorized to loan funds to nations.

In all the nations bordering upon the Mediterranean, Schools and books. there was found to be almost an entire destitution of school books in the languages spoken by the people. In the common schools in Greece, on the old system, the course of study was confined to a very small spelling book, a collection of prayers and the Psalter, all in ancient Greek, which none of the children and few of the teachers understood. Even of these, no school had an adequate supply, and many had no printed books of any kind. The few Lancasterian schools which foreign benevolence had planted, had a partial supply of books which the children could understand. The most uneducated Greeks saw the difference between the two systems, and in ordinary conversation called those upon the old system *pseudoscholeia*, false schools. The missionaries earnestly recommended the publication of a series of elementary school books, for the nations which use the Greek, Armeno-Turkish and Arabic languages; the books to be well seasoned with moral and religious truth. The work was commenced, and has been carried on successfully. The Board has furnished, in Modern Greek, besides spelling and reading books, elementary works on arithmetic, grammar, geography, history, and the evidences of Christianity; several important school books have been published in the Armenian and Arabic; other societies have rendered important aid by their own publications; and the assortment

of good school books in these languages is now tolerably complete. If any one would estimate correctly the value of this work, let him consider what our condition would be, if we had but few schools; if a great part of our schools had no printed books, and the others only a few copies each of a little spelling book, a little prayer book and the Psalms, all in Latin, while scarcely a single teacher and not a single learner understood any language but the English.

Plan of future labors.

A careful review of the whole subject, in the light of Scripture, history and experience, led to some change of views with respect to the proper mode of conducting their strictly religious efforts. It was their unanimous opinion, that the time for controversy had not come. The people had neither knowledge enough to see the force of their arguments, nor conscience enough to yield to the truth when proved to them. It was resolved, therefore, in future to labor for the removal of these obstacles; for the increase of knowledge and conscience; to promote education; to inculcate saving truth; to promote piety; and to leave forms and ceremonies, however vain and even hurtful, to be disposed of by the people themselves, when they should become Christians at heart. Experience has shown that they decided wisely.

By the mission itself, little could be done this year but to study, print and explore. Study and printing were carried on at Malta, with good success, by the aid of Carabet, Wortabet, and Petrokokino. And in April, all arrangements for a companion having failed, Mr. Bird embarked alone, to explore the Barbary States, on the northern coast of Africa. He was absent nearly four months, and found reason to believe that a mission of the right character might be useful there.

Indian Missions.

Among the Cherokees, Chickasaws, Choctaws, and at Mackinaw, the preaching of the gospel was attended with unusual success. At Brainerd, six natives were admitted to the church in May. In July, there were ten more who had hope of their own piety, most of whom appeared to be truly penitent. At Hawsis, in August, 12 persons had been admitted within a year, and there were 14 others apparently pious. At Carmel, in September, five were admitted, and favorable hopes were entertained of others. There were other admissions within the year at some of the stations. Converts are mentioned at Willstown, and in other parts of the nation.

Revisals among the Chickasaws.

Among the Chickasaws, an unusually interesting meeting, or "religious council," was held at Tokshish, on the 3d, 4th, 5th and 6th days of July. "In the evening," says Mr. Holmes, "a considerable number had arrived, and among them some who had come 60 miles. At early candle light, our exercises commenced. As we have no church edifice, we assembled in the woods under an arbor. We had a plain pulpit and seats sufficient for nearly a thousand people. Mr. Blair and Mr. Adams were with us at the commencement. On Friday morning Messrs. Williams, Wood, and Caldwell arrived from the Choctaw nation. Also Major Levi Colbert, Capt. Sealy, and Capt.

McGilvery—three of our principal chiefs—besides several other men of distinction with their families. In the evening Mr. Byington came, with two of the Choctaw converts, Tahoka and a neighbor. On Saturday the session convened, and seven persons were received into the church, three of whom were from the neighborhood of Martyn. Four were Chickasaws and three black people. On Sabbath the memorials of Christ's sufferings and death were set out in the view of the poor perishing heathen, and nearly a hundred of his professed followers were permitted to celebrate his dying love. Mr. Byington preached frequently and was well understood. Tahoka exhorted and prayed with the greatest fervency, and his labors were evidently blessed of God. On Sabbath afternoon, all who were in an anxious state of mind were asked to come forward and occupy seats provided for the purpose in front of the pulpit. About 30 presented themselves, the majority of whom were black people. The next morning we assembled at 9 o'clock for our final meeting. A considerable number more came forward to the anxious seats. Among the number of inquirers we counted 15 Chickasaws. We continued together two hours, during which time the Spirit of the Lord appeared especially near. The anxious then arose, and arranged themselves in a line: opposite to them and about five yards distant, our church, now consisting of above 70 members, took their stand. The whole was concluded with prayer. Since the meeting several new cases of awakening have come to our knowledge." This awakening continued to the end of the year, and other meetings were held, of equal interest.

Among the Choctaws, the awakening which com- Revival among the Choctaws.
menced the previous year, continued, with increasing interest and power. In February, Mr. Williams, writing from Ai-ik-hun-nuh, mentioned six recent converts, who were active in promoting religion, and added: "Our meetings are very interesting. After the public preaching and an intermission, the natives continue to sing and pray for some hours, and are then loth to leave the place. As soon as one has spoken and prayed, another rises up, exhorts, and then, prostrate before the great Jehovah, he pours out his soul in prayer. A few other individuals, chiefly women, are somewhat affected with a sense of sin, and have expressed their desire of an interest in the prayers of Christians, while others ridicule and oppose. Our old friend, Tunnapinchuffa, thinks he has evidence that God heareth prayer. He feels that he need no longer stand alone as heretofore. He is happy. A letter from Elliot, dated about the 20th ult., states that eight members of that family attend the inquiry meetings. Two of the principal chiefs of the nation appear to be decidedly pious."

At a meeting in the wilderness, in June, about 14 miles from May-hew, 20 persons were admitted to the church. Among them was Col. David Folsom, the senior of the three highest chiefs, and two of his brothers.

Mr. Byington wrote, August 21: "On Monday morning, the 10th

of August, about ten of us, Choctaws and missionaries, started from Goshen. On Thursday evening at candle-light, the 'Council about the gospel' opened under a circular bower, which had an open area in the centre. Col. Garland, the chief, first spoke to his people, and then called the Choctaws from this part of the nation and all the missionaries together. We stood up in a rank, and all his captains and warriors and women and children came and took our hands. Soon after this, all were seated under and around the bower. We speakers stood in the centre, under a small arbor. Col. Folsom then spoke, and requested one of the missionaries from his own district to pray and to speak. There were probably 500 Choctaws present. On the next day the gospel was preached again. Several spoke. Col. F. was the principal speaker on the occasion, and I know of no one who can speak to the Choctaws respecting the gospel with so much effect. At or near night, Col. Garland intimated a wish to have the anxious seats placed before the people. This was done. The chief and four others soon came forward, when a shower of rain constrained us to break up. On the next day the congregation was very solemn and still, more came forward and more spoke. On the Sabbath we had a peculiar day. In the afternoon the anxious persons were separated from the rest and stood up in a rank; when, on their names being taken, the whole number was found to be 250. After this, the members of the church who were present sung a hymn, and a prayer was offered. There was preaching again Sabbath evening, and about 20 more went forward to the anxious seats, making 270 in all. These were great days of God's power. Many wept and sighed during prayer. Some spent the night in singing and praying. Some that I heard of, did not eat for three days, nor did they wish to. One captain said in a speech, "We had better stay here till the flesh dries to our bones, than go away without the gospel in the heart."

In September he wrote again, of another meeting:—"Ten members of the church, including the three preachers in this part of the nation, were chosen as a committee to examine candidates for admission to the church; of which committee Mr. Williams was chosen clerk. We admitted seven captains, 24 other persons of Choctaw descent, one white man, who was then in connection with a Methodist church, and a colored woman; in all 33. We examined and approved of three other persons, but they were absent at the time the ordinance was administered, and were not received. Fifty-four persons came forward as anxious inquirers, and 100 sat together at the Lord's table. We were under a bower; the new candidates sitting in a row, the members of the church sitting over against them. The subject of their admission was explained to them. The confession of faith and covenant was read in Choctaw, and a prayer was offered. The new candidates arose and sung a hymn similar in thought to Montgomery's 'People of the Living God.' The church heard this standing, and then replied in another hymn. During the singing of this last, Mr. Kingsbury and a few others, members of

the church committee, passed along and took the new brothers and sisters all by the hand. Then brother Cushman and Major Craven led up the candidates, who kneeled and were baptized. During this scene many sobbed. Some of the candidates were greatly overcome. After this, the bread was broken and distributed; and after this, the cup. It was a scene I am unable to describe."

On the 15th of November, 29 Choctaws were admitted to the church, and sat down with about 50 of their countrymen, and many others, at the Lord's table. The church now contained, besides the missionaries, 102 members, of whom 84 were Choctaws. Many others appeared to be truly converted to God; but it was thought inexpedient to admit them, till time should test the genuineness of their piety. The change was great throughout the nation. As early as June, the Methodists, who labored principally in one district, claimed 1,000 as members of their society; that is, as persons, "having the form and seeking the power of godliness." Toward the close of the year, Mr. Wright had the names of more than 600 in the southern districts, who professed to be anxiously seeking the right way. It was supposed that there were 3,000 anxious inquirers in the nation. More than 2,000 had begun to pray.

Some time this year, or near the close of the last, the Presbytery formed. ordained missionaries to the Chickasaws and Choctaws, and the churches under their care, had formed themselves into a Presbytery, and the Presbyterian General Assembly, in May, had erected the new Synod of Mississippi. This Synod held its first meeting at Mayhew, on the second Wednesday in November. The Rev. George Potts and Rev. Benjamin Chase were appointed a committee, to give an account of the religious state of the Choctaws, as exhibited while they were there. They speak most particularly of a meeting held about 12 miles from Mayhew. They say:

"On Sabbath morning a meeting of the natives themselves was held, and several addresses, by different pious individuals among them, were successively made. Here we felt the power of "grace and truth." From what was gathered through an interpreter, as to the purport of the several addresses, we discovered that the burden of them was the wonderful work of God. One spoke to the assembly of what *they had been*, and what *he had been*, and drew a vivid contrast, and gave the praise to God. Another, a brother of the former, in an address, which, for fluency and animation, was scarcely to be excelled, spoke of the dangers of backsliding. He became pale with his earnestness. The greatest simplicity of truth was preserved by these and the other speakers. And in prayer, could you see the lowly abasement, the suppressed voice, the humble earnestness, with which they addressed the throne of grace, you would have said, although ignorant of the language in which they spoke, that there had indeed been some mighty influence exerted to produce such effects upon Indian character. We assembled in the afternoon for the purpose of celebrating the ordinances of baptism and the Lord's Supper. Previously to the baptisms, of which there were 27,

the nature of the ordinance was explained, and the usual questions proposed to the candidates, who had all been for some months on probation. They manifested the deepest reverence and feeling, when baptized. Among the number were very aged persons, with some of whom we had previously conversed through an interpreter, and found them all entertaining the same simple, but correct views of the system of grace. Great care has been exercised to prevent the admission of any to the church, but such as give good evidence of a real change of character."

Revival at Mackinaw. At Mackinaw, the revival which commenced near the close of the last year, continued through the winter and spring. As the result, 33 were added to the church within the year, and 10 or 12 others appeared to have become penitent for sin. The church now contained 52 members—25 of Indian descent and 27 whites—exclusive of the mission family. The influence of the means of grace upon the traders, who spent a great part of the year far to the north and west, was remarkable. Two of them, while far from the resorts of civilized men, kept a certain Sabbath together as a day of fasting, and at its close, subscribed a solemn covenant thenceforth to be servants of God. Other instances of conversion occurred in the depths of the wilderness. During their annual visit to Mackinaw, the principal traders were constant and serious attendants on divine worship; and some were anxious that a missionary should accompany them on their distant excursions.

At Green Bay, the Rev. Jesse Miner died on the 22d of March. Since his arrival, 27 had been admitted to the church, the greater part of them the present year. There was some seriousness also at several of the smaller stations.

The number of native members of the mission churches among the Indians, as stated in the annual report in October, was 556.

Afflictive events.

Amidst this general prosperity, there were some afflictive events. Mr. Pixley was obliged to leave Neosho and the Osages, by a difficulty with the U. S. Agent. It is not known that Mr. Pixley was in fault. He still had the entire confidence of his fellow laborers. The agent was soon after removed from office. The death of Mr. Miner has been mentioned. Mrs. Fernal, at Brainerd, died in October, and her husband found it necessary to leave the service of the Board. Mr. David Brown died at Creek Path, on the 15th of September. He had retired from public business, and was engaged in study, preparing for the ministry. He was the fifth of that family who died in the triumphs of Christian faith, in consequence of the establishment of the mission at Brainerd.

Of the mission among the Cherokees of the Arkansas, the Rev. Alfred Finney died on the 13th of June. He was the senior member of the mission, and for several years, till released at his own earnest request, its superintendent. His talents and education were highly respectable, and his associates gave decided testimony to his piety and worth. Mrs. Wisner died in August, having rendered cheerful and valuable assistance in missionary labors for nine years.

This year was spent, by this division of the Cherokees, in removing to their new country. The school at Dwight was continued through the winter, and then abandoned. A new station was selected, to bear the same name, on the western bank of the Salisa, about 12 miles from its junction with the Arkansas, which it enters from the north. Fairfield, another station, was opened under the care of Dr. Palmer, who commenced a school, with 12 pupils, in the autumn. This school was opened at the earnest request of the people, who contributed liberally towards the support of their children while there.

Arkansas Mission removed.

At the SANDWICH ISLANDS, the history of this year was much like that of the last. Everywhere, the preaching of the gospel was attended by crowds of serious hearers, and at most of the stations there were seasons of special interest. On Kauai, there was a season of unusual awakening about the middle of the year. Kaikioeva, the governor, and six others, were added to the church. At Honolulu, 49 were admitted during the year, and the number of native members at its close was 74. At Lahaina, 23 were admitted during the year, and at Kailua, 37, one of whom was Kuakini, the governor of Hawaii. The whole number of native members at all the stations, at the close of the year, was 185, of whom 117 had been admitted during the year; and there were 39 others, who had been propounded for admission. Besides these, the number of those who gave some evidence of piety was large, and those who had covenanted to break off from their old immoral practices and obey the gospel, amounted to thousands. At Kailua and Kaawaloa especially, during almost the whole year, the missionaries and their wives were thronged with anxious inquirers after the way of life. Facts of daily occurrence in every part of the Islands showed, that this increased attentiveness to religion, unenlightened and superficial as it generally was, brought with it a vast increase of honesty, and decrease of every vice. By the best accounts that could be obtained of the schools, the number of learners was found to be 39,208. Nearly one fourth of these could write legibly on the slate.

On the 7th of October, the king issued a proclamation, in his own name, and that of Kaahumanu and ten other of the highest chiefs, in which he declared that the laws of his country forbade murder, theft, licentiousness, retailing ardent spirits, Sabbath-breaking and gambling; and that these laws were in force against foreigners residing at the Islands, as well as his own people. This decision was as bold as it was just. English and American residents and visitors habitually threatened the chiefs with the vengeance of their respective governments, if any of them should be punished for violating the laws of the kingdom. The English Consul had threatened them with the vengeance of Great Britain, if they should presume to make laws at all, without first transmitting them to England, and obtaining the sanction of the king. It was currently reported and believed at the Islands, that he had boasted that he had 500 men at his command;

Laws enacted and opposed.

and that he had threatened to make war on the chiefs, depose the regent, remove the present governors of the islands, appoint others in their places, take possession of the forts, and take the king and his sister into custody. But the regent and her advisers were not to be thus overawed; and, perhaps, such threats served to show them the more plainly, how necessary it was to govern all persons found within their jurisdiction.

Visit of the Vincennes. Nor were they long without powerful support. The American sloop of war Vincennes, which had touched at Hilo, arrived at Honolulu on the 14th of October, one week after the date of the proclamation. The next day, Capt. Finch, her commander, had an interview with the king and chiefs. He first presented and read an address from himself to the king, in which he introduced himself as the bearer of a letter and presents from the President of the United States. He said, "That the genuineness of the letter may not be questioned,—and to make it the more honorable to yourself, he [the President] has despatched a ship of war for this and other purposes." After the address, he presented, in the name of his government, a pair of globes and a map of the United States to the king; a silver vase, with her name and the arms of the United States upon it, to the regent; two silver goblets with similar engravings to the princess; and a map of the world each, to Boki and Kuakini. The letter of which Capt. Finch was the bearer, which, as well as his address, was presented both in English and Hawaiian, was from the Secretary of the Navy, by the direction of the President. After congratulating the king on the progress of civilization and religion in his dominions, and recommending earnest attention to "the true religion—the religion of the Christian's Bible," it proceeds to say: "The President also anxiously hopes that peace and kindness and justice will prevail between your people and those citizens of the United States who visit your islands, and that the regulations of your government will be such as to enforce them upon all. Our citizens who violate your laws, or interfere with your regulations, violate at the same time their duty to their own government and country, and merit censure and punishment. We have heard with pain that this has sometimes been the case; and we have sought to know and to punish those who are guilty." The letter then bespeaks favor and protection for American citizens who conduct with propriety, and especially for the missionaries, in whom it expresses entire confidence.

Here was the most ample sanction which the American government could give, to the ground taken by the proclamation issued the previous week. The reader will naturally suppose that the Vincennes was sent on this mission, for the special purpose of repairing the mischief done by the Dolphin. He will remember, too, that the President had "heard," by a formal complaint, of the misconduct of Lieut. Percival, and had "sought," by a court of inquiry, to "know" whether he was "guilty." He will infer, too, that Lieut. Percival was the man, or one of the men, of whose conduct the President had "heard with pain," and whom he had "sought to know and punish." Whether he was actually punished,

the letter does not state ; but it was said at the islands, on the authority of an officer of the U. S. Navy, that he had been reprimanded by the President.

The Vincennes took on board several of the principal chiefs, and visited Lahaina, Kailua and Kaawaloa, and after a stay of about two months, returned, laden with the thanks of the mission and the affectionate remembrance of all good men with whom she had had intercourse.

The death of two chiefs demands notice. Piia, or Opiia, Death of Piia and Boki. the sister of Kaahumanu, "had permission to depart in peace," on the 12th of September. She was one of the earliest, most constant and most efficient friends of the mission. Her confidence in the Redeemer appeared firm to the last, and enabled her to triumph over the terrors of death. Very different were the career and end of Boki, Governor of Oahu, and brother of Kalainoku. Of moderate abilities and easy disposition, he had been raised beyond his proper level by his connections, and in consequence of his visit to England. He was more beset and led away by the arts and temptations of foreigners, than any other chief of his standing. They seem to have persuaded him, that being steward of the king's household, he had a right to the regency, and to have engaged him in a deliberate plan for usurping it. Towards the close of this year, he engaged in a rash adventure to procure sandal wood from a distant island, by which he expected to become suddenly and immensely rich. He took two vessels, with numerous crews, but one of which ever returned. That on board of which he sailed, was probably blown up or foundered at sea, and every soul on board perished.

The Rev. J. S. Green, according to his instructions, left N. W. Coast explored. Honolulu in the brig Volunteer, Capt. Taylor, February 13, for the Northwest coast of America. He explored the coast and collected information concerning its inhabitants, so far as the course of the vessel afforded opportunity, from Norfolk Sound to California ; but he found no place in which it appeared, either to himself, or his brethren at the Islands, or the Prudential Committee, expedient to establish a mission. The inhabitants were found to be few, access to them difficult and dangerous, and the prospect of usefulness but small. From reports which appeared worthy of confidence, he judged that more favorable stations might be found in the interior, on the Columbia River,—a conclusion which later investigations have confirmed. In California, he saw what Roman Catholic missions, conducted on an extensive scale, for a long time, and undisturbed, had done for a savage people. They had taught them some of the forms of religion, without improving their intellects, their morals or their habits of life.

CHAPTER XXII.

1830.—Meeting at Boston.—Georgia and the Cherokees.—Bombay.—Evidence of progress.—Oriental Christian Spectator.—Conversions.—Ceylon.—The Seminary.—Catechists requested for the continent.—Another Revival.—China.—Efforts for its conversion.—Dr. Morrison.—American mission commenced.—Mediterranean.—Mr. Temple returns.—Smith and Dwight explore Armenia.—Schools in Greece.—Dr. Korck.—Mr. King again enters the service of the Board.—Station at Beirut resumed.—Indian missions.—Conversions among the Cherokees, Chickasaws, Choctaws, Creeks, at Mackinaw, among the New York Indians.—Brainerd burnt.—Meeting house at Alleghany burnt.—Negotiations for the removal of the Indians.—Pernicious effects.—Influx of whisky.—Secretary of War interferes.—Sandwich Islands.—General prosperity.—Health station at Waimea.—Reinforcement.

THE annual meeting was held at Boston, on the 7th, 8th and 9th days of October. The most interesting portion of its proceedings related to the proposed removal of the Cherokees, Creeks, Chickasaws and Choctaws across the Mississippi.

Georgia and the Cherokees.

The State of Georgia originally claimed, under a charter from the king of England, all the territory between its present western boundary and the Mississippi. Large tracts of land in the western part of this territory had been sold under a law of that State. The law was then repealed, on pretence of some fraud in its enactment, the records of the State relating to it were destroyed, and all titles under it were declared void. By this "Yazoo fraud," as it was commonly called, many who had purchased land on the faith of the State, were reduced to poverty. Others took legal measures to defend their rights; and in the end, the Supreme Court of the United States decided that Georgia could not, by repealing her own law, deprive the purchasers of their right to what they had honestly bought, and that their claims were valid against the State. To procure the means of meeting these claims, Georgia ceded to the United States all her right, title and claim to the jurisdiction and soil of the lands, now comprising the States of Alabama and Mississippi. The United States agreed to pay to Georgia the sum of \$1,250,000, from the first net proceeds of said lands, "as a consideration for the expenses incurred by the said State in relation to the said territory," and also to extinguish, at their own expense, for the use of Georgia, as soon as the same could be obtained "peaceably and on reasonable terms," the Indian title to all lands then occupied by the Indians within the present limits of Georgia. This agreement was made April 24, 1802, and is usually cited as "the compact of 1802." The legislature of Georgia, within six months, "ratified and confirmed" this agreement "in all its parts," and declared it "to be binding and conclusive on the said State, [of Georgia,] her government and citizens for-

ever." In pursuance of this compact, the United States had purchased for Georgia, by several treaties with the Cherokee Nation, far the greater and more valuable part of the Cherokee lands within the present limits of Georgia. Meanwhile, by the advice of Washington and every succeeding President of the United States, and assisted by grants of money from Congress, made for that express purpose, the Cherokees had been rapidly advancing in civilization. They had become a nation of farmers, so entirely, that persons extensively acquainted with them did not know a single individual who depended on the chase for a subsistence. They were unwilling to leave their comfortable habitations, their cultivated fields, and "the graves of their fathers," and remove into a distant and unknown wilderness. They had organized a regular government, and were to a considerable extent supplied with schools and religious institutions. For several years, they had refused to sell any more of their lands, and had even enacted a law for punishing with death any chief who should attempt it. Georgia did not need the lands, for her population was not more than seven souls to a square mile; but the avaricious part of her citizens coveted them,—for money could be made by trading in them, and some of them contained gold mines. It was proposed that the State should take possession of the lands, divide the whole into small portions, and distribute them among her citizens by lottery. This plan appealed directly to the avarice of every voter; for it promised him a chance of drawing an excellent farm, or perhaps a mine of gold. Scarce a politician in the State, therefore, dared do otherwise than be in favor of it, lest he should lose his office at the next election. The State clamorously urged the general government to remove the Cherokees, reproached it with bad faith for not having done it sooner, and threatened to take the work into her own hands.

The plan of concentrating all the Indian tribes in some region west of the Mississippi was first recommended to the people of the United States, in a report by Mr. Barbour of Virginia, Secretary of War, during the administration of President Monroe. During that and the succeeding administration, it was repeatedly mentioned as desirable, but was not pushed forward to the satisfaction of Georgia. The alleged neglect of Mr. Adams in this matter, and his protection of the Cherokees against the aggressions of Georgia, were assigned by the politicians of that State as prominent reasons for opposing his re-election. His successor, General Jackson, gave the measure his decided support.

A law was enacted by the legislature of Georgia, to take effect in June, 1830, extending the jurisdiction of that State over that part of the Cherokee nation within her chartered limits. Against this the Cherokees remonstrated to the President; but he, through the Secretary of War, answered that he had no authority to interfere. Encouraged by this state of things, Alabama and Mississippi enacted similar laws with respect to the Indian territories within the limits that they claimed. All these laws were passed for the avowed purpose of making the situation of the Indians so uncomfortable, that they would be willing to sell out

and remove to the west. Success was confidently anticipated; and speculators were already inquiring what parts of the lands about to be vacated would be most saleable, and making arrangements to supply provisions for the Indians while on their way, at enormous profits, at the public expense.

By these proceedings, the minds of the Indians were disquieted, and the efforts of the Board for their improvement greatly impeded. If the plan should be executed, all the missions of the Board among three nations would be broken up, their property wasted, their converts and pupils scattered and subjected to pernicious influences, the confidence of the Indians in white men destroyed, and an injury inflicted upon their interests, both temporal and spiritual, which could never be repaired. The Corresponding Secretary found himself called upon, as an officer of the Board, as an American citizen, as a Christian and as a man, to oppose this destructive undertaking. He wrote a series of articles, signed "William Penn," which were published in the *National Intelligencer*, commencing in August, 1829. They were extensively circulated, both in the newspapers and in pamphlet form. It was a work of immense research and uncommon power. It showed conclusively, from six treaties with the Cherokees, made by Georgia as a colony and as a State, before the adoption of the Federal Constitution, and from sixteen treaties between the Cherokees and the United States, in all which the Cherokees were acknowledged to be a nation, not rightfully subject to any human jurisdiction but their own, that both the United States and Georgia were solemnly bound, by repeated pledges of the public faith, to a course of conduct, the very reverse of that now threatened and commenced. The whole nation was roused, and a great part of it was convinced. Numerous public meetings were held, and petitions forwarded to Congress in behalf of the Cherokees. But Congress, by a bare majority, sustained the President, and Georgia persevered. Her law of December 20, 1828, still proclaimed "That all laws, usages and customs, made, established and in force in said territory, by the said Cherokee Indians, be, and the same are hereby, on and after the first day of June, 1830, declared null and void;" and "That no Indian, or descendant of an Indian, residing within the Creek or Cherokee nations of Indians, shall be deemed a competent witness, or a party to any suit, in any court created by the constitution or laws of this State, to which a white man may be a party;" so that no Cherokee could obtain redress at law for any injury or abuse which any Georgian should choose to inflict upon him.—In this state of affairs, the Board "Resolved, That, from the peculiar relation in which those defenceless and unoffending Indians stand to this Board, we feel it to be our indispensable duty, at this crisis of their destiny, to express our sympathy in their distressed condition; and also our deep sense of the solemnity of the obligations which treaties, superadded to the claims of natural justice, have imposed on the government of our country in their behalf; and we earnestly implore the blessing of Almighty God to enlighten and to guide the deliberations of the constituted authorities of

our country, so as to secure the just rights of the Indians and preserve the faith and honor of the government." The Prudential Committee was directed to present a memorial to both houses of Congress, in reference to the effect of the proposed removal of the Indians on plans for their civilization and religious improvement.

The Missionary Rooms in Cornhill had been given up, ^{Missionary Rooms.} and others taken in the basement of the Hanover-street Church. The building was burned on the 1st of February; but, as if by the special favor of Providence, nearly all the property and valuable papers of the Board were saved. Other Rooms were taken, at No. 28 Cornhill, where the business of the Board was transacted till the spring of 1839.

At BOMBAY, the change since Hall and Nott first sought ^{Bombay Mission.} permission to live and labor there, was immense. Then they had no coadjutor in Western India. Now, there were in the Presidency of Bombay, eight missionary stations, supported by five societies in Great Britain and America, and seven societies, auxiliary to the same cause, in the city of Bombay itself. The press of the American mission was still the main dependence of all who wished to diffuse religious truth by means of the printed page, and all these societies were much indebted to it for their efficiency. Of 103,520 volumes of Scriptures, tracts and other religious works, printed at that press in this year and the preceding, only about 10,000 volumes were done at the expense of the mission. The Oriental Christian Spectator, a monthly magazine, edited by one American and one Scottish missionary, and two English laymen, was commenced this year, and printed at the mission press; but not at the expense of the mission. The Bombay Calendar, of a later date, mentions the literary and mechanical execution of this work as honorable to its conductors and to the city. In other departments, the progress of the mission this year was slow, as it always was, but manifest. The number of attendants on public worship at the chapel was considerably increased, by the influence of the schools. Three persons,—one European, one Malay woman, and one country born wife of a convert from Popery, were admitted to the church; and hope was indulged that some others had been born again.

The Rev. Messrs. William Hervey, Hollis Read, and William Ramsey embarked at Boston, August 2, with their wives, to reinforce this mission.

In CEYLON, the Commissioners appointed by the govern- ^{Ceylon Mission.} ment to report on the subject of education in the island, visited the Mission Seminary at Batticotta in September. They gave most decided testimony in its favor, and one of them placed £20 in the hands of the Principal, to be distributed in prizes for the best translations of useful essays from the English. Another testimonial was received, of a still more gratifying character. A missionary of the English Society for Propagating the Gospel, residing at Trinchinopoly, applied to Mr. Poor for fifteen of his pupils to be employed as catechists among the Tamul people on the continent. The cause of female education, too, had made

such progress, that when there were 12 vacancies in the girls' school, there were not less than 70 applicants for admission.

There were only six additions to the church during this year, and very few conversions till near its close, when this favored mission enjoyed another revival. It commenced in October, and increased in power and interest to the end of the year. Nearly all the students in the Mission Seminary were more or less awakened; evident tokens of the divine presence were seen in the boarding schools at Tillipally and Oodooville, and indeed at all the stations; and many of the teachers and superintendents of free schools received deep religious impressions. The results belong to the history of another year.

Mission to China.

This year, the first missionary of the Board arrived in China. Attempts had been made long before, to convert this immense empire to Christianity. To say nothing of more remote traditions, it is known that the Nestorians had missionaries there from the seventh century to the fifteenth; that they had very encouraging success, planted many churches, and were favored by some of the emperors, but finally suppressed by persecution. The Roman Catholic missions to China commenced in the thirteenth century; but it is not certain that they accomplished much till they were resumed in the seventeenth, when the address and mathematical learning of Matthew Ricci procured favor for him and his sect, and many converts were made. They were generally indulged, but sometimes persecuted, till 1723; when the government, wearied out with their contentions and intrigues and appeals to Rome, decided that all but a few of their best mathematicians were "of no manner of use," and must be banished to Macao. They profess then to have had 300 churches and 300,000 converts. The sect has been kept alive by native catechists, visited secretly at times by priests from Europe. Their missions still cost nearly \$200,000 a year.

The first Protestant missionary to China was Dr. Morrison, sent by the London Missionary Society. Having acquired some knowledge of the language, he left England in January, 1807, for New York. Mr. Madison, then Secretary of State, became deeply interested in the enterprise, and gave him a letter of introduction to the American Consul at Canton, which proved of great service to him. He reached Canton in September, and applied himself to the study of the language. The next year, he was appointed translator for the East India Company, which gave him a support, and increased facilities for his work. In 1813, he was joined by Mr. Milne. Dr. Morrison, when the American mission was commenced, had published his dictionary and grammar of the Chinese language, and his Chinese translation of the Bible. He had seen a few converts, the fruits of his labors; one of whom, Leang Afa, he had ordained as an evangelist.

Mr. Bridgman arrived at Macao on the 9th of February, and on the 25th, had an interview with Dr. Morrison at Canton. This year he devoted almost exclusively to the study of the Chinese language. Towards its close, he, with Dr. Morrison, Mr. Abeel, and a few other pious En-

glishmen and Americans, formed the "Christian Union at Canton," the object of which is, to insure greater union and vigor in efforts to diffuse Christian knowledge and piety. About the end of the year, Mr. Bridgman received three Chinese youths under his care, for instruction in the art of reading and in the English language.

Mr. Abeel, having labored acceptably as a preacher to seamen till December, entered into the service of the Board, and as directed in instructions sent him from the Committee, sailed on the 27th for Batavia, on a voyage of exploration among the churches planted by the Dutch in the islands of southeastern Asia, about two centuries ago. He was still considered as belonging to the Chinese mission.

Mr. Abeel visits
Netherlands India.



Chinese god.

The acknowledgment of Grecian independence and the return of peace had prepared the way for resuming missionary operations in the Levant. Mr. Temple sailed from Boston on his return to Malta, on the 18th of January. He had married while here; and on his return, took his children with him, satisfied that the want of parental oversight in any situation in which he could leave them here, would be more injurious than the inevitable disadvantages attending their education at Malta or in the Levant. Three days afterwards, the Rev. H. G. O. Dwight and Rev. George B. Whiting embarked for Malta, where all arrived about the end of February.

The Mission to
Western Asia.

In about three weeks, Mr. Smith had put the press and all its concerns into the hands of Mr. Temple, and in accordance with instructions received from the Prudential Committee, embarked with Mr. Dwight on an exploring tour through Armenia. Having enjoyed, at Smyrna, the hospitality of Mr. Brewer, who was established there, they proceeded to Constantinople, and thence to Tocat, 500 miles to the east, where they arrived on the last of May. Having visited the grave of Henry Martyn, they continued their route to Erzerum, to Tiflis,

Armenia explored.

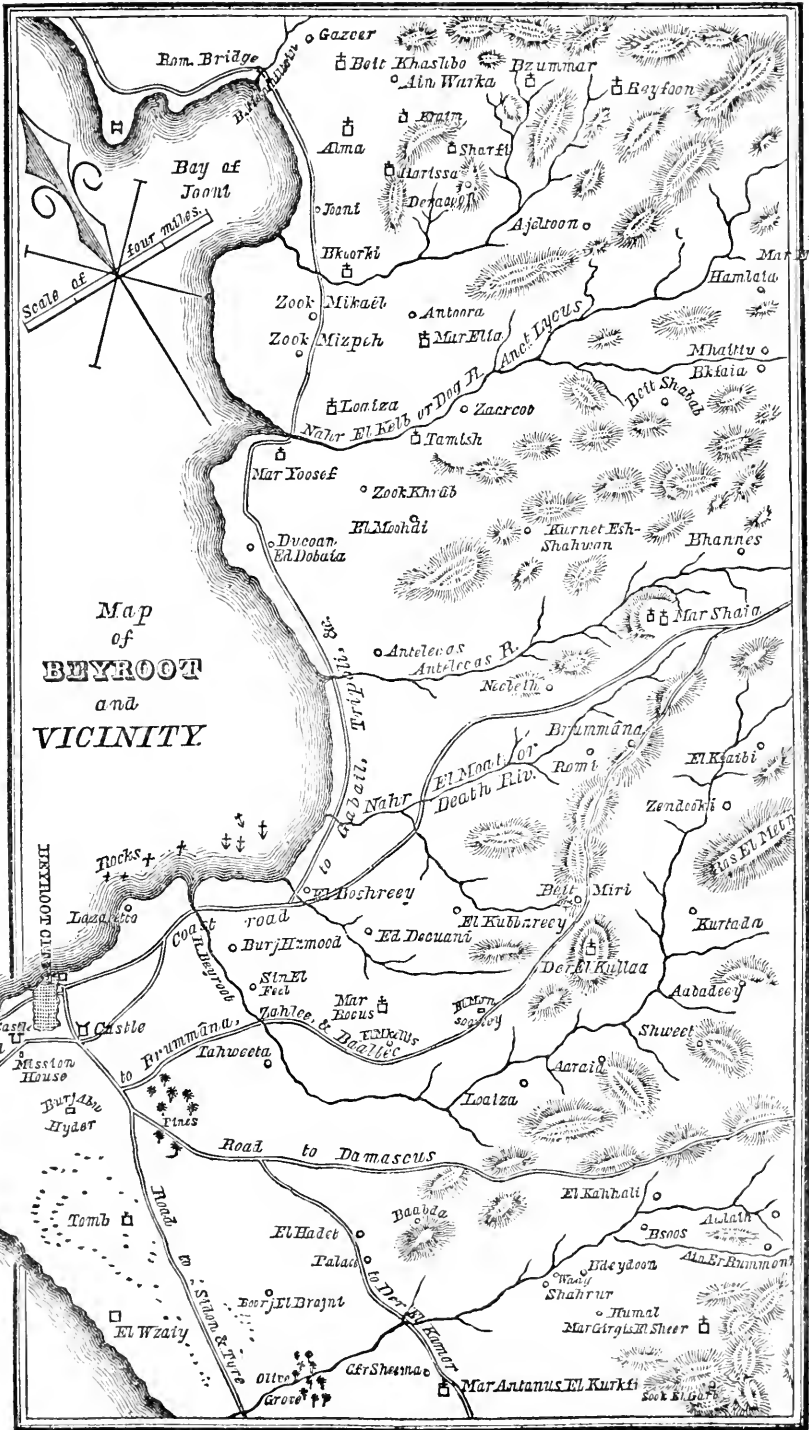
passed along the eastern shore of the Caspian and the base of Mount Ararat, visited the great Armenian convent at Echmiadzin and the Nestorian and Chaldean Christians at Ooroomiah; and the route by way of Bagdat and Syria being then unsafe, returned by Trebizond and the Black Sea to Constantinople, and thence by Smyrna to Malta, where they arrived on the 2d July, 1831. The results of their investigations were published, and the work has been reprinted in England. By their recommendation, the interesting mission to the Nestorians of Persia was soon afterwards commenced. It appeared that efforts for the benefit of the Armenians themselves might be most advantageously made at Constantinople. Messrs. Smith and Dwight travelled as American citizens, with firmans obtained for them by Mr. Rhind, American Consul at Odessa. Mr. Rhind also procured for them a circular letter to the Pashas on their route, and a letter of introduction from the Russian Ambassador to the Governor of Georgia; and the English Consul General gave them a letter to the English Ambassador at Tabriz.

Beirut station resumed.

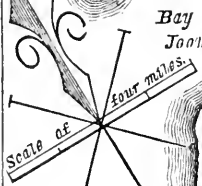
On the 1st of May, Messrs. Bird and Whiting left Malta for Beirut. Mr. Abbott, their valuable friend, had already returned and resumed his functions as English Consul. He and his lady gave them a cordial welcome on their arrival, and kindly received Mr. and Mrs. Whiting into their own house, until another could be procured. Mr. Bird took possession of the house formerly occupied by Mr. Goodell. They were received with respectful salutations by their old acquaintances generally. The Greeks, of the Greek Church, appeared friendly, and were ready to read the Scriptures and converse on religion with them; but the Maronite priests, faithful to the doctrines of Rome, on the day after their arrival, announced that "the Bible men, that is, the followers of the devil," had again made their appearance, and commanded the people, under the penalty of their curse, to abstain from all intercourse with them. This command the Maronites generally, though not universally, obeyed. In their joint letter, written just after the close of the year, Messrs. Bird and Whiting state that opportunities for religious conversation were frequent; that they had almost daily calls from persons desirous to converse on the Scriptures; that a few young men, over whom they rejoiced as the first fruits of their labors, were modest, but zealous and useful coadjutors in defending the truths which their lives honored. These young men, it was believed, had pursued the same faithful course while the mission was suspended. Gregory Wortabet, who had left Malta 18 months before, was supporting himself at Sidon by the profits of a small retail shop, exhorting his customers and neighbors to repent, and instructing them out of the Scriptures. He had acquired a high character as an honest man in his dealings, and in his religious labors was not without encouragement.

Greece. School at Syra.

In Greece, the operations of the Board were confined almost wholly to the promotion of schools. After Mr. Brewer left Constantinople, in 1828, he established a school in the Greek Island of Syra, which he left under the care of Dr. Korck, a Ger-



Map
of
BEYROOT
and
VICINITY



Castles
Mission House
Ruined Castle
C. of Bey root

Road to Damascus

Road to Tripoli

Road to Hama

Road to Sidon & Tyre

Road to Beirut

Road to Mar Yusef

Road to Ajloun

Road to Bzoummar

Road to Gazer

Road to Mar Yusef

Road to Mar Yusef

Road to Mar Yusef

Road to Mar Yusef

man, in the employment of the English Church Missionary Society. The Greeks soon erected a building for it, capable of accommodating 300 pupils, and both they and the Church Missionary Society shared with the Board the burden of its expense; but it was always known in Syra as "the American School." In July, 1830, it had grown to three schools; the Boys' Lancasterian, the Boys' Scientific, and the Girls' School; all containing 534 pupils. The teacher of the Girls' school was paid by the Board, while the others derived their support from other sources. In September, 1830, Dr. Korck gave a list of twenty places in liberated Greece and ten in Greek settlements in Turkey, where schools had been established by the aid of books, slates and lessons, furnished by English and American Christians through his hands. He had also furnished books for two schools in Constantinople. This year, the Greek government gave orders for introducing into all schools supported by the public treasury or by Greek citizens, pictures and prayers, such as Dr. Korck rightly judged to be idolatrous. The prayers were introduced into the Boys' Lancasterian school by the master, without the knowledge of Dr. Korck. Though there was reason to suppose that the objectionable regulations would not have been enforced upon him, had he chosen to remain, and that the master would have been removed to another school, Dr. Korck thought it better to retire from its superintendence. About the close of the year he was instructed by his society to proceed to Corfu, when he left the Girls' school under the superintendence of his associate, Mr. Hildner, till the pleasure of the Prudential Committee should be known.

The Rev. Jonas King had been invited to return to the service of the Board, as their missionary in Greece. His acceptance was received about the last of September. He was then at Tenos, where he had been for about a year, in the service of the Ladies' Greek Committee at New York. He had under his care a school of 30 or 40 girls, and was actively engaged in distributing Bibles, tracts and school books. He sold 500 copies of the Modern Greek spelling book, printed by the Board at Malta, in two weeks. That little work was exceedingly popular and useful in Greece.

Indian Missions. Among the American Aborigines, the religious awakenings of last year had not wholly subsided. Of the Cherokees, small numbers were frequently received into the churches. Near the close of the year, a season of unusual interest commenced at Carmel, and at Hawsis. In December, there were in the nation, 219 members of Presbyterian churches, of whom 167 were Cherokees; 45 Cherokee members of Moravian churches; about 90 members of Baptist churches; and the members of Methodist societies, including "seekers," not supposed to be regenerate persons, not less than 850. Of the Gospel of Matthew, in Cherokee, nearly the whole of an edition of 1000 copies had been disposed of, and 800 copies of the Cherokee hymns had been circulated, and another edition of 1400 printed.

Among the Chickasaws, the station at Monroe was given up, and

its operations removed to Tokshish. The people were specially attentive during the winter, and a number gave evidence of conversion. At three communion seasons previous to the last of September, 19 persons, 13 of whom were Chickasaws and six blacks, were received into the church



View of Brainerd.

Still greater progress was made among the Choctaws. Church at Elliot. At Elliot, the oldest station among this people, not one, except members of the mission, had been admitted to the church till this year. Mr. Smith had early been sent here as a farmer and superintendent of secular concerns. He attended ably and faithfully to his own business, and made the station always nearly support itself, and sometimes more. He rightly judged that he ought not to neglect his own department, to make some other successful; for the man who will do that, is not a suitable person to be employed in any. Teachers had been associated with him, who appear to have done their duty well; but a preacher of the gospel had been wanting. This station and its vicinity had shared but moderately in the awakening of last year. In January, the Rev. Harrison Allen arrived, and the religious prospects of the neighborhood improved. In February, five persons were admitted to the church, and six afterwards. Ten of these were Choctaws. At Emmaus, seven were admitted in January, and 30 more from March to July. At Hickashubaha, where the Choctaws had built a house of worship, 50 Choctaws and two blacks were admitted on the 3d of May. The whole number received from the commencement of the mission to September 20 of this year, was 342; of whom 282 had been admitted since July, 1829.

Beyond the Mississippi, there was little progress in Creek Church. spiritual things, except among the Creeks, to whom no mission had

been sent. Two or three thousand Creeks had, within a few years, removed across the Mississippi to the country west of the Verdigris river, near its junction with the Arkansas. The brethren at Union had commenced preaching among them the last year, and were well received. Here a church was formed in September, with 30 members, of whom five had been members of Baptist or Methodist churches in the Creek country east of the Mississippi. In sustaining public worship and religious influence here, two young Creeks, about 20 years of age, who had come to the school at Union to prepare for missionary labors among their countrymen, were exceedingly useful.

Stockbridge Mission.

Immediately after the death of Rev. Mr. Miner, at Green Bay, his people applied to the Board to supply his place. Rev. Cutting Marsh was sent. He arrived in the spring of this year. By September, 10 or 12 persons had been received into the church, and in December, the number of members was 43.

Revival among the Senecas.

At Cattaraugus, an awakening commenced at a general conference of the Senecas in February, as the result of which, 10 were added to the church. A church of 14 members was formed among the Senecas on the Alleghany, in February, and about as many more were thought to be pious. The gospel of Matthew, translated by the Rev. Mr. Harris and published by the American Bible Society, and other religious books in their own language, were read by this tribe with profit and delight.

There were some adverse events this year. On the 12th March, the principal buildings at Brainerd were consumed by fire. It was with great difficulty that some of the children escaped. The schools were immediately suspended. The Committee ordered the erection of such buildings only, as could be erected at a moderate expense. The same winter, the house of worship which had been erected by the Senecas on the Alleghany, was burnt by an Indian hostile to Christianity. They immediately proceeded to build another, and a school-house. The withdrawing of several valuable missionaries, from sickness and other sufficient causes, from the service of the Board, was a more serious loss.

Removal of the Indians.

But the most serious embarrassments arose from the government's plan for transplanting nations. It produced much inconvenience and evil among those beyond the Mississippi. The Osages were obliged to leave the vicinity of Hopefield, to make room for the Arkansas Cherokees. This settlement was therefore transferred to a place about 25 miles north of Union. These Cherokees, too, had no sooner taken possession of their new country, where they were to be forever protected from injurious intercourse with white men, than they were followed and beset by hosts of whisky-sellers. It was expected that they would receive money from the government, for the improvements they had left; and whisky, it was thought, would be the most effectual means of getting that money from them. At the time expected, the money was not paid, and Congress had made no provision for paying it; and the Cherokees, generally, sold their claims for trifling sums, and

spent the avails in whisky. Mr. Washburn said that there was more intemperance among them in six months than in the preceding six years. He at length wrote to the Secretary of War, who sent orders to the U. S. Agent to stop the traffick. The chiefs were alarmed, and warmly seconded the proposal to form a temperance society. The means of purchasing, too, began to be exhausted. By all these means, the plague was stayed. Intemperance also raged among the Choctaws and Chickasaws. The States which claimed their country, had enacted laws, extending their jurisdiction over these tribes, and abolishing the Indian governments and laws, by which the means of intoxication had been excluded. Traders rushed in, loaded with temptations, and unprincipled Indians became traders. In the autumn, the chiefs of the Chickasaws, wearied out with importunity, concluded a treaty, by which they agreed to remove beyond the Mississippi, if a suitable country could be found for them. A large majority of the nation were opposed to removing on any terms, and the chiefs were confident that no suitable country could be found. After exploring, they chose a region in Texas, to which they would remove if the government would procure it for them. With the Choctaw chiefs, a treaty had been made in March. The Methodist missionaries were forward in promoting it, and the treaty itself was in the hand-writing of Dr. Talley, their principal missionary. This gave occasion to the irreligious, to represent all missionaries as enemies, and all religious men as traitors to the nation; and thus a mighty influence, hostile to religion, was created, which threatened to sweep every thing before it, and which multitudes who had been friendly, were unable to withstand. The treaty was not ratified by the Senate, and in September, a council was called for making another. The missionaries of the Board, and they only, were forbidden by the U. S. Commissioners to attend. After full consultation, the Choctaws almost unanimously refused to treat, and the greater part of them returned to their homes. The Commissioners convened the remainder the next day; and by a mixture of persuasions and threats, and by large promises of lands and salaries to the chiefs, procured a treaty. These tribes had become convinced that former treaties would not be kept, and that they must either emigrate, or submit to the laws of the States that claimed their land; laws made on purpose to oppress them and drive them away. They had, therefore, little confidence in the promises now made them. Generally, they regarded ruin as inevitable, and cared but little how, or how soon it came. In this desperation, the hope of improvement was gone, industry ceased for want of motive, and vice was let loose. Some, even of the members of the churches, were borne away by the general current.

The Cherokees steadily refused to treat for the sale of their country. Their unwillingness to sell was ascribed to the influence of the missionaries, who, it was said, were acting inconsistently with their professed character, by giving advice on political questions. If the missionaries, by the direction of their employers, had given advice on every political question that came before the Cherokee people,

Testimony of the
Missionaries.

they would only have exercised an undoubted right, and no person on earth would have had any just reason to complain. But the charge was false. Their employers, for good and sufficient prudential reasons, had given the contrary directions, and they had scrupulously followed them. At length, on the 29th of December, a meeting was held at New Echota, the capital of the Cherokee nation, consisting of five missionaries of the Board, two Moravian and one Baptist missionary, for the purpose of making such a public declaration as the state of things seemed to require. Mr. Butrick was chosen chairman, and Mr. Worcester, secretary, and the following resolutions were adopted :

Resolved, That we view the Indian question, at present so much agitated in the United States, as being not merely of a political, but of a moral nature—inasmuch as it involves the maintenance or violation of the faith of our country—and as demanding, therefore, the most serious consideration of all American citizens, not only as patriots, but as Christians.

Resolved, That we regard the present crisis of affairs, relating to the Cherokee nation, as calling for the sympathies, and prayers, and aid, of all benevolent people throughout the United States.

Resolved, That the frequent insinuations, which have been publicly made, that missionaries have used an influence in directing the political affairs of this nation, demand from us an explicit and public disavowal of the charge; and that we, therefore, solemnly affirm, that in regard to ourselves at least, every such insinuation is entirely unfounded.

Resolved, That, while we distinctly aver that it is not any influence of ours, which has brought the Cherokees to the resolution not to exchange their place of residence, yet it is impossible for us not to feel a lively interest in a subject of such vital importance to their welfare; and that we can perceive no consideration, either moral or political, which ought in the present crisis, to restrain us from a free and public expression of our opinion.

Resolved, Therefore, that we view the removal of this people to the west of the Mississippi, as an event to be most earnestly deprecated; threatening greatly to retard, if not totally to arrest, their progress in religion, civilization, learning, and the useful arts; to involve them in great distress, and to bring upon them a complication of evils, for which the prospect before them would offer no compensation.

Resolved, That we deem ourselves absolutely certain that the feelings of the whole mass of the Cherokee people, including all ranks, and with scarcely a few individual exceptions, are totally averse to a removal, so that nothing but force, or such oppression as they would esteem equivalent to force, could induce them to adopt such a measure.

Resolved, As our unanimous opinion, that the establishment of the jurisdiction of Georgia and other states over the Cherokee people, against their will, would be an immense and irreparable injury."

They then gave a statement of the progress of civilization and religion among the Cherokees. Of the latter, the reader has already been informed. Of the former, he may judge from the facts, that the men generally, and the women and girls almost universally, were decently dressed after the fashion of the whites, and that an actual enumeration, six years before, had shown that 2,923 ploughs were in use in the nation. The missionaries had never hesitated to tell the Cherokees, when interrogated, that the treaties, already in existence, ought to be and would be observed.

A new mission, at La Pointe, near the southwestern Ojibwa Mission. extremity of Lake Superior, may be dated from this year. Two of the pious fur-traders had each offered to support a missionary at his establishment; and this summer one of them, Mr. Warren, had brought down to Mackinaw an extra boat, manned and furnished, principally for the purpose of conveying a mission family up the lake to his post. The Committee had been unable to obtain a missionary for that station; and by the advice of the brethren at Mackinaw, Mr. Ayer, teacher of the boys' school, with one of the pupils as an interpreter, accompanied him on his return. Mr. Ayer collected a small school, labored as a catechist, gained some knowledge of the language, and obtained such information as was decisive in favor of establishing a mission there.

The general meeting of the Sandwich Islands mission Sandwich Islands. commenced on the 18th of January, at Honolulu, and continued to the 27th. Arrangements were made for translating other parts of the Scriptures, and for preparing several school-books, among which were works on geography and arithmetic. It was recommended that at each station a class of the most promising students should receive special instruction, to prepare them for teachers, and ultimately for preachers of the gospel. It was resolved, too, to commence a station on the high table land, and in the cooler atmosphere, of Waimea, on Hawaii, to which invalids might retire for the recovery of their health, and thus avoid the necessity of abandoning the mission to save their lives. In this attempt, Kuakini, the governor, rendered prompt and generous aid. In less than three months from the commencement, five good native houses were erected, and a fence made round the whole, so that the establishment was well prepared for the comfortable reception of its inmates. The buildings, provisions and other necessaries furnished by him and the people in about four months, were estimated at \$600. Dr. Judd and Mr. Ruggles, with their families, occupied the station. The health of Mr. Ruggles, which was most seriously impaired, began to improve, and in June, Mr. Bingham repaired thither to recruit his strength. Waimea is about 2,600 feet above the level of the ocean.

There were, at the close of the year, 900 schools, taught by as many native teachers. In these schools, estimating the number on Hawaii at 20,000, and on Kauai at 5,500, which were thought moderate estimates, and counting only those on Maui who could read with ease, there were 44,895 learners. Hitherto, the greater part of the learners had been adults. On Oahu, till the summer of 1829, scarcely one tenth were children. At the commencement of 1830, a first book for children was issued from the press. Efforts were then made to bring children into the schools. The number on Oahu was immediately doubled, and was much augmented on the other islands.

There was no decrease in attendance on public worship. Decent buildings for worship had been erected, it was said, in every considerable village on Maui, and in many villages on the other islands. That at Lahaina was supposed to be the most noble structure in all Polyn-

tives called them, because no openly immoral person was admitted, were everywhere regarded with interest. They had their origin in an agreement of Kalaimoku and eight or ten others, about seven years before, to meet every week for prayer. The number increased, similar societies were formed at other stations, and female societies were formed on the same principles, till now the number of members amounted to more than 10,000. These had all covenanted together that they would endeavor to obey the law of God and meet for prayer and religious improvement. The number of admissions to the church during the year was 112.

The third reinforcement sailed from New Bedford on the 28th of December. It consisted of the Rev. Messrs. Dwight Baldwin, Reuben Tinker and Sheldon Dibble, and Mr. Alexander Johnstone, with their wives. Mr. Johnstone was to be associated with Mr. Chamberlain, as superintendent of secular concerns, in order that Mr. Chamberlain might have more time for inspecting the schools.

CHAPTER XXIII.

1831.—Meeting at New Haven.—Death of Mr. Evarts.—Commissioners from the General Assembly, and their report on the character and claims of the Board.—Report approved and published.—Bombay.—Deaths of missionaries.—Admissions to the church.—New station at Almednuggur.—Ceylon.—Native preachers and assistants.—Admissions to the church.—Church divided.—Fire at Manepy.—China.—Gutzlaff's voyage.—Mr. Abeel visits Java, Singapore and Siam.—Mediterranean.—Mr. King removes to Athens.—Mr. Goodell removes to Constantinople.—Fire at Pera.—He removes to Buyuk Dereh.—Schools for the Greeks.—Cherokees.—Arrest, trial and imprisonment of Worcester and Butler.—Choctaws.—Removal commenced.—Conversions among several tribes.—Boutwell and Hall sent to the Ojibwas.—Sandwich Islands.—High School commenced.—Conspiracy at Honolulu.—Kuakini called to Oahu.—He suppresses immorality.—National Temperance Society.—The Jesuits are sent to California.

THE annual meeting at New Haven, October 6, 7, and 8, was made sad by the absence of the late Corresponding Secretary. The following minute, prepared by the Rev. Drs. Samuel Miller and David Porter and John Tappan, Esq. was entered on the records :

“Jeremiah Evarts, Esq., the late beloved and revered Corresponding Secretary of this Board, departed this life on the 10th of May last, in the city of Charleston, in South Carolina, on his return from a voyage to the Island of Cuba, which he had taken for the benefit of his health, which had been long enfeebled by a pulmonary complaint, and by labors of the most unwearied and exhausting kind in the great cause of Christian benevolence.

Notice of Mr. Evarts.

“This excellent man had, for a number of years, devoted all the powers of his strong, sagacious and sanctified mind to the cause of missions among the

heathen, with a degree of zeal, judgment, disinterestedness and indefatigable diligence and perseverance, which has, probably, never been exceeded by any one occupying a similar station, and which commanded the universal confidence of the friends of missions to whom he was known in every part of the world. His departure, like his life, was marked with that lively faith, and triumphant hope in the grace and truth of the gospel, which were eminently adapted to edify and animate the friends of the Redeemer's kingdom.

"The Board cannot forbear here to record their deep impression of the distinguished talents, the ardent piety and the peculiar devotedness of their departed brother and fellow laborer, and their grateful recollection of his long, faithful and invaluable services. And while they bow in humble submission to the sovereign wisdom of God, which had removed him from his earthly labors, they desire to cherish a solemn sense of the new call which this bereavement presents to every surviving member of the Board, to increasing zeal and diligence in the great work to which he was so eminently devoted in life and in death."

The Rev. Elias Cornelius was elected Corresponding Secretary and member of the Prudential Committee.

The income of the Board, for the year ending August 31, had been about \$101,000, and the debt was reduced to about \$3,000. The Prudential Committee were directed to apply to the American Bible Society for aid in printing the Scriptures in Greece, Bombay, Ceylon and the Sandwich Islands; stating the amount that could be advantageously expended during the year. Such aid had repeatedly been rendered; but it was thought desirable to obtain it more systematically, and in better proportion to the wants of the Board.

The proceedings of the missionaries among the Cherokees were fully approved. The committee was directed to address a memorial to the President of the United States, claiming protection for the missionaries and property of the Board; and the churches were invited to special prayer in relation to this subject, particularly on the first Monday in December.

Presbyterian Com-
missioners. The Rev. Drs. Thomas McAuley and James Richards attended the meeting, as "Commissioners from the General Assembly of the Presbyterian Church, relative to the measures best adapted for enlisting the energies of the Presbyterian Church more extensively in the cause of missions to the heathen." President Day and Drs. Wisner and Beecher were appointed to confer with them. This joint committee made a report of considerable length, showing that, of the 62 corporate members of the Board, 31 were Presbyterian, 24 Congregationalists, 6 of the Reformed Dutch Church, and 1 of the Associate Reformed; that of its 70 ordained missionaries, 39 were Presbyterians, 29 Congregationalists, and 2 Reformed Dutch; that of the churches formed by them, 27 were Presbyterian, and 7 Congregational; that the Board was bound by agreement to report annually to the three denominations; and that the ecclesiastical relations of missionaries were not affected by entering the service of the Board; while nearly two-thirds of its funds were furnished by Congregational churches; that the Board was, therefore, "a national institution, belonging as much to one section

of the country as to another ; that it fairly represents, and sustains the same relation to the Presbyterian, Reformed Dutch and Congregational Churches ; that the Board, its Prudential Committee and its missionaries are under very high responsibilities to the three denominations just named, and to the Christian public,—a responsibility peculiarly adapted to insure the purity and efficiency of the whole system ;” that “it is wholly inexpedient to attempt the formation of any other distinct organization within the three denominations for conducting foreign missions ; and it is of the highest importance to their own spiritual prosperity, and to the extension of the Redeemer’s kingdom in the earth, that the ecclesiastical bodies and the individual churches in these connections should give to the American Board of Commissioners for Foreign Missions, their cordial, united and vigorous support.” They therefore recommended, “that the Prudential Committee of the American Board should take prompt and efficient measures, by agencies and in other ways, to bring the subject of foreign missions, in its various relations, before the individual congregations and members of the Presbyterian body,—and that the General Assembly and subordinate judicatories of that church give their distinct and efficient sanction and aid to the measures that shall be adopted for this purpose.”

This report was adopted by the Board at this meeting, and by the General Assembly at its next meeting, in May, 1832. It was then published, with the signatures of all the members of the joint committees, including, on the part of the General Assembly, that of the Rev. Dr. John McDowell, who had not been able to attend the meeting of the Board.

The BOMBAY MISSION was strengthened by the arrival, on Bombay Mission. the 7th of March, of the reinforcement sent last year. Its strength was diminished by the death of Mrs. Allen on the 5th of February, of Mrs. Hervey on the 3d of May, and of Mr. Garrett on the 16th of July. The immediate influence of these changes on the operations of the mission was less than might have been anticipated. The 34 schools, at the end of the year, contained 1,940 pupils, of whom 455 were girls, 149 Jews and 78 Brahmuns. Mr. Garrett, who had been at the head of the press for ten years, had taught the art so thoroughly to several of his workmen, that, after the first burst of overwhelming sorrow for his death, they carried on its operations as usual. Three native converts were added to the church ; Dajeeba, of the Purbhoo caste, Moraba, a Mahratta, and Babajee, a Brahmun, who was mentioned in the history of the year 1828.

Mr. Allen and Mr. Read, during their journey to attend Station at Ahmednuggur. the meeting of the Missionary Union at Poona, in November, visited many important places in the Deccan, to preach the gospel, distribute tracts, and ascertain the most eligible site for a new station. They chose the city of Ahmednuggur, a little north of east from Bombay, and about 175 miles distant. It is situated in the middle of a plain 12 or 15 miles in diameter, and contains about 50,000 inhabitants. It was once the seat of Moslem power and splendor in that part of India, and now,

being a military station of the East India Company, was rising from its decline. From its elevated situation, about 2,000 feet above the level of the sea, its climate was expected to be much more favorable to health than that of Bombay. The brethren returned from their journey December 1. On the 9th, Messrs. Graves, Hervey and Read, with Babajee, set forth, and arrived on the 20th. Their reception by the English inhabitants was kind and encouraging, and they engaged in their work with high hopes of usefulness.

Mr. Charles Theodore Huntridge, of Bombay, left a legacy of 7,000 rupees, or more than \$3,000, for the support of public worship in the Mission Chapel in that city.

Ceylon. Native helpers. In CEYLON, at the quarterly communion in January, two native young men, named by the benefactors at whose expense they had been educated, Nathaniel Niles and Charles A. Goodrich, were licensed as preachers of the gospel. There were, at the end of this year, connected with this mission, six married American missionaries, three native preachers, and 28 other native assistants; and besides these, more than 30 of the teachers of the 93 free schools were native members of the church, and other teachers were candidates for admission.

Fire at Manepy. On the 30th of March, the mission buildings at Manepy were all consumed by fire. The loss, including the private property of Mr. Woodward, was estimated at more than \$3,000. The heathen exulted, and said that the God of the Christians could not protect them against the wrath of Ganesa, whose temple formerly stood on the mission premises. They supposed this branch of the mission effectually annihilated. In six months, the house of worship was completed, and Mr. Spaulding preached from the text—"And the Lord alone shall be exalted in that day, and the idols he shall utterly abolish." Friends of the mission in India generally contributed to repair this loss. Bishop Turner, of Calcutta, who visited the district a few days after the fire, headed a subscription with 100 rupees, which was raised to near 1,000 at Madras, and almost 2,000 was subscribed at Bombay. Others in Ceylon and Southern India gave generously.

Revival. Church divided. The revival which commenced near the close of the last year, continued through January and February with little abatement. On the 21st of April, 34 natives were received into the church; and on the 21st of July, 25 others, with the two oldest children of missionaries. The additions, this year, were 63. The number of native members was now 170. From various motives of convenience, they were now formed into five churches,—one at each station; and these five churches were united in a consociation, meeting quarterly for Christian conference and communion.

Mission to China. Mr. Bridgman spent the year at Canton and Macao, studying the Chinese language and acquiring information. Still, he saw some things done for China. Leang Afa was busy in conversing, writing, and publishing in favor of Christianity; and being a native,

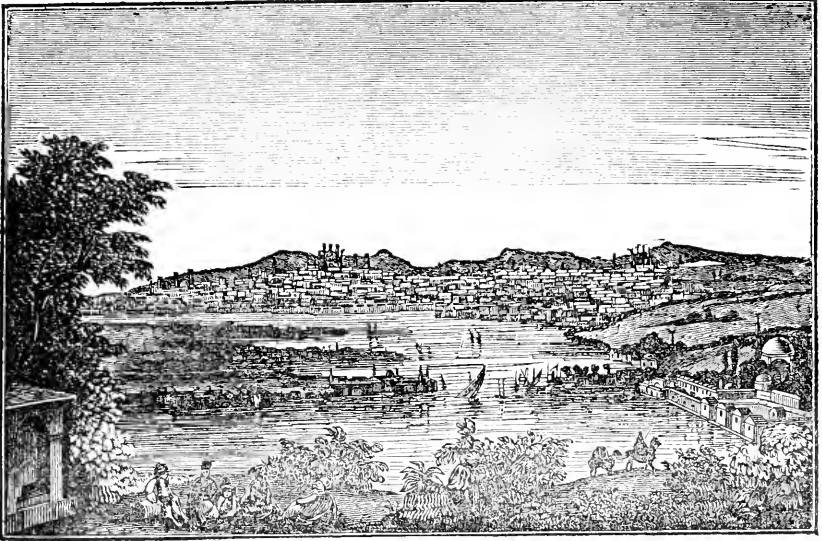
could operate where foreigners could gain no access. Mr. Gutzlaff, a Prussian, in the service of the Netherlands Missionary Society, who had spent three years in Siam, embarked at Bangkok in June, in a Chinese vessel bound for one of the northern provinces. He made himself so thoroughly Chinese in language, dress and manners, that even those who recognized his foreign birth, acknowledged him as a civilized man, and no longer an "outside barbarian." He administered medicines, distributed Christian books, and recommended them in conversation, and returned unharmed. It was published to the world, that China was open to missionary labors. In fact, it was only open, just then, along the coast, to men like Gutzlaff.

Mr. Abeel, having left Canton about the last of De- Mr. Abeel visits Siam.
 cember, arrived at Batavia on the 14th of January. Having spent about four months in Missionary investigations, and occasionally preaching the gospel, he sailed for Singapore, where he arrived in June. From Singapore, he proceeded, in company with Mr. Tomlin, of the London Missionary Society, to Bangkok, the capital of Siam, where he arrived on the 1st of July, just after Mr. Gutzlaff had set forth on his voyage to China. Here they were kindly received by Mr. Silveira, the Portuguese Consul, who assigned them a house on his own premises. He continued to be their friend and supporter, even when opposed by the Roman Catholics, and through their influence, by the native authorities, and threatened with the loss of all his property and with expulsion from the kingdom. Here they dispensed medicines to the diseased, who resorted to them in crowds, and thus secured opportunities to publish the gospel orally and by the printed page. It was found that great numbers of the people could read. Even ladies sent requests for books for their own perusal. Priests were disposed to inquire concerning the religion of Jesus; and Siamese of all classes, Chinese, Malays and Burmans, sought their acquaintance. After making all due abatement for the deceitfulness of first appearances, it was evident that here was a favorable opening for missionary labors.—About the close of the year, the health of Mr. Abeel declined, and he accompanied Mr. Tomlin to Singapore for its restoration.

At Malta, during the year ending October 16, the press Malta.
 struck off 78,000 copies of 14 works, amounting to 4,760,000 pages, all in Modern Greek. The translations from the English by Petrokokino, and the abridgments of the Old Testament and the gospels by Niketoplos, a Greek ecclesiastic, were highly approved by the best judges in Greece.

Mr. King had still resided at Poros; for the Turkish Greece. Athens.
 troops had not yet left Attica. Having satisfied himself that the attempt would not be an imprudent exposure of life, he repaired to Athens in April, where he soon opened a school, and engaged Niketoplos, who had the confidence of the Greeks, and was esteemed their best Lancasterian teacher, as its instructor. On the last of May, it contained 176 pupils, and it was found best to divide it into two,—one for each sex,

and to establish others in the vicinity. He removed his family to Athens in June. In September, he visited Smyrna, where the plague detained him the remainder of the year.



Constantinople.

Station at Constantinople.

Mr. Goodell, having carried the Armeno-Turkish New Testament through the press, left Malta in May, and arrived at Constantinople on the 9th of June. Here he was engaged principally in translating the Old Testament into the Armeno-Turkish. He resided in Pera, one of the suburbs of Constantinople, where nearly all the European ambassadors resided. On the 2d of August, a fire broke out, and all Pera, except eight houses, was consumed. Mr. Goodell and his family lost house, furniture, library, papers, and nearly all their clothing. The same day he removed to Büyük Dereh, a village on the European side of the Bosphorus, some fifteen miles above the city, where he was hospitably accommodated with lodgings for himself and family by Commodore Porter, Charge des Affaires of the United States. Commodore Porter always opened his doors for public worship on the Sabbath; and he extended the protection which his office enabled him to do, to the American Missionaries here and in other parts of the empire.

The Turks and the Schools.

In November, Mr. Goodell had established four Lancasterian schools for the Greeks; one at Constantinople, and the others in villages on the Bosphorus. That at Büyük Dereh received important aid from Commodore Porter, and from the Russian Ambassador. Some enemy sought to crush these schools by exciting

the Turkish government against them; and in consequence of reports which he had heard, the Seraskier ordered Mr. Goodell's agent to bring 40 boys to the Palace, as soon as they could be perfected in the system, to be examined by himself and other officers of government. When the boys were prepared for examination, the agent requested that a day might be named for that purpose. The Seraskier replied that there was no need of it; that he might establish as many schools among the Christians as he pleased; and that he himself would call and see some of them at their school-houses. Soon after, the Greek Patriarch appointed this same agent superintendent and director of Greek Lancerian schools.—Towards the close of the year, Mr. Goodell had more intercourse with the Armenians. Several young men appeared much interested in conversing on the Scriptures and religious topics; and some definite arrangements began to be made for establishing schools.

On the 14th of November, the Rev. William G. Mission to the Jews. Schaufler was ordained at Boston, as missionary to the Jews in Turkey, under the direction of the Board, and to be supported by the Ladies' Jews' Society. He immediately embarked for Paris, intending to spend some time there in the study of the oriental languages, and to proceed thence, over land, to the place of his destination. Mr. Schaufler was a native of Stuttgart, in Germany, but early removed, with his parents, to a German colony near Odessa, on the Black Sea, within the Russian dominions. Through the influence of Mr. King, he had come to the United States to procure an education which should prepare him for missionary labors in the East.

Of the mission at Beirût, there is little to record. Truth and piety appeared to be making some progress in the minds of a very few, both here, and under the labors of Wortabet, at Sidon. Tannus el Haddad continued firm and useful. In September he opened a school under the patronage of the mission; and he chose to continue it, though higher wages were offered if he would go to Alexandria.

Among the Cherokees, there were some instances of Cherokee Mission. conversion, and some additions to the churches. John Huss, a Cherokee, was licensed as a preacher of the gospel, by the Presbytery of North Alabama, in April. Two new houses of worship were erected by the Cherokees themselves. Mills, and other members of the churches, were abundant and faithful in prayer and Christian effort. Though the authority of the chiefs was much impaired by a law of Georgia, purporting to annihilate their government, they did much to sustain the cause of morality.

But the people of Georgia were determined to have Law of Georgia. their land, to divide among themselves by lottery; and to drive them from it, it was thought necessary first to break up the missions. For this purpose, a law was enacted, declaring that all white men who should be found residing on the Cherokee lands within the chartered limits of Georgia on or after the first day of March then next ensuing, without having taken an oath of allegiance to the State and obtained a

license from the governor or his agent, should be considered guilty of a high misdemeanor, and, upon conviction, should be imprisoned in the penitentiary, at hard labor, for not less than four years. Copies of this law were sent in January to the missionaries at Carmel, Hightower, Haweis and New Echota. As this unconstitutional law was aimed, not only against their rights, but against the rights of their people, the Cherokees, they resolved to disregard it, and seek protection from the Supreme Court of the United States. They pursued their labors as usual.

Arrest of Missionaries. On the 12th, the 13th, which was the Sabbath, and the 14th of March, Mr. Proctor, Mr. Worcester and Mr. Thompson were made prisoners by a Colonel and 25 armed men, belonging to what was called the "Georgia Guard," without warrant from any civil court, and brought on the 15th to the head quarters of the Guard at Camp Gilmer. Mr. Worcester and Mr. Thompson were soon taken by a writ of *habeas corpus* before the Superior Court for Gwinnet county, where able counsel moved for their release, on the ground that the law was unconstitutional and void. Judge Clayton overruled this motion; but he decided that, as Mr. Worcester was a postmaster, and as all the missionaries had been employed in expending the United States' fund for civilizing the Indians, they were, in some sense, agents of the general government, and therefore the law did not apply to them. On this ground he ordered their discharge, and they returned to their labors. Dr. Butler was arrested in like manner on the 7th of May; but from regard to the state of his family, was released on his promise to appear at Camp Gilmer as soon as practicable.

On the 20th of April, Governor Gilmer wrote to the Secretary of War, inquiring whether that Department considered the missionaries as its agents. The Secretary seems to have felt the impropriety of entertaining the Governor's appeal from the courts of his own State on a question of State law—whether the exception of agents of the general government, in that law, applied to persons employed in expending certain funds. He evaded a direct answer, but stated facts, from which, he intimated, the Governor might infer a negative. On the 16th of May, the Governor wrote to Mr. Worcester, Mr. Butrick, Mr. Proctor and Mr. Thompson, stating that sufficient evidence *had been obtained* from the government of the United States, that the missionaries are not its agents; and informing Mr. Worcester of his removal from his office as postmaster. The letters concluded by requiring them to leave the country "with as little delay as possible," under penalty of another arrest. A similar letter was addressed to Dr. Butler, who replied on the 7th of June, as did Mr. Worcester on the 10th, stating the reasons why they could not in conscience obey the law enacted for their expulsion.

Early in June, Mr. Butrick, Mr. Proctor and Mr. Thompson removed their families to parts of the Cherokee country not claimed by Georgia. Mr. Proctor commenced a new station at Amohee, near Candy's

Creek, where he preached on the Sabbath, and in September opened a school. The Cherokees erected a school-house and dwelling-house, almost wholly at their own expense. Miss Fuller continued to reside at Hightower, to keep possession of the premises and teach the school; and Mr. Thompson went there occasionally to preach. On the 22d of June, Col. Nelson, with a detachment of the Guard, came to the house, inquired for Mr. Thompson, claimed the house, lands and crops, as the property of Georgia, and said that the Guard would occupy the house on the evening of the next day. Mr. Thompson, on learning this, addressed a note to Col. Nelson, assuring him that the Guard could not be entertained at the mission house, and would not occupy it with his consent. He was arrested, and conveyed 50 miles through forests and swamps to Camp Gilmer. Though sick and in pain, he was not allowed to ride on his own horse, but compelled to walk till he could walk no longer, and then thrust into a most offensive and uncomfortable wagon. A part of the time he was chained. After he had been locked in jail a few minutes, he was called before Col. Sanford, Commander of the Guard, who censured him for too great freedom of speech, denounced the missionaries, and told him to go where he pleased. No reason was assigned why he had been arrested, or why he was now set at liberty; nor was any provision made for his return.

On the 7th of July, Mr. Worcester was again arrested. The next morning, he was taken ten miles, where he found a detachment of the Guards under Col. Nelson, having as prisoners the Rev. Mr. Trott, a Methodist missionary with a Cherokee family, who was under bonds to answer at Court for residing in the nation without license, and now arrested the second time for having returned to his family while the case was pending; and Proctor, a Cherokee, who had been arrested for digging gold at the Cherokee mines, and made to walk 22 miles, chained by the neck to a wagon. They were then marched on foot 22 miles, to the place where Trott and Proctor had been taken. On the way, the Rev. Messrs. McLeod and Wells, Methodist clergymen not residing within the country claimed by Georgia, met them. For some expression, displeasing to Col. Nelson, Mr. McLeod was arrested, his horse was taken away, and he was compelled to walk on with the rest. One sergeant Brooks, who had the immediate command, compelled him to keep the middle of the road, through mire and water, threatening to thrust him through with a bayonet if he turned aside. Sergeant Brooks made it his business to torment the missionaries, by reviling them and all ministers of the gospel, in the most profane and obscene language he could command. "Fear not, little flock," said he, "for it is your Father's good pleasure to give you the kingdom." At night, the prisoners were chained together by the ankle in pairs. Soon after they had lain down, another detachment arrived with Dr. Butler, who had been arrested at Haweis the preceding day. After proceeding a few miles, a chain was fastened by a padlock round his neck, and at the other end to the neck of a horse, by the side of which he walked.

When it grew dark, he was liable at every step of their forest road to stumble and fall and be strangled by the chain. On speaking of his danger, he was taken up behind the saddle. In this situation the horse fell, and both riders were injured, the soldier badly. At night, he was chained by his ankle to his bedstead. The next day he walked and rode alternately 35 miles, with the chain still around his neck, but not fastened to the horse. At night he was chained to Mr. Worcester and Mr. McLeod. After travelling two days more, much in the same style, they arrived on the Sabbath at Camp Gilmer, and were thrust into jail; Brooks saying, as they entered, "There is where all the enemies of Georgia have to land—there and in hell." The jail was built of logs, with a floor of split poles, and without chair, bench or table. No one was permitted to speak with them privately, or to receive any papers from them which had not first been inspected by Col. Nelson. After being confined here for eleven days, Messrs. Worcester and Butler were removed by a writ of *habeas corpus*, and, after some delay, brought before the Inferior Court of Gwinnet county, where they gave bonds to appear for trial before the Superior Court in September, and were released. While before the Court, a letter from the Governor to Col. Sanford was produced, directing him, if the missionaries should be discharged by the Court, or obtain bail and return home, to have them arrested again.

As it was now evident that repeated arrests would render residence at home physically impossible, Mr. Worcester determined to retire to Brainerd till September; leaving his family, which could not be removed, at New Echota. On the Sabbath, August 14, his infant daughter died, after an illness of one week. Mr. Worcester was sent for, and arrived on Tuesday night; intending, after a short visit of consolation to his wife, to return on Thursday. On Wednesday night, he was decoyed to the door by one of the Guard in disguise, and arrested; but Col. Nelson, on hearing the circumstances, released him, and he returned to Brainerd.

Trial of Worcester and Butler. Their trial came on at Lawrenceville, on the 15th of September. The Rev. J. J. Trott, Methodist missionary, Mr. J. F. Wheeler, printer of the Cherokee Phoenix, and seven other white men, who were not missionaries, were brought to trial at the same time. The prisoners had engaged as their counsel, Messrs. Chester, Harris, and Underwood. Gen. Harden also volunteered in their behalf, and refused compensation for his services. The only crime laid to their charge in the indictment was, residing in the Cherokee country, without taking the oath of allegiance to the State and obtaining a license from the Governor. The jury brought in a verdict of guilty. The next day, Judge Clayton sentenced them to hard labor in the penitentiary for four years; recommending them to executive clemency, if they would promise to take the oath of allegiance or leave the Cherokee country.

Their imprisonment. The convicts were now to be sent to Milledgeville.

On Saturday, the Sheriff's papers were not ready; and at their request, he delayed his departure till after the Sabbath. On their arrival, September 22, Governor Gilmer directed the Inspectors of the Penitentiary to converse with each of them, and learn whether they would promise to leave the State, and accept pardon. This was done, and a formal report was made to the Governor the same day. It briefly states the conversations with each of the convicts, the promises of all but the missionaries of the Board, to leave the State if pardoned, and the testimony of Mr. Worcester and Dr. Butler to the general good character of their fellow convicts. Those who promised, were all pardoned and discharged. Messrs. Worcester and Butler were urged for hours to accept the same terms; and meanwhile the gate of the prison was often made to grate on its iron hinges, as if to inspire them with terror. But they had made up their minds. Accepting pardon would be an acknowledgment of guilt, and would put it out of their power to test the constitutionality of the law. This, they knew, was one reason why the Governor was so anxious to pardon them. They were therefore committed to the prison, clad in its garb and employed in its labors.

But nothing could make these men to be regarded as Revival in the Prison. felons. The excitement in their favor was strong, even in Georgia. The keeper of the Penitentiary, though obliged to enforce its rules, treated them with kindness and respect. The felons among whom they were confined, felt and acknowledged the difference between these men and themselves. On the Sabbath, Mr. Worcester preached to such as chose to hear, and nearly all were present. At the request of some of the prisoners, he and Dr. Butler were lodged in different parts of the prison, so that the greater part of them were enabled daily to enjoy evening worship. The exercises were reading the Scriptures, singing, exhortation and prayer. The truth was attended with the divine blessing. Several gave evidence of conversion before the end of the year, and more at a later period.

On the 12th of November, Mrs. Worcester and Mrs. Butler arrived at Milledgeville, attended by Mr. Chamberlain. They spent the afternoon with their husbands. On the next day, which was the Sabbath, they could not be admitted. They visited them again on Monday and Tuesday, and were allowed to carry in blankets, books and provisions for their comfort. They took their husbands by the arm, and were led by them through the different workshops, and were shown the various occupations and curiosities of the place. On Wednesday, they returned to their homes. From others the imprisoned missionaries received tokens of sympathy. Many of the Cherokees wrote letters, contributed small sums of money, and were anxious to know how they might minister to their comfort. Ecclesiastical bodies passed resolutions approving their course, and prayer was offered for them by the churches throughout the land.

In the mean time, as the mission had been established with the express sanction of the Executive of the United Application to the President.

States, the Prudential Committee addressed a memorial to the President, giving an account of these unlawful transactions, asking protection for the missionaries and mission property, and requesting that the Attorney General might be directed to commence a suit against the offending officers of Georgia. The President replied, through the Secretary of War, that as Georgia had extended her laws over the Cherokee country, the laws of Congress became inoperative, and he had no authority to interfere.

Chickasaws. Among the Chickasaws, this was a year of gloom, despondency and decline. Their government was prostrated, their hopes were crushed, they believed their ultimate removal to be inevitable. They were unable to defend their country from the inroads of whisky dealers, and intemperance came in like a flood. The members of the church generally stood firm, but some of them were borne down by temptation and fell.

Choctaws removed. Many of the Choctaws believed that the treaty which had been made with a fragment of their nation in the name of the whole, would not be enforced against them. Their hopes revived, and with their hopes, their attention to all good and profitable things revived. But in March they learned that the Senate of the United States had ratified that treaty; that their country was sold, and they must leave it. On Saturday, April 19, the school at Mayhew was examined. Col. Folsom, the principal chief of that part of the nation, was present, with many of his people. The meeting was continued by religious exercises till Monday. The Lord's Supper was administered. A petition was drawn up, and signed by the leading members of the church in behalf of the whole, stating their past and present condition, and requesting that at least some of the missionaries might accompany them to their new home. Col. Folsom delivered a "talk" in support of the petition, and Mr. Kingsbury replied, encouraging the hope that their request would be granted. The Prudential Committee could not but comply. Towards the close of the year, the removal actually commenced. The season was unusually severe, and great suffering ensued. In gathering up all the inhabitants of an Indian town, old and young, sick, lame and destitute, and marching them 500 miles through forests in the winter, it could not be avoided. One body of several hundreds passed through the Chickasaw country, and halted a short time near Martyn. The contractor seemed to do all in his power to render them comfortable; but it could not be done. More than nine tenths of the women, it was believed, were barefooted, and a great majority of them obliged to walk. One party came to Martyn, and begged an ear of corn for each, to appease their hunger.

The Western Missions. Beyond the Mississippi, we find brighter scenes. Among the Arkansas Cherokees, the U. S. Agent exerted himself to exclude whisky, and with gratifying success. The religious awakening which began to show itself last year, continued. At the close of this year, nine had been received into the church as the fruits of this awaken-

ing, five others stood propounded for admission, and five more were soon to be examined. Others still appeared to be truly pious, and the work was still increasing. To the church among the Creeks, 15 were added in April, and 16 in October. The number of members was then 60, and the awakening still continued. In December, the dawn of awakening appeared among the Osages, where ten years' labor had been expended, without a single conversion. The school at Harmony was well filled with Osage, Creek and Cherokee children, whose progress was good.

The mission at Mackinaw enjoyed moderate prosperity. Northern Missions. Among the Stockbridge Indians at Green Bay, there was a season of special seriousness during the winter, as the result of which ten were added to the church. Another revival commenced near the close of the year.

The year 1831 will long be remembered as a year of revivals throughout the northern and eastern States; and the small and insulated tribes in the State of New York partook of the general blessing. All the stations were visited with seasons of refreshing, and the converts were believed to be not less than 70.

The mission to the Ojibwas, commenced last year by Mr. Ayer, was strengthened. The Rev. William T. Boutwell and Rev. Sherman Hall, destined to this mission, arrived at Mackinaw with their wives in July. Mr. and Mrs. Hall, Mr. Ayer, and Miss Campbell, a member of the church at Mackinaw, familiar with the Ojibwa and French languages, accompanied the traders to the site of the mission. They arrived at Magdalen Island on the 30th of August. Messrs. Warren, Aitkins and Oakes transported them and their baggage gratuitously, and Mr. Warren, who resided there, bestowed upon them many valuable favors. They commenced a small school, began to preach by an interpreter to a few hearers, and spent much time in the study of the language. Mr. Boutwell remained at Mackinaw, engaged in study and in missionary labors, till October, when he went to the Falls of St. Mary, where he received constant kindness and assistance in acquiring the language, from Dr. James, of the U. S. Army, and H. R. Schoolcraft, Esq., U. S. Agent for Indian Affairs. He remained there about four months, during which time many in the village and garrison, and some Indians, were awakened to spiritual things, and some appeared to be born again.

Religious meetings, on the Sabbath and on other days, Sandwich Islands. continued to be numerous, and to be well attended; and the missionaries, at some of the stations, were habitually thronged with crowds of inquirers. In many districts, the practice of family prayer, and of asking the divine blessing on meals, was almost universal; but the ignorance and levity, if not habitual immorality, of the people, showed that it was in most cases a mere form. Extreme caution in admitting members to the church was thought a duty. At Kailua, it was a rule to admit none who had not been candidates at least two years. Still, 190 were added to the churches during the year. And the number of native communi-

cants at its close was about 400. Among the candidates for admission at Lahaina, at the close of the year, was one man who belonged to the crew of the *Daniel*, when they made their shameful attack on the mission house. Two others of that crew were now regarded as pious men.

Mission Seminary.

The native school system had attained its full maturity. The number of learners, ascertained in nearly all the districts by actual enumeration, was 52,882. Of these, about one third were able to read with a good degree of ease, many could write, and a few had some knowledge of arithmetic. More than five sixths of them were over ten years of age. The teachers, with few exceptions, had very lately been unlettered barbarians, and now the greater part of them were nothing but ignorant savages who had learned to read. When they had taught their pupils to read, and perhaps to write, they had exhausted their own stock of knowledge, and the schools ceased to yield either pleasure or profit. The whole system was coming to a dead stand, for want of competent teachers. The mission, therefore, at its general meeting in June, resolved to establish a High School at Lahaina, under the superintendence of five directors, of whom the Principal should be one. This institution was intended not only to educate teachers for common schools, but to prepare young men of piety and talents for the various departments of missionary labor; in short, to grow up, with the growth of civilization and Christianity, into a college and professional seminary. After the first year, candidates for admission were to be examined in reading, writing, and the first principles of arithmetic and geography. Mr. Andrews was selected as the Principal. The school was opened in September, with about 25 scholars.

This year, the Roman Catholic priests were sent away. As their expulsion has been made the ground of serious charges against the American Mission, it seems necessary to give a correct account of its causes.

As has already been stated, they landed at Honolulu in July, 1827, without permission from the government, and staid in defiance of positive orders from the regent to leave the Islands. They opened their chapel in January, 1828. Some dissolute foreigners, who were partisans of Boki, became attendants upon their worship. They proposed to teach some of the king's attendants their religion. A few chiefs and others attended for a while. These chiefs, having noticed the Roman Catholic use of images, and of the relics of saints, and their fasts, which consist in abstaining from the flesh of land animals, reported that this new religion was "all about worshipping images and dead men's bones, and tabus on meat," and was just like the old religion of the Islands. This report excited no little curiosity in all classes of people; for it seemed strange to these half enlightened islanders, that enlightened people from Europe should worship blocks of wood and dead men's bones. Many hesitated to believe the story, till they had been to the chapel, and seen the worship with their own eyes. Among others, the young king once attended, saw, and was convinced. This strange discovery

naturally became a subject of conversation with visitors from Europe. Several English captains of whale ships and others told the chiefs of popery as it exists in Europe, and of the persecutions and religious wars it had excited. One of them told the king "of a great destruction in Britain in ancient time, and that his ancestors died in that slaughter, and he thought a like work would soon be done here," in the Islands. For these reasons, several English gentlemen advised the chiefs to send the papal missionaries away. Very possibly, a desire to prevent their rivals, the French, from gaining influence in the Islands, may have been a secret motive for this advice.

The priests, countenanced by influential foreign residents, had already begun to make converts; and profess to have had, at the close of 1829, more than one hundred followers, a large majority of whom were natives. The native converts to popery not only absented themselves from all meetings for Protestant worship, but refused to attend the schools which the government had established, for teaching them to read and write.

All these things might well excite some solicitude in the minds of the chiefs. While idolatry prevailed at the Islands, war had prevailed; but since its abolition, there had been no war except twice; and in those two instances, image-worshippers had been its instigators. Priests of a sect of image-worshippers, notorious in Europe for exciting war and persecution, had landed without permission, and remained in defiance of orders to depart; were in close alliance with immoral and disorderly foreign residents, and were thwarting the efforts of the government to educate the people; while intelligent men from Europe, who appeared to be acquainted with the character of the sect at its home, predicted that these priests would soon cause insurrection and bloodshed, and advised the chiefs to send them away. To prevent the diffusion of this bad influence, Boki, by order of the regent, issued a proclamation, August 8, 1829, forbidding the natives to attend Roman Catholic worship. In November, Boki sailed on his fatal expedition after sandal wood, leaving his wife, Liliha, to fill his place as governor of Oahu.

The proclamation of August 8 was disobeyed. The priests assert, that Boki never intended to enforce it. After his departure, some were imprisoned for disobeying it; but the commander of the fort, who was a partisan of Boki, released them. The regent proposed to remove some of the subordinate officers of government at Oahu, who had been appointed by Boki, and to put others in their places. But they refused to yield. They were sustained by Liliha and her party, which, the priests assert, comprised most of the foreign residents, and especially the English and American consuls. The matter was not pushed, and they retained their places.

Boki had been taught by his partisans to claim the regency, because he was steward of the royal household, and had the care of the king's person. It does not appear, however, that he ever advanced that claim openly; and it is certain that he acted in ostensible subordination to the

regent till he left the Islands. His office about the king's person was now conferred on Kaikioewa, governor of Kauai; and yet the priests informed their patrons in Europe, that his wife, Liliha, had succeeded to his office as regent.

In May, 1830, the regent, the king and their attendants left Oahu, and spent nearly a year at Lahaina, and other places on Maui and Hawaii. Liliha and her partisans seized this opportunity to mature their conspiracy against the government. The laws against immorality were suffered to fall into disuse. Nearly twenty tippling shops were opened at Honolulu. Drunkenness, gaming, and their attendant vices, were indulged without restraint. Nor was this all. Liliha made extensive preparations for war, for which no reason was assigned, and no lawful motive could be imagined. The British consul, too, had threatened the year before, that with the 500 men at his command, he would make war on the chiefs, seize the king and his sister, and revolutionize the government. At the report of these things, all the islands were filled with consternation. The regent saw that the time for decisive action had fully come. She appointed her brother, Kuakini, governor of Oahu for the time, and ordered him to proceed to that island and quell the insurrection. He immediately appointed Naihe governor of Hawaii during his absence, landed troops on several parts of Oahu at once and unexpectedly, took possession of the fort and military stores, and established an armed police in the streets of Honolulu, to be on duty day and night, and strong enough to put down all opposition. He suppressed the tippling shops and gaming houses, and rigidly enforced the observance of decent morals. Various attempts were made to evade the laws. Some professed to sell coffee and give away rum; but Kuakini was not to be thus trifled with. Others begged permission to sell to foreigners only, and not to natives. His reply was: "To horses, cattle and hogs, you may sell rum; but to real men you must not on these shores." A national temperance society was formed; a thousand names were soon subscribed to the pledge, and measures were adopted for extending it through the islands. As was indispensable to the accomplishment of these reforms, the partisans of Liliha were removed from office, and others appointed in their places.

Kuakini's next important movement was, to send away the Romish priests, who were regarded as leaders in the conspiracy which he had suppressed. They were summoned before the king, the regent and principal chiefs on the 2d of April, and ordered to leave the Islands in three months. This order was afterwards repeated by Kaikioewa, and again by Kuakini. For the sake of gaining time by deceiving the government, the priests pretended to be seeking for an opportunity to leave the Islands, while in fact they took effectual measures to prevent the success of their search. Kuakini probably saw through their duplicity,* and found in it an additional motive for wishing them away.

* M. Bachelot's account of these proceedings is very remarkable. He says: "That we might appear to yield in some degree to the demands of the

Meanwhile, the priests continued their labors, and made new converts; especially among the partisans of Boki whom Kuakini had removed from office, and their followers. Among these converts was a sister of Peliolani, the last king of Oahu, who was conquered and slain by Kamehameha. Her husband, too, had been king of Maui and Oahu. After the death of Peliolani, the family continued to enjoy a high rank in the island; but very naturally joined the late conspiracy against the dynasty of its conqueror, and fell when that conspiracy was suppressed.

At length, finding all other methods ineffectual, the government fitted out one of its own vessels, formerly the brig *Waverley*, of Boston, and employed Capt. Sumner, an Englishman, to take them in it to California. The American consul had written to the governor general of California, to learn whether he would receive them, if they should be sent away from the Islands, and letters had been received from him and from the prefect of the Roman Catholic missions there, urging them to come to their aid, as their services were greatly needed. On the 7th of December, Kaahumanu issued her proclamation, stating that they were to be sent away, because the chiefs had never assented to their residing there, and because they had led some of the people into seditious practices. About the last of that month, they were put on board, and on the 28th of January, arrived at St. Pedro, in California. Capt. Sumner sent information of their arrival to a farmer in the vicinity, who knew who they were, and had forwarded supplies to them at Honolulu. The farmer first visited them on board, and then sent a young

chiefs, and to avoid irritating them, we took care, when any vessel was about to depart, to request, in writing, of the captain, a gratuitous passage. We did this in respect to several; and as they knew our intentions, they answered us, also in writing, and absolutely refused to grant our request; for no captain was willing to engage in executing the sentence pronounced against us.

"A short time afterwards, a Prussian vessel arrived, the captain of which brought presents from the king of Prussia to the young king of the Sandwich Islands. The arrival of this vessel furnished an occasion for a new attempt to compel us to leave the archipelago. The governor of Hawaii re-appeared. 'Here,' said he to me, 'is a ship from near your own country. It will conduct you to your own land.' 'What you say is reasonable,' I replied, 'but who will pay my passage? I came here with nothing but my body and the word of God; my heart has not been upon the things of this world; I have amassed no money.' 'Perhaps he will take you for nothing.' 'It is possible; but ask him yourself, and we shall see.' Kuakini retired with this answer. The captain came to see us; I explained to him our situation; he obligingly offered to receive us on board of his vessel, if we wished to depart; but if not, he told us to make an application to him in writing, and to dictate the answer which we wished him to make; which was done. The governor of Hawaii also went to see him, and urged him to take charge of us. The Prussian captain answered him that he would do it with pleasure, but that before M. Patrick and I could come on board, he must be paid five thousand dollars. (more than twenty-five thousand francs.) The poor governor had a great desire to rid himself of us, but he was still more anxious to keep his money. He was therefore obliged to abandon his project." *Annals of the Propagation of the Faith*, Vol. X. p. 370.

man to take care of their baggage. The young man supplied them with provisions, and slept with them by the side of an uninhabited hut at night. The next day, a wagon came for them, in which they were conveyed to the Roman Catholic mission of St. Gabriel. This expedition cost the government about four thousand dollars.

The American missionaries have been accused of procuring the banishment of the Roman Catholic priests. This charge has always been expressly denied by them, and by the Hawaiian government; and the account just given shows that it is not true. They were sent away, because they landed without permission from the government, and staid in contempt of its orders to depart; because they taught a religion which, in its "worship of images and dead men's bones, and tabus on meat," was like the old bloody idolatry of the Islands; because intelligent Englishmen told of the blood that Rome had shed in Europe, predicted like carnage here, and advised their expulsion; because they opposed the efforts of the government to teach the people to read; because they identified themselves with the party of Boki, of Liliha, of the family of Peleolani, of the British and American consuls, and of dissolute foreigners generally,—a party which attempted to depose the regent and principal chiefs, and raise themselves to supreme power by civil war; and because they were believed, if not known, to have been active laborers in the cause of that party, by inducing men to join it.*

The reinforcement which sailed for the islands in December of last year, arrived on the 7th of June. Another reinforcement sailed from New Bedford on the 26th of November. Its members were, the Rev. Messrs. John S. Emerson, David B. Lyman, Ephraim Spaulding, William P. Alexander, Richard Armstrong, Cochran Forbes, Harvey R. Hitchcock, and Lorenzo Lyons; Alonzo Chapin, M. D., missionary physician, with their wives, and Mr. Edmund H. Rogers, printer, engaged for a limited time.

* The most important documents on this subject are, 1. The *Missionary Herald*, and *Annual Reports of the Board*. 2. The Roman Catholic "Annals of the Propagation of the Faith," especially volumes six and ten. 3. Letter of the king of the Sandwich Islands to the king of England, written in 1837, a copy of which is preserved in the archives of the Board. 4. The king's letter to the American consul, of Oct. 28, 1839, which may be found in the Appendix to the *Annual Report for 1841*. 5. An account of the visit of the French frigate *l'Artemise* to the Sandwich Islands, by S. N. Castle; first published in the *Hawaiian Spectator*, in 1839, and republished in a pamphlet by sixteen officers of the U. S. East India squadron. 6. Supplement to the *Sandwich Island Mirror*; being a review of Mr. Castle's article, ascribed to Mr. John C. Jones, formerly American consul at Honolulu. A brief view of the leading authorities may be found in the Appendix to the *Annual Report of the Board for 1841*.

CHAPTER XXIV.

1832.--Meeting at New York.—Arrangement with the Reformed Dutch Church.—Death of Dr. Cornelius.—New arrangements in the department of correspondence.—Maharrattas.—Changes in the mission.—Conversions at Ahmednuggur.—Ceylon.—Governor consents to the enlargement of the mission.—Chinese Repository.—Mr. Abel's second visit to Bangkok.—His return to Singapore.—Greece.—Mr. King's intercourse with the government.—Constantinople.—Greek Schools multiply.—The patriarch's sanction.—Mr. Dwight and Mr. Schauffler arrive.—Removal to Orta Koy.—Conquest of Syria by the Egyptians.—Death of Asaad Shidiak ascertained.—Death of Wortabet.—Indian Missions.—Condition of Worcester and Butler.—Decision of the U. S. Court in their favor.—Refusal of Georgia to obey.—The law repealed.—Chickasaws cede their land.—Choctaws removed.—Missions in their new country.—Conversions among the northern tribes.—Sandwich Islands.—Death of Naihe.—Death of Kaahumanu.—Awakening on Kauai.—Influence of the Tabu societies.—New Stations.—Improvement among seamen.—Mission to the Washington Islands.

THE twenty-third annual meeting was held at New York, October 3d, 4th, and 5th. The attendant religious exercises were unusually numerous and interesting. On Wednesday evening, there were four missionary sermons, in different parts of the city. The receipts, for the financial year had been nearly \$30,000, and the expenditures about \$23,000, greater than the year before.

A committee from the General Synod of the Reformed Dutch Church attended the meeting, and Drs. Miller and Edwards, Judge Platt, Mr. Lewis and Mr. Anderson were appointed to confer with them. This joint committee reported a plan of co-operation in Foreign Missions, which was adopted, and still subsists. According to this plan, candidates for employment as foreign missionaries who were members of the Reformed Dutch Church, if suitable persons, are to be appointed by the Prudential Committee as missionaries of the Board, and to be under its direction, like others who are in its service; but they are still to continue members of that church, and subject as before to its laws and discipline, and if they form churches among the heathen, may form them according to their own views of church government; and the friends of missions in the Reformed Dutch Church, whether acting as individuals, or as voluntary or ecclesiastical associations, may, in making donations to the Board, direct that the money be applied to missionaries belonging to that Church. All this might have been done without any formal agreement, for it was all in accordance with the previous practice of the Board; but it was well to have it distinctly and officially stated.

The Rev. Dr. Cornelius, who was elected Corresponding Secretary at the last annual meeting, accepted the appointment near the close of the year. On the 16th of January, he took his seat with the Prudential Committee. He left

Boston on the fourth of February, intending to spend several months on an agency in the Middle States. When he arrived at Hartford, he was much exhausted and in pain, but attended the Monthly Concert, and addressed the audience, according to previous appointment. This was the last of his public labors. He was immediately confined to his bed by an inflammation of the brain, which terminated fatally on the morning of the Sabbath, February 12. On the records of the Prudential Committee, his death is noticed in these words:

"February 20, 1832. It having pleased the wise and sovereign Disposer of events, to remove from his earthly labors the Rev. Dr. Cornelius, a member of this Committee and Corresponding Secretary of the Board, who died at Hartford, Connecticut, on the 12th instant,

"*Resolved*, That the Committee desire to be solemnly affected, by the repeated strokes of God's afflictive providence, with which they have been visited during the past year, and particularly to notice with humility and submission the recent death of the Rev. Elias Cornelius, D. D., lately a member of this Committee and Corresponding Secretary of the Board; who, immediately after entering on the duties of his office, has been suddenly removed, in the vigor of life and in the height of his usefulness; and while the Committee mourn their own personal loss, and the loss which the Board and the cause of Christian benevolence generally have sustained by this event, they would acknowledge, with unfeigned gratitude to God, the piety, the unwearied zeal and public spirit, the enlarged views, the sound judgment, the industry, the amiable and affectionate disposition, and the other qualifications for his office, possessed by their late beloved associate and brother, by which he secured universally the confidence and affection of the Christian community, was highly successful in labors in behalf of the Board and other benevolent institutions, and promised eminent and continued usefulness to the missionary cause." A respectful notice of his merits and his death was entered on the records of the Board. In supplying the vacancy made by his death, at the annual meeting, it was thought best to introduce a new arrangement, and instead of a secretary and two assistants, to appoint three corresponding secretaries. Accordingly, the Rev. B. B. Wisner, D. D., Rev. Rufus Anderson and Mr. David Green were elected. In the division of labor among the Secretaries, the domestic correspondence was assigned to Dr. Wisner; correspondence with missions and societies beyond the seas, to Mr. Anderson; and correspondence with missions among the Indians, and editing the missionary Herald, to Mr. Green.--Samuel T. Armstrong, Esq. and Mr. Charles Stoddard were added to the Prudential Committee.

Mahratta Mission.

In the Mahratta mission, this was a year of changes. Mr. Hervey died of the cholera at Ahmednuggur, on the 13th of May. Mr. Graves, needing, for the preservation of life, a climate that could not be found in India, sailed for America in August, with his wife and the orphan child of Mr. Hervey, and arrived at Boston in January, 1833. Mr. Allen, too, left Bombay with his orphan child in December, and arrived at Salem in May, 1833. The Rev. George W. Boggs and his wife embarked at Salem in May, arrived at Bombay in September, and in December proceeded to Ahmednuggur. About the last of December, Mr. William C. Sampson, printer, embarked at Boston, to take charge of the press of the mission.

In Bombay, one Hindoo woman was received into the church in February.

The brethren at Ahmednuggur were kindly received, encouraged

and assisted by the few pious Europeans whom they found there. The Hindoos, at first, were too ignorant of Christianity to see any reason for opposing it. For three or four months, the gospel was often preached to large assemblies of orderly and sometimes attentive natives. But when it was seen that if Christianity prevailed, Brahminism must fall, the Brahmuns began to treat the missionaries and their instructions first with indifference, and then with contempt. They abused the missionaries in the streets, disturbed the companies which they gathered for conversation by the way side, and taught the boys to hoot at them and pelt them with dirt and stones. Babajee, the converted Brahmun, was a special object of this petty but trying persecution, for they hated him as an apostate; but he bore all patiently, and the more he was reviled and abused, the more faithfully and affectionately did he seek the good of his persecutors. His wife, awakened at the death bed of Mr. Hervey, by seeing how a Christian could die, was received into the church on the 17th of July.

An asylum for the poor, the aged and the infirm, established by the English inhabitants, had been put under the care of the missionaries from their first arrival. Here they daily gave religious instruction. In September, several of the inmates began to show more than usual interest in the exercises. One evening about the middle of October, when Mr. Read had returned from the asylum, depressed by the unusual indifference of his hearers and contempt of spectators, Babajee came to him and introduced the poor, lame Kondoo, who requested baptism, saying, "I am a great sinner; my mind is very dark, and I wish to be saved through Jesus Christ." He received appropriate instruction, and on the 18th of November, he and two other inmates of the asylum, all of low caste, were baptized and received into the church, in the presence of several pious Europeans, and about 100 natives, several of whom, with apparent sincerity, requested baptism for themselves. The hearts of the missionaries were encouraged, and Babajee wept for joy.

Converts at
Ahmelunggur.

In Ceylon, this was one of those good years, which, because they are good, afford little matter for the historian. The Preparatory School was removed from Tillipally, and attached to the Seminary at Batticotta, with the intention of opening central day schools for teaching in English at each of the stations. During the year, there were seasons of unusual seriousness and some instances of conversions at all the stations, but no general revival. Twenty-seven persons were added to the churches, and there were 13 candidates for admission at its close.

Ceylon Mission.

For several years, the government had refused to allow any increase of the number of American missionaries in Ceylon. Neither were they permitted to have a press under their control. A press, therefore, which had been given to the Board for the use of this mission, had been put into the hands of the Church Missionary Society's mission at Nellore, and the printing for the American mission had been done

Restrictions removed.

there. The present Governor, Sir Robert Wilmot Horton, an enlightened friend of missions, gave leave officially for additional missionaries to be received from America till further orders could be received from England, and promised to write to the English government, recommending and requesting an entire removal of the restrictions. The brethren, therefore, immediately applied for a reinforcement, which was sent the next year.

Mission to China. Mr. Bridgman, at the close of the year, had five boys under his instruction at Canton. One of them was Atih, a son of Leang Afa. It was his father's desire that he should acquire a good knowledge of English, Greek and Hebrew, that he might become an accomplished translator of the Scriptures. A press, given by private liberality in New York, arrived on one of the last days of 1831; the type, some time latter. On its arrival, a printer was immediately engaged, and a monthly magazine, called the "Chinese Repository," was commenced. The first number was issued May 31. Mr. Bridgman was its editor. It was "printed for the proprietors," who were the members of the "Christian Union,"—Dr. Morrison, his son, Mr. King and Mr. Bridgman; so that, if the work should prove unprofitable, but a fourth part of the expense would fall upon the Board. The leading object of the work was, to diffuse among all readers of the English language, useful information concerning China. It has been ably conducted, and done much to accomplish its object.

Mr. Abeel in Siam. After a short stay at Singapore, Mr. Abeel hastened back to Bangkok, that he might supply the numerous Chinese vessels with Christian books, before they commenced their homeward voyage. On his arrival, he was forbidden to distribute books, except among the Chinese junks in the harbor, because the king would permit no attempt to change the religion of the country. The priests were less familiar than on his former visit. Still, many came for medicine, and one for religious conversation. The number of his patients increased, to all of whom he preached the gospel. A few,—not more than 20,—came to hear him on the Sabbath, and five or six professed to renounce their idols. Mr. Abeel hoped that some of them would in future years be found true converts.

In November, the failure of his health compelled him to return to Singapore, where he was able to preach on the Sabbath, and to attend some other religious meetings. Some were awakened and alarmed, and there was more thought and conversation on religion, than had ever before been known there.

Greece. Modern Greek school books, from the mission press at Malta, were in great demand. Mr. Leeves wrote from Corfu for 14,000; Mr. Hildner from Syra for 2,000; and many were distributed by Mr. King in Greece, and by the brethren at Constantinople.

Mr. King returned from Smyrna in February. The Turks were still at Athens, but opposed no hindrance to his labors. He had purchased land for a female school, and in May commenced preparations

for building. The Demogerontes, too, gave him the use of the old Hellenic school-house, where he opened a school for teaching ancient Greek and some other of the higher branches of learning. In July, he visited Nauplia, then the seat of government, and presented to Rizos, Secretary for Religion and Public Instruction, a quantity of school books from the press at Malta. The Secretary distributed the books among the schools, and afterwards acknowledged the donation, and the reception of Mr. King's annual report, in the government newspaper, with thanks for those "useful labors."

The Rev. Elias Riggs, with his wife, sailed from Boston, on the 30th of October, to join the mission in Greece.

At Constantinople, early in the year, Mr. Goodell wait-^{Constantinople.} ed on the Armenian Patriarch, and proposed to establish Lancasterian schools among his people. The Patriarch, after numerous inquiries concerning American institutions, opinions and missions, appointed Boghos Fisika, that is, Paul the Philosopher, to learn the system and commence a school by way of experiment.

A normal school for Greeks was sustained at Galata, to which Greek teachers resorted for instruction, and for books, slates, and other school furniture. Here Mr. Paspati, who had been educated at Amherst, was a principal teacher. Another school for Greeks was supported at Buyuk Dereh. A little encouragement, assistance and advice, induced the Greeks themselves to establish nearly 30 more, at their own expense. The Greek Patriarch gave these schools his decided approbation. It being reported that heretical books were in circulation, the Patriarch made out a catalogue of such as he thought suitable to be used in schools and families. This catalogue included all the publications of the Malta press which had been circulated at Constantinople.

Mr. Dwight arrived from Malta in June, and Mr. Schaffler from Paris, by way of Vienna and Odessa, on the last of July. About this time the brethren removed from Buyuk Dereh to Orta Koy, a village of Jews and Armenians about five miles from Galata. Soon after their removal, the plague broke out, and they were obliged to shut themselves up to avoid contagion. The plague was followed by the cholera, and both by a civil war, which shook the capital and endangered the throne. During the remainder of the year, therefore, but little public effort was possible.

The mission at Beirut was in like manner shut in by pestilence and war. The Viceroy of Egypt was in arms against the Sultan. His troops, under Ibrahim Pasha, being joined by some 10,000 or 15,000 men from Mount Lebanon, under the Emir Beshir, took Acre in May, pushed their conquests as far as Damascus, and in the end established the dominion of Egypt over Palestine and all Syria. Soon after the capture of Acre, Mr. Tod, an English merchant, accompanied by Wortabet, obtained an audience with Ibrahim, and made known to him the case of Asaad Shidiak, who had been imprisoned "because he would not worship images and pictures and pray to the dead." By order of Ibrahim,

the Emir Beshir furnished Mr. Tod with ten soldiers, and with authority from himself to search the convent at Kanobin, by force if necessary. When Mr. Tod arrived at Kanobin and demanded the surrender of Asaad, the Patriarch and priests trembled with dismay. They asserted that Asaad had died of a dropsy about two years before, pointed out his grave, and offered to open it. The convent was thoroughly searched, but he was not found, and Mr. Tod was convinced that he was really dead. It was reported, and probably with truth, that he had been poisoned by order of the Emir Beshir.

Wortabet, since his return from Malta, had not been a member of the mission ; but, from his weight of character and his perfect knowledge of the people, his influence at Sidon was exceedingly valuable, and was fast increasing and extending. But, on the 10th of September, a short illness, supposed to be the cholera, terminated his earthly labors. From the first attack, he considered the disease as fatal, and met death with calm reliance on the Savior.

The Rev. William M. Thomson and Dr. Asa Dodge sailed from Boston, October 30, to reinforce this mission.

Cherokee Mission.

The most interesting point in the Indian missions, this year, was the Georgia penitentiary. The imprisoned missionaries were treated with all the kindness which the rules of the prison would allow. Except that all letters sent or received by them must be seen by some officer of the prison, they corresponded freely with their friends ; and Mr. Worcester still continued to give advice and directions concerning the management of the mission. Severe tasks were not imposed upon them ; and when any peculiarly unpleasant work was to be performed, some of the other convicts often begged the privilege of doing it in their stead. Still, they did their full share of labor, and refused every indulgence which could distinguish them invidiously from their fellow prisoners.

Sentence of Missionaries reversed.

Their case was brought, by a writ of error, before the Supreme Court of the United States, and argued by William Wirt and John Sargeant on the 20th, 21st and 23d of February. No one appeared before the Court in behalf of Georgia. On the 3d of March, Chief Justice Marshall pronounced the decision of the Court in favor of the missionaries, declaring the laws of Georgia, extending her jurisdiction over the Cherokee country, to be repugnant to the constitution, treaties and laws of the United States, and, therefore, null and void. The mandate of the Court was immediately issued, reversing and annulling the judgment of the Superior Court of Georgia, and ordering that all proceedings on the indictment against the missionaries "do forever surcease," and that they "be, and hereby are, dismissed therefrom." On the 17th of March, Mr. Chester, supported by Mr. Underwood and Gen. Harden, moved, in the Superior Court of Georgia, that this mandate be received and recorded, and the prisoners discharged. The Court refused to obey the mandate. According to the regular course of law, a record of this refusal should be carried up to the Supreme Court of the United States, which should then proceed to enforce its own decision. To pre-

vent this, the Court refused to allow its own decision, or any matter relating to it, to be recorded. To supply this deficiency, for which the statutes had made no provision, Mr. Chester made his affidavit of these facts, which, Judge Clayton certified, was sworn before him. Mr. Chester then applied by letter to the Governor, Lumpkin, to discharge the prisoners, but he refused to answer in writing; saying, "You got round Clayton, but you shall not get round me."

Meanwhile, the work of taking possession of the Cherokee country went on. A law of Georgia forbade the Cherokee government to act, or to exist. Cherokee country seized. An armed force was sent to arrest the members of the national council, if they should attempt to meet; and the meeting was thus prevented. The country was laid out into lots of 140 acres each, to be distributed by lottery. Possession was to be given immediately, except in cases of lots on which Cherokees were actually residing. White men crowded into the nation to take possession of the vacant lots, even before the lottery was drawn. Some of these were appointed justices of the peace, and a show was made of enforcing the civil code of Georgia. Whisky was brought in without restraint; many of the disheartened Cherokees gave themselves up to intemperance and kindred vices, and some—about 500, it was said,—emigrated to the west. The drawing of the lottery commenced on the 22d of October, and, after a short suspension, to investigate certain frauds in the manner of conducting it, was soon completed. The legislature met early in November. The Governor, in his message, stated what progress had been made in taking possession of the Cherokee lands, and the legislature repealed the law under which the missionaries had been imprisoned.—On the 28th of November, the missionaries gave notice to the Governor and Attorney General of Georgia, of their intention to move the Supreme Court for further proceedings in their case at its session on the second of February. The result belongs to the history of another year; and some transactions connected with it will be more conveniently related in that connection.

Still, missionary labors were not wholly suspended, even within the limits claimed by Georgia. Several of the schools were continued, under the care of female teachers. Mr. Butrick, Mr. Chamberlain, Mr. Thomson and John Huss occasionally visited the churches, preached, and administered gospel ordinances; several native church members were faithful, industrious and successful in their evangelical labors; and during the year, some were awakened, converted, and added to the churches.

The Chickasaws found this year, like the last, a year of Chickasaw. gloom and downward progress. In October they made a treaty, according to which their lands were to be surveyed and sold, in the same manner as the public lands of the United States, and the proceeds paid over to them. From these, they were to provide themselves a country and remove to it, or remain on one-third of their present territory, subject to the laws of Mississippi. Meanwhile those laws were permitting unprincipled white men to deluge the land with whisky, and fill it with

vice and wo, and the missions were making arrangements to close their labors.

Choctaws. Removal. The removal of the Choctaws went on, and the amount of unavoidable suffering was great. Some, in crossing the swamps of the Mississippi, were surrounded by the rising waters, from which there were no means of escape. The captain of a steamboat took off one company, who had been confined six days in this perilous condition, and were near perishing with hunger. He saw at least 100 horses standing frozen dead in the mud. Many died of sickness, brought on by exposure and fatigue, and many by the cholera. The Christian Choctaws had morning and evening worship in their tents or boats, and refused to labor on the Sabbath, or to travel, unless compelled. The captain of a boat that carried one party remarked, that they were the most religious people he ever had to do with; and another said that "their singing and praying made the passage appear like a continued meeting;" and an agent, who had the best opportunities for judging, said that the trouble of removing those who had been under missionary instruction was less by one half, than that of removing the others. Meanwhile, the schools were gradually closed, and the missions broken up. It was determined that, in the new Choctaw country, no boarding schools or large farming establishments should be opened by the Board, and therefore a less number of laborers would be needed. Some of the missionaries therefore retired from the service. Others prepared to follow their people to the west, and a few remained to close up the concerns of the mission, and to give such instruction and exert such good influence as should be possible, during the breaking up of the nation. The Board relinquished to the nation the annuity, which was due annually till 1836.

New Choctaw
Country.

The country to which the Choctaws were removing, is bounded on the east by Arkansas, on the north by the Arkansas river, on the south by the Red river, and on the west by the lands of other tribes. Mr. Williams arrived among them and selected the site for a new mission on the 12th of July. He chose a place near the principal ford of the mountain fork of the Little river, and about ten miles from the eastern boundary of the country. He called it Bethabara. About 1000 of the Choctaws were settled within five miles, and at least 3000 within 25 miles. In a few weeks, he opened a school with 25 scholars; the parents offering to pay three or four dollars a quarter for each pupil. The health of Mrs. Williams, the teacher, failed, and the school was discontinued after three months. It could not be resumed till the next year. A church was organized on the 19th of August, with 57 members, all of whom but one had belonged to churches, previous to their removal. In November, 18 others were added, three of whom were new members.—Mr. Wright, who had been detained by journeys and sickness, entered his new field of labor on the 14th of September. He selected a site about 18 miles east of Fort Towson, which he called Wheelock, in memory of the first president of Dartmouth College. At least 2000 of those among whom he formerly labored were settled around

him, within ten or twelve miles. A church was organized on the second Sabbath in December, with 37 members, seven of whom had not before been members of any church. Mr. and Mrs. Hotchkinn and Mr. Moulton arrived early in December.—Besides public worship on the Sabbath, frequent meetings were held by the missionaries on other days; and meetings for prayer and religious conversation were often held by the pious Choctaws, when no missionary was present.

Among the tribes north of the Arkansas, the awakening continued. Early in the spring, a series of meetings was held among the Cherokees, Creeks and Osages, with happy results. The first was at Dwight. Six missionaries were present and assisted. More than 40, hitherto impenitent, requested public prayer for their own salvation, and some, it was hoped, submitted themselves to God. Then a still more interesting and effective meeting was held at the Forks of the Illinois. Here, all appeared to be affected, and some found hope of pardon. The party then repaired to Dr. Weed's, who had already settled in the Creek country, on an invitation from the chiefs, with a promise of \$400 a year for the support of his family and the purchase of medicine. Here the awakening had been steadily in progress for more than two years; though the majority of the nation hated Christianity, and despised all who attended on its ordinances. The Lord's Supper was administered to about 60 communicants, and nearly 40 came forward to avow their anxiety for salvation. Among the Osages, visits were made and meetings held in all the villages but two. Here they found no instances of conviction of sin and anxiety for pardon; but they found and promoted an increasing conviction of the folly of idolatry, and of the value of Christianity.

As the season advanced, the awakening extended among the Cherokees. May 18, Mr. Washburn reported 59 members of the church, and nine propounded for admission. The number of converts then was believed to be at least 70. The awakening was more extensive than ever before. Instances of special seriousness were known to exist in every settlement in the nation. At Fairfield, Dr. Palmer's station, a new impulse was given to the work late in May, and in June it was rapidly increasing. In September, 13 were propounded; making more than 30 who gave evidence of conversion in that neighborhood within about a year. The temperance society advanced. A female society had a circulating library of 150 volumes, and expected to add 200 more within a year. A society of males was procuring and distributing Cherokee Testaments, hymn books and tracts.—This state of things continued through the year.

Among the Creeks, Dr. Weed labored alone, except Creek Mission. occasional visits from his ministerial brethren. Mr. Vaill made a visit in July, when 18 were admitted to the church, making the whole number 81. Schools were anxiously desired by the people, and Mrs. Weed commenced a small one in the autumn; but, as the children were destitute of the necessary clothing, it was suspended at the approach of winter. A

Baptist missionary to the Choctaws, passing through the nation and seeing their wants, began to labor among them. In October, he had formed a church, and admitted 40 members, and expected soon to baptize 40 more. The Methodists, too, had received at least 200, including "seekers," into their society. The introduction of sectarian distinctions, in the end, proved a serious evil.

Osages.

At Harmony, the preceding year closed with hopes, which were not disappointed. On the third of June, 13 persons were received into the church; eleven by profession, and two by letter. Of these, two were Osages, two Delawares, two of African descent, and seven children of missionaries. Hope was indulged of the piety of others. On the first Sabbath in November, nine more were admitted; making 20 within the year, as the fruits of this awakening; 15 of whom had been members of the school.

Northern Missions.

The Maumee mission was drawing towards its close. In the autumn, the Ottawas sold to the United States all their land in the State of Ohio, except a few small reservations to some of the chiefs. They still retained a tract of about 27,000 acres at the mouth of the Maumee, in Michigan. No new country was provided for them, and they refused to cross the Mississippi. Mr. Van Tassel, with the assent of the Prudential Committee, offered the use of land belonging to the mission, to such as would erect buildings and open fields upon it; but few were inclined to accept the offer.

Among the Ojibwas, the gospel was preached by an interpreter to a few. Some gave serious attention, and one or two appeared to embrace its offers. A school was kept up at La Pointe, with from 12 to 25 scholars. In autumn, another was opened at Sandy Lake. In June, Mr. Boutwell accompanied Mr. Schoolcraft, agent for Indian Affairs, on an exploring tour, as far west as the head waters of the Mississippi. The party travelled about 2400 miles, mostly in bark canoes, of Indian construction, and returned to Lake Superior about the first of September. This journey was made at the invitation and expense of Mr. Schoolcraft.

This was another good year to the Indians in the State of New York. In January, 13 were admitted to the church at Seneca, three at Cattaraugus and eleven at Alleghany. In April, five were admitted at Seneca. In June, 13 were admitted at Alleghany. Here a protracted meeting was held in August, at which there were some conversions. On the 2d of November, the Rev. Asher Bliss arrived with his wife at Cattaraugus. The Indians, hearing of his arrival, which had been expected, came together for a protracted meeting on the next day. It continued for six days; and besides its general good influence, was believed to be the means of some conversions.

Sandwich Islands.

The death of Naihe, on the 29th of December, 1831, was followed by some diminution of attendance on public worship at Kaawaloa; showing that much of the apparent religiousness of the people arose from the influence of the chiefs. His widow, "the admirable Kapiolani," exerted herself with increasing singleness of heart to pro-

mote the best interests of her people; a sense of religious duty seemed to spring up in others, who had formerly leaned wholly on their chief; and the congregation again increased. At several stations, the influence of novelty seemed to be dying away, while that of religion was gaining strength; and the number of serious hearers increased, while the whole number of attendants diminished.

The large reinforcement arrived on the 17th of May. A general meeting of the mission was held, and they were assigned to their respective fields of labor.

Kaahumanu was ill when the reinforcement arriv- Death of Kaahumanu.
ed, and received them at her house. She soon after rapidly declined, and died on the 5th of June. She was 58 years of age. Her piety grew brighter to the last; so much that some of the foreign residents, who had formerly spoken lightly of it, now acknowledged its reality. Some days before her death, she settled all her worldly affairs, called the young king and gave him her dying charge, and appointed her sister, Kinau, her successor. The general meeting of the mission adjourned to attend her funeral. Mr. Bingham preached from the triumphant words of Paul—"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love his appearing." The mission also resolved that a funeral sermon on this occasion be preached at each of the stations.

At Waimea, on Kauai, the funeral sermon in memory Revival on Kauai.
of Kaahumanu was preached by Mr. Whitney. On the same day, he preached a farewell sermon in view of his own absence on a voyage to the Society and Washington Islands. These sermons were the means of an awakening, which was sustained by the labors of Mr. Gulick and some native Christians, till the end of October, when Mr. Bingham came to their assistance. His arrival gave a new impulse to the work. On the second day after his arrival, more than 60, who appeared to be really awakened, called to converse with him. There were inquirers, and apparent conversions, and some admissions to the churches, at the other stations; but no general awakening. The whole number admitted during the year ending in June, 1832, was 235; making the whole number since the commencement of the mission, 577. Of these, about one in 100 had been excommunicated, and about four in a hundred had died in hope. There were also 45 who had been propounded for admission.

The "tabu meetings," or moral societies, it was found necessary to modify, if not to abolish. They had been useful, and still, perhaps, strengthened the infirm purposes of some of their members to live lives of external morality. But it was found that many, having joined one of these societies, felt that they had become good, and were worthy of heaven; and the self-righteousness, thus encouraged and sustained, kept them from Christ. These societies were, therefore, suffered to fall into neglect, or thrown open to all, or otherwise so modified as to relieve them from this objection.

All opened with encouraging prospects. At Wailuku, a school-house was erected, 118 feet long and 40 wide, capable of holding 2,000 persons; and Auwae, the leading chief of the district, prepared to build a house of worship, as large as the missionaries should think desirable. Mr. Green made special efforts to bring the children into school, and with some success. He met with much difficulty, from the almost entire absence of family government; but it was gratifying to know that parents had learned to let their children live, instead of putting them to death to avoid the burden of supporting them; and it might be hoped that they would, in time, learn to bring them up "in the nurture and admonition of the Lord."

An unusual number of vessels resorted to Lahaina; perhaps, because Hoapili, the governor, had effectually banished the means of intoxication, while the traffick in ardent spirits was but imperfectly suppressed at Honolulu. Fourteen captains of vessels and 150 seamen were seen at one time at public worship, and religion was evidently making progress among that class of visitors.

A fifth reinforcement, consisting of the Rev. Benjamin W. Parker and Rev. Lowell Smith, with their wives, and Mr. Lemuel Fuller, printer, sailed from New London on the 21st of November.

In 1829, the Rev. C. S. Stewart visited the Washing-^{Mission to the}ton or Northern Marquesas Islands, in the U. S. ship Vin-^{Washington Islands.}cennes; and, in consequence of his representations, the Committee instructed the Sandwich Island mission, conditionally, to send some of their own number to those islands. A correspondence was accordingly opened with the English missionaries in the South Pacific, by which it was ascertained that they had already sent several native teachers to the Marquesas, and written home for help from England to carry on the work. As the result of this correspondence, Messrs. Whitney, Tinker and Alexander, sailed for the Society Islands, on the 18th of July. There was a pleasant and profitable interchange of sentiments on the whole subject of missions in the Pacific. The English brethren preferred that the proposed mission should be delayed till they could hear from London; but should this be deemed inexpedient, they consented to relinquish the northern group to their American brethren. They, after visiting the Washington Islands, believed that a mission might be commenced with a fair prospect of success, and so reported on their return. The subject was referred to the general meeting in June of the next year.

CHAPTER XXV.

1833.—Annual Meeting at Philadelphia.—New Auxiliaries.—Southern and Central Boards.—Maharattas.—Conversions and organization of a Church at Ahmednuggur.—Ceylon.—Death of Mrs. Winslow.—Mr. Winslow returns.—Reinforcement with consent of the government.—Fire at Tillipally, China.—Mission reinforced.—Leang Afa among the graduates.—Mr. Abel returns.—Mission to Siam.—Embarkation of Munson and Lyman.—Malta abandoned, and Press removed to Smyrna.—Greece.—Ecclesiastical Constitution.—Constantinople.—Schools in the Turkish barracks.—Ordination of Armenian priests.—Nestorians.—Mr. Perkins embarks.—Beirut.—Mission reinforced.—Station at Jerusalem.—Mr. Bird's reply to Butrus.—Mission to Western Africa.—Patagonia explored.—Indian Missions.—Release of Worcester and Butler.—John Huss ordained.—Stephen Foreman licensed.—Chickasaw Mission reduced.—Removal of the Choctaws completed.—New Stations among them.—Sickness and Deaths.—Deaths at Dwight.—Awakening continues.—Ojibwa printing.—Mackinaw and Maumee reduced.—Sandwich Islands.—The king assumes the government.—Relaxation of the laws.—Declension of morals, and of attendance on instruction.—Efforts of chiefs.—Seamen's Friend Society.—Washington Islands.—Mission abandoned.

THE annual meeting was held at Philadelphia on the 18th, 19th and 20th of September. The receipts for the financial year had been nearly \$146,000, exceeding those of the last year by more than \$15,000. The expenses had been about \$150,000. The Board had also received from other societies and expended 17,920; making its total of disbursements, \$167,826,27.—At this meeting, a letter from Sir Alexander Johnstone was read, communicating a resolution of the subscribers to the Oriental Translation Fund of Great Britain and Ireland, in which the value of the labors of the Board in Ceylon is gratefully acknowledged.

During this year, some new arrangements were made for conducting the domestic operations of the Board. New England and the greater part of the Middle States had already been divided into districts, and a permanent agent appointed in each, who was expected to visit auxiliaries, churches, and other ecclesiastical bodies, and superintend the whole business of raising funds. In October of this year, the Foreign Missionary Societies of the Western Reserve and the Valley of the Mississippi were formed, auxiliary to the Board. The latter had its centre of operations at Cincinnati; and the two were expected to conduct the whole business of raising funds beyond the Alleghany mountains. In October, too, the Central Board of Foreign Missions was formed by the Synods of Virginia and North Carolina, with its executive committee, its treasurer and its secretary, who should ordinarily be appointed as a general agent of the American Board. The missiona-

ries from within its bounds were to be commissioned and directed and its funds expended by the American Board. In December, the Synod of South Carolina and Georgia formed the Southern Board of Foreign Missions on the same plan. The benign influence of the formation of this Board and of the discussions which attended it, upon the spirit of piety and brotherly love in the Synod, was acknowledged by a solemn vote of thanks to the great Author of all good.

Mr. Sampson arrived at Bombay in May, to take charge ^{Bombay.} of the press. Mr. Allen embarked on his return to Bombay in July, but did not arrive till January 7, 1834. Mrs. Stone died in August, of an affection of the liver. Mr. Read, Mr. Ramsay and their wives were laid aside much of the time by sickness.

At Bombay, two Indo-Britons were received into the church, and several natives requested admission, but were deferred. A Mussulman, who had been awakened by a New Testament given him by Mr. Garrett, was received into the Scottish mission church. Several other cases of the kind are known to have occurred; and perhaps the native converts are not to be severely blamed, for preferring to be ecclesiastically connected with the people who govern the country. The Oriental Christian Spectator was given up to the Scottish mission, and the Journalist and Missionary Reporter was commenced.

At Ahmednuggur, four native converts were received ^{Church at Ahmednuggur.} into the church in February; and on the 4th of March, a Presbyterian Church was organized, with 14 members, ten of whom were Hindoos. Mr. Read was made its pastor, Babajee elder, and Dajeeba deacon. Another Hindoo was added during the year.

Frequent and extensive journeys were made from these stations, for preaching the gospel and distributing books and tracts. It appeared evident that many thousands were convinced of the falsehood of Hindooism and the superiority of Christianity. But this afforded no ground to expect numerous conversions; for a Hindoo feels under no obligation to give up his religion just because he knows it to be false.

In Ceylon, Mrs. Winslow died suddenly on the 14th of ^{Ceylon Mission.} January, having been a member of the mission for thirteen years. In consequence of this bereavement, Mr. Winslow was designated, instead of Mr. Meigs, to accompany several children of missionaries to the United States. In September, he left Ceylon, with his three daughters and seven daughters of his brethren, and arrived at Philadelphia in March of the next year.

The Rev. Messrs. William Todd, Samuel Hutchings, Henry R. Hoisington and George H. Apthorp, and Dr. Nathan Ward, with their wives, sailed from Boston on the first of July, and arrived at Jaffna in October. The Rev. James R. Eckhard and Mr. E. S. Minor, printer, sailed from Salem in October, and arrived in February of the next year. The permission of the British government for an enlargement of the mission had been received in April.

The school bungalow at Tillipally and the out-houses attached to it

were consumed by fire on the 26th of June, and the house of worship, with nearly all the Tamul books and tracts belonging to the station, on the 11th of August. These fires were probably the work of a cooley, who had been dismissed from the employment of the mission for bad conduct.

This year, seventeen members were added to the church.

Mission to China. The Rev. Ira Tracy and Mr. S. W. Williams, who sailed from New York in June, joined Mr. Bridgman at Canton in October. Mr. Williams immediately took charge of the press; but all were obliged to devote themselves principally to the study of the language. But they were not alone in their labors. Mr. Gutzlaff continued his voyages along the coast, and Leang Afa was busy in preparing and distributing Christian tracts. In October, he distributed 2500 copies of Scripture tracts and of his own "Good Words to admonish the Age," among the 24,000 literary graduates who were assembled at a public examination at Canton. He believed that he could profitably distribute 50,000 volumes a year.



Leang Afa and his Sons.

Southeastern Asia. Mr. Abeel was usefully employed at Singapore till May. His health was failing under the influence of the climate; and having received an invitation from the Prudential Committee to return and labor for a time as an agent among his brethren of the Reformed Dutch Church, he sailed for London, where he arrived in October. By the advice of physicians, who feared the effects of an English winter, he

repaired to Paris, intending soon to visit Holland for missionary purposes.

The Rev. Messrs. Charles Robinson and Stephen Johnson, with their wives, embarked at Boston, on the 10th of June, to commence a permanent mission in Siam. They reached Singapore in the autumn, and Mr. and Mrs. Johnson attempted to proceed to Siam; but having encountered calms, head winds and currents for 46 days and advanced only 300 miles, they were obliged to return to Singapore.

The Rev. Samuel Munson and Rev. Henry Lyman, with their wives, embarked with the brethren last mentioned, with instructions to explore the Indian Archipelago; especially Java, Sumatra, Borneo, Celebes, the Moluccas, and the neighboring islands. Having arrived at Batavia in September, they spent the remainder of the year in making preparation for their future labors.

Malta ceased to be one of the stations of the Board at ^{Removal from Malta-} the close of this year. Mr. Temple and Mr. Hallock, with the printing establishment, left the island on the 7th of December, and arrived at Smyrna on the 23d. Dionysius Carabet accompanied them as a translator. Mr. Smith left Malta on the 12th, and arrived at Alexandria on the 25th, on his way to Beirut. The whole amount of printing done at Malta, from the establishment of the press in July, 1822, to the time of its removal, was about 350,000 volumes, containing 21,000,000 pages. Nearly the whole had been put into circulation, and additional supplies of some of the works were urgently demanded. During almost his whole residence here, Mr. Temple preached twice on the Sabbath, and at least once on some other day each week, in English; and especially during the latter part of the time, several members of the missions had performed valuable labors in the education of youth.

Mr. Riggs arrived at Athens on the 28th of January; ^{Greece.} and having already acquired some knowledge of modern Greek, was soon able to give religious instruction in the schools.

The government of the country was now passing into the hands of the newly elected king, Otho of Bavaria. The ecclesiastical constitution was adopted during the summer, by which the Greek Church in Greece was made independent of the Patriarch at Constantinople, and placed under the government of the "Holy Council of the kingdom of Greece," which was to guard both the clergy and the schools against heresy, and to report any attempt to disturb the church by proselyting or other means, to the civil government. In September, a law was published, forbidding the sale of books without license, obtained from the local authorities for cities, and from the Minister of the Interior for country places. The laws were not so administered as to interfere seriously with the labors of the mission.

The girls' school was suspended in May, on the return of Anastasia, the instructress, to Smyrna. The schools for boys were remodelled, and the higher department was named "The Evangelical Gymnasium." Here students who could sustain an examination in reading, writing and

arithmetic, entered upon a well arranged course of study for four years, corresponding, as well as the circumstances of the country would permit, with the studies of a New England College. Anastasius Karavelles, who had been educated at Amherst, was one of the teachers. A month after the publication of the prospectus, the Gymnasium contained 66 scholars, and the Elementary School 76.

Constantinople.

The Greek schools at Constantinople remained much as last year. But the school-house at Buyuk Dereh had been built at the expense of the mission. This made the mission too prominent in the work. It looked like foreign interference, and excited jealousy. The Latins set themselves against it; the Greeks supported it but feebly, and it was thought best to give up the school.

Armenian Schools.

The Armenians here had a good number of schools, and a tolerable supply of books for spelling and reading, grammar and arithmetic. A priest at Broosa, about this time, translated the book of directions for establishing and conducting Lancasterian schools, from the modern Greek into Armenian. Measures were taken to supply such books, cards and other apparatus as were still wanting, and an Armenian who gave some evidence of piety was employed to open a school at Pera, to which place the brethren removed in August.

Schools in the Turkish barracks.

In 1831, some enemy of the mission called the attention of the Turkish government to these schools. The reader will recollect the result. Since that time, the schools had occasionally been visited by Turkish officers, who expressed their approbation of the system, and their desire for its introduction among themselves. One of them left a donation of 500 piastres for the Greek school at Arnoot Koy. Several of them attended the examination of this school in July; and at its close, after a long conversation with the agent of the mission, told him that Ahmed Pasha, the Sultan's military counselor, had encouraged them to make a trial of the same system among the young soldiers in the barracks at Dolma Baktche; that they had already fitted up a school room, under direction of the teacher at Arnoot Koy; and that they now wanted assistance in preparing cards, books, and all the apparatus of a Lancasterian school. The agent and Panyotes, who had been the teacher at Buyuk Dereh, and who was a good scholar, both in Greek and Turkish, were directed by the mission to comply with this request. In about two weeks, the school had been established, and Azim Bey, who had acted a leading part in this business, was promoted and transferred to the barracks at Scutari, where he was preparing to open another school. Azim Bey repeatedly visited the missionaries at Pera, who presented him with an orrery, and a variety of furniture greatly needed by his school. At his request, Panyotes was sent over to Scutari, to assist in preparing lessons in Turkish for the school, and while there, was treated with a degree of respect seldom shown to Greeks. Meanwhile, a learned Turk was translating from the Arabic, some books published by the Church Missionary Society at Malta. The geography was not full enough in its account of Turkey.

Azim Bey, learning that Mr. Dwight was preparing a geography for the Armenians, to be translated into Turkish, requested that the part relating to Turkey might be prepared immediately, that the Sultan might see it when he should visit the schools. It was done; and as fast as Mr. Dwight could prepare it in English, Mr. Oscanean translated it into Armenian, Mr. Paspati into Greek, and Panyotes into Turkish.—Such was the origin of Lancasterian schools among the Turks. They did not belong to the mission, nor were they under its care. They were not Christian schools. They were established by the Turks,—as Azim Bey said, by order of the Sultan,—through the indirect influence of the mission, and with aid which it afforded.

Early in the autumn, the brethren were invited to at- Armenian Ordination. tend the ordination of fifteen Armenian priests,—the first who had been ordained for several years. On inquiring why none had been ordained of late, Mr. Goodell was informed that in 1826, the Synod resolved to have better educated priests, or none, and had ordered that thenceforth none should be ordained, who had not finished a course of study under Pesh-temaljan, the Principal of the Armenian Academy at Constantinople. These were the first who had been ordained since that time. They were comparatively well educated men. By the advice of Peshtemaljan and others, several useless and inconvenient observances formerly attending their ordinations were omitted, and instead of the repetition of certain forms of prayer for forty days, the new priests were told to spend a considerable part of the time in studying the Bible.

The spirit of this last recommendation was evidently making progress among the Armenians at Constantinople. Peshtemaljan encouraged and assisted his pupils in the study of the Scriptures. Several young men, not under his instruction, met stately for that purpose; and a few, it was hoped, had begun to feel the power of divine truth to purify the heart.

Mr. Thomson and Dr. Dodge arrived at Beirût on the Mission in Syria. 24th of February. In March, Mr. Thomson, with two English missionaries, left Beirût, passed down the coast to Jaffa, visited Jerusalem, and returned through the interior, after an absence of five weeks. He found the country more open to missionary operations than formerly; and while at Jerusalem, engaged lodgings for himself and his family, intending soon to return. He was, however, detained by sickness, and afterwards by the sickness of his wife, till the next year.—In April, Mr. Whiting accompanied his wife on a voyage to Constantinople for the recovery of her health, from which they did not return till early the next year.

Butrus, (Peter,) Papal Bishop of Beirût had published Mr. Bird's Letters to Butrus. an answer to Mr. King's farewell letter. It was thought best that Mr. Bird should prepare a reply to the bishop. For this purpose, he was furnished with the more important works of the ancient fathers; and what was still wanting in the polemical department, was generously supplied by Mr. Parnell, one of the devoted men who es-

tablished the English mission at Bagdad, and who also presented to the mission a lithographic press, for printing the Arabic and Syriac languages. The reply occupied Mr. Bird for several months. In the summer it was completed, and sent to Malta to be printed at the Church Mission press. It was comprised in thirteen letters to the bishop of Beirût "by certain Christians of that city."

Nestorian Mission. The Rev. Justin Perkins and his wife, who sailed from Boston on the 21st of September, to commence a mission among the Nestorians of Persia, arrived at Constantinople in December.

Western Africa. At length, the Committee was enabled to commence a mission in Western Africa. The next day after the annual meeting, the Rev. John L. Wilson received his instructions at Philadelphia. He immediately made arrangements to embark for Cape Palmas, in a vessel about to be despatched by the Maryland Colonization Society. He had nearly abandoned the hope of having an associate; but, just in time, Mr. Stephen R. Wyncoop, a personal friend and fellow-student, volunteered to accompany him on his voyage of exploration. They embarked at Baltimore on the 28th of November.

Patagonia explored. Silas E. Burrows, Esq., of New York, having offered a gratuitous passage, the Rev. William Arms and Rev. Titus Coan, by direction of the Committee, embarked at New York, August 16, and landed at Gregory's Bay, in Eastern Patagonia, on the 14th of November. The vessel proceeded on her way. The missionaries were hospitably received by the Patagonians, and assisted to visit the interior, but found it impossible to reach the Western Coast, (to which the mission had been originally destined,) either by water or by crossing the Cordilleras. They ascertained that the country is generally sterile, the inhabitants few, and the prospect of usefulness comparatively small. They returned to the place where they landed, and embarked on the 25th of January, 1834, on board the Antarctic, Capt. Nash, of Westerly, R. I., for the Falkland Islands. After living some time on board the Antarctic and the Hancock, of Stonington, Ct., Capt. Allen, of the Talma, of Groton, Ct., gave them a passage home. They arrived at New London on the 14th of May. During their absence, they found no use for the funds with which the Committee had supplied them; their wants being gratuitously supplied by the natives while in Patagonia, and at other times by the owners and masters of the several vessels on board of which they were received.

Cherokee Mission.
Worcester and Butler
released.

The course of events had fixed the attention of politicians, as well as of the churches, intensely upon the imprisoned missionaries. The doctrine of "nullification," that is, of the right of a State to declare a law of the United States unconstitutional, and to prevent its execution within her limits, had become predominant in South Carolina. A convention, called by the legislature of that State, had published an ordinance, "nullifying" the existing revenue law of the United States, forbidding the courts of the United States, their officers, and all other persons, to attempt to enforce that law in

South Carolina, and declaring that if the general government should attempt to enforce it, South Carolina would withdraw from the Union ; and the State had drafted men and provided military stores to sustain its ordinance by force. If the missionaries should persevere in their suit, and the Supreme Court of the United States should attempt to enforce its decision in their favor, it was feared that Georgia would join the "nullifiers," and that Alabama and Mississippi, where similar unconstitutional laws had been enacted, would follow the example ; and then there would be four contiguous States, leagued together to resist the general government by force. If the President should sustain the Court, all those States would turn against him. If he should permit Georgia to triumph over the Court, the example would strengthen the cause of South Carolina. Georgia wished to support the President against the "nullifiers," but dared not, while it was so probable that she should soon find it expedient to join them.

These embarrassments had been foreseen, ever since it was ascertained that the missionaries could not be frightened, and would not accept a pardon ; and the Governor had sent them word that he intended to release them from confinement at some future time. When, in November, they gave notice of their intention to move the Supreme Court for further process, the Governor saw the necessity of a speedy extrication from his difficulties. But there was only one way of escape. The missionaries must be persuaded to withdraw their suit. He and his friends grew active. Gen. Coffee, Judge Schley, Mr. Cuthbert, and other leading politicians, visited them in the prison, and told them that they had conversed with the Governor, and had his most unqualified assurance, that if they would withdraw their suit, they should be unconditionally discharged immediately after the adjournment of the Supreme Court. The Hon. John Forsyth called on Mr. Wirt, to persuade him to advise the missionaries to withdraw their suit, and assured him that immediately on being informed that no motion would be made in the Supreme Court, they would be released. He gave this assurance "unofficially ;" yet he was authorized by the Governor to give it.

The decision of the Supreme Court had established the right of the missionaries to a discharge from confinement, and the right of the Cherokees to protection by the President from the aggressions of Georgia. But it had become certain that, even if the President should interfere, agreeably to the decision of the Court, to release the missionaries, which was doubtful,—he would not execute the principles of that decision by protecting the Cherokees. The law under which the missionaries were imprisoned, had been repealed ; and if released, they could now return to their stations and resume their labors. In this state of things, they believed that by withdrawing their suit, they should gain all that they could expect to gain by prosecuting it, and in a shorter time ; and should save the country from whatever danger there might be of a civil war with the "nullifiers." They immediately wrote to the Prudential Committee, stating their views and asking advice ;—

for on subjects relating to their imprisonment, the Committee never gave them instructions, but only advised them as friends. The question was very fully discussed at a meeting of the Committee on the 25th of December, 1832. The prevailing opinion was, that it was expedient for the missionaries to withdraw their suit, and a letter was immediately written by Dr. Wisner, communicating that opinion.* This letter was received on the 7th of January, 1833. The next day they wrote to their counsel, instructing them to make no motion in their behalf before the Supreme Court, and to the Governor and Attorney General of Georgia, informing them what instructions they had given their counsel. In their letter to the Governor they added:—"We beg leave respectfully to state to your Excellency, that we have not been led to the adoption of this measure by any change of views with regard to the principles on which we have acted; or by any doubt of the justice of our cause, or of our perfect right to a legal discharge, in accordance with the decision of the Supreme Court in our favor already given; but by the apprehension that the further prosecution of the controversy, under existing circumstances, might be attended with consequences injurious to our beloved country." This the Governor thought disrespectful to the authorities of the State, and wished them to write again, disclaiming any disrespectful intention. They accordingly wrote the next day:—"We are sorry to be informed that some expressions in our communication of yesterday were regarded by your Excellency as an indignity offered to the State or its authorities. Nothing could be further from our design. In the course we have now taken, it has been our intention simply to forbear the prosecution of our case, and leave the continuance of our confinement to the magnanimity of the State." This the Governor pronounced satisfactory; but a newspaper article, written by some political opponent, compelled him to wait a few days longer, to show that he was not "driven." At length, on the 14th, Col. Mills told them he had received orders to discharge them from confinement, and took them from prison to his own parlor. The Governor sent them no written discharge, but issued his proclamation, stating that they had appealed to the magnanimity of the State, and had been set at liberty. With a horse and wagon furnished by Col. Mills at his own expense, they returned to their homes and their labors.

* A letter written on the 29th of December, 1832, and received early in January, 1833, offers, on "informal authority, in behalf of the government of Georgia," that if the Committee will station the missionaries anywhere beyond the limits of Georgia, they shall be immediately discharged "in a manner which shall not attach to them the reproach of pardoned criminals;" and "in behalf of the government of the United States, that the relief which the consent of the Prudential Committee to the foregoing proposition will give to the constituted authorities of Georgia, by enabling her in the most efficient manner to come to the support of the government and laws of the United States, will be gratefully acknowledged, and that the Board of Commissioners for Foreign Missions will possess the confidence, and will largely partake of the appropriations of the general government for the melioration of the condition of the Indians."

Of those labors and their results, there is little to record. Chero'ee Preachers. The members of the churches generally withstood the flood of temptations which was poured around them, and a few were added to their numbers. The schools were much as last year. On the 20th of July, John Huss, who could speak only his own language, was ordained as an evangelist at Creek Path; and about the 1st of October, Stephen Foreman, a Cherokee, who had studied with Mr. Worcester, at the Union Theological Seminary, and at Princeton, was licensed as a preacher by the Union Presbytery. Both engaged in preaching to their countrymen under the patronage of the Board.

Among the Chickasaws, the evils which oppressed them Chickasaws. last year, continued to produce the same disastrous results. The piety of the church seemed to give way before temptation, and early in the winter, seven were removed from its fellowship by excommunication. After some time, the very greatness of temptation alarmed the pious. They became more prayerful and exemplary. Many were awakened, and some gave evidence of conversion.—But the mission was drawing towards a close. The situations at Martyn and Caney Creek were given up. Only a few children were kept at school in Tipton county, Tennessee, and at Tokshish, supported by the avails of the farms and by the Chickasaw annuity.

In the old Choctaw country, but two missionaries, with their families remained; Mr. Kingsbury at Mayhew, and Choctaws, Removal completed. Mr. Byington at Yoknokchaya. No school was taught, for the children were gone. About 40 members of the church at Mayhew, lingered around their spiritual birth place, and listened attentively when the gospel was preached. Mr. Kingsbury was principally employed in disposing of the property and closing up the extensive secular concerns of the mission; and Mr. Byington, in preparing a Choctaw dictionary and grammar. As the new missions among the Choctaws were to be conducted in a less expensive style, and fewer laborers would be needed, Messrs. Cushman, Smith, Howes, Bardwell, Gage and Town, with their wives, were, at their own request, released from the service of the Board. Most of them had expended ten or twelve of the best years of their lives in missionary labors and sufferings, with no compensation but a bare subsistence for the time; and such of them as had property, had given it to the Board. Now, when they were about to be left without employment, in the decline of life and with impaired health, the Board was not authorized to give, nor were they willing to receive, such compensation for past services, as their labors might have commanded in some worldly pursuit; but from the household, agricultural and other movable property at the several stations, which could no longer be used for missionary purposes and which was least saleable, they were allowed to take such articles as would enable them to commence frugal arrangements for their future support.

Early in the autumn, the last party of the Choctaws departed for their new country at the West. The whole number removed was about

15,000. Many remained in the southern part of their old country, and a few in other parts; but the nation was gone, and they were mere individual Indians in a community of white men.—In October, Mr. Kingsbury left Mayhew, on a visit to all the tribes among whom the Board had missions beyond the Mississippi, to ascertain their condition, and to comfort, advise and encourage his brethren. He was gone till March of the next year.

The Choctaws in their new country were busy with cares and labors incident to removal and a new settlement. But gradually new churches were formed, of those who had been members before the removal, and a few others were added to them. Six or eight schools were either opened or ready to open, under native teachers, appointed and superintended by the missionaries; when, in June, every thing was suspended but the care of the sick. Unusual inundations, from the rise of the Arkansas and Red river, left extensive tracts of level country filled with stagnant water and decaying vegetable matter, exposed to the burning heat of a summer sun. Putrefaction produced fevers. Nearly every member of the mission families was visited with sickness. Of the Choctaws, it was believed that not more than one in fifteen escaped, and as many as one in fifteen died. Out of 70 families in one neighborhood, 70 persons died. In many of the settlements on the rivers, scarcely a young child survived.

At Dwight, Mrs. Finney was released from her earthly cares about the middle of January. Other members of the family suffered much from sickness about the same time. Mr. Matthias Joslyn, formerly teacher at Mayhew, died at Dwight in December.

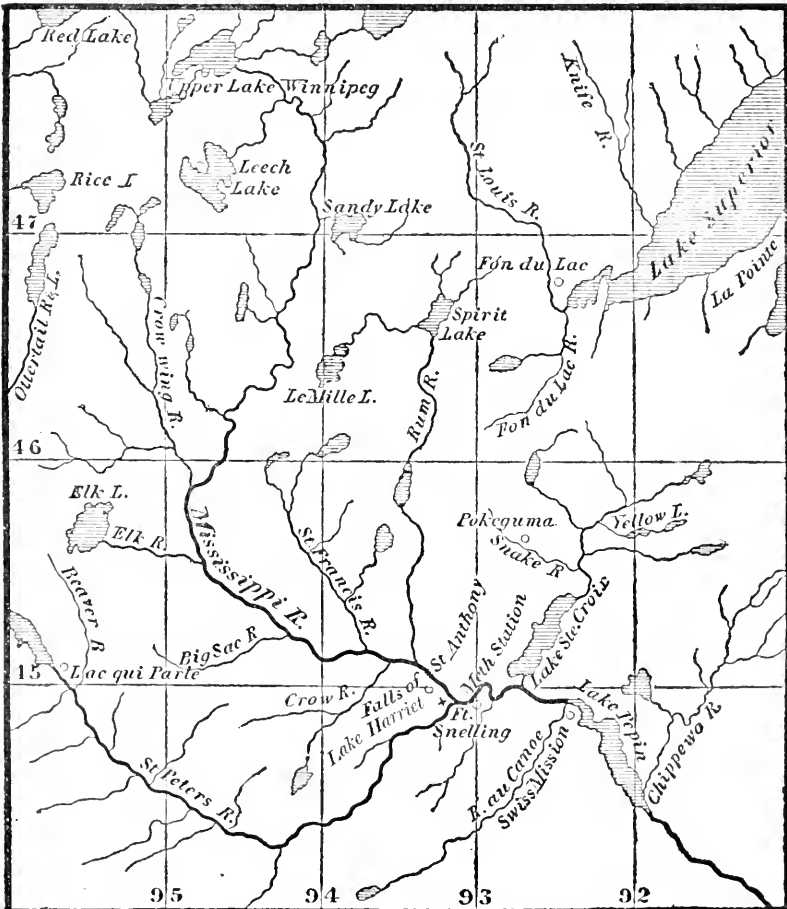
Western Missions.
Revival. The religious awakening continued through this year also, but was evidently on the decline. Of this, Mr. Washburn mentioned a conclusive proof, in a letter written in April. "Measures," he said, "calculated to produce strong excitement, such as protracted meetings, 'anxious seats,' &c., cause very great interest yet; but small neighborhood meetings, family visits, and the imparting of religious instruction in a serious, noiseless and unostentatious way, are not so highly regarded. This is lamentable." Still, the work continued, and in December it received a new impulse, in a part of the nation before but slightly affected by it. At the close of the year, the church had 106 members, more than 60 of whom were among the fruits of this awakening, which had continued for three years.

The schools, generally, were in a good condition. In May, the chiefs resolved to appropriate half of their national school fund, or about \$750 annually, to support the school at Fairfield, under Dr. Palmer. They appointed a committee to receive and dismiss pupils, and a Cherokee family to keep the boarding house. Their appropriation was expected to support about 30 scholars.

Among the Creeks and Osages, scarce any progress was made, except in the preparation of school books in their native languages. The Osages were now engaged in war, and their attention could not be

drawn either to learning or religion. The school at Union, being situated on land now belonging to the Cherokees, was nearly deserted by Osage children, and was discontinued in January.

The Ojibwa language was now reduced to writing. Ojibwa books.
 The spelling and reading book, containing select portions of Scripture and a few hymns, was completed, and 500 copies printed. Dr. James, too, completed his translation of the New Testament, and had it printed under his own superintendence. Some of the children were much interested in learning to read their own language. Little could yet be done in imparting religious instruction, and the migratory habits of the Indians impeded all the operations of the mission. The mission church was organized in August. In October, Mr. Boutwell commenced a new station at Leech Lake.



OJIBWA AND SIOUX MISSIONS.

Mackinaw reduced. Notwithstanding the self-devotion, energy and ability of Mr. Ferry, it was manifest that the expense of the station at Mackinaw was much too great in proportion to its usefulness. Mr. Green, by direction of the Committee, visited Mackinaw this summer, and, with Mr. Ferry's aid, arranged a plan for reducing it within very moderate limits.

Maumee reduced. The Maumee mission was also reduced, as the Indians had sold their land in the vicinity, and were gradually scattering. Only Mr. Van Tassel, with his wife, and Mr. Culver, the teacher, remained. The school contained 31 scholars, all boarded and some of them clothed at the expense of the mission. During the winter and spring, there was a season of special attention to religion in the school and neighboring white settlements, and 15 or 20 persons gave evidence of conversion, most of whom soon united with the church.

Sandwich Islands.
Regency ended. The young king, about the beginning of the year, wished to purchase a brig, which was offered for \$12,000. Kinau, the regent, after consulting other chiefs, refused to comply, thinking that the debts of the nation should be paid before incurring any such expense. The purchase was given up, but the king was disaffected. He avoided the society of the more influential chiefs, and associated with young and unprincipled men. Breaking over the laws to which he had formerly given his assent, he bought ardent spirits and wine, and drank with his companions, though seldom to intoxication. He enticed others into the same practices, and is said even to have inflicted punishment on some who would not comply. He revived the hulahula, or national dance, and, it was understood, intended to revive other practices which had been common in the days of heathenism. Hoapili, who was a near relation, hearing of these things, hastened to Honolulu, hoping to dissuade the king from such evil courses, and rescue him from the influence of evil counsellors, and intending, if practicable, to persuade him to remove to Lahaina, where there were fewer temptations. On his arrival, the king assembled the chiefs and people, declared the regency at an end, and took into his own hands the power of making laws, and of life and death. He then published laws prohibiting only murder, adultery and theft; from which it was inferred that the other laws which had been enacted for the promotion of good morals were no longer in force. He had expressed his determination to remove Kinau wholly from public employment, and appoint Liliha as his agent for the transaction of business,—as was the desire of the dissolute; but when about to pronounce the name, he hesitated, and named Kinau. When his companions asked him why he had not done as he intended, he replied,—“Very strong is the kingdom of God.” He was not stout enough in wickedness, to carry through his opposition to the influence of the good and the demands of his conscience. He always treated the missionaries with kindness and respect, and was frequently present at public worship. Hoapili remained for a long time at Honolulu, endeavoring to exert a beneficial influence. The princess,

too, who was naturally giddy and volatile, and whose apparent spirituality had considerably declined, was alarmed by the dangers which beset her brother. She was faithful, affectionate and incessant in her endeavors to reclaim him. She first remonstrated with him in private; and finally, even in public, hung upon his arm and besought him with tears to listen to his true friends, the chiefs whom age, experience and moral principle made worthy of his confidence. These efforts were but very partially successful. His course was, in the main, unaltered. It was soon understood, throughout the Islands, that the supreme authority did not demand good morals and encourage piety as formerly. With multitudes this fact was decisive. "The thought of the chief" was their name for law; and when the king, the supreme chief, thought proper to change his course, they at once, so far as in their power, followed his example. Great numbers forsook the schools. Many of the teachers ceased to teach. The congregations on the Sabbath were reduced at least one half; and scarce anywhere was there much appearance of serious inquiry among the unconverted. At Honolulu, the grog shops were opened, and any person could procure a license for a few dollars. Distilleries, too, were again put in operation in various parts of the Islands. Other immoralities revived; and in some places,—especially in the district of Hilo, on Hawaii,—idolatrous worship was again performed.

These results were expected by all who understood the history of the mission. Religion had been promoted by the influence of the chiefs, whose will was law. There had, unavoidably, from the state of society there, grown up a virtual union of church and state. The chiefs had decided in favor of the gospel, and nothing remained for the people, but to learn it, and to act the Christian as well as they could. Hence, multitudes became Christians in form, never suspecting that any thing else could be required of them. But the gospel, faithfully preached, can hardly fail to awaken thought. Nothing does so much to give a man strength, activity and independence of mind, as a faithful examination of his own heart and life, and a successful contest with his own sinful propensities. So far as the preaching of the gospel at the Islands had been followed by real conversions, or even by clear convictions of sin, it had taught people to think for themselves, to have opinions of their own, and made them feel that they ought to act from their own convictions of truth, duty and propriety. Events were now about to show how far this had been accomplished. The king had separated the state from the church; and the church must now stand by strength derived from its invisible head.

The result was as favorable as could have been expected. The additions to the church this year were 64. The whole number of native members, in July, was 670. Even as late as July of the next year, only seven had been excommunicated, from the commencement of the mission, and 27 were temporarily suspended from church fellowship. The higher chiefs generally kept on their Christian course. The means of intoxication were nearly excluded from all the Islands except Oahu.

Kuakini, who had returned to his former home, visited every part of Hawaii, to repress disorders, punish crime and promote good morals. Strenuous efforts were made to resuscitate the schools, and with moderate success. The High School at Lahaina, though yet struggling into existence, made itself felt for good. Many of its pupils had been teachers; any now they went once a week to their homes, and called together their former pupils, and taught them something of what they themselves had learned. At nearly every station, some of the missionaries or their wives engaged in teaching, and considerable numbers were thus put upon a more thorough and extensive course of instruction. Efforts for the education of children were increased. They had not fallen off from their attendance, like the adults. Though the progress of depopulation was not stayed, but only diminished; though it was still thought that, from the former prevalence of infanticide and other crimes, three fourths of the women were childless, yet the number of children was evidently increasing, and there was hope that they might be formed into a better generation than their parents had been. And finally, protracted meetings were held at several stations; and that at Hilo, in December, was followed by several instances of conversion and admission to the church.

A Seamen's Chaplain. Better provision was made at the Islands for the good of seamen. The Rev. John Diell, who sailed from New London in November, 1832, as seamen's chaplain, under the patronage of the American Seamen's Friend Society, arrived at the Islands this spring. He was cordially welcomed by the mission, at its general meeting in June; and on the 28th of November, the first chapel built by that Society in foreign lands was opened for public worship, at Honolulu. Attached to it was a Reading Room for the use of officers and seamen. The mission also voted to open similar rooms at Lahaina, where there were, on an average, about 100 seamen in port through the year.

Mission to the Washington Islands. The instructions of the Prudential Committee, to take no further steps in relation to the Washington Islands, did not arrive in season; and at the general meeting at Lahaina in June, Messrs. Alexander, Armstrong and Parker were deputed to commence the mission. These brethren, with their families, sailed from Honolulu on the 2d of July, and after touching at Tahiti, came to anchor in Massachusetts Bay, in the Island of Nuuhiva, on the 10th of August. They found the natives few in number, without any general government, divided into small settlements, separated by mountains difficult and dangerous to pass. The tribes were sunk to the lowest degradation, and perpetually at war. There was no place where a station could be formed, with convenient access to more than 1000 people. The brethren were convinced that they could do much more good, at much less expense, in some yet unoccupied part of the Sandwich Islands; and the arrival of the Benjamin Rush affording an opportunity, they left Nuuhiva on the 16th of April, and arrived at the Sandwich Islands on the 13th of May, 1834. The Prudential Committee approved of their decision, and commended the courage, enterprise and self-denying zeal with which they had made the attempt,

CHAPTER XXVI.

1834.—Meeting at Utica.—Children of missionaries.—Mahrattas.—Return of Mr. Graves.—Tours in the Deccan.—Tamil Missions.—Press at Ceylon.—New Stations.—Death of Mr. Woodward.—Mission at Madura.—China.—Persecution.—Converts.—S. E. Asia.—Mission to Siam; to Singapore.—Death of Munson and Lyman.—Constantinople.—Awakening among the Armenians.—New Missions.—Broosa.—Trebizond.—Nestorians.—Mohammedans of Persia.—Scio.—Cyprus.—Western Africa.—Southeastern Africa.—Indian Missions.—Missionaries expelled from Haweis and New Echota.—Itinerant Schoolmasters.—Chickasaw mission closed.—Conversions at Dwight.—Several missions reduced.—New Indian Missions.—Oregon.—Pawnees.—Sioux.—Abernaquis.—Sandwich Islands.—Gradual improvement.—First newspapers.—Reinforcement.

THE twenty-fifth annual meeting was held at Utica, N. Y., October 8, 9 and 10. There were present, 28 corporate and 91 honorary members; in all, 119. The Rev. Dr. Woods and the Hon. Mr. Reed declined re-election as members of the Prudential Committee, as they could not attend its meetings with desirable regularity. John Tappan, Esq. was chosen a member of the Committee, and Daniel Noyes, Esq. was chosen auditor in his place. The receipts had been about \$6500 greater than last year; but the expenditures had been still greater, and a small debt had been contracted. Including \$28,666,39 appropriated to its use by other societies, of which \$18,000 were from the American Bible Society, and \$9500 from the American Tract Society, the amount expended by the Board was \$188,446.

At this meeting, the question concerning the return of the children of missionaries to this country for their education, was finally settled. The missionaries of the Board have generally been found prepared to submit, without a murmur, to the sacrifices which their employment has called them to make in their own persons; but to see their children suffer the disadvantages of an education in a heathen land, and sink below the rank they might have occupied in a Christian land,—this is a trial which they did not understand, when, young and unmarried, they consecrated themselves to the work, and which it has proved hard to bear, especially in India, where the climate is unfavorable to health, where the difficulties of a Christian education are greatest, and where, generally, suitable employments and connections in life are not to be found for the children of foreigners. The subject was first brought up by a letter from the missionaries in Ceylon, dated October, 1822; in which they proposed that their children should be sent to the United States at the age of eight, twelve or fifteen, and educated together in a seminary established for that purpose. To this the Committee objected; and after some further correspondence, the Board resolved, at its meet-

Children of Missionaries.

ing in 1825, that it could adopt no general system for the removal of the children of missionaries to this country, but would not object to their removal at the expense of their friends. This was not satisfactory. Correspondence continued, with this and other missions. The missionaries in the Mediterranean thought children, generally, should not be sent home, but that there should be an allowance for their support and education, wherever they might be. The brethren in Ceylon proposed a plan, by which missionaries might send home their children, and draw at once on the Board, with suitable deduction for payment in advance, for the allowances which must otherwise be made to the children while living with their parents. A plan somewhat on this principle was adopted, and many were sent home. Meanwhile, an excitement on this subject was rising throughout the country. Some maintained, that any arrangement by which parents were not to bring up their own children, must be at war with the designs of Providence, false in principle, and pernicious in its results; some Christian mothers contended that women had no right to marry, with the expectation of casting their children upon others for maternal care; and the question began to be agitated whether missionaries ought not to go out unmarried. But the strong current of feeling was in the opposite direction. Funds to found a seminary for the children were offered. Multitudes flocked to this meeting at Utica, resolved that some liberal public provision should be made. A thorough discussion produced a change of opinions, such as is seldom witnessed on such occasions. It was seen that homes in pious families, commonly of relatives, were better for the children than a great boarding establishment; and that, with an appropriation, if needed, not exceeding fifty dollars a year for a boy and forty for a girl till eighteen years of age, to be charged among the expenses of the mission to which the parents belong, such homes could always be obtained. This plan was adopted with unexpected unanimity, and the subject has ever since been at rest.

When Bombay was the only station under the care of the Board, its annual history could be related minutely; but now the number of missions had increased to 36, and of stations to 65, and a few words for each must suffice; and this is the less to be regretted, as the attentive reader is already familiar with the general course of labors and events at the more important stations.

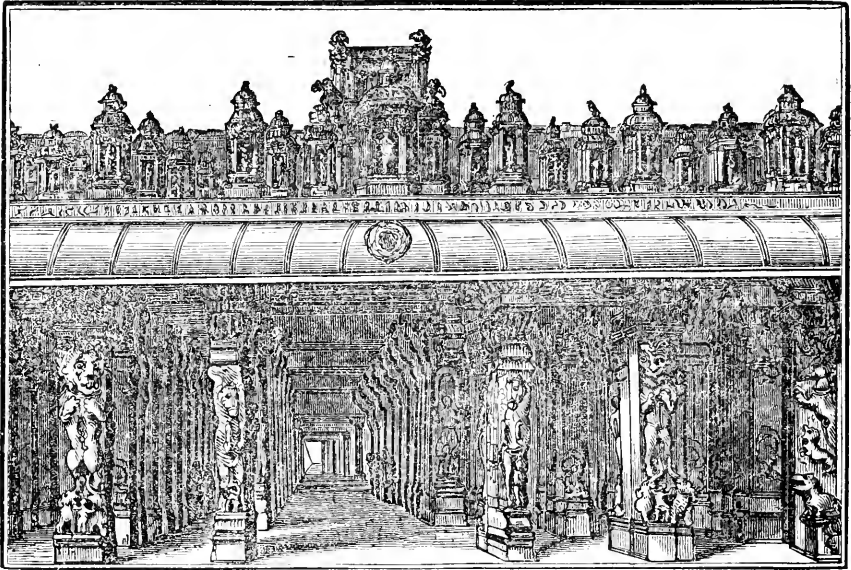
Mahratta Mission. Mr. Graves, finding the restoration of his health hopeless, chose to return to India, and spend the short remnant of his life in those labors to which his life had been consecrated. He sailed from Boston, May 21, accompanied by his wife, the Rev. Sendol B. Munger, Mr. George W. Hubbard and Mr. Amos Abbott and their wives, Miss Orpah Graves and Miss A. H. Kimball. After arriving at Bombay in September, Mr. Graves, by advice of physicians, repaired to the Mahaburlishwur Hills, to be employed principally in translating. In October, Miss Kimball was married to Mr. Stone. Mrs. Ramsey died suddenly of the cholera on the 11th of June. Mr. Ramsey's health soon after entirely failed, and he re-

turned, with his two children, to the United States. His published "Missionary Journal" gives probably the best view anywhere to be found, of itinerant missionary labors in India. Itinerating in the Deccan was found favorable to health, and carried farther than ever before. From October 1833 to July 1834, Mr. Read travelled about 1100 miles, and preached in about 125 towns and villages, in about half of which, he supposed, the gospel had never before been heard. At the Mahaburlishwur Hills, he found six Chinese convicts who requested baptism. They had no book among them but a tract, given to one of them by Dr. Morrison at Canton. Chinese tracts were procured for them at Bombay, and instruction was given adapted to their wants. At Jalna, 120 miles northeast from Ahmednuggur, Mr. Allen found a society of about 50 native Christians, some of them members of churches in Southern India, and others converted from Popery and Hindooism by their influence. They never had any pastor. He baptized four, and administered the Lord's supper to fourteen.

The Ceylon printing establishment, which had two Ceylon. New Stations. presses, with Tamul and English type, began its operations on the 31st of January at Manepy. Early in the year, Dr. Scudder, with four native helpers, commenced a new station at Chavagacherry, where the government gave him the use of the old Portuguese church buildings. In October, he had 23 free schools, with 1000 pupils. In July, Mr. Hutchings opened another station at Varany, still further east. The whole number of children and youth under instruction, including 124 in the Seminary, was 5,367. The publication of a Christian Almanac, in Tamul, with calculations by a member of the Seminary, was commenced. But the great event of the year was the commencement of another revival, during a protracted meeting at Batticotta, on the 12th of November. It soon spread to nearly all the stations, and to Nellore and Jaffnapatam; but its history belongs to another year.

Mr. Woodward died on the 3d of August, at Coimbatore, near the base of the Neilgherry Hills, which he had visited for his health. The Rev. Alanson C. Hall embarked at Boston, with his wife, to join this mission, on the 4th of November.

Early in January, Mr. Spaulding visited the neighboring New Mission at Madura. continent, to select a site for a new mission among the six or eight millions of Tamul people there. He was gone about two months, and visited the English missions at Palamcottah, Nagercoil and Tinnevely. As the site for a new mission, he selected Madura, the ancient residence of the Tamul kings, and the present metropolis of Tamul learning, and of Brahminical influence in Southern India. Extensive palaces, temples, and other public buildings, adorned with costly sculpture, but now in decay, attest its former magnificence. The population of the city is about 50,000, and of the district, about 1,300,000. Mr. Woodward, a little before his death, obtained permission from the Madras government, for American missionaries to reside in the district. In July, Mr. Hoisington and Mr. Todd, with three native assistants, con-



Palace at Madura.*

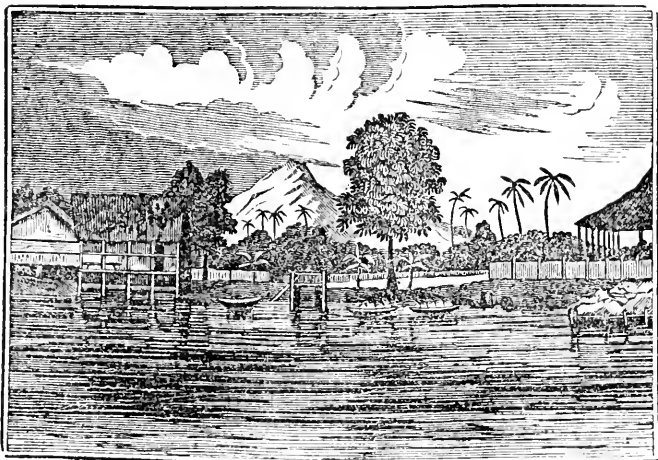
menced a mission here, and soon established two small schools,—one for each sex.

Mission to China.

The venerable Dr. Morrison, of the London Missionary Society, died on the first of August. During the same month, there was a collision between Lord Napier, the agent of the British government, and the Chinese authorities at Canton; and on the 30th, Lord Napier published a statement of facts in the Chinese language. Immediately there was an outcry against the “traitorous natives” who taught foreigners the Chinese language; and on the same day a proclamation was issued against those who “make the evil and obscene books of the outside barbarians, and under the false pretence of ‘admonishing the age,’ print and distribute them;” commanding that they should be arrested and punished, and all their books and printing apparatus destroyed. Leang Afa, well known as the author of “Good Words to admonish the Age,” fled to Singapore; some of his assistants were seized and punished, and all of them dispersed; a quantity of metallic type, procured for the purpose of printing the Scriptures in Chinese, were melted, and valuable blocks destroyed, to avoid detection; and Mr. Bridgman’s school of seven Chinese boys was broken up. In an account of these troubles, Leang Afa gave the names of twelve Chinese, besides himself, who had been baptized, and whom he regarded as truly pious. Mr. Bridgman and John R. Morrison, in an account of the same disturbances, gave the names of fourteen Chinese converts.

* Rev. Mr. Todd calls it a “Rest-house.”

Dr. Peter Parker sailed from New-York in June to join this mission. He arrived at Canton on the 26th of October. After consultation, it was thought best that he should study the language for some time at Singapore, where he arrived on the 25th of December.



Residence of Mr. Gutzlaff, at Bangkok.

Messrs. Robinson and Johnson arrived at Bangkok from Mission to Siam. Singapore in July. Mr. Jones, of the American Baptist mission, introduced them to the Prah-Klang, one of the chief officers of government, who received them with great apparent cordiality and respect. As the Chinese are immensely numerous at Bangkok, Mr. Johnson devoted himself to the study of that language, while Mr. Robinson directed his attention to the Siamese. The little company of converts left here by Mr. Abeel, had already been formed into a church by Mr. Jones, and were now under the care of Mr. Dean, of the Baptist mission.*—Dr. Dan B. Bradley embarked at Boston for Siam, on the 2d of July.

A permanent mission was established at Singapore, in- Mission at Singapore. tended as a central point for all the missions in Southeastern Asia and its adjacent Islands. Singapore is a British seaport, and is frequented by native vessels from almost every port in Asia, from Bombay to the eastern extremity of China, to the number of more than 1500 a year. Here was a large printing establishment, containing fonts of Roman, Malay, Arabic, Javanese, Siamese and Bugis type, with a foundry for casting type in all these languages, which had been under the direction

* Mr. Jones left Maulmain for Siam, September 25, 1832. If he acted on instructions received from home, those instructions must have been sent out before the Baptist Board was informed of Mr. Abeel's labors at Bangkok. That Board, it is believed, did not intend to interfere with the operations of an older mission.

of the London Missionary Society. It was now for sale; and as that Society declined purchasing, Messrs. Robinson and Johnson made a conditional purchase, on advantageous terms. The continued operation of that press seemed indispensable to the success of missionary labors in that part of the world. The Prudential Committee ratified the contract, and directed Mr. Tracy to proceed from Canton to Singapore, to commence a mission and take charge of the establishment. He arrived on the 24th of July, a few days after Messrs. Robinson and Johnson had left for Bankok. During the remainder of the year, he printed 1000 copies of the gospel of John, with extracts from Matthew and Acts, and labored in various ways to promote religion. He was joined by Leang Afa in November.

Death of Munson and
Lyman.

The exploring mission came to a tragical end.—Messrs. Munson and Lyman remained at Batavia till the 8th of April, when they embarked for Padang. Here they spent a fortnight, and then sailed for the Battoo group of 122 islands. Among these and at the Pulo Niyas they spent a month, visiting the more important places, and collecting much valuable information. Finding that their lives would be in danger from the ferocity of the inhabitants, they gave up their intended visit to the interior of Pulo Nyas, and proceeded to Tapanooly, in Sunatra, intending, if practicable, to visit the Battas of the interior. Mr. Bonnett, the Post holder under the Dutch government, received them courteously and kindly, and assisted them in their inquiries. Mr. Burton, an English Baptist missionary, had labored some years among the Battas near Tapanooly, commencing in 1820, and had penetrated far into the interior, but he had some time since been removed by death, his school was dispersed, and all traces of his labors had disappeared. Other Europeans had visited the interior, and some of them very lately, without injury. There was a rumor of war in the interior, which might render a visit dangerous. The brethren hesitated. Mr. Bonnett instituted an inquiry into the origin and character of the report, called up and examined its author, and ascertained that it could not possibly be true; though, as afterwards appeared, it was only a gross exaggeration. He, however, considered the journey hazardous from the nature of the country and the ferocity of wild beasts, and endeavored to dissuade them from the attempt. They were not to be deterred by such dangers; and on the 23d of June they set out on foot, accompanied by their faithful attendant, Si Jan, from Batavia, a native cook, an interpreter, two police runners, and ten coolies to carry their baggage; all furnished by the kindness of Mr. Bonnett. On the second night, they fell in with Rajah Swasa, who had heard of war in the interior, and advised them to wait, while he would visit Lake Tobah, the intended limit of their journey, and write to them from thence; but as the rumor which he had heard was evidently the same that had been pronounced false at Tapanooly, they proceeded on their way the next morning.

Scaling dangerous precipices and penetrating dense jungles, they

advanced ten or twelve miles a day, till about four o'clock in the afternoon of Saturday, June 28, when they came suddenly upon a log fort, occupied by men armed with muskets, spears, and other weapons. Here was the village of Sacca. It was now engaged in a petty war with a neighboring village, and all hearts were full of suspicion, fear and rage. The interpreter advanced to the fort to explain their character and designs; but before he could address them, about 200 armed men rushed upon one flank and the rear of the party. The coolies threw down their burdens and fled. The interpreter disappeared. The brethren pushed aside the spears of the Battas with their hands, gave up the musket and pistols they had brought as a defence against wild beasts, and entreated them to wait for an explanation. Mr. Lyman told Si Jan to call the interpreter. He ran a short distance, but not finding him, turned, heard the report of a musket, and saw Mr. Lyman fall. The Battas raised a shout, which was answered from the fort. They rushed upon Mr. Munson, who was pierced with a spear and fell. The cook fled, but was pursued and cut down with a cleaver. Si Jan hid himself in a thicket, and at length escaped to Tapanooly. A report was circulated, that the bodies of the missionaries were eaten. It may have been so,—for the Battas sometimes eat the bodies of enemies slain in war; but it is certain that the report rests on the testimony of no known witness, and some of its most horrible particulars are inconsistent with well attested facts. There is reason to believe that the Battas acted from mistaken apprehensions concerning the character and designs of the strangers, and that if an explanation could have been had, no blood would have been shed. A terrible vengeance soon overtook them. When it became known, by reports from the natives on the coast and on the road, that the strangers were good men, and had come to do the Batta people good, all the neighboring villages leagued together to require blood for blood. In an unsuspected hour, they came upon Sacca, set fire to their houses, slew many of the inhabitants, and destroyed their gardens and fields. Those who could escape were scattered to various parts, a thick jungle is growing up where the village stood, and even the name of Sacca is heard no more. The death of these brethren produced a deep sensation throughout the Christian world. Their widows, who were at Batavia, received every kind attention from benevolent and Christian friends in that city, where liberal pecuniary contributions were made for their support. The next year, they returned to their native land.

The Greek mission was extended. In June, Mr. Riggs Greece. removed to Argos, and commenced a school for females. Near the close of the year, the seat of government was removed to Athens, and some of the public buildings which Mr. King had been allowed to occupy, were required for its use. The bishop began to preach against Mr. King and his labors, and sentiments hostile to the mission were spreading among the clergy. Yet the government appeared friendly. Dr. Korck, who, though a German in the employment of the English

Church Missionary Society, was usually called an American, was appointed Inspector General of Common Schools. He was supplied with a large quantity of school books. A law was enacted, requiring the Scriptures and the more important school books from the Malta press to be used in schools, and Mr. King had numerous orders for them, from different parts of the kingdom.

Constantinople. The schools in the Turkish barracks near Constantinople increased to eight, and had 2,000 scholars; but the mission had nothing to do with them except as neighbors and friends. A Greek monk from the Ionian Islands preached violently against the mission, its books, and its improvements in education, and even against the Patriarch for favoring them. The teachers were compelled to restore the old church prayers and Psalter to their place, when the plague broke out, and the schools were suspended.

But the Armenians of this city presented the most interesting field of labor. From their original mountain home, which stretches from the south-western shore of the Caspian to the head waters of the Tigris and Euphrates, commerce has led this enterprising people to nearly all the more wealthy parts of the Eastern continent. The most influential body of them,—about 200,000 in number,—resides at Constantinople, where they possess immense wealth, and have almost monopolized the business of banking. Their church was early separated from that of Rome, for embracing the Monophysite heresy,—the doctrine that Christ had but one nature, compounded of divine and human. It has embraced many of the errors of Rome; but has never, by any authoritative decree, set them up as an infallible standard. The spiritual head of the church is the Catholicos, or general bishop, who resides at Aghtamar, a small island in Lake Van, in ancient Armenia; or as some say, his rival, who resides at Sis, among the mountains of Cilicia. The actual ruler of nearly the whole nation is the Patriarch at Constantinople, who is held responsible by the Turkish government, like the head of every other sect in Turkey, for the good conduct of his nation, and who may, when he pleases, call for the Turkish sword, to enforce what he deems good conduct. He is dependent, however, for his office, on the general Synod, or council of Primates; that is, upon any twenty-five or less of the bankers and wealthy men, who happen to possess the greatest amount of personal influence. There is also a small fragment of the nation, subject in like manner to the Armenian Patriarch of Jerusalem.

Hohannes and Senekerim. There had been various indications of a tendency towards the revival of learning and piety among the Armenians. The most important were, the establishment, in 1829, of the Academy under Peshtemaljan, and the order that no one should be ordained as a priest, who had not pursued a course of study there. Pesh-temaljan was learned, conscientious, mild and prudent. He said little of the errors of the church, but encouraged and assisted his pupils in the conscientious study of the Scriptures. Among his earliest students was Hohannes, who from childhood had been fond of books, and for

some time had longed to see his countrymen better furnished with the means of education. In 1830, he began to converse on religion with his friend Senekerim, the teacher of a school in the Patriarch's palace. Senekerim was at first startled, at hearing sentiments not taught in their churches; but gradually his mind became enlightened, and they both saw how their nation needed to be aroused, and brought to the knowledge of the gospel. How could it be done? Awakening tracts must be published, and schools must be established; but they had no funds. As they taught and conversed, their zeal increased; and they closed one of their interviews with a formal consecration of themselves, their bodies, their ideas, and every thing pertaining to them, to the Lord Jesus Christ; declaring that thenceforth they were ready to execute his will. One day, in reading the New Testament, Senekerim found the words, "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." Full of joy, he informed Hohannes, who rejoiced with him; and they both prayed, saying, "O God, we agree to ask, that our nation may awake, may know the gospel, and may understand that it is the blood of Jesus Christ alone which purgeth away sin." "And great," says Senekerim, "was our hope in regard to this thing." Soon after this, in the spring of 1833, they heard something concerning the arrival and plans of the American missionaries. Hohannes visited them, first alone, and afterwards with his friend, "in order to find out what kind of persons they were;" that they "might understand their views, and especially might prove them and their works." At their third visit, "by little and little" they "perceived that the great object of their pursuit was nigh at hand." Hohannes began to study the English language under Mr. Dwight, and both were frequent visitors of the missionaries. But their secular duties embarrassed their religious pursuits; and, in July, they earnestly requested to be taken under the entire direction of the mission. They could not be refused. As means of support, Senekerim was employed to open an Armenian school at Pera, and Hohannes to translate the Psalms from ancient into modern Armenian. They soon gained clearer views of the nature of experimental religion, and became intensely afraid of deceiving themselves with respect to their own piety; but after a season of sorrowful and painful searching of heart, were brought into the clear light of the gospel, and enabled to trust, with a soul-satisfying confidence, in the blood of Jesus Christ. They continued in the service of the mission, seizing opportunities for conversing with their friends on spiritual religion, but avoiding carefully all allusion to what was wrong in the ceremonies of the church. A papal priest, alarmed, it would seem, for the purity of the faith among the Armenians, whom his church anathematizes as heretics, induced a rich Armenian jeweller to cite them before Peshtemaljan, as teachers of heresy; but Peshtemaljan pronounced and proved their doctrines correct, and the jeweller was convinced. Thus strengthened, the young brethren continued their labors, and their evangelical views continued

slowly to gain new adherents, but almost exclusively among the clergy and their sons. Several persons, occupying important stations at a distance from the capital, were found to be in some degree enlightened, and might, perhaps, be regarded as fellow-laborers. Before the end of 1834, the journals of the mission mention 12 or 15 Armenians, who appeared to be either truly pious, or serious and hopeful inquirers after the truth.

A High School for Armenians was opened under the instruction of Mr. Paspati, in Mr. Goodell's house, on the 27th of October, with the earnest approbation of Peshtemaljan.

Syria.

Mr. Smith arrived at Beirût in January, and found that the mission had made much greater progress than he expected. The attendance on preaching had increased. There were four schools, two of which were taught by pious natives; besides a Sabbath school, and a female school, for which a house this year was erected by the subscriptions of foreign residents. Mr. Smith, accompanied by Dr. Dodge, explored the country as far as Damascus, which he recommended as a missionary station. They continued their explorations as far south as the Jabok, and Mr. Smith afterwards visited the greater part of Lebanon and Anti-Libanus. During the summer, Commodore Patterson visited Beirût with the U. S. line of battle ship Delaware and schooner Shark, principally, as he said, to do honor to the mission, and to convince the people that it had powerful friends; which was effectually done.

Jerusalem.

Mr. Thomson, with Mr. Nicholayson, of the London Jews' Society, and their wives, removed to Jerusalem in April. In May, Mr. Thomson went to Jaffa, to bring up his furniture. Civil war broke out, Jerusalem was besieged, and earthquake and famine added their horrors. After about two months, the rebels were subdued, and he returned to his family. His wife was sick with an inflammatory fever, to which the powers of life yielded on the 22d of July. He returned to Beirût, where it was thought best for him to remain.

Smyrna.

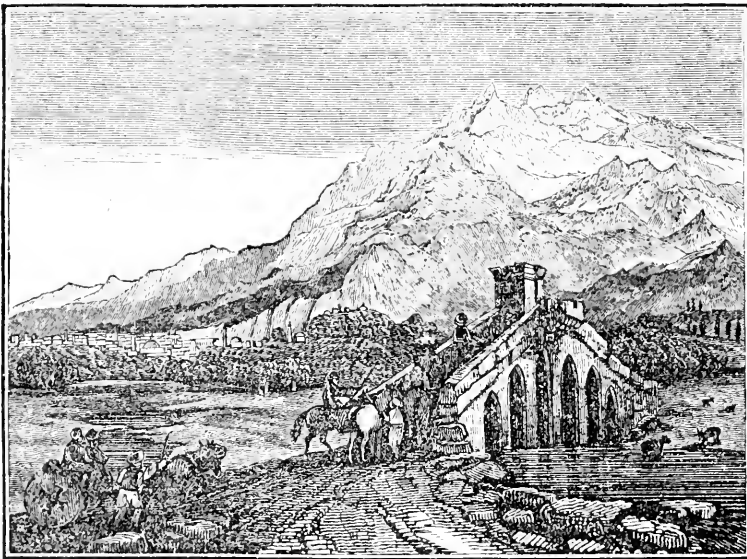
Through the influence of an old personal enemy, the Armenian bishop Dionysius (Carabet) was compelled to leave Smyrna in February. Sarkis, a learned and pious Armenian priest, came from Constantinople to supply his place. The Rev. John B. Adger arrived from Boston and joined the mission in October, expecting to labor chiefly for the Armenians. The labors of the press were much the same as at Malta, except that its publications were nearly all in Modern Greek.

*New Missions.
Broosa.*

Mr. Schneider removed his family to Broosa in July. Broosa is situated about 80 miles from Constantinople, at the base of the Asiatic Olympus. It was for 130 years the capital of the Turkish Empire, and is now called one of its most beautiful cities. It has about 50,000 inhabitants. Mr. Schneider had previously visited the place, with Mr. Goodell, engaged a house, and left Hohannes to make arrangements for a school. Notwithstanding the opposition

which some of the clergy had excited during his absence, the school was commenced with 70 pupils; and in December another was opened at Demir Tash, a Greek village about six miles distant.

In November, Mr. Johnson visited Trebizond, where Trebizond. Xenophon, in his famous retreat with the "ten thousand," first came to the sea, and found a Greek population, which had been there ever since the Argonautic expedition, before the Trojan war. Here, after the overthrow of Constantinople by the Crusaders, a branch of the imperial family reigned for 250 years; and from Kalomeros, a member of that family who emigrated to Italy, disdaining submission to the Turks, the family of Buonaparte is said to be descended. Mr. Johnson engaged a house, and returned to Constantinople.



Mount Olympus and Broosa.

Mr. Perkins, missionary to the Nestorians of Persia, The Nestorians. with his wife, left Constantinople in May, and passing by Trebizond and Erzerum, and meeting some unpleasant detention from the Russian authorities, by the kind aid of the British Ambassador to Persia, Sir John Campbell, reached Tabreez in August. In October he visited Ooroomiah, the scene of his future labors, and engaged Mar Yohanna, bishop of Galavan, as his teacher in Syriac. He saw Mar Elias, of Mosul, one of the rival Patriarchs of the Nestorians, who was delighted with the Syriac spelling book and Scriptures, and with the prospect of printing in the language of the Nestorians, and thanked God for the commencement of the mission. After a cordial reception from all parties, he returned, with the bishop and a priest, to study the Syriac at Tabreez.

Scio, Cyprus, Perria. The Rev. John B. Adger, whose arrival at Smyrna has been mentioned, the Rev. Samuel R. Houston, the Rev. Lorenzo Pease, their wives, and the Rev. James L. Merrick, sailed from Boston in August, and arrived at Smyrna in October. Mr. Houston visited Scio, where he made arrangements to commence a mission. Mr. Pease proceeded to Larnica, in Cyprus, the place of his destination, and immediately informed the brethren at Beirût, with whom his mission was to be connected. Mr. Merrick went to Constantinople, to prepare for an exploring tour among the Mohammedans of Persia.

Cape Palmas. Messrs. Wilson and Wyncoop returned in April, having selected Cape Palmas as the place for a mission in Western Africa. Having made the necessary preparations, Mr. Wilson embarked at New-York, with his wife and a colored female, in November, and arrived at Cape Palmas late in December. The framed house which he had carried out on his first voyage had been erected, during his absence, on land granted by Dr. Hall, governor of the Maryland colony, and the natives welcomed them to it with shouts of joy.

Zulus. The Rev. Dr. Philip, missionary of the London Missionary Society at Cape Town, had earnestly recommended, and the Committee had determined to undertake, missions to the Zulus of South-eastern Africa. The Rev. Aldin Grout, Rev. George Champion and Dr. Newton Adams, were designated to the Maritime Zulus, in the region of Port Natal; and the Rev. Messrs. Daniel Lindley, Alexander E. Wilson, and Henry Venable, to those of the interior. Mr. Wilson was also a physician. These brethren, with their wives, embarked at Boston, December 3, for Cape Town, where they were to decide upon the manner of reaching their respective fields of labor.

Cherokees. Georgia continued the work of making the Cherokees willing to emigrate. Partly by force and partly by fraud, Dr. Butler was driven from Haweis, and removed to Brainerd in February. A little later, the mission premises at New Echota were seized by authority of the State for a claimant under the lottery, and Mr. Worcester removed to Brainerd. Miss Sawyer continued the school at Brainerd till December, when she commenced another, under the patronage of Mr. John Ridge, a Cherokee chief, at Running Waters.—Still, something was done. Several natives were employed as itinerant schoolmasters, for teaching to read in Guess' alphabet. Each had a circuit of schools, which he taught one or two days in a week; and thus many were taught to read the word of God; the perusal of which proved the means of salvation to some who had never seen a missionary. There were some instances of conversion, and some additions to the church, especially at Carmel, the vicinity of which was comparatively free from white intruders.

Chickasaw Mission closed. The remaining schools of the Chickasaw mission were closed, the missionaries were honorably discharged, and the mission property was sold. Of the Chickasaws, many took reservations, sold them for small sums, and squandered away the money. And here and in Choctaw lands commenced that series of rabid

speculations in every thing, which, becoming contagious, pervaded the whole country, and within the last few years has ended in such wide-spread bankruptcy and general distress.

Of the Choctaw mission, Mr. Kingsbury and Mr. By-^{Choctaws.}ington spent a part of the year in the old Choctaw country, but a greater part in travelling on missionary business beyond the Mississippi. In the new country, five stations had been commenced; there were three churches, with about 200 members, and about 150 children were taught in seven or eight schools, two of which were under Choctaw teachers. Sickness prevailed again during the summer, which swept away many valuable lives, but was less fatal than that of last year. Mr. Wood, formerly teacher at Elliot, again joined the mission as a preacher.

The religious interest among the Arkansas Cherokees ^{Western Missions.} still continued. From one neighborhood near Dwight, ten were received into the church in November; and at Dwight there were several who seemed to be born again. Death deprived the mission of the labors of Miss Thrall, and of the Rev. Jesse Lockwood, who had joined it in January.

Ill health compelled Dr. Weed to leave the Creek mission, and, in December, Dr. R. L. Dodge arrived to supply his place. An elementary book, in the Creek language, prepared by Mr. Fleming, was printed.

Nearly all the Osages left Hopefield, where there were sixteen deaths, mostly by the cholera. Mr. Montgomery died of the cholera in August, his widow of a fever in September, and Mr. Redfield's four children during the remainder of the year. By the advice of Mr. Kingsbury and Mr. Byington, the establishment at Harmony was reduced to a smaller and less expensive scale.

The proposed reduction of the station at Mackinaw was ^{Northern Missions.} nearly completed. In December, declining health compelled Mr. Ferry to leave the mission. His influence in that region had been great and salutary, and not less than 100 persons regarded him as their spiritual father.

The Indians were nearly all gone from Maumee. The boarding school was closed in April, and Mr. Van Tassel remained to take care of the farm till it could be sold, supported by its income, and endeavoring to be useful to Indians and others as opportunities should present.

The removal of the Stockbridge tribe to their new residence on Lake Winnebago was nearly completed. The mission removed into its new buildings in the autumn. During the summer, a delegation from this tribe, at the head of which was John Metoxen, the principal chief, visited the Sac and Fox Indians, to renew their ancient covenant of peace, and to recommend Christianity and civilization. Their Christian deportment on the journey attracted general notice.—Mr. Barber's labors this autumn at Fort Winnebago were the means of the conversion of a number of persons, who were afterwards organized as a church by Mr. Marsh.

By direction of the Committee, the Rev. Samuel Par- ^{New Indian Missions.}

ker, the Rev. John Dunbar and Mr. Samuel Allis left Ithaca in May, to explore the Indian country west of the Rocky Mountains. They arrived at St. Louis too late to join the annual caravan, whose protection is needed in crossing the mountains. Mr. Parker returned to prepare for another attempt next year. Mr. Dunbar and Mr. Allis remained in that region, and in the autumn, at Council Bluffs, met some of the chiefs of the Grand Pawnees and Pawnee Loups, and proposed to teach their people a new religion and do them good. The proposal was favorably received. They accompanied the chiefs to their homes. In a few days, both tribes started, with their new teachers, on their winter's hunting expedition.

Dr. Thomas S. Williamson explored the Indian country north of Missouri, and reported in favor of establishing a mission to the Sioux, somewhere near Fort Snelling.

Peter P. Osunkerhine, of the St. Francis tribe of Abernaquis, about 60 miles below Montreal, in Canada, had become pious while a member of Moor's Charity School, at Hanover, N. H. He returned to his tribe, and prepared an elementary book in their language, which was printed at the expense of the Board. He began to teach school and hold religious meetings on the Sabbath, and three or four became pious. The Roman Catholic priests were alarmed, and induced the government to withdraw his salary as schoolmaster. He applied to the Committee for a small annual allowance, which was granted, and he went on with his school and his Sabbath meetings, with encouraging success.

Sandwich Islands. At the Sandwich Islands, all good things were slowly recovering from the shock produced by the late political changes. Of the 795 natives who had been received into the churches since the mission commenced, only seven had been excommunicated. The religious state of the churches was improving; there were conversions at most of the stations; and at the general meeting in June, 77 additions to the churches were reported.

The cause of good morals began to rally. The king published laws against murder, manslaughter, theft, perjury and adultery, and for punishing offences committed during intoxication. The traffick in ardent spirits was almost wholly suppressed, except on Oahu. At Lahaina, a Marine Association was formed for the support of temperance and good morals generally, by 16 masters and 18 officers of vessels in port.

An old press and type were sent to the High School at Lahainaluna; and on the 14th of February, the first newspaper ever printed on the islands was struck off. It was called *Ka Lama Hawaii*, the Hawaiian Luminary, and was designed for the school. Afterwards, *Ke Kumu Hawaii*, the Hawaiian Teacher, a religious newspaper for general circulation, was commenced at Honolulu, edited by Mr. Tinker.

The mission now had 16 stations, 14 out-stations, and, including a reinforcement on the way, 24 missionaries and 42 assistant missionaries. The reinforcement embarked at Boston, December 5. It consisted of the Rev. Titus Coan, who had been one of the explorers in Pata-

gonia; Mr. Henry Dimond, bookbinder; Mr. Edwin O. Hall, printer; their wives; Miss Lydia Brown and Miss Elizabeth M. Hitchcock. Miss Hitchcock went to reside with her brother, as a teacher. Miss Brown went to teach the natives to make cloth from the cotton which grows there spontaneously, and took out a quantity of domestic apparatus for that purpose.—Mrs. Rogers died suddenly on the 23d of May; and Mr. Shepard, whose health had long been feeble, died during the general meeting in June. Mr. Johnstone engaged in teaching the Oahu Charity School, for the children of foreign residents, an employment not embraced in the legitimate objects of the Board, and became disconnected with the mission.

CHAPTER XXVII.

1835.—Meeting at Baltimore.—Death of Dr. Wisner.—Changes in the Mah-ratta mission.—Ceylon.—Revivals.—Reinforcement.—China.—Voyages up the Min and along the coast.—Dr. Parker's dispensary.—Arrests threatened.—Printing removed to Singapore.—Siam.—Arrival of Dr. Bradley.—Order for their removal.—Invitation to Chantaboon, accepted.—Singapore.—Printing, preaching, Bible class, and candidates for baptism.—Chae Hoo baptized.—Reinforcement.—Greece.—Proclamation concerning the Septuagint.—Education of Greek youths in the United States.—Constantinople.—Progress of revival.—First Jewish convert.—Missions commenced at Scio and Trebizond.—Armenian type for Smyrna.—Syria.—Druzes request baptism.—Schools at Jerusalem, and in Cyprus.—Persia.—The Nestorians.—Favorable commencement of the mission.—Africa.—Schools at Fair Hope.—Zulu mission on its way.—Cherokees.—Schermerhorn's treaty.—Mr. Worcester and the press removed to Dwight.—Sioux mission commenced.—Expedition to the Oregon.—Revival at Mackinaw.—Sandwich Islands.—Quiet progress.—Hoapili's school law.—Spinning and weaving taught.—Return of Dr. Chapin.

THE 26th annual meeting was held at Baltimore, on the 9th, 10th and 11th of September. The Rev. Dr. Wisner, one of the Corresponding Secretaries, had been removed by death, after an illness of four days, on the ninth of February. The Board recorded on the minutes of this meeting, "their deep sense of the eminent talents, the fervent piety, the large views and the persevering diligence of their departed brother and fellow laborer," and "their grateful recollection of his faithful and important services."

The Rev. William J. Armstrong, of Richmond, Va., Secretary of the Central Board of Foreign Missions, was chosen Secretary for Domestic Correspondence, in place of Dr. Wisner. It was thought best that hereafter neither of the Secretaries, nor the Treasurer, should be a member of the Prudential Committee. Daniel Noyes, Esq. was chosen to fill the vacancy in that Committee, and Charles Scudder, Esq. to supply his place as Auditor.

The receipts of the Board for eleven months had exceeded those of the whole preceding year, by about \$11,000. More than \$45,000 had also been received from Bible, Tract and other societies, and expended for them; making the entire amount expended by the Board about \$209,000.

Mahratta Missions. In the Mahratta missions, there were several changes. It became evident that Mrs. Read could not live in India. Mr. Read therefore embarked with her in March, and arrived in the United States, by way of Liverpool, in November. The Rev. Henry Ballantine and Mr. Elijah A. Webster, printer, arrived at Bombay in October. Mr. Sampson, the printer, had just left on a voyage to Singapore, to arrest the progress of a pulmonary disease. It was too late. He died at Allepie, December 22. In December, Mr. Stone's health compelled him to embark for Ceylon.

There were some additions to the churches, which raised the number of native members to thirteen at Bombay, and eight at Ahmednugur. Three of these were employed by the mission as assistants. There were in all, 40 free schools, with 1620 pupils. One of these was a school of 30 girls, taught by Mrs. Graves at Malcolm Peth, on the Mahaburlishwur Hills, where a due regard to health compelled Mr. Graves to reside.

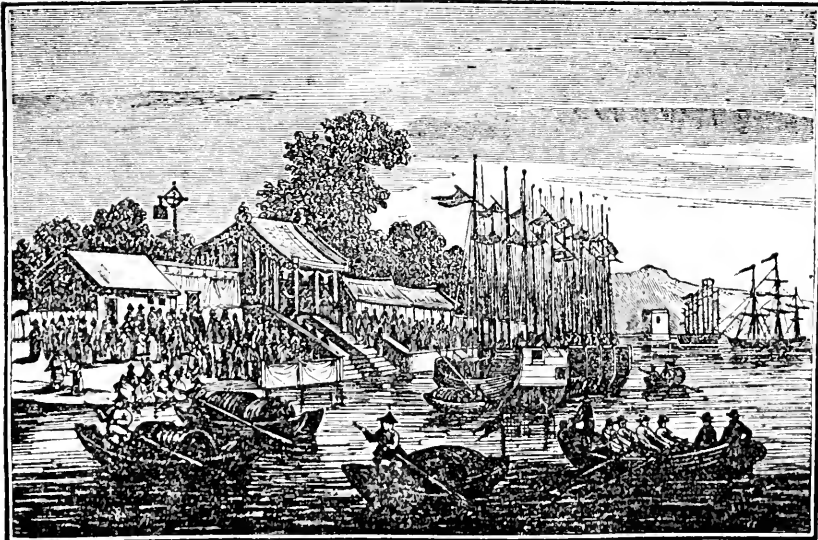
Ceylon. Revival. The new year found the Ceylon mission in the midst of one of its most interesting revivals. Symptoms of awakening had appeared as early as October, 1834; and the revival in the churches led to special efforts for the conversion of the impenitent. A protracted meeting commenced at Batticotta, on the 12th of November, and continued through the 17th. Every member of the Seminary appeared to be deeply impressed with the truth and importance of vital piety, and a considerable number appeared to become truly penitent. From that time forth, the native church members understood better than before, what efforts they ought to make for the conversion of their relatives and friends, and systematic efforts were made, not wholly without success. In March 15 seminarists and two others were added to the church, and ten or twelve others were candidates for admission. Before the meeting at Batticotta had closed, the tidings of what was doing there, produced a deep impression at Oodooville. Here the work appears to have been remarkably rapid and powerful; indicating that its subjects had very clear views of their duty, before they were thus awakened to perform it. Here eleven girls belonging to the boarding school, and two others were received into the church in March, and others were candidates for admission.—The same tidings were also a means of awakening at Tillipally, where, in a short time, 20 gave evidence of a change of heart, and where 13 were added to the church in March. Protracted meetings were also held, with good results, at Panditeripo, at Manepy, and at Chavagacherry. The whole number added to the church in March was 51, of whom 48 were received at one meeting at Batticotta. The admissions during the year were 76.

On the 17th, 18th and 19th of November, another protracted meeting was held at Batticotta. On the morning of the third day, 85 professed their resolution to follow Christ. Of these 40 wished, in December, to be regarded as candidates for admission to the church; but, except in a few marked cases, there had not been time to form opinions of their fitness. At the same time, the church at Oodooville was favored from on high, and several members of the girls' school were evidently born again.

The Rev. John M. S. Perry and wife, who embarked in May, joined the mission in September. Mr. Winslow, having married, sailed from Philadelphia in November on his return, accompanied by the Rev. Robert O. Dwight and his wife.

Madura. With the approbation of both missions, Mr. Eckard of Batticotta and Mr. Hoisington of Madura exchanged places early in the year. Mrs. Todd, of the Madura mission, died on the 11th of September. Mr. Todd then visited Ceylon. He returned in October, accompanied by the Rev. A. C. Hall and Rev. J. J. Lawrence, who came to reinforce the mission, and Mr. Poor, who expected to labor there for three months and then return. The mission was employed in establishing schools in the city and adjacent villages, and in other preparatory labors.

Mission to China. The Rev. Edwin Stevens, Chaplain of the American Seamen's Friend Society at Canton, was acting in concert with the mission there, of which, according to a previous arrangement, he became a member in the autumn. Several voyages having been made along the



Landing at Woo-sung.

coast of China, Mr. Stevens, Mr. Gutzlaff and an English gentleman determined in May to test the practicability of visiting the interior, by ascending the Min River, if possible, as far as the famous Bohea Hills. In four days they ascended about 70 miles, with no very serious molestation ; but on the fifth, two parties of soldiers fired upon their boat from opposite sides of the river. Two of the crew were slightly wounded. They then returned, having distributed a considerable number of books, and learned that missionaries would not be allowed to visit the interior. In August, September and October, Mr. Stevens accompanied Mr. Medhurst, of the London Missionary Society, in the American ship *Huron*, which carried no opium, on a voyage along the coast as far as the province of Shan-tung, where they distributed nearly 4000 volumes. In the great commercial city of Shang-hae, on the river Woo-sung, they soon distributed 1000.

Dr. Parker, having returned from Singapore, opened a dispensary in November, and had 300 patients within a month. Several successful attempts to restore sight to the blind called forth extravagant expressions of gratitude.

The voyages made this year, especially that up the Min, attracted the attention of the government. One of Mr. Gutzlaff's tracts, which was on "Free Intercourse, on Gospel Principles," and which, with others, was forwarded to Peking, may have been regarded as seditious. Proclamations were issued for the arrest of "traitorous natives" who helped to make the books, and forbidding the "English barbarians" to "indulge their own desires" by sailing along the coast. It was found necessary to transfer the whole establishment for Chinese printing to Singapore ; and five Chinese workmen sailed for that place on the 26th of December.

Mission to Siam.

Dr. Bradley, with a press and Siamese type, arrived at Bangkok in July. He opened a temporary receptacle for patients, and they soon came at the rate of 40 or 50 a day, to whom religious instruction was given. The jealousy of some of the natives was excited, and an order from government was obtained in October, requiring them to leave the Chinese quarter of the city in five days. One reason assigned for this order was, that they did good every day, while it was not lawful for the king himself to do good more than ten days in succession ; so that there was danger of their acquiring a greater stock of merit than the king and the nobles. It was suggested, too, that when they had thus gained numerous friends, and had made the Chinese intelligent by their schools, they might raise a rebellion. However, they were not forbidden to do good every day in some other part of the city. They had at this time one Chinese school in operation, and were preparing to open others.

Soon after their removal, Luang Nai Sit, or, as he was more usually called, Coon Sit, the eldest son of the Prah Klang, (prime minister and commander of the army) invited Mr. and Mrs. Johnson and Dr. Bradley to accompany him to Chantaboon, the great Siamese station for ship-

building, and to teach his family English. He said there were many Chinese there, who "had no god, and no religion, and who greatly needed the labors of missionaries." They accepted the invitation, and found a promising field for missionary labor, in a mountainous region, apparently favorable to health. Dr. Bradley returned to Bangkok in December. Mr. Johnson remained, according to invitation.

Singapore Mission. Miss Adeline White arrived, in company with Dr. Bradley, on the 12th of January, and in a few days, according to previous agreement, was married to Mr. Tracy. About the same time, Chinese printing commenced, under the direction of Achang, who had been the most active assistant of Leang Afa before they were driven from China. About 2,000,000 pages were struck off this year; besides 60,000 pages in Malay and 41,000 in Bugis, and some in Siamese for the Baptist mission at Bangkok, and an English spelling book, prepared mostly by Mrs. Tracy. A brick printing office, 65 feet by 17, was commenced.

Dr. Parker was thronged with patients, from the time of his arrival; and in the winter a small dispensary was opened, to which 40 or 50 resorted daily. Here Mr. Tracy began to preach in Chinese, to an audience of 50 or 60, composed of patients, children and youth in the schools, printers, and others in the service of the mission. In August, he commenced a Sabbath evening meeting with ten or twelve persons, some of whom offered themselves as candidates for baptism. In August, Dr. Parker sailed for Canton, and left the care of the dispensary, as well as the printing, the two schools, and all other departments of the mission, upon the hands of Mr. Tracy. In addition to all these labors, he commenced a Bible class in October. On the 11th of that month, he baptized Chae Hoo, the first fruit of the American mission to China, and the first Chinese convert at Singapore. He had resided with Mr. Tomlin, but had received his most important instructions from Mr. Abeel.

In July the Rev. James T. Dickinson, missionary to China, Rev. William Arms, one of the explorers of Patagonia, now on an exploring visit to Borneo and neighboring islands, and Mr. Alfred North, printer, with Mrs. Arms and Mrs. North, sailed from Boston for Singapore.

Greece. There was no very considerable change in the condition or prospects of the mission in Greece. A license was obtained from the government, to distribute books in all the towns and villages of the kingdom. In the first six months of the year, Mr. King distributed 16,000 school books and tracts.—On the second of April, the "Holy Council" issued a proclamation, declaring that they had examined the new translation of the Old Testament from the Hebrew, and found it to differ from the Septuagint; that the Septuagint alone was to be regarded as the canonical translation, to be read in the churches and used for the religious instruction of the clergy, youth and people in general; and that, for the above-mentioned use, every other translation was "uncanonical, and inadmissible in the eastern church." This, however, did

not forbid, much less prevent, the free circulation of the Old Testament in Modern Greek among individuals, for their private use.

During the summer, four Greek youths, sent by Mr. King and Mr. Riggs for education in the United States, arrived at Boston. On their arrival, provision was made for their support for a time, and the missions were directed to send no more at the expense of the Board, without the previous consent of the Committee. The whole experience of the Board had shown, that it is generally best for young men, when possible, to be educated in their own country.

The revival of learning and piety among the Armenians continued to advance, with a slow but steady progress; but, as none were gathered out of the Armenian church into a new organization; as, in some cases, the change seemed to consist only in the waking up of piety that existed before; and as, in most cases, it was only the reception of truth, in various degrees, into the understanding, without any suspicion that any more inward change could be needed, it was impossible to ascertain its progress definitely. Something more was needed. The High School at Pera had received its full number of scholars, (thirty,) and many others desired admission. Mr. Paspati having resigned the presidency, to study medicine at Paris, Hohannes was appointed his successor. Lectures were delivered on various branches of natural science, illustrated by apparatus; and there were classes in the English, French, Italian, Armenian, Turkish, Ancient Greek and Hebrew languages.

Constantinople.
The Armenians.

Among the Greeks, better views of education were making progress, notwithstanding some opposition among the clergy. Several new schools for Greek boys were opened.

Greeks.

The greater part of the Jews at Constantinople are the descendants of those who had been expelled from Spain. Their language is the Hebrew-Spanish; that is, the Spanish, with a mixture of the Hebrew words, and written in the Spanish Rabbinical alphabet. Mr. Schaufler was engaged in revising the Old Testament in this language. He was assisted by Arekal, a Jewish Christian, who showed some signs of piety. There was an unquiet state of mind among the Jews. About eight years before, 150 of them had renounced Judaism at once; but persecution soon brought them all back again, except Arekal and a few others. Now, several of them wished to become Christians, and requested baptism; but evidence of piety was wanting. If they were ready to meet danger and loss for the sake of becoming Christians, they seemed incapable of understanding that any thing more could be required of them. Some escaped from the city, intending to join the Armenian church in some other place.

Jews.

At length, December 25, Mr. Schaufler baptized the first Jewish convert, Naphtali Leifschitz, a German Jew, whom he named Herman Marcussohn. Mr. Schaufler had known him 16 years before, in South Russia. He had now come from Odessa, where the Russian government would not permit him to profess Christianity, except as a mem-

ber of the Greek church, bringing letters to Mr. Schaffler, and requesting baptism. Mr. Schaffler engaged him as a literary assistant.

The Rev. Henry A. Homes joined the mission December 26. Having spent some time in Paris in the study of Oriental languages, he was ordained in that city in April, at the same time with several French missionaries to Southern Africa. Three members of the Board were present. On his way to Constantinople, he passed through Switzerland, Italy and Greece, where he collected for the use of the Board, much valuable information, not easy to be obtained.

Broosa.

The Rev. Philander O. Powers and his wife arrived at Broosa in February; and in October, removed to the Armenian quarter of the city, while Mr. Schneider continued to reside among the Greeks. The opposition of the clergy circumscribed their operations, and finally broke up the Armenian school. Yet the school at Demir Tash continued to flourish. Another was established at Ghemlik, a large Greek village. Mr. Schneider taught a few Greek boys, and his wife opened a school for girls. A considerable number of Bibles, Testaments, school books and tracts were distributed, some of which were carried to remote towns and villages.

Trebizond.

Mr. Johnston returned from Constantinople to Trebizond with a letter from the Grand Vizier, directing the Pasha to put him in possession of the house which he had conditionally engaged, declaring that the opposition of some of the priests to his efforts to obtain a residence, was contrary to the treaty of friendship with the United States, and requiring the Pasha to protect him, and any other Americans who should reside there, till an American Consul should be appointed. The plague broke out soon after Mr. Johnston's arrival, and prevented his public labors.—The Rev. William C. Jackson and wife sailed from Boston, December 3, to join this station.

Smyrna. Armenian
Printing.

At Smyrna, the manufacture of books went on as usual, but the establishment needed perfecting. The Roman Catholic convent at Venice had manufactured Armenian type, much more elegant than that which the Board had procured at Paris, and would sell none to the mission; for they hoped, by the superior beauty of their work, to monopolize the circulation of books among the Armenians. There was some reason to fear that they would succeed. Mr. Hallock therefore visited the United States, and superintended the manufacture, at New York, of punches for making Armenian type as beautiful as the Venetian. Having procured all necessary materials for Armenian, Greek and Hebrew type and stereotype casting, printing and book-binding, he returned the next year to his station.

Scio.

Mr. Houston commenced his residence at Scio in January. After allaying the fears of the clergy by a visit to the bishop and suitable explanations, he established three Lancasterian schools, and introduced books and improved methods of teaching into other schools. Some of the people were astonished at the Alphabetarion, (modern Greek spelling book) because they "could understand it."

They had never seen books before, except in ancient Greek, which they could not understand.

At Beirüt, the attendance on preaching increased; the Arabic congregation usually amounting to 40 or 50, or sometimes 70 or 80. In July, the mission had ten schools in and around Beirüt, in neighboring towns and on the mountains, containing 311 pupils. In November, Miss Rebecca W. Williams arrived by way of Smyrna, to engage in teaching. In December, a boarding school for boys, intended to grow into a High School, was commenced with six pupils.

Some of the most interesting labors of the mission, this year, were among the Druzes of Mount Lebanon. The Druzes formerly held their religion as a secret, and chose to pass for Muhammedans, as more advantageous to their temporal interests. Now they were called upon, as Muhammedans, to furnish recruits for the Egyptian army. To avoid this, many of them wished to become Christians. They came to the missionaries, desired to join their sect, rather than any of the native sects, and requested baptism. They were received as inquirers after the truth, and instructed accordingly. Mr. Bird first, and Mr. Smith afterwards, preached, and Mrs. Dodge taught a school among them at 'Aleih, during the summer, and in the autumn their attendance at Beirüt and their requests for baptism greatly increased. They had yet furnished no recruits for the Egyptians; but about the end of September, Ibrahim Pasha suddenly appeared at Deir el Kamar, their capital, with 18,000 men, and demanded their arms, which they were obliged to surrender; he then disarmed the Maronites, and took from both what recruits he then wanted. Applications for baptism now multiplied exceedingly, from the nobles as well as others, some offering to pledge all their property that they would never apostatize; and could the mission have stood forth as the head of a sect, baptizing all who wished without regard to character, it might have made nearly the whole Druze population, of nearly or quite 100,000, nominal Christians and furious partisans. As they were not baptized, their zeal soon declined; and at the end of the year, only Kasim and his family were constant attendants.

In August, Mr. Bird was compelled by the declining health of his wife to sail for Smyrna. After remaining there nearly a year, they came to the United States. In December, the Rev. James L. Thompson and Rev. Story Hebard, with their wives, the Rev. John F. Lanneau, and Miss Betsey Tilden, teacher, sailed from Boston for Syria.

Dr. Dodge and Mr. Whiting had been stationed at Jerusalem near the close of the last year. The fatigue and exposure of a journey to Beirüt and back threw Dr. Dodge into a fever, of which he died on the 28th of January. Mr. Pease was then called from Cyprus to Jerusalem, where he remained till autumn. Mr. Whiting found some encouragement in distributing books and tracts, and was repeatedly importuned to receive nominal converts; for here also many were desirous to change their religion and "become Americans." He opened a school

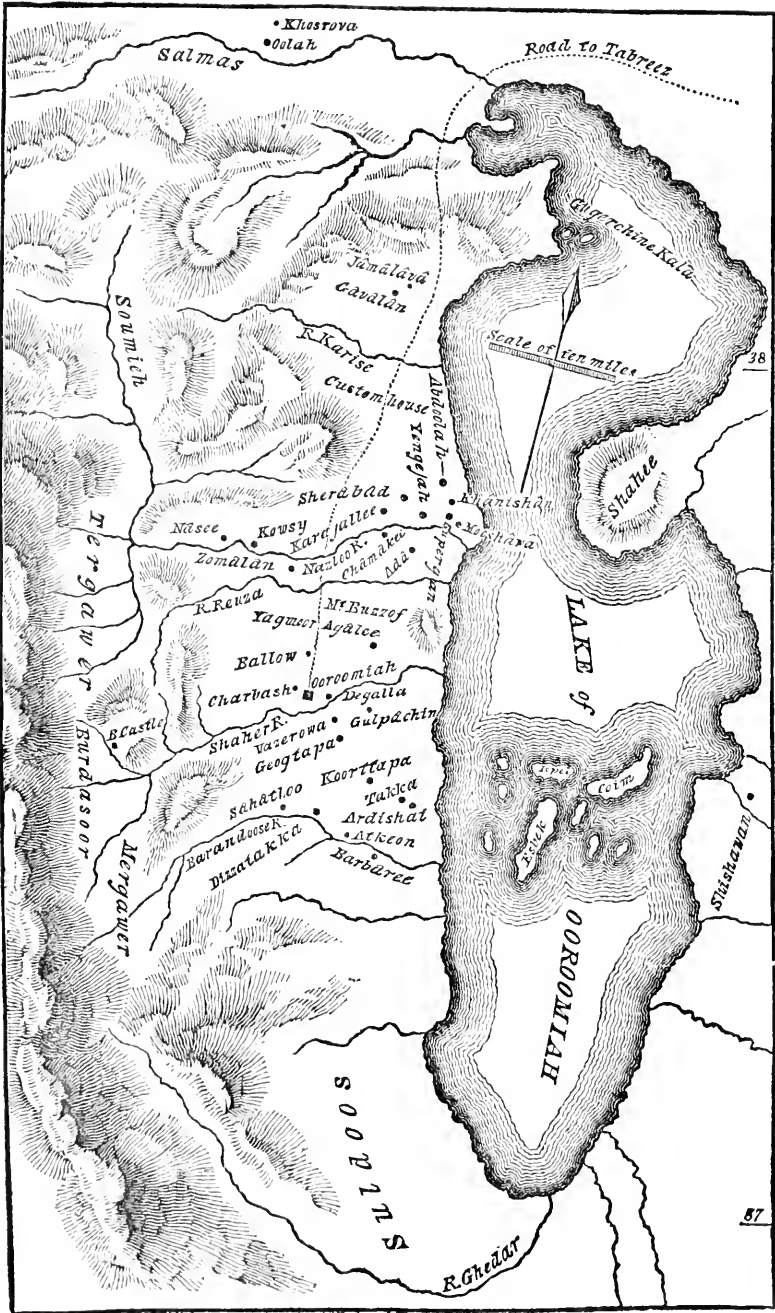
under a hired teacher in August; but the Latin Convent had influence enough to break it up. A few Muhammedans put their daughters under the instruction of Mrs. Whiting. The Latin monks, as if afraid that the Muhammedans would be made heretical, endeavored to break up this school also; but without success.

Cyprus.

In October, Mr. Pease returned to Larnica, and commenced his labors among the 70,000 Greeks of Cyprus. The mission school had been opened on the 14th of September, by Mr. Pierides, a well qualified Greek, who understood English. It had now 50 pupils, and at the end of the year, 78.

Nestorians.

This year the mission to the Nestorians of Persia reached the place of its destination. The name is derived from Nestorius, a native of Syria, who was made bishop of Constantinople in the year 428, and was deposed for heresy by the third general council of Ephesus, in 431. The people, however, reject the name, and say it is a mistake for *Nusrany*, Nazarenes, which is the Arabic term for Christians. Nestorius was deposed for holding that Mary was not the "mother of God," and that the divine and human natures in Christ constituted two persons; both of which he denied. Yet he seems to have perceived that the popular current was setting strongly towards the error of ascribing divine attributes and honors to Mary; and in his opposition to it may very probably have used bad arguments, and even advanced heretical opinions. He was banished, first to Arabia, and then to Lybia, and finally died in Upper Egypt. But his opinions were not suppressed. His friends denied the fairness of his trial, and the justice of his condemnation. They defended his cause by argument, by ecclesiastical manœuvres, and even by political intrigues; and the sect increased, till at last the Nestorian archbishop of Seleucia and Ctesiphon proclaimed himself Patriarch of the East. The sect continued to flourish, though occasionally persecuted, under the Persians, the Saracens and the Tartars. They had celebrated schools for theology and general education. For centuries, they maintained flourishing missions in Tartary, China, and other eastern regions. Their churches were scattered from Syria and Cyprus to Peking, and from the coast of Malabar and Ceylon to the borders of Siberia. Early in the eleventh century, Unkh Khan, a Tartar prince on the northern borders of China, invited Nestorian missionaries among his people, and himself became the famous Prester John. Gengis Khan and several of his sons and grandsons, who conquered China and almost all Asia, and a part of Europe, were connected with Prester John by marriage. Several of them had Christian wives, and one of them at least professed himself a Christian. Under some of this dynasty, Central Asia was comparatively a civilized and enlightened country; and Christian travellers passed with safety and comfort from the banks of the Euphrates to Samarcand and Peking. Some of the Chinese emperors favored Christianity, and ordered the erection of numerous churches. Meanwhile, the sword of Muhammedan fanaticism was advancing eastward. Bagdad fell before it, and all the country on the Euphrates; then Persia;



then Caubul, and the regions to the north. The Nestorian church being thus crushed in the seat of its life and power, its missions languished. And finally, about the year 1400, Tamerlane, who has been called "the greatest of conquerors," swept like a whirlwind over the remains of Nestorian Christianity, prostrating every thing in his course. The missions in China had not only languished for want of support, but been weakened by controversies with missionaries from Rome, and still further by the expulsion of the Tartar dynasty in 1369; but some of the churches still existed. Four bishops were sent to China in 1502, and in 1540 Chinese Nestorians were numerous enough to be noticed by persecution. In the region of the Euphrates, the Nestorian churches dwindled under Muhammedan oppression, and were divided and weakened by the intrigues of Rome. They are now reduced to a few hundred thousands, living among and near the Koordish mountains, on the borders of Turkey and Persia. A considerable part of them, having submitted to the Pope, are under a Patriarch appointed by him, and are called the "Chaldean Church." Another considerable portion of them inhabit the deep and almost inaccessible glens of the Koordish mountains. Neither Turks or Persians have ever been able to bring them under tribute. Every melik, king, or rather head of a little clan, seems to be perfectly independent, except so far as they all yield a voluntary obedience to their Patriarch, Mar Shimoon, who resides near Joolamerk, and styles himself "Patriarch of the East." No way had yet been discovered, by which missionaries can penetrate through the Koords, to his residence. The Nestorians of Ooroomiah acknowledge him as their spiritual head. Many of the errors of the church of Rome are found in their practice, and in books which they never suspect of error; but they have adopted no ultimate standard of religious truth except the Scriptures.

Dr. and Mrs. Grant, accompanied by Mr. Merrick, left Constantinople on the 18th of August, to join Mr. Perkins at Tabriz. Mr. Perkins, understanding the difficulties and dangers of the way, met them between Trebizond and Erzerum. While detained at Erzerum, the Hon. Henry Ellis, British Ambassador to Persia, received them under English protection. They reached Tabriz on the 15th of October. In about a month, Mr. Perkins, Dr. Grant and their families removed to Ooroomiah, where they arrived on the 20th of November. Ooroomiah is the ancient Thebarma, said to have been the birth-place of Zoroaster, the founder of the ancient religion of Persia. It is situated on rising ground, about ten miles from the lake and the same distance from the mountains, and contains about 20,000 inhabitants. The surrounding plain is exceedingly fertile, and beautiful with gardens and groves. Here, and on the way, the Nestorians received the mission with joy. The bishop Mar Yohana and the priest Abraham had left Mr. Perkins in July, and each, of his own accord, had opened a school for teaching English in his native village. Some of the boys could already read parts of the English New Testament with ease and accuracy. A few of these boys formed the nucleus of a mission school at Ooroomiah. It was proposed that Mr.

Perkins should instruct a Lancasterian school for educating teachers, till priest Abraham should be qualified to take charge of it. Here, one scholar from each of the 30 Nestorian villages was to be boarded and taught gratuitously, at an expense of about twenty dollars a year. The Muhammedans, seeing these preparations for the education of their Christian neighbors, resentfully asked, "Are *we* to be passed by?" So strong was their feeling on the subject, that it was thought best for Dr. Grant to spend an hour or two a day in teaching a school for them. An hour or two a day was all he could spare; for, from his first arrival, he had been thronged with patients, eager to avail themselves of his medical skill. Mar Yohanna was his interpreter, and Mar Gabriel, took his place as teacher of Syriac and learner of English. A Bible class was commenced; and on the 27th of December, Mar Yohanna was present, and gave a sensible and Christian exposition, in Turkish, of the Scripture passage under consideration. Both he and Abraham had already begun to give such explanations of Scripture to their congregations.

Mr. Merrick remained at Tabriz, preparing himself for his future labors by the study of the Persian language.

The station at Cape Palmas was named Fair Hope. Mr. Cape Palmas and Mrs. Wilson, after repeated attacks of the fever, became acclimated, and their health was good. A boarding school was opened with fifteen boys and four girls, some of whom were from a distance in the interior. Mrs. Wilson also opened a school, and the establishment of others was solicited. Mr. Wilson prepared a small elementary book in the language of the natives, which was printed at Monrovia in December.

The whole mission to Southeastern Africa found it Zulu Missions. necessary to land at Cape Town, February 5. On the 19th of March, those destined to the Zulus of the interior, commenced their journey through the wilderness. On the 16th of May, they arrived at the station of the London Missionary Society at Griqua Town, where they were kindly received by Messrs. Wright and Hughes, and spent the remainder of the year in learning the language of the country, and other preparations for their future labors.

The missionaries to the maritime Zulus remained at Cape Town, waiting for the termination of the Caffre war, till July. On their departure, the church under the care of Dr. Philip made them a donation of £45, as an acknowledgment for their useful labors while there. They arrived in Algoa Bay on the 7th of August, and were hospitably received by the missionaries of the London Society at Port Elizabeth and Bethelsdorp. On the 7th of December, the brethren, leaving their wives, sailed for Port Natal, on a preparatory visit to the scene of their future labors.

Many of the Cherokees, wearied out with Georgian op- Cherokees. pressions, removed into those parts of their country within the limits of North Carolina and Tennessee. A small party in the nation, at the head of which were the Ridge family and Elias Boudinot, were in fa-

vor of ceding their lands to the United States and removing to the west. Early in the year, the Rev. J. F. Schermerhorn, on the part of the United States, agreed with the delegates of this party at Washington, on the outlines of a treaty, by which the Cherokees were to receive a country at the west, and more than five millions of dollars for their present lands and improvements. The treaty was laid before the nation, and rejected. Mr. Schermerhorn was sent to explain it, and procure its adoption. He labored in vain till December, when he induced a council, composed of a part of the Ridge party, to assent to the treaty in the name of the nation ; but the nation denied their authority to treat.

By these political troubles, missionary labors were impeded and deranged, but not rendered wholly fruitless. Preaching was attended with some success, especially at Carmel and Candy's Creek. The itinerant teachers were successful. Jesse had 14 schools, with 253 pupils. Stephen Foreman was ordained by the Union Presbytery in September. During the same month, Dr. Butler removed from Brainerd, and began a new station about 25 miles eastward, at Red Clay.—Mr. Worcester removed in April, with the press, to Dwight.

Western Missions.

Among the Cherokees of the Arkansas, Mr. Worcester spent the summer mostly in making arrangements for printing, and Mr. Washburn was absent in New England. Towards the close of the year, the presence of the Holy Spirit was again manifest at Fairfield, at Dwight, and in the vicinity.

Among the Choctaws, the year opened with favorable indications of spiritual good ; and during its continuance, the various branches of missionary labor were carried on with moderate success, and were slightly extended.

There was no considerable change in the Creek and Osage missions. The Osages having left the region around Harmony, it became manifest that the station must be abandoned.

Mr. Dunbar and Mr. Allis continued to live among the Pawnees, travelling with their hunting parties, and learning their language and character.

Sioux Mission.

The missionaries to the Sioux, or Dakotas, arrived at Fort Snelling in May. One of the officers at the Fort, aided by the agent of the Fur Company and others, had held religious meetings on the Sabbath and taught a Sabbath School through the winter. Here Dr. Williamson and Mr. Stevens complied with the request to organize a church of 14 members, including one officer and seven privates who were the fruits of Christian effort here during the winter. In June, Mr. Stevens commenced a missionary station at Lake Harriet, about six or seven miles from Fort Snelling. Here two pious young men by the name of Pond, from Connecticut, had been laboring successfully for a year or two for the benefit of the Indians. They had come of their own accord ; sent by no society, and had received no aid from any quarter, except the use of a team and some agricultural implements from the U. S. agent. Dr. Williamson removed to Lac qui Parle, on the St. Peter's

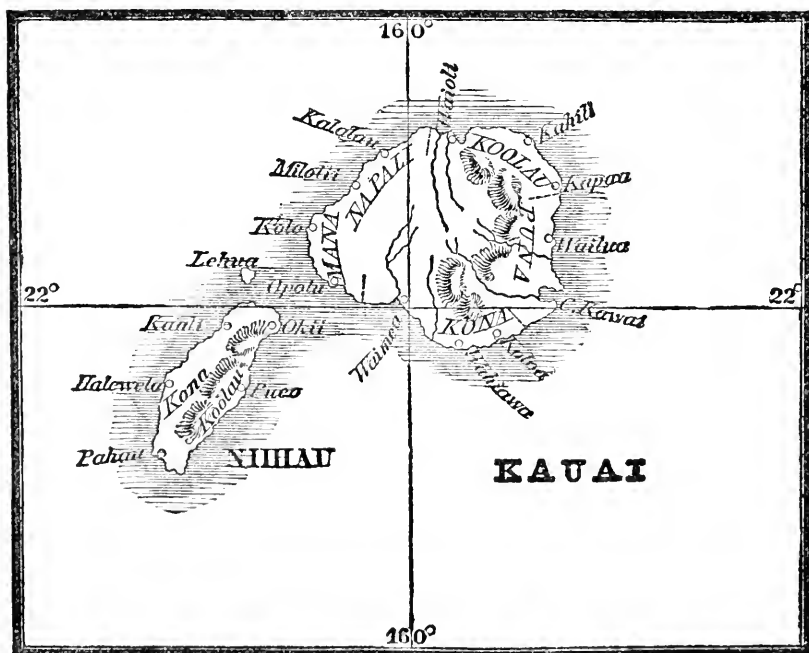
river, about 200 miles from the Mississippi, in July. Schools were opened at both stations.

Explorations beyond the Rocky Mountains were resumed. Explorations. Dr. Marcus Whitman had joined Mr. Parker, and both proceeded to St. Louis in April. In August they had arrived at the Green river, a branch of the Colorado. Having obtained such intelligence as warranted the establishment of a mission farther west, Dr. Whitman returned to make arrangements for it. Mr. Parker continued his journey, and having explored the regions around the Columbia river, returned by way of the Sandwich Islands and Cape Horn early in 1837. His published account is extremely interesting, and is the most authentic account of the regions which he explored.

Early in January, while Mr. Stevens, of the Ojibwa Mackinaw. Revival. mission, was laboring for a season at Mackinaw, an awakening commenced in the school, which soon extended to the garrison and the village. In about two months, 18 members of the school, and about 20 others, appeared to be born again. In June, 20 were added to the church, and other additions were expected.

In the other Indian missions there were no considerable changes, either prosperous or adverse.

The labors of the mission were conducted in peace, with Sandwich Islands. no very remarkable results. Attention to preaching slowly increased,



some instances of conversion occurred, and during the year ending in June, 72 natives were added to the churches. The whole number received from the beginning was now 864, of whom 13 had been excommunicated, and 24 were now under suspension from church privileges. The young princess had at last been drawn away by the king, her brother, and was among the excommunicated. Still she expressed no doubt of the truth of the gospel, and there is some reason to hope that she died penitent.

Schools were taught by the members of the mission at all the stations, and greater numbers of children were induced to attend. Near the close of the year, Hoapili issued an order, requiring all the children over four years of age on Maui to be sent to school, and exempting the teachers from all other services. The High School at Lahainaluna had 118 students in geography, arithmetic, trigonometry, composition, and similar studies, and a small select class in the rudiments of the Greek language. They wrote more and more for the paper issued from their press.

The reinforcement sent out the previous December arrived on the 6th of June. The labors of the mission were gradually extended to parts of the Islands hitherto neglected. At Koloa, on Kauai, a small church was formed in April. Here, at Ewa on Oahu, and at the new stations generally, the most rapid improvement was observable.

Miss Brown, soon after her arrival, began to teach spinning, weaving and knitting at Wailuku. The experiment commenced successfully. Several of the chiefs showed great interest in the attempt, and some cotton was planted.

Dr. Chapin embarked for the United States in November, as the only means of preserving Mrs. Chapin's life.

CHAPTER XXVIII.

1836.—Meeting at Hartford.—Missionaries detained for want of funds.—Redemption of slaves.—Maharatta mission.—Visits to Jalna.—Converts.—Tamil missions.—Revivals in Ceylon.—Mr. Poor removes to Madura.—Church formed there.—Madras mission commenced.—Siam.—First printing.—Singapore.—Chinese printing.—Dispensary closed.—Mission to Borneo.—Mission of the Reformed Dutch Church.—Greece.—Excitement against the Americans.—Constantinople.—Civilization among the Turks.—Greek Patriarch's encyclical letter.—Mr. Schaufler's visit to Odessa.—Progress among the Armenians.—Asia Minor.—Ecclesiastical opposition.—Kasim arrested for becoming a Christian, and released.—Maronite persecution subdued.—Arabic type.—Mr. Smith's shipwreck.—Death of Mrs. Smith.—Progress among the Nestorians.—Mr. Merriek visits Ispahan.—Africa.—Church formed at Cape Palmas.—Missions commenced among the Zulus.—Indian missions.—School at Brainerd closed.—Revivals at Dwight and Fairfield.—Creek missions terminated.—Osage stations abandoned.—Oregon missions commenced.—Ojibwa printing.—Sandwich Islands.—Quiet progress.—Depopulation.—Large reinforcement.—Teachers.

THE annual meeting was holden at Hartford, Ct., on the 14th, 15th and 16th of September. There were present, 34 corporate and 119 honorary members. An assistant Recording Secretary being needed, Charles Stoddard, Esq. was chosen. Since the last meeting, 20 male and 23 female missionaries and assistants had been sent out; and there were 64 under appointment, waiting to embark for stations where their labors were greatly needed. The receipts, for the year ending July 31, had been about \$176,000, and the expenditures more than \$210,000; leaving the Board about \$39,000 in debt.* This state of things was not wholly unforeseen. For several years, the difficulty, in all departments of Christian effort, had been to find *men*. Every demand for *funds* had been met; not without hesitation and scrutiny, perhaps, but as soon as it was made evident that the funds were needed, and would be judiciously expended. The Board, therefore, had called for men, and men were offering themselves in unprecedented numbers. Increasing funds were needed, solicited and given; but not in proportion to the increasing need of them. Hence the condition of the treasury. In view of it, the Committee had voted, the week before the meeting, to send a circular to the appointed missionaries, instructing them to suspend preparations for their departure till further notice. At this meeting, it was felt that a crisis had come; that the funds and operations of the Board must be greatly and permanently increased; or that a check must be given to the missionary spirit, which should render offers of

* The Board had also expended for Bible and Tract Societies, \$37,900, received from them; making its whole disbursements a little over \$248,000.

service less frequent, and forbid the Committee and the Missions to think of occupying the extensive fields of useful effort which were opening before them. The feeling appeared to be deep, decided and universal, that the work must be made to advance, and that funds should be supplied. Resolutions were adopted encouraging the Committee to send out all the missionaries under appointment; and the indications were such at this meeting and in various parts of the country to which the tidings of it came, that on the 18th of the next month, the Committee resolved to do it.

Redemption of Slaves. Early in the year, a report was in circulation that the Board had purchased slaves, and now held them in Slavery. Having learned the origin of the report, the Committee adopted the following preamble and resolution, February 23 :

“Whereas, in former years, some of the missionaries of the Board among the southwestern Indians have, in a few instances, in order to obtain necessary labor for the secular concerns of their stations, contracted with persons holding slaves, to pay the holders the estimated value of the services of the persons; but which agreement was, in each case, as the Committee understand, in compliance with the earnest wishes of the slave, previously ascertained, to labor for the station at a stipulated price, until the wages should amount to the sum paid for the ransom, and upon the full understanding and agreement that at the expiration of the time, he or she should be released from all servitude to any person whomsoever; and which contracts have all been completed, except in two or three cases, where it is not known that the term of service has yet expired: But as it has appeared to the Committee that in consequence of these transactions, the Board or its missionaries have been regarded by some of the friends of missions as holding slaves: Therefore,

“Resolved, that the missionaries among the southwestern Indians be instructed to enter into no more such contracts; and that, if there be any persons who have not yet completed the term of service specified in such contracts, all claims to their further services be relinquished.”

The amount of the matter is, that in a few cases, in which it was for the advantage of all parties, the missions, at the request of the slaves and with the approbation of the masters, lent the slaves money to purchase their freedom; taking their promise to repay it by laboring a certain length of time for the mission; and when it was found that this could not be done without incurring the reputation of slaveholding, the practice was discontinued. It is believed that every such contract,—and it is *known* that nearly every one,—was the means, not only of releasing a man or woman from slavery, but of rescuing an immortal soul from the bondage of Satan, and from the pains of eternal death.

Mahratta Missions. Mr. Allen, of the mission at Ahmednuggur, spent a great part of the year in itinerating. He visited some parts of the Mahratta country where no missionary had been before. At Jalna, in the dominions of the Nizam of Hyderabad, he drew up regulations for a society of native Christians, by which they bound themselves to hold two religious services every week, to provide for the education of members and their children unable to read, and to practise Christian

kindness towards each other in sickness and affliction. On the 23d of April, he baptized three Hindoos, two men and a woman, at Ahmednuggur. The mission there regarded the year as one of prosperity, especially in the success of the boarding school. Mr. Stone returned from Ceylon to Bombay in May, with health improved. Mr. Graves and family resided at Malcolm Peth, the only station where the climate would not prove fatal to him. He was employed in translating the Scriptures, and preaching to a few Mahrattas and Chinese convicts. Mrs. Graves had a promising school of 20 or 30 children. Mr. Stone and Mr. Munger, near the close of the year, visited Jalna, to ascertain whether a station could be formed there. Their report was favorable, and it was resolved that Mr. Munger should make the attempt.

The churches connected with the Ceylon mission received 39 members this year. A large proportion of these were received at Batticotta, where Dr. Ward wrote on the last day of June, 15 or 20 appeared to have become pious within the last three months. In September, there was a season of special interest in the girls' school at Odooville. It commenced in a prayer meeting, which some of the girls had maintained for many months. One evening, their desires for the conversion of others were so strong, that they could not rest till they had conversed with some of their impenitent schoolmates. Several instances of conversion followed. The 155 free schools, at the close of the year, contained 6,272 pupils, of whom 994 were girls. The number of pupils educated in the free schools of the mission, from its commencement to the close of this year, was estimated at 15,500. The Seminary at Batticotta, now under the care of Mr. Hoisington, contained 166 students. In October, a class of 46 was admitted, who were selected from 130 candidates. Of the rejected applicants, at least 50 were as well fitted as the class admitted the year before; showing that the desire for admission was raising the standard of education in the district. Of the graduates, if we may use the term, 57 were in the employment of the American missions, ten were employed by other missions, and 22 were in the service of government. The most afflictive event of the year, was the death of Nicholas Permander, one of the native preachers, and one of the earliest assistants of the mission.

Mr. Poor, having resigned the charge of the Seminary at Batticotta at the commencement of the year, removed in March to Madura. He ardently desired to be engaged more directly in preaching the gospel; and during the remainder of the year, his preaching and conversation excited no little attention and hopeful inquiry, especially among intelligent and influential men. On the 30th of October, a church was organized, with nine native members, all from Jallna. Of 13 native helpers, eight had been educated at Batticotta. At the close of the year, 37 schools had been opened, of which 30 were in operation; nine in Madura and the others in the neighboring villages. They contained 1149 boys and 65 girls.

The Rev. Messrs. Henry Cherry, Edward Cope, Nathaniel M.

Crane, Clarendon F. Muzzy, William Tracy, and F. D. W. Ward, Dr. John Steele, with their wives, embarked at Boston on the 23d of November, for Madras. It was expected that all, or nearly all, would join the mission at Madura. Mr. Hall, unable to bear the climate in any part of India, was compelled to return about the end of the year, and arrived at New York in April, 1837.

New Mission at Madras. Mr. Winslow and Mr. Dwight, who sailed from Philadelphia in November, 1835, arrived at Madras on the 21st of March. As the fruit of their labors and those of the Presbyterian missionaries who sailed with them, fourteen of the officers and crew of the vessel had been hopefully converted on the voyage. Mr. Dwight joined the mission at Madura in April, and in November commenced a new station at Dindegul, some distance farther north. Mr. Winslow proceeded to Jaffna. Here, according to instructions from the Committee, a consultation was held, and Mr. Winslow and Dr. Scudder were designated to commence a mission at Madras. This was designed principally as a printing and publishing establishment, for the benefit of the whole Tamul race. Yet other labors were needed. The population of Madras and its suburbs was estimated at 416,000, and the few missionaries of the London Missionary Society were anxious that the brethren should enter the field, so that some of them might be at liberty to occupy other stations. Mr. Winslow removed to Madras in August, and Dr. Scudder in September.

Mission to China. The missionaries to China were still shut out from intercourse with the people. Proclamations were issued, reviving the old law against the Roman Catholics, which was supposed to apply to the mission. Some Romish priests, even in the interior provinces, were thus expelled from the country. The distribution of books was almost wholly suspended. The Chinese printing was all transferred to Singapore. Public worship in China was given up for the present. Still time was usefully employed in study, in English printing at Macao, and in preparing Chinese works, to be printed at Singapore.

Dr. Parker's Eye Infirmary, in September, had received 1912 patients, and had cost \$1200, all of which had been contributed by resident foreigners. It was fast rising in the esteem of the Chinese, and for the present procured nearly all the opportunities enjoyed, for making known religious truth. The brethren, with a few Christian merchants at Canton, planned a missionary voyage along the coast and among the Islands of Eastern and Southeastern Asia, for the purpose of distributing books and tracts, and discovering openings for Christian effort. The *Himmeleh* was chartered for the voyage, and sailed, with Mr. Stevens on board, on the 3d of December for Singapore, where she arrived on the 15th. On landing, Mr. Stevens was immediately seized with a fever, which proved fatal in about three weeks. His loss was deeply felt.

Mission to Siam.

At Bangkok, at the end of this year, about 20,000 volumes had been distributed among the Chinese, and Mr. Johnson had

established a school for Chinese children, after his return from Chantaboon, in May. Only Christian books were used in the school; and on the Sabbath, the parents and others were invited to come together and hear the preaching of the gospel.

On the 24th, the mission published a Siamese tract of eight pages, containing a summary of the law of God and the gospel, a short prayer and three hymns. This was supposed to be the first printing ever done in Siam. About 4000 volumes, from the press at Singapore, distributed by different missionaries, constituted the whole printed literature of the nation. But there was a prospect of its increase. The chief priest wished to procure a complete printing establishment, with Roman type, for printing the Pali, the sacred language of the Buddhists, in the Roman character, on a plan invented by himself.

Dr. Bradley's medical services were eagerly sought. He was often called to visit members of the royal family, and other distinguished characters; but preferred laboring among the poor, as more likely to promote the cause of Christ. His dispensary was a floating building, raised above the water by a raft of bamboos, of the same size as itself, and anchored by four upright posts, at the corners. Here 3800 patients, of all classes, and from all parts of the country, had received medical aid. The dispensary was opened daily with prayer and religious instruction in the Siamese language; and on the Sabbath, Mr. Robinson preached in Siamese to one or two hundred hearers.

At Singapore, in February, the printing house was Singapore Mission. completed, and twelve printers were at work. The usual force employed during the year, was a copyist, eleven block-cutters, and eight or ten printers. The copyist wrote out, in a fair hand, the work to be printed. This was then transferred to wooden blocks, much as prints are transferred to ornamental boxes, tables, and the like, in this country. The block-cutters then cut away the parts not covered by the writing, so as to leave the characters standing out in relief. The printer then laid a heap of paper and two blocks, each containing a page, before him on a table, spread the ink over the blocks with a brush, took a sheet of paper from the heap, spread it carefully over the blocks and pressed it down gently, and the work was done. An expert workman would thus print 2000 sheets in a day.

The school commenced in July 1835 was continued, having about 12 boys. Another, for Canton Chinese boys, was opened in July of this year, with about the same number of pupils.

The dispensary was closed in July. The missionaries had all become convinced that it cost more time and labor than its religious results would justify them in expending upon it. Worship on the Sabbath was then transferred to the printing house, where the congregation, of about 25, consisted mostly of persons in the employment of the mission. In May, Leang Afa attempted preaching in the streets, but proved a dull preacher; showing that genius, learning and piety are not all the qualifications that a preacher needs.

The Rev. Matthew B. Hope, Rev. Joseph S. Travelli, and Dr. Stephen Tracy, with their wives, embarked at Boston, July 1, to reinforce this mission. They arrived at Singapore on the 17th of December. It was expected that Dr. Tracy would ultimately engage in some other mission.

Mission to Borneo. The Rev. Samuel P. Robbins, who sailed with this reinforcement, and the Rev. William Arms, were expected to commence a mission on some of the islands of the Indian Archipelago; probably on the western coast of Sumatra. The frequent wars of the Dutch and the unsettled state of the country rendering that region unsafe, Mr. Arms, in June, explored the western coast of Borneo. He visited Pontiana and Sambas, saw the Dyaks in their own villages, and gained such information as rendered the expediency of a mission somewhat doubtful. In November, he returned to Singapore, to consult on his future course. After consultation, he sailed again for Borneo on the last of November. Mr. Robbins followed him in April.

Reformed Dutch Mission.

On the 30th of May, the Rev. Messrs. Elishu Doty, Jacob Ennis, Elbert Nevius and William Youngblood, with their wives, and Miss Azuba C. Condit, sister of Mrs. Nevius, teacher, members and missionaries of the Reformed Dutch Church, received their instructions in New York as missionaries of the Board to some place yet to be selected in the Indian Archipelago. They embarked on the 8th of June for Batavia, where they arrived on the 15th of September, and spent the remainder of the year, according to their instructions, in the study of the Malay, which is the language of commerce throughout those islands, and in acquiring the information necessary to the judicious selection of a place for their future residence.

Greece. Intrigues and excitement.

As some of the events of this year in Greece were brought to pass by deep laid secret plans and dark intrigues, it is not probable that the whole will ever be fully understood. A letter, purporting to have been written at Syra, was printed in a pamphlet form at Paris and sent to Greece, where it helped to raise a great excitement against "the Americans," as all missionaries were now called. This was followed up by repeated blasts from the "Gospel Trumpet," a newspaper edited by Germanos, and zealous for the Greek Church. The zeal of the ignorant and superstitious was inflamed by pretended miracles and revelations at Naxos. Absurd stories were circulated, some of them by professed eye-witnesses, of attempts to make the girls in the school at Syra* "Americans," by sealing them on the arm; and how one of them refused to be sealed, and two horns grew out of her head; and how they took a boy into a dark room and catechised him, and he saw the devil there, and was frightened out of his senses. It was said, too, that "the Americans" were acting hypocritically; that they were endeavoring to make proselytes from the Greek Church, and

* Established by Mr. Brewer, but now belonging to the Church Missionary Society.

to change the religion of the country, while they professed the contrary. It is not known, however, that any word or deed of any missionary sent out by the Board, was ever made the pretext for any of these accusations. By such means, mobs were raised, the schools at Syra were broken up, but soon went on upon a smaller scale, and missionary operations were interrupted by violence in other parts of Greece. The missions of the Board, however, suffered nothing from actual violence, except the breaking of some of Mr. Riggs' windows by individuals, without any public commotion. Some leading Greek publications ascribed these tumults to the Greek clergy, and were very severe upon them for opposing the efforts of "the Americans" to promote education. The local authorities were generally prompt in putting down riots; and towards the close of the year, Germanos was arrested for exciting them, and confined in a distant monastery. In this state of affairs, Mr. King disposed of more than 48,000 copies of Testaments, school books and tracts in modern Greek, mostly for the use of schools, during the year, and Mr. Riggs nearly 2000 more; the schools were continued without interruption, and Mr. King's Greek congregation on the Sabbath slowly increased.

The Rev. Nathan Benjamin, with his wife, sailed from Boston in July, and joined the mission at Argos on the 15th of November.

Civilization was advancing rapidly among the Turks. Constantinople. The The Lancasterian schools in the barracks at Dolma Baktehe Turks. and Scutari were carried on in splendid style, and with remarkable success. The missionaries were invited to attend a public examination, and Azim Bey publicly declared that the Turks were indebted to them for every thing of the kind. Some of the Turks hoped that such schools would soon become common throughout the empire. Other improvements were introduced. Two steamers ran every week to Smyrna, and one to Trebizond, and one to Galatz on the Danube every fortnight; and a stage coach, or carriage of some sort, ran from Scutari about 60 miles eastward to Nicomedia. The Frank system, too, of guarding against the plague by quarantine, was extensively adopted. They were just becoming acquainted with America, "the new world," which was thought a wonderful place. An American naval architect had just built a splendid frigate, which was now the flag ship of the Turkish admiral. Jews cried "American cotton" for sale. One cried cakes, "made with "American butter;" another, at a festival, cried "good American water;" and another, showing an ostrich, called it an "American bird."

The Greek Patriarch at Constantinople denounced the The Greeks. Ecclesiastical Committees. schools in his encyclical letter; and ecclesiastical committees were appointed in every city under his jurisdiction, to regulate the clergy and superintend schools. At Constantinople, where there were thousands who were Greeks by descent, but not by religion, the mission schools suffered less from this movement than in some other places. It was observed with some surprise, that the preaching in the Greek churches this winter was unusually evangelical.

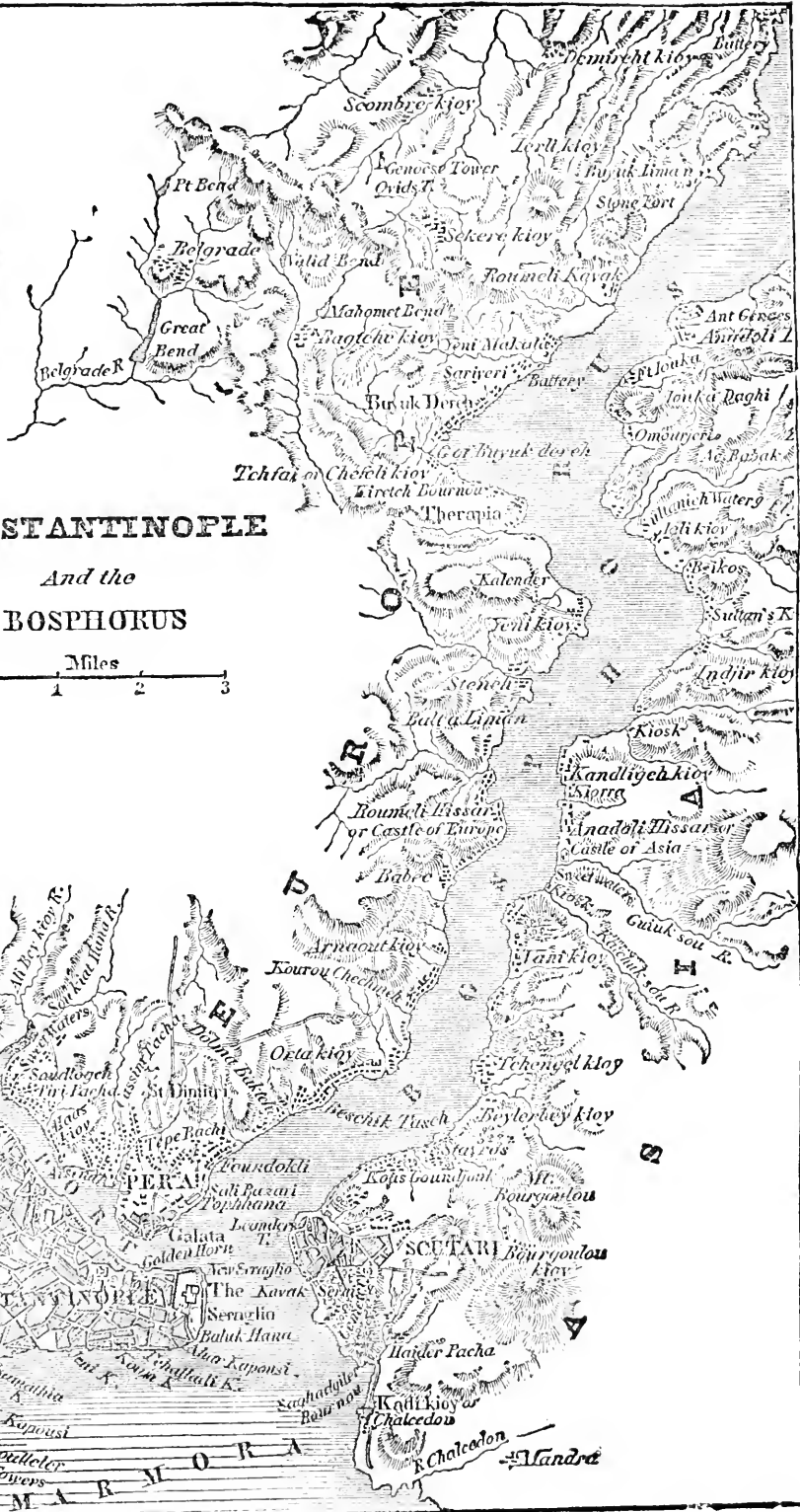
Mr. Schaffler's success. At the commencement of the year, Mr. Schaffler had a German congregation of about 20, of whom four were esteemed recent converts—truly pious. One of them was of Jewish descent. In April he visited his parents and relatives at Odessa, where he remained till October. The Russian government granted him permission to preach to Protestants, but not, as he had hoped and requested, to Jews. His labors were the means of an interesting revival of religion among the Protestants in that vicinity, which continued into the next year.

The Armenians. The most interesting work was among the Armenians; but from the mode in which it was carried on, mostly by the Armenians themselves, in a great degree by private conversation, at social visits of friends and relations, by priests and laymen enlightened in various degrees, its progress cannot be definitely stated. Some said that the "evangelical party," or "evangelical infidels," as they were sometimes called, amounted to 800, which was doubtless an enormous exaggeration. Five or six of the most influential of the priests in the capital were known to be decidedly evangelical, and others were heard of in distant cities and villages. Except when interrupted by the plague, the schools flourished, and Hohannes, already high, was still rising in the esteem of his countrymen.

Missions in Asia Minor. At all the stations, Smyrna, Scio, Broosa and Trebizond, the missions found themselves hedged in by ecclesiastical opposition. The Greek Patriarch's encyclical letter cut them off, almost wholly, from intercourse with that people, and they met some opposition from Armenian clergy, especially at Broosa. At Smyrna, the Greek ecclesiastical committee succeeded in breaking up eight schools, containing 600 or 800 children, and in compelling some of the teachers and pupils of the mission to enter their service as teachers; for such an impulse had been given to the cause of education, that this committee was compelled to carry it on. One of the female teachers pressed into their service was esteemed truly pious. The committee also engaged in the preparation of school books; and it was manifest that their own operations must, in a considerable degree, be borne along by the current which the mission had set in motion. Mr. Adger opened a school for Armenian girls; but an Armenian, hostile to the mission, appealed to the national pride of his countrymen, saying that it was a disgrace to be thus dependent on the charity of foreigners; and the Armenians took the school into their own hands, and refunded what had been expended on it. The school for Greek boys remained, and the printing department was doing well. The mission at Broosa opened a school at Philadar, but both this and that at Demir Tash were broken up by ecclesiastical interference.—Mr. Jackson and his wife arrived at Trebizond in August.

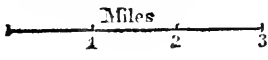
*Syria Kasim,
the Druze.*

Truth appeared to be making progress slowly and around Beirut. A small number, mostly Druzes, were seriously thoughtful, and three or four wished to unite with the church. Kasim, the only Druze who continued his attendance on the Arabic



CONSTANTINOPLE

And the
BOSPHORUS



E A of M A R M O R A

preaching when the others fell off at the close of the last year, was arrested as an apostate from Muhammedanism, imprisoned, and threatened with death. He steadily declared himself a Christian, and gave directions for the disposal of his little property after his execution. By the interference of Soleiman Pasha, at the request of the American consul, he was released, after a confinement of seventeen days. Mr. Thomson spent the summer at Brunannah, on Mount Lebanon. The Maronite Emirs of the village, at the command of their Patriarch, forbade all intercourse with him; and even the food which his servant had bought was taken away by force. The consul again applied to the Egyptian authorities, and the Emirs were compelled to desist from their annoyances. In July, the Greek Patriarch's encyclical letter was read by the Greek bishop at Beirût. The bishop expressed great gratitude to the mission for establishing schools and waking them up to the subject; but now, he said, they must take the work into their own hands. He would establish schools, and his people must support them and send their children. The missionaries told their Greek neighbors that this would be all right, and quite agreeable to them, if done thoroughly and in good faith. The mission schools were nearly all broken up for a time; but before the end of the year, they began to revive.

As more Arabic type were needed, and as none had ever been made conforming exactly to the Arabic idea of perfect elegance, it was decided that Mr. Smith should visit Smyrna, to make arrangements for their manufacture at the foundry of the mission. The health of Mrs. Smith, too, required a voyage at sea. They embarked in June. The vessel was wrecked on the coast of Caramania, and they barely escaped with their lives to a desert shore, where they suffered much before they could pursue their voyage. These hardships hastened the departure of Mrs. Smith for a better world. She died at Smyrna near the close of September.

Palæstine.

Mr. Lanneau arrived at Jerusalem early in May. Little could be done during the year. The school for Muhammedan girls continued. Some encouraging attempts to establish schools in the vicinity were defeated by ecclesiastical opposition.

Cyprus.

The mission in Cyprus made steady progress. The archbishop of that island is not subject to the Patriarch, and therefore was not compelled to obey the encyclical letter. For a time, the general movement in the Greek Church against the missions appeared to fill him and his clergy with suspicion; but a visit and explanations from Mr. Pease, the testimony of Luke Zenocrates, who accompanied him, and especially the fact that Themistocles, whose character was well and favorably known, had actually opened a school in connection with the mission, dispelled all apprehensions; and the mission, and especially the school under Themistocles, received the decided approbation of the archbishop and of the most influential Greeks.—The Rev. Daniel Ladd and his wife, who embarked at Boston July 16, joined this mission on the 28th of October.

The mission to the Nestorians enjoyed uninterrupted Nestorians. prosperity. The Nestorian clergy considered their nation as having “wandered far from the right way,” and prized the mission and its instructions as aids in returning to it. The school, or teachers’ seminary, was opened on the 18th of January. In May, it had 40 scholars, and at the end of the year, 44. There were also three free schools, containing 93 pupils, of whom eight were females. Several of the clergy resided with the mission, and conducted worship once on each Sabbath in their own language. At this service, a portion of Scripture was read, which they had previously studied with Mr. Perkins, and its meaning was explained and enforced. The translation of the Bible into the language of the people was commenced on the 15th of Feb-



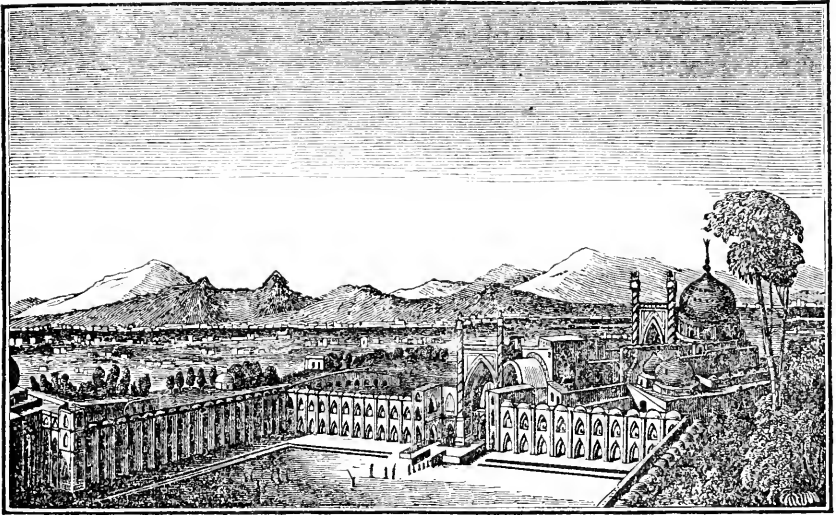
Nestorian Bishop.

Nestorian Woman and Child.

Persian Lady.

ruary. Dr. Grant was overwhelmed with applicants for medical services. Several successful operations for blindness from cataract, which had before been thought incurable, spread his fame far and wide. — In October, a brother and an uncle of the King of Persia visited the mission and became acquainted with the school, and the next day, unsolicited, sent a firman, commending the mission, and commanding the governor to protect it from all evil.

Mr. Merrick left Tabriz in June, in company with Mission to Persia. Messrs. Hoernle and Schneider, of the Basle Missionary Society, on his exploring mission among the Muhammedans of Persia. They visited Teheran, and then Ispahan, where a mob was excited by the report that Franks had come to attack their religion. The governor dispersed the



Ispahan.

mob, and placed a guard of 30 soldiers around their dwelling. The Germans soon returned to Tabriz, and Mr. Merrick proceeded to Shiraz, where he spent the remainder of the year.

Cape Palmas. At Fair Hope, (Cape Palmas,) a school-house was built, a boarding school maintained with good prospects of success, and four day schools were established in the vicinity under colored teachers; all the schools containing about 100 pupils. Mr. Wilson wrote, August 24, that a church had lately been organized, with six members, some of whom were employed as teachers. Several journeys were made into the interior, by which the country was found more favorable to missionary operations than had been supposed. The Rev. David White and his wife, and Mr. Benjamin Van Rensselaer James, a colored printer, embarked at Baltimore, October 31, with a press and types, and arrived at Cape Palmas on the 25th of December.

Zulu Missions. In southeastern Africa, the missions to the Zulus were commenced. Mr. Lindley and Mr. Venable left Griqua Town on the 22d of January, and arrived at Mosika in May. Here, near the ridge which divides the waters of the Atlantic from those of the Indian Ocean, in a fertile valley about 15 miles across, lived the savage chief, whom the French missionaries called "the terrible Moselekatsi." Two of them had attempted a mission here in 1831, when it was occupied by the Baharootsi; but the mission was broken up when Moselekatsi drove them away and took possession of the valley. The chief seemed pleased with the arrival of the mission, and appointed them a residence.

Dr. Wilson arrived by way of Kuruman with the other members of

the mission, and in June they commenced their residence at Mosika. The mud floors of their huts were not sufficiently dried, and nearly all of them were seized with fevers, which proved fatal to Mrs. Wilson on the 18th of September.

Dingaan gave the brethren of the maritime mission leave to settle in his country, but proposed that they should reside at Natal, till he could see the effect of their school. They returned to Port Elizabeth for their families in February. On the 24th of that month, Mrs. Grout was removed by consumption to a better world. The survivors, after a journey of two months, arrived at Port Natal on the 21st of May. Here a station was commenced and a school was opened, which flourished under the care of Mrs. Adams. In June, Dingaan gave permission to establish a station in the interior, and said that he himself would learn to read. Mr. Champion accordingly removed to Ginani, September 26, where he commenced a school with seven boys and four girls, whom Dingaan, the despot of the whole people, had sent to be instructed.

The mission to the Cherokees struggled, with some suc-
cess, against the current of adverse influences, which, on the whole, ap-
peared to be carrying the nation backward. In May, eight were added
to the church in Carmel, and four at Brainerd. Some were admitted at
other stations. The greater part of the Cherokees having removed from
the vicinity of Carmel, the church was dissolved, 57 of its members
transferred to that at Brainerd, and the station closed. Mr. Butrick re-
moved to Brainerd in May. Miss Sawyer's school at Running Waters
was also closed. The boarding school at Brainerd, the first establish-
ment of the Board among the Indians, was closed about the first of
March; but, at the earnest request of the people, Mrs. Butrick opened
a school there in the summer. The schools of itinerant teachers seem-
ed to be the most flourishing part of the mission. Jesse had 440
scholars; and a member of the Haweis church was appointed as his
assistant.

Cherokees.

The business of the old Choctaw mission having been
closed, Mr. Kingsbury removed in February to Eagletown, the station
formerly occupied by Mr. Wood, who commenced a new station, which
was called Greenfield. About 3000 or 4000 Choctaws still remained in
their old country, poor, defenceless, and surrounded with temptations.
The Board received \$4,611,31 from the United States' government for its
improvements at the abandoned stations. In the new Choctaw coun-
try, the annual report for this year mentions 13 schools, six of which
were taught by natives, and all containing 386 scholars; and four
churches, with 221 members. It was a year of quiet, with but little
change.

Choctaws.

There was another revival among the Arkansas Chero-
kees, at Dwight and Fairfield, during the winter. Eighteen were add-
ed to the church at Fairfield, during the year ending in October. Be-
sides the mission schools, which were as prosperous as formerly, the
Cherokees hired Mr. Redfield, formerly of the Osage mission, to teach

Arkansas.

a school at Union; the expense to be paid out of their annuity. The station at the Forks of the Illinois proving unhealthy, it was removed about three miles, to Park Hill, a place selected by Mr. Worcester as the site for the printing office. He removed in December.

Creek Mission closed.

Two books were printed in the Creek language at Boston, and one at the Cherokee press; and a number of the people had learned to read. But dissensions prevailed among themselves; their relations to the United States' government were irritating; they were distracted and vexed by the operations of three missions of different sects; some white men labored to increase the disaffection; and finally, several of the chiefs petitioned to the United States' Agent in the vicinity, to have all missionaries removed from their country. On the 9th of September, the agent issued an order for that purpose, which put an end to missions among the Creeks. No charge of unchristian or immoral conduct was brought against any missionary of the Board.

Osage Mission reduced.

By various treaties with the United States' government, nearly all the Osages had been removed from the vicinity of the missionary stations, while settlers were coming in, and whisky was reducing the few remaining Indians to poverty and wretchedness. It was not known that an adult Osage had been converted, and of the few that had been educated, most seemed disposed to resume their savage character. Harmony and Hopefield were abandoned, and Mr. W. C. Requa, farmer and catechist at Boudinot, alone remained. Mr. Dodge and Mr. Jones were employed by the American Home Missionary Society, as missionaries to the whites in that vicinity.

Pawnee Mission.

The missionaries to the Pawnees spent this year much like the preceding. Early in the spring, Dr. Benedict Satterlee and his wife and Miss Palmer, affianced to Mr. Allis, left Ithaca, N. Y., to join the mission. Mrs. Satterlee died in April, at Liberty, Missouri, before reaching the Pawnee country. An elementary book of 74 pages in the Pawnee language had been prepared, and Mr. Dunbar visited New England in the autumn, to superintend the printing.

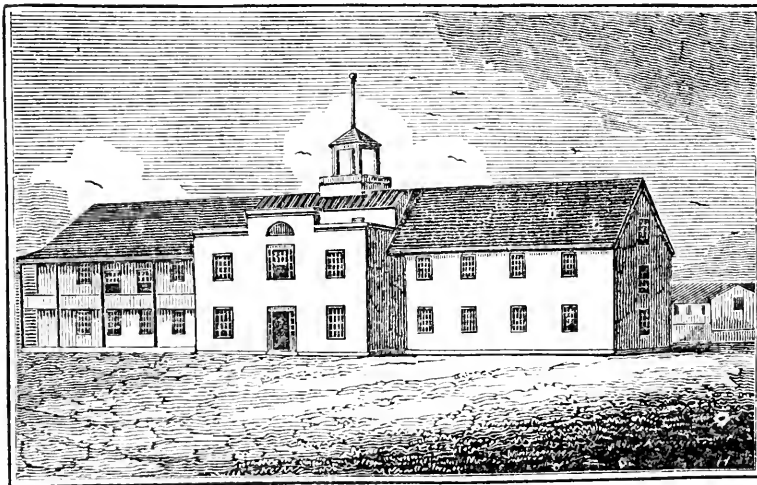
Oregon Mission commenced.

The mission to the Indians on the Oregon river was commenced. Dr. Whitman set out on his return to them early in the spring, accompanied by his wife, the Rev. Henry H. Spalding and his wife, and Mr. William H. Gray. After a journey, estimated at 2,320 miles from the western boundary of Missouri, they arrived at their destined field of labor in September. They were much assisted on their way by gentlemen belonging to the American Fur Company and Hudson's Bay Company, some of whom were their companions during the whole journey. Some of the Nez Percés, whom Mr. Parker had encouraged to expect missionaries about this time, travelled several days to meet them and conduct them to their country. They were received with kindness and promises of aid at the English settlements at Forts Wallawalla and Vancouver. Mr. Spalding commenced his residence among the Nez Percés about the last of November, and Dr. Whitman among the Kayuses on the 10th of December.

The Ojibwa mission was advancing slowly. Four books ^{Ojibwas.} in that language, all containing 343 pages, were printed at Boston, in editions of 500 copies each. One of them was a book of hymns, by Peter Jones, a native Methodist preacher, whose visit to England and marriage there had excited no little attention on both sides of the Atlantic. During the year, there were seasons of special seriousness, and several instances of conversion. Several of the Indians, too, began to cultivate the soil and raise cattle, and were thus comfortably supplied with food, when their countrymen were in want. The family at Yellow Lake was removed in May, about 50 miles west-southwest, to Po-keguma.

The history of the other missions to the American Indians presents nothing of special interest, unless it be a proposal of the United States' government to the Stockbridge tribe, to remove once more, and settle west of the Mississippi.

During the year ending in June, 212 were received ^{Sandwich Islands.} into the churches at the Sandwich Islands. Letters written later in the year mention other admissions; as eight at Waialua in August, and 13 at Kailua in November. The 17 congregations on the Sabbath had an average attendance of 14,500, or about 900 each. Only three of them had so few as 300 each. During the latter part of the year, some of the stations enjoyed the evident presence of the Holy Spirit; especially the High School at Lahainaluna. The first class that entered this semi-



Seminary at Lahainaluna.

nary, 23 in number, completed their studies this year, and 20 or 30 of these "graduates" were employed as schoolmasters, generally, with good effect. The people erected several school-houses, and began, for the first time, to assist systematically in the support of the teachers by

their own voluntary contributions, without the command of the chiefs. The semi-monthly religious newspaper had 3000 subscribers. The manufacture, sale, and use of ardent spirits was suppressed, except on Oahu, where the king had three distilleries. Several grog-shops at Honolulu were given up. One petition by 25 shipmasters, and another by the chiefs and more than 3000 of the people, were presented to the king, requesting the suppression of this traffick, but in vain.

The population of the Islands was decreasing. A census in 1832, gave 130,313 inhabitants. Another in 1836, gave 108,597 ; making a decrease of 21,734 in four years. Still, as the number of children was increasing, it would seem that the rate of depopulation must be less than formerly.

The number of missionaries on these Islands was already large, in proportion to the population ; but to hasten the time when the Board might withdraw its care from the Islands and leave them to themselves, it was resolved to send out a strong reinforcement. The Rev. Isaac Bliss, Rev. Daniel T. Conde, Rev. Mark Ives, Rev. Thomas Lafon, who was also a physician ; Dr. Seth L. Andrews ; Mr. Samuel N. Castle, assistant secular superintendent ; Messrs. Edward Bailey, Amos S. Cooke, Edward Johnson, Horton O. Knapp, Edwin Locke, Charles McDonald, Bethuel Munn, William S. Van Duzee, Abner Wilcox, Miss Marcia M. Smith, and Miss Lucia G. Smith, teachers, sailed from Boston on the 14th of December. It was definitely understood, that the teachers were to remain teachers, and should not attempt to make their way into the ministry. This was necessary, in order to secure a permanent supply of teachers, and to keep their minds from being drawn away from their proper employment.

CHAPTER XXIX.

1837.—Financial distress.—Reduction of missions.—Annual Meeting at Newark.—Return of missionaries.—Maharattas.—New stations.—Curtailments.—Subscriptions in India.—Tamul missions reduced.—Aid from government.—China.—Voyage to Japan.—Singapore.—Voyage of the *Himmeleh*.—Netherlands India.—Restrictions by the Dutch government.—Greece.—Mission at Ariopolis.—Gymnasium closed.—Constantinople.—High School broken up.—School under Hohannes, at Hass Koy.—Conversions at Broosa.—Smyrna.—Missionary conference.—Syria.—Ecclesiastical opposition overruled.—Cholera at Jerusalem.—Preaching commenced there.—Schools in Cyprus transferred to the Greeks.—Nestorians.—Constant progress.—Papal mission.—The king's uncle.—West Africa.—Death of Mr. and Mrs. White.—Schools reduced.—Zulus.—Interior mission broken up.—New stations.—Indian missions.—Carmel abandoned.—Hopefield and Mackinaw relinquished.—Revival among the Stockbridge and New York Indians.—Death of Dr. Satterlee.—Small pox.—Encouraging prospects beyond the Rocky Mountains.—Sandwich Islands.—Reinforcement.—Conversions on the voyage.—Return of the Jesuits, riots, and burning the British flag.—Progress in education and civilization.—Religion steadily advancing.

This year will long be remembered, as a year of peculiar financial distress throughout the commercial world ; and the Board felt the pressure severely. A very large portion of its receipts, from the beginning, had been from the large cities, from men engaged in commerce, and from others closely connected with them. If a merchant is worth \$100,000, half or three fourths of it may consist of debts due to him from others, whose ability to pay depends on the prompt collection of their own demands ; so that the failure of other men may deprive him of the ability to give, or even to pay his own debts when due. Receipts from the commercial classes, therefore, must be subject to considerable irregularity. Among the agricultural population, especially of the eastern and middle states, the case is different. The greater part of their wealth consists of property which has been paid for, and is in their possession. In comparison with merchants and manufacturers, they owe but little, and but little is due to them. Their income depends principally, not on the collection of debts, but on the sale of the annual produce of their farms. A pressure in the money market, if severe and long continued, reaches them at last, but with diminished force, and cannot crush them as it crushes merchants. By diminishing the demand for their produce, it renders them unable to raise money, except by painful sacrifices of property ; but before it does this, it destroys the merchant's power to raise money at all. Such was now the case. The commercial world was in deep distress. Only the farmers, whom the pressure had scarcely reached, were able to give as formerly. Within a few years, the missions had been greatly enlarged, and new missions commenced, which needed en-

largement. Men were ready to go forth ; but funds were wanting. The receipts diminished, after January, at the rate of ten, twelve, and even fourteen thousand dollars a month. The process of enlargement must be stopped. Directions had already been sent to the missions, to abstain from enlarging their expenditures. Several missionaries, ready to go out, were detained, and no new missionaries were appointed, without informing them that they could not be sent till the treasury should be relieved. And, finally, June 20, the Committee were obliged to decide that the appropriations for the missions must be \$40,000 less than had been intended. This was apportioned among the several missions, and they were directed, by a circular dated June 23, to diminish their expenditures accordingly. The reduction was to be effected, according to the discretion of each mission, by closing free schools, and such other curtailments as should not diminish the amount of preaching. By the *Missionary Herald*, and other religious periodicals, the patrons of the Board were kept faithfully informed of these circumstances ; and during the latter part of the financial year, there was a great increase of the monthly receipts ; so that, at the annual meeting, the receipts had been more than \$75,000 greater than the preceding year. The debt, however, had increased from less than \$39,000 to more than \$44,000. Including \$17,500 received from the Bible and Tract Societies, the Board had expended more than \$272,000. Sixty-three missionaries and assistants had been sent out since the last annual meeting, and 54 were now under appointment, waiting to be sent out.

The annual meeting was held at Newark, N. J., on the 13th, 14th, and 15th of September. There were present, 35 corporate, and 121 honorary members ; a greater number than had ever before attended. The Board approved the proceedings of the Committee, and recommended that the reduction of remittances should continue till all the missionaries then under appointment should be sent out. Rules were adopted, making it the duty of the Committee to affix a limit to the annual expenses of each mission, and requiring each mission to furnish seasonable estimates of their probable necessary expenditures. Another rule declared the object of the mission presses to be, the exertion of a direct influence on the natives around them, and prohibited them from printing, at the expense of the Board, any letter, tract, or appeal, with a view to its being sent to individuals or communities in the United States.

Return of Missionaries. In the beginning, and for many years, it was understood by all parties, that foreign missionaries went out for life. It had, however, been understood, that in case of necessity, a mission might authorize one of its members to return. There was a weak point in this arrangement. The members of a mission could not well deny to a brother, a privilege which they themselves might soon desire ; especially, as the remembrance of the refusal might embitter all their future intercourse. Members might, therefore, be expected to assent to the return of others, for causes which they would think insufficient, if the case were

their own. As such instances increased, each missionary would be made more familiar with the thought of returning, and less confident that he should remain for life; and a far greater number of them would at length find reasons to believe that they ought to return. At least an equal evil would be wrought in the minds of candidates for employment. They would learn to go out with the expectation of returning whenever they should wish; and many would volunteer, who otherwise would never offer themselves. It was desirable that such men should be deterred from going at all. Unequivocal symptoms of such evils as these were showing themselves, both at home and in some of the missions. It was thought necessary, therefore, to republish, in the form of a definite rule, the original idea of a foreign mission, as a consecration to the work for life. A rule was therefore adopted, declaring that "It shall not be deemed proper for any missionary, or assistant missionary to visit the United States, except by invitation or permission first received from the Prudential Committee."

The Rev. N. Adams, of Boston, was added to the Prudential Committee.

The extension of the Mahratta missions was checked Mahratta Missions. by want of funds. The Nizam of Hyderabad, though a Mussulman, permitted Mr. Munger to establish himself at Jalna, about the commencement of the year. Mr. Stone commenced a station, in January, at Allibag, south of Bombay, in the Concan, where the mission had long had schools; but near the close of the year, it was thought best to relinquish that station, and he joined Mr. Munger at Jalna.

The system of schools was considerably extended, especially at and around Ahmednuggur, where a seminary had been commenced, on the same principles with that in Ceylon; two boarding schools for girls had been opened, and 17 free schools for boys. At the general meeting in October, the circular of June 23 had been received, requiring a reduction of expenses. The pupils in the seminary were then reduced from 60 to 50; six village schools were closed; the two schools for girls were thrown into one, the number of girls reduced to 15; and further reductions must have been made, but for the liberality of Europeans residing there and at Nassik. The European ladies agreed to sustain the girls' school at 20 scholars, till the treasury should be relieved. The gentlemen subscribed 1130 rupees, or about \$500. Similar reductions were commenced at Bombay, where they were in like manner arrested by subscriptions amounting to 1300 rupees.

The mission at Madras was located in two suburbs of Madras. the city; Mr. Winslow at Royapoorum, on the north, and Dr. Scudder at Chintadrepetta, on the southwest. In August, there were 25 schools, with 750 scholars, and congregations of 350 or 400 on the Sabbath. So many had been formed with the expectation of increased remittances from the Board, to meet the expense; and on learning that no increase could be expected, nearly all of them were closed. A donation of \$600 from a friend at Madras, enabled Mr. Winslow to re-

sume 14 of them in October. A mission church was formed on the 21st of December, and one native admitted on profession of his faith. Dr. Scudder, and Mr. Smith of the London Missionary Society, labored unitedly in preaching the gospel; and by the divine blessing on their labors, a revival of religion was in progress at the end of the year.—Mrs. Winslow died on the 23d of September.

Madura.

Messrs. Muzzy, Crane and Cope arrived at Madura on the 10th of May, and Messrs. Tracy and Ward on the 9th of October. Mrs. Todd, who was formerly Mrs. Frost, and afterwards Mrs. Woodward, died on the 1st of June, and Mrs. Cherry on the 4th of November, in Ceylon. Mr. Lawrence joined Mr. Dwight at Dindigul, in May. Two natives were received into the church in July. In June, there were 43 schools connected with the station at Madura, and 17 with that at Dindigul; in all, 60 schools, with 2,284 scholars. Nearly all must have been closed, had not the Madras government, learning the circumstances, made an unexpected donation of £300 sterling for their support.—A church was formed at Dindigul in July.

Ceylon. Revival.

In Ceylon, in May, Henry Martyn, a native beneficiary, was licensed as a preacher of the gospel. In May and June, there was another season of revival, especially at Batticcotta, where there were 12 or 15 apparent conversions, and at Oodooville, where 16 were afterwards admitted to the church, as the fruits of this gracious visitation. During the year 46 were received into the churches, and 24 were excommunicated.

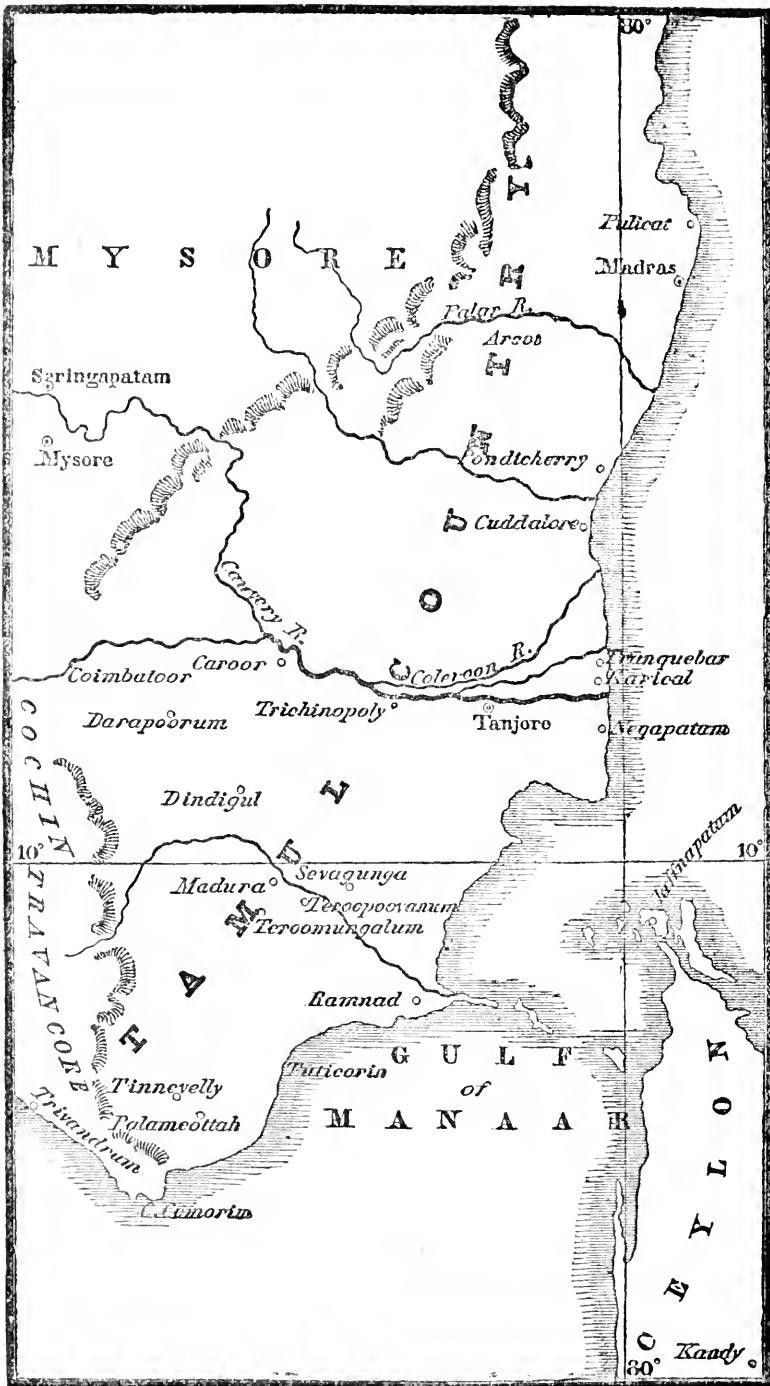
In July, there were 187 free schools, with 6,996 pupils; 151 scholars in the seminary, eight of whom were from the continent, and 98 girls in the boarding school. There was not money enough in the treasury of the mission to sustain all its operations for two months. Information had been received of the pecuniary condition and prospects of the Board. A meeting was called on the last day of the month. Retrenchment was seen to be unavoidable. The free schools would suffer from a temporary suspension; but every other department would suffer more fatally. It was resolved to suspend all but 14, to admit no new class into the seminary, to dismiss a part of the students of the seminary and girls' school, to stop all building except the completion of the printing office, and to make other painful retrenchments. The heathen triumphed. They said the mission was going down. Native church members were discouraged, and resisted ridicule, threats and temptation, less firmly. Those educated in the seminary, and thus fitted for public employment, had long been sought by rich heathen parents of high caste, as husbands for their daughters. Many yielded. Hence, principally, the unusual number of excommunications.

The government of the island, November 4, understanding the want of funds, made a donation of £200, "in token of the high sense entertained of the important services" of the mission.

Mrs. Minor died in June.

China and Japan.

Chinese printing, with metallic type, was carried on at



Macao, where Mr. Williams had been, with the press, ever since 1835. This year he completed the printing of Medhurst's English and Chinese Dictionary. Besides the Chinese, he engaged in the study of the Japanese language, into which he intended, ultimately, to introduce the art of printing. Principally by means of the dispensary, which was supported by foreigners residing at Canton, access was obtained to several thousands of the Chinese, to whom some knowledge of the gospel was imparted in conversation, and by books and tracts, of which a large supply in Chinese, and some in Japanese, were received from Singapore in August. In July, Mr. King, of the house of Olyphant and Company, accompanied by his wife, Dr. Parker, Mr. Williams, and seven shipwrecked Japanese sailors, whom he intended to restore to their country, sailed for Yeddo, the capital of Japan. They touched at the Loo Choo Islands, where they took on board Mr. Gutzlaff. Both at Yeddo and another port they were fired upon by the Japanese, and compelled to return, bringing back the sailors at their own request, and having ascertained that, at present, intercourse with Japan is impossible.

Siam.

At Bangkok, a considerable amount of Siamese printing was done for the mission, and for the Baptist brethren. In other respects, there was but little change; except that, towards the close of the year, evidence of inquiry, and even of serious inquiry, concerning Christianity, were more numerous and more unequivocal.

Singapore.

The operations of the mission at Singapore could not be enlarged, as had been intended, for want of funds. The mission seminary was commenced about the 1st of February, with about 20 scholars. It was intended for the education of pupils from all the nations of Southeastern Asia and the Indian Archipelago, till it should become possible to adopt the better plan of educating each in his own country.

The Himmeleh.

After the death of Mr. Stevens, Mr. Dickinson took his place as an explorer on board the *Himmeleh*. The vessel sailed on the 30th of January, visited Makassar, Celebes, Borneo, and other islands of the Indian Archipelago, and returned in June. The *Himmeleh* also was owned by Messrs. Olyphant and Company. The information obtained on this voyage must be of great value in planning future missions.

Netherlands India.

The brethren of the Reformed Dutch Church, who were in Java, had found their movements greatly restricted by the government of Netherlands India. Their request for liberty to explore to the eastward of Java was answered, after a delay of seven months, by a prohibition to settle upon Java, Celebes or the Moluccas, and permission to commence a mission in Borneo. In August, the government decided that no foreign missionary should be permitted to establish himself anywhere in Netherlands India, except in Borneo; nor even there without previously residing a year at Batavia, under the eye of the government, and promising to teach nothing contrary to that passive submission which the government requires; and that the local authorities

in Borneo should watch their conduct, and report to the government. The other parts of Netherlands India are open only to missionaries of the Netherlands Missionary Society. While waiting for an answer from the government, Mr. Ennis explored a part of Sumatra. In the Batta country he was taken sick; and being unable to travel, the Battas carried him in a litter of split bamboos, on their shoulders, six days, and then in a canoe to Tapanooly. Mr. Arns embarked in December, on his return to the United States.

The Rev. George W. Leyburn embarked at Boston, Greece. Station at Ariopolis. January 7, with his wife, to join Mr. Houston at Scio. Before his arrival, the celebrated Petron Bey, or Mavromichalis, who now resided at Athens, renewed his request to Dr. King, that missionaries might be sent to his native region, Mane, the country of the ancient Spartans. He had made the same request to Mr. Anderson, when in Greece in 1829. The result was, that Mr. Houston and Mr. Leyburn commenced a mission there, at Tsimoba, or Ariopolis, on the first day of June. They were soon joined by Dr. Gallati, their friend and faithful helper at Scio. Mavromichalis had prepared the way for them, and even excited the people to invite them. They were cordially received, immediately began to build a school-house, and in the autumn opened a school with 50 scholars. The people boast that they are descendants of the ancient Spartans, and that neither Alexander, the Romans or the Turks were ever able to subdue them.

As funds were wanting, and as the Greek government had established a gymnasium and a university at Athens, Dr. King gave up all his schools. The other operations of the mission, both here and at Argos, continued much as last year.

At Constantinople, the Vakeel, or secretary, or prime The Armenians, minister, of the Armenian Patriarch, resolved to break up the high school for Armenians, of which Hohannes was president. It was effected, principally, by compelling parents to take away their sons. This measure caused great excitement among the Armenians, by many of whom the school and its president were highly esteemed. It was thought best, therefore, to re-organize and enlarge an Armenian school at Hass Koy, so as to receive 600 scholars. One of their richest bankers, who ordered 150 boys to be supported there at his expense, and who in a short time expended \$5,000 on the school, was appointed its supreme director; and he appointed Hohannes its president. The opposite party remonstrated, entreated and threatened; but the banker was not to be moved. He told them that he must be permitted to manage the institution in his own way, or they might strike his name from the list of their nation; for he would never again give a single para for the support of any of their religious institutions. He was a man of too much wealth and influence to be spared; and, in the spring, the school, or college, as it was called, went into operation under Hohannes, and soon had 400 students. The school, though wholly at the expense and under the control of the Armenians, was, of course, decidedly evan-

gical in its whole character ; and the opposition of the Vakeel was so overruled, as to place Hohannes in a station of far greater influence than that from which it had driven him.

The progress of knowledge and piety among the Armenians here, appears to have been quite as great as during the last year, if not even greater ; but except that already mentioned, no public event marked the advance of evangelical sentiments. Several ladies exerted a powerful and salutary influence, by private conversation in their families and among their friends.

Owing first to the plague, and then to want of funds, the Greek schools were brought near to extinction.

In March, Mr. Homes visited Palestine and Syria, intending to devote a year to the study of the Arabic language. At Damascus, near the close of the year, he had a few boys under his instruction, and might easily have gathered a school.

Mrs. Dwight died of the plague, on the 8th of July. The learned and amiable Peshtemaljan, who was at least the Erasmus of the Armenian reformation, died about the close of the year.

Senekerim arrived at Boston in July ; sent by his evangelical brethren, to obtain such an education as they thought indispensable to their plans, and not accessible in their own country. He spent some time at Andover, some time at New York, and is now at Princeton.

Asia Minor.

The brethren at Broosa found their labors still circumscribed by ecclesiastical opposition ; but rather less strictly than the last year. The Greek school at Demir Tash was again in operation. The teacher had been driven away, because he was "evangelical ;" but at length the people invited him back, and the school was resumed. Two young men who were studying under Mr. Powers, began to give some evidence of piety. One of them was a teacher in an Armenian school of 200 or 300 scholars. By those who controlled its management, the school was divided, and 55 or 60 of the most advanced were put under his instruction, to be taught to read and understand the Bible in ancient Armenian. Afterwards, the heads of the nation at Broosa, wishing to have better educated priests, selected eight of the most promising of these, to be educated for the priesthood ; engaging to pay their expenses for a term of years. The teacher made the moral and religious improvement of his pupils a distinct object of his labors ; so that there was reason to hope that Broosa would at length have a learned and pious priesthood.

The missionaries at Trebizond were unable, on account of opposition, to collect a school.

The circular of June 23, requiring retrenchment of expenses, bore hard upon the printing establishment at Smyrna. During the former part of the year, its operations had been enlarged, and the whole amount of work done this year was much greater than that of the year before. A remarkably neat pocket edition of the Armenian New Tes-

tament was finished on the last day of December. A school of 80 Greek children was closed the same day.

A missionary conference was held here from September 27 to October 5. There were present, all the members of this mission,—Messrs. King, Riggs and Benjamin from Greece, Mr. Dwight from Constantinople, Mr. Smith from Beirût, and Mr. Calhoun, agent of the American Bible Society. The great principles on which the missions in this part of the world had been conducted, were fully discussed, and decidedly approved, as agreeable to Scripture and sanctioned by experience; past hinderances and deficiencies in the execution of them, and future improvements were maturely considered; and much time was spent in devotional exercises.

The mission in Scio was transferred to Greece, as already related.

At Beirût, ecclesiastical opposition continued, but with ^{Syria.} less violence. The teacher employed by the Greek bishop, whose duty it was not only to teach school, but to conduct a large part of the church service, had become decidedly evangelical. He frequently visited the missionaries, attended their preaching, and brought others with him; daily discussed religious subjects with some of his people, taught the truth to his large school with all boldness, and gathered and taught a large Sunday School. Councils were held, and the bishop commanded and threatened; but he mildly assured them that he should continue in the course which he believed to be his duty; and such was his weight of character and the attachment of his scholars to him, that his opposers thought it not safe to depose him from his office. Several others appeared to be truly pious, and were candidates for admission to the church.—The mission seminary was doing well, with a few scholars: but was obliged to reject several applications for admission, for want of funds.

The mission at Jerusalem, early in the year, engaged ^{Jerusalem.} the services of Tannûs Kerem, of Safet, as a native assistant. He was, by birth and education, of the Latin church, but in thought and feeling, with the mission. He arrived with his family in June, and besides his literary services, was the means of procuring a more extended personal acquaintance with the people. In June, the cholera appeared, and swept off about 400 people in a month. The missionaries, with Mr. Homes, who was then there, devoted their whole time to the gratuitous service of the sick; a thing before unknown in that region. They gave medical aid to many, nearly all of whom recovered. Their kindness attracted notice, and gained them many friends. Soon after, religious services on the Sabbath in Arabic were commenced, and a few attended. In September, preaching was introduced, and the attendants, averaging about 20, were gratified with the change. Eleven of them, four of whom had been hard drinkers, became members of a temperance society.—The girls' school prospered under the care of Miss Tilden. A school for boys was opened in August, under a Greek teacher, which soon had its full number of scholars, (24,) and many applicants were re-

fused.—Gen. Cass, American Ambassador at Paris, visited Jerusalem this summer ; and in a letter to the Prudential Committee, gave his testimony to the good character and valuable influence of the mission.

Cyprus.

The brethren in Cyprus, besides the extensive distribution of books and tracts, gratuitously and by sale, resolved to supply every church in the island with a copy of the Modern Greek New Testament. All in the southern district, 235 in number, were supplied. The High School at Larnica, under Themistocles, had 17 scholars, in three classes ; and the two Lancasterian schools had 200 scholars. Themistocles delivered a course of exegetical lectures on the Scriptures to the three schools, as well as to priests and people on Sabbath mornings ; and the priests were beginning to imitate his example in different parts of the island. A similar exercise was afterwards established, by order of the archbishop, in the Hellenic school at Nicosia. The threats of the Patriarch at Constantinople had become so violent, that clergy, laity and missionaries at Larnica, all thought it best to yield to them. The three schools were therefore closed on the 8th of May. Before the end of the month, they were started again in the name of the Greeks, and went on as before, except that the Greeks, and not the mission, paid the expense.

Nestorians.

The Rev. Albert L. Holladay and Mr. William R. Stocking, with their wives, sailed from Boston on the 7th of January, to join the mission to the Nestorians. They arrived at Ooroomiah on the 7th of June, and found their field of labor even more encouraging than they had expected. No change had occurred, except a constant advance in promoting education and the knowledge of divine truth. A bishop, two priests, a deacon and several copyists were employed in preparing and distributing manuscript tracts and portions of Scripture. A press and type had now arrived ; but funds were wanting to send a printer.

Early in the year, a Roman Catholic bishop came to Ooroomiah, saying that he had a large sum of money to expend in assisting the Nestorians, if they would join his church. The Nestorians came to Mr. Perkins for proof texts against image-worship and other Romish errors ; and after obtaining them and adding to their number by their own researches, were ready to answer the bishop. The Nestorians were highly gratified with the discussion that followed, and prized the Scriptures more than ever.

Persians.

Mr. Merrick remained more than seven months at Shiraz. He became intimate with Mirza Seyed Aly, who assisted Henry Martyn in translating the New Testament, and who still retained his admiration for that man of God.

Mr. Merrick's conclusion was, that a renunciation of Muhammedanism would be followed by a violent death, even at Shiraz. He returned to Ispahan, where he remained openly ten days ; but no riot was raised, as on his former visit. Here he received proposals from an Armenian archbishop, to assist them in establishing and supporting a school ; but they could not agree upon the principles on which it should be conducted. He returned to Ooroomiah, where he remained till November.

Malek Kassan Mirza, the King's uncle, who visited the mission last year, now made a second visit. He had been recovered from habits of intemperance by Dr. Riach, of the English embassy. He called for the "Permanent Documents" of the American Temperance Society, read a part of the first page, and said that he intended to translate the whole into Persian, and present it to the King. He then gave orders that it should be made the English text book in a school which he supported at Sheshawan, where he resided. By his invitation, Mr. Merrick accompanied him home, where he remained about three months.—This year, the publication of the first newspaper in Persia was commenced, by order of the King.

As soon as the arrival of Mr. White at Cape Palmas Cape Palmas. known, he received invitations from five different settlements, to reside among them. When it was understood that he was to live at Cape Palmas, delegates from two kings came, and begged to be sent to America with "books," that is, letters, "to get white men for themselves." On Sunday, January 15, he preached by an interpreter. He told the people, this might be the last time they would ever hear his voice; and when he asked them what report concerning them he should carry up to heaven, intense emotion was depicted on almost every countenance. He was seized with the fever on the 18th, and died on the 23d. Mrs. White was seized on the 10th, and died on the 28th.

In March and April, Mr. Wilson penetrated the interior about 100 miles, hoping to reach the Kong mountains, which were thought to afford a favorable site for a mission; but falling sick at Grabba, among Cannibals, he was compelled to return. Soon after, from a misunderstanding, the natives rose against the colony, and bloodshed was prevented only by his judicious interference.

There were several candidates for church membership, and an encouraging attendance on preaching. Several small books were printed in the native (Grebo) language; and five schools were in operation. The circular of June 23d came, requiring retrenchment. Printing ceased. Two schools were closed. The boarding school was reduced one third. The natives friendly to the mission were discouraged, Mr. Wilson was accused of breaking his word, and confidence in the mission was extensively impaired.

The two missions to the Zulus were reduced to one. The Zulus. Some time in 1835, a considerable number of Boers, or farmers of Dutch descent, complaining of British oppression, emigrated beyond the bounds of the Cape Colony, to the region near the Zulus of the interior. They were rich in sheep and cattle. In the autumn of 1836, Moselekatsi, from no motive but the love of plunder, attacked their settlement, killed several of the people and drove away their flocks and herds. Having been reinforced by new emigrants, the Boers, on the 17th of January, 1837, suddenly advanced to Mosiki, slew many of the warriors, destroyed 14 villages, and compelled Moselekatsi to seek safety in flight. They declared their intention utterly to ruin him, (which they afterwards accom-

plished,) and advised the missionaries to leave the place under their protection. They thought it best to comply; and after a circuitous journey of about 1300 miles, 1000 of which was in wagons drawn by oxen, through the wilderness, joined their brethren at Natal, on the 27th of July.

At Umlazi, near Port Natal, Dr. Adams had, in May, a school of 50 children, and a morning class of adults. The Sabbath school for adults amounted to 250, and another, under Mrs. Adams, was still larger. Mrs. Adams was also teaching 30 or 40 women the use of the needle. The average attendance on preaching was about 400. Mr. Champion, at Ginani, had 10 boys and 20 girls at school, and a congregation of 100 or 200. The press was set up during the summer, and some elementary school tracts were printed.

A new station was commenced by Mr. Lindley, on the Illovo river, 15 miles southwest from Port Natal, and another by Mr. Venable and Dr. Wilson, 30 miles beyond Ginani, in the interior. Mr. Grout returned, with his child and Dr. Wilson's, to the United States.

Cherokees.

The Cherokees around Carmel had been crowded from their homes by the influx of Georgians. The station was therefore abandoned, and the members of the church mostly united with the church at Brainerd, which now numbered 110. The station at Creek Path also was abandoned. The affections of the people seemed to cling to Brainerd, the oldest of the stations. Here, at Candy's Creek and at Red Clay, public worship was well attended, and schools were kept up. Walker, one of the itinerant teachers, had ten or twelve schools. His labors were attended by some visible reformation of morals, and apparently, in some instances, by the Holy Spirit. Jesse was cheated out of his property by a white man, and in a state of despondency was tempted by another white man to intoxication. It was a single fault, and he appeared penitent; but he had fallen, and his schools were closed.

Western Missions.

Among the Choctaws and Cherokees beyond the Mississippi, there was little change. A Cherokee almanac was among the works printed at Park Hill. Eleven Choctaw schools were supported some part of the year by the Board, four of which were taught by natives. In the autumn, 12 or 15 schools under the direction of the United States' Agent, supported by a fund belonging to the Choctaws, had gone into operation. Some members were added to the churches.

Encouraged by some favorable indications, Mr. W. C. Requa, attempted to revive the Osage mission, and had begun to erect buildings and make improvements within their present residence; but the hostility of the chiefs and majority of the people, who began to destroy the property of the mission, and threatened the lives of the Osage settlers, compelled him to abandon the attempt, and the Osage mission was at an end.

Mackinaw Mission
closed

The population around Mackinaw had so entirely changed, and the resort of Indians to that place for pur-

poses of trade had so nearly ceased, that it was no longer an advantageous site for an Indian mission. The 20 or 25 children in the boarding school, therefore, were returned to their friends, or placed in advantageous situations, the property was sold, and the mission was closed.

The mission to the Stockbridge tribe found this a year ^{Stockbridge.} of more than ordinary trials and prosperity. Early in the year, the spirit of piety seemed to have declined, and one of the head men of the tribe had been excommunicated. In February, special efforts were made to awaken the church, and bring its members to their right minds. The divine blessing attended. There was a visible spirit of penitence and confession. The impenitent were awakened; and as the fruits of this effort, 16 were received into the church in November; making, with three others received during the year, 70 members added to the church since the commencement of the mission in 1828. Meanwhile, certain negotiations with the United States' government, and the proposed abolition of Indian customs and adoption of a new and more efficient code of laws, excited the spirit of party, and many professed converts kept back from uniting with the church.

At the Seneca, Cattaraugus and Alleghany stations, in ^{New York Indians.} the State of New York, a series of religious meetings in the autumn was the means of reviving and enlarging the churches. At Cattaraugus, the Christian chiefs invited the heathen party to meet them at the Council house. Mr. Wright addressed them in their own language, and several Indians, members of the church, followed him. The pagans seemed pleased with what they heard, and requested Mr. Wright to hold another meeting, and "use up the whole gospel among them." It was appointed, and he gave them as full a summary of the Bible as could be given in a speech two hours long. They requested another meeting to hear Mr. Bliss "tell his story." He also spoke about two hours. They expressed their approbation. Some admitted that the gospel is true, and that God hears the prayers of Christians.

The mission to the Pawnees was deprived of one of its ^{Pawnees.} members. The particulars of the death of Dr. Satterlee are not known; but it is supposed that he was murdered, on the 10th of May, while returning from a visit to a neighboring tribe, by a lawless and cruel white man who dwelt in those wilds, and whom "vengeance suffered not to live" but a short time afterwards.

The Rev. Stephen R. Riggs and his wife joined the ^{Sioux.} mission to the Sioux in April. The Messrs. Pond, who had been here longer than the mission, and had been fellow-laborers from the beginning, and one of whom had now studied theology, became members of the mission in form, near the close of the year. With more knowledge of the language, more of divine truth was imparted, and with greater effect. The translation of the Scriptures into the Dagota language was commenced.—In the autumn, some of the Yankton band of the Sioux went on board a steam-boat to procure whisky. The small-pox was on board, and they took the infection. From the Yanktons, it

spread to the Wapekute and Teton bands, which it nearly annihilated. Some families, fleeing from the disease, brought it to Lac qui Parle, where its spread was arrested by the prompt and efficient measures of the missionaries. It passed on to the north and west, to the Assineboins, Mandans, Blackfeet, and other tribes, some of which it almost wholly exterminated. Tens of thousands were swept away in its destructive career.

Ojibwas. The mission to the Ojibwas continued to make steady and perceptible, but very slow advances in its work. A church was formed at Pokegama in February, with three native members. There were some others, of whose piety there was reason to hope. About the close of the year there was a manifest increase of serious attention to religious truth and worship.—A few families were evidently becoming civilized. They built comfortable houses, for their permanent abodes; the men engaged in agriculture, and the women in the labors of housewifery.—The gospel of Luke, translated by Mr. Hall, assisted by George Copway, a native catechist from the Methodist mission to the Ojibwas in Canada, was printed at Boston.

Oregon Missions The missionaries to the Indians beyond the Rocky Mountains had the most encouraging prospects of success. For years, several tribes had been anxious for religious instruction. They had heard that there were good people towards the rising sun, who knew and loved and served the true God; and a delegation of Flatheads once came as far as St. Lewis to make inquiries on the subject. By treaty between the United States and Great Britain, traders from both nations might reside in certain parts of the territory for the present. There were several British forts, or trading posts, where the traders lived civilized lives, and carried on rather extensive agricultural operations. These traders generally exerted a good moral influence, and were friendly to the mission. From them the Indians had gained some indistinct, yet beneficial ideas of Christianity. By their instructions, the Kayuses near Fort Wallawalla had learned to assemble at the lodge of their chief every morning and evening and Sabbath forenoon, to unite in worship, consisting of singing, a form of prayer, and an address from the chief. A simple code of criminal law had been introduced from the same source, and with good effect. Some degree of a similar influence had pervaded the tribes extensively. They had heard of the Bible, as God's book, given for the instruction of mankind, and were anxious to possess it; believing that, in some way, they should yet become able to read it. Traders and hunters had been found, vile enough to sell them packs of cards, saying that they were the Bible. But the Indians, though uninformed, were not incapable of observation. They had already begun to suspect that "the men who would bring fire-water into the country, drink it, and then kill each other," could not be the servants of the true God, and were not to be trusted.

The commencement of two stations has been mentioned. The In-

dians labored cheerfully in erecting the necessary buildings. But their anxiety for religious instruction was remarkable. While they yet understood each other's language but imperfectly, they flocked around the missionaries, caught such ideas as they could, respecting truth and duty, and sometimes, after worship on the Sabbath, spent the whole night in conversing among themselves on what they had heard, for the sake of getting clear ideas of what they had imperfectly understood; and when once clearly informed what Christianity required of them, they appeared not only ready, but zealous to comply. Schools were established at both stations, and notwithstanding the want of books and the necessity of using manuscript lessons, the art of reading in English was acquired with remarkable rapidity. The Indians themselves were desirous to diffuse the knowledge of the truth; and when about to travel, would take pains to be prepared with a gospel message for such as they might meet while absent.

It was necessary for Mr. Spalding to procure provisions from Fort Colville, 250 or 300 miles to the north. Horses, there, are numerous, and about as cheap as sheep in New England. He started on the 28th of August, with 19 men and 75 horses, and arrived in five days. The news of his approach spread through the country, and every night, he must preach to the multitudes who had come long distances to hear him, and who followed him from day to day, for the sake of hearing more at night. Several exploring tours were made, with similar results.

One of these tours was made by Mr. Gray, in March. In view of the results of his inquiries and of other facts within their own knowledge, it was believed by the missionaries that at least fifty additional families were needed, to supply the pressing demand for religious instruction. It was thought best that Mr. Gray should return, and lay the subject personally before the Prudential Committee. He was accompanied by four delegates from the Nez Perces and the Flatheads, who brought with them a large number of horses and other property, by the sale of which they hoped to defray a part of the expense of the journey, and of the expected assistants. On their way, near the head-waters of the Platte river, a plundering party of Sioux fell upon them, murdered the Indians, and took the property. Mr. Gray providentially escaped with his life, arrived at St. Louis in September, and soon continued his journey to the east.

The reinforcements which sailed for the Sandwich Isl- Sandwich Islands.
ands in December arrived in April. Their passage was unusually pleasant in all respects. Besides worship on the Sabbath, morning and evening prayer was daily attended in the passengers' cabin, the captain himself taking the lead during the latter part of the voyage; and on arriving at Honolulu, six or eight of them, including two of the officers, became members of the mission church at that place.

Mrs. Dibble died on the 20th of February, and Mrs. Lyons on the 14th of May. Mr. Richards, with his wife and six children, and the

daughter of Mr. Bishop, arrived at Sag Harbor in May. Having provided for the education of their children and rendered important services to the cause of missions, Mr. and Mrs. Richards embarked on the 7th of November on their return to their field of labor. Mr. Dibble's health failed, and he embarked in the autumn for the United States.

The strength of religious principle among the people, and their preparation to act from their own convictions of duty, were more manifest than ever before; and the progress of knowledge and piety advanced with greater firmness and strength. The schools improved. Graduates from the High School were scattered through the islands as teachers, and proved even more competent than had been expected. Many others had become tolerably well qualified for the task. Geography and arithmetic were extensively and successfully introduced into common schools. A boarding school had gradually come into operation at Hilo, under Mr. and Mrs. Lyman, and Mr. Coan, also at Hilo, had 90 teachers under his instruction. A central school for girls was established at Wailuku. Aided by small appropriations from the mission, the natives erected more substantial school-houses at many of the stations. To a considerable extent, they contributed to the support of schools, of their own accord, and not, as formerly, at the command of the chiefs. As better teachers multiplied and the schools grew more interesting, many of the adult schools were revived. The sum of the numbers of learners of all classes, mentioned in the letters of the missionaries during the year, not including the Sabbath schools and Bible classes, is 11,932. The whole number under instruction cannot have been less than 14,000 or 15,000.

Improvement in the outward signs of civilization, which are important means of its advancement, was manifest, and was increasing. The great majority of the people still lived in their native cabins, or rather styes, not so good as are usually provided for swine in New England; but many, especially near the missionary stations, had built and were building comfortable houses, with several rooms in each, and with pleasant yards attached to them; and not a few of the women began to take some pains to keep them clean, and make them agreeable to their families and visitors. Numbers learned to spin and weave; the cultivation of cotton, begun a year or two before, was considerably extended; and Kuakini erected a stone building at Kailua, 70 feet by 30, for the manufacture of cloth. A considerable amount of sugar cane, too, was cultivated.

But that which was the moving power, the enlivening and guiding spirit, of all these improvements, advanced with equal rapidity. At the annual meeting in June, there were 15 churches on the Islands, containing 1049 members in good standing, and the number of admissions within twelve months had been 159. These were converts of former years. Admissions during the remainder of this year were unusually numerous. At Kailua, 19 were admitted in October; at Hilo, 31 in November; 13 in August at Wailuku; at Waimea, during the year, 83, and considerable numbers at other stations.

Protracted meetings, conducted with special vigilance against every thing that could be food for a self-righteous spirit, were found well adapted to the character of this people. They were held at nine or ten of the stations, and at some of them repeatedly, with decidedly beneficial results. That at Hilo, in February, was attended by many from a distance of 50 or 60 miles. A very interesting meeting of several days in autumn, at Waimea, on Hawaii, closed on Saturday. On the next day, the house of worship was crowded, and 61 persons, who had for some time been candidates, were received into the church. Seventy-five others stood propounded; and others were regarded as pious. At nearly all the stations, the effect of preaching seems to have been greater than usual through nearly the whole year. In November, another protracted meeting was held at Hilo, and the work seemed to be spreading over the whole districts of Hilo and Puna. And finally, in December, and especially on the Sabbath which was the last day of the year, general awakening showed itself at Honolulu. The glories of the next year had already begun to dawn upon the Islands.

The Roman Catholic missionaries returned from their banishment to California. Their return had always been ^{The Roman Catholic Mission.} contemplated by themselves and their partisans. Previous to August, 1833, the British Consul had written to them that affairs were yet too unsettled to allow them prudently to return, and advising them to wait for a more favorable state of things. In 1835, they received a brief from the Pope, exhorting them to persevere in their attempt to establish a mission on the Islands. September 30, 1836, Mr. Robert Walsh, an Irish priest, educated at Paris, arrived from Valparaiso. The next day, he called on the English consul, and then went to the Roman Catholic mission house, which was still occupied by two catechists, who had been allowed to remain as mechanics. The next day, the consul introduced him to Kinau, and insisted that he, as a British subject, should be allowed to remain. The assembled chiefs, a few days after, granted him permission to remain till the arrival of Lord Edward Russel, who was daily expected; but the captain who brought him was severely reprimanded, for landing him secretly. October 7, Mr. Walsh was officially informed that he would not be allowed to remain permanently, and must leave the Islands. The next day, the French sloop of war *Bonite*, Capt. Valliant, arrived. Mr. Walsh immediately called on Capt. Valliant, and engaged his influence in his favor. The British sloop of war *Acteon*, Capt. Lord Edward Russel, arrived on the 23d, and the *Bonite* sailed the next day. Lord Russel negotiated a treaty, securing to British subjects the right to come and reside and build houses on the Islands.* The king refused to sign the treaty, till Lord Russel agreed that it should not be understood to authorize landing and building without the king's consent; but this proviso does not seem to have been expressed clearly, if at all, in the written document. The treaty was signed

* The author has not been able to find a copy of this treaty.

November 16. Mr. Walsh informed his employers, that M. Valliant procured permission for him to remain on the Islands, on condition that he should make no attempts to propagate his religion; and also, that he violated that condition whenever he had a secret opportunity.

On the 3d of November, M. Bachelot wrote to his employers, that he was about to return to the Sandwich Islands, and had found a ship that was willing to carry him. If not allowed to land, as he thought probable, he intended to live on board the various vessels in port, where he could have free intercourse with his converts. He and Mr. Short embarked on board the *Clementine* on the 28th of March, 1837. Mr. Short, in an account written some time afterwards, says they were encouraged by the treaty with Lord Russel, and by the king's promises to Capt. Valliant. That treaty, however, was not made till after their termination had been formed, and there is much reason to doubt whether the promises were ever made at all. According to Mr. Short's account, their plan was, that he should land secretly, keep concealed for a time, and then claim a right to remain under the treaty; while M. Bachelot should attempt to land openly and remain there if possible; but if not, should go on to the South Pacific or Valparaiso.

They arrived at Honolulu, on the 17th of April, 1837. Mr. Short, according to the account of one of his partisans, landed openly, in the presence of Kekuanaoa, then Governor of Oahu, and of thousands of the natives. According to his own account, he landed in disguise, and took a by-path to their mission house, to escape the notice of Kekuanaoa, and M. Bachelot landed openly some hours afterwards. The king states, that Kekuanaoa was not informed of their arrival till the next day. As soon as he heard of their arrival, he sent a messenger to ask, "Are you two to dwell here on shore?" They replied that they were not; that they intended to stop only for a few days, till they could find a vessel to carry them away.

The *Clementine*, though sailing under the British flag, was the property of M. Jules Dudoit, a Frenchman, who has since been appointed French consul at Honolulu. She had been chartered by an American, for a voyage to California. Kekuanaoa told the Captain that he must take "the Frenchmen" on board again. He refused, alleging that the vessel was not then under his control, but under that of the owner. M. Dudoit was next called upon to receive them on board, but refused, because he had no control over the vessel when they came. Yet the cargo was not discharged, and the Captain continued in command. This convinced the government that "they wrought craftily." Meanwhile, on the 18th, the day after their landing, Kekuanaoa sent for them. Only M. Bachelot attended; and was told that they must return immediately on board the vessel that brought them. It is stated in the pamphlet ascribed to Mr. Jones, then American consul, that "M. Bachelot was then directed to sign a document handed him, acknowledging that himself and Mr. Short had been banished before for exciting rebellion in the country," but he refused to sign it.

The king had gone, on the 12th, to Maui, with the body of his deceased sister, Nahienaena. On the 26th, he received a despatch from Kekuanaoa, informing him of these events. After consulting his council, he sanctioned the governor's decision, that the priests must forthwith return on board the vessel which brought them; "for should they remain here only a little time, they would not go at all,—as their designs were well understood,—and we should again be put to expense on their account." On the 29th, he issued his proclamation, declaring that "the rejection of those men is perpetual," and requiring their return to the Clementine. The next day, Kinau returned with the proclamation to Honolulu. The next day, she communicated the king's decision to M. Bachelot. He replied, "I did not come here to stay, but to get an opportunity to go to Valparaiso. If I obtain it, then I will leave." She, however, insisted that he should return to the Clementine. She afterwards had repeated interviews with M. Bachelot, all of which were to the same effect, and with M. Dudoit, who consented to receive them on board, if they would pay their passage to California. She at last observed, that whenever she sent for "the Frenchmen," only M. Bachelot made his appearance. On inquiry, she learned that Mr. Charlton, through whom the message was conveyed, professed not to know any other person for whom it was intended. She therefore sent Mr. Charlton a note, requesting to see "the associate of the Frenchman." Charlton replied, "I know of no partner of the Frenchman." She finally sent an officer, with such explicit instructions that Mr. Short made his appearance. He professed to doubt whether the king's proclamation was intended for him, as he was not a Frenchman, though he acknowledged that he was one of the two who had been sent to California under that title. He urged that the treaty with Lord Russel gave him a right to dwell on the Islands; but was told by the chiefs, that the treaty related only to those who had the king's consent, which had never been given to him. They both refused to go on board the Clementine, and M. Dudoit refused to receive them unless they paid their passage to California.

At length, May 18, M. Dudoit informed Kekuanaoa that the Clementine was to sail on the 22d, which would be Monday. A council was held, and it was resolved to put the priests on board on the 20th. On that day, two officers called upon them. M. Bachelot asked them, "What is the word?" "To go," was the answer. Bachelot asked, "With force?" The officer replied, "Yes, with force." He and Mr. Short then drew up formal protests, before the British Consul, against the violence done to their persons. During the preparation of the protests, the consul told the officers that the vessel was "*tabu*," and that if any one went on board of her, he would be shot; adding, "Come on, come on! You can't take them away. You are cowards." These words were reported to Kinau, who, with her advisers, agreed that if the consul should shoot and kill any person, he would be guilty of murder; in which case they would remain quiet at the time, and afterwards seek

redress in a legal way. When the protests were finished, the priests walked down to the wharf. Here they stopped. Being urged to step into the boat, one of them said, "Touch us, touch us." "Then," says the king, "Palu took hold of M. Bachelot, and he went into the boat; then he took hold of Mr. Short, and he went into the boat." On arriving at the vessel's side, they were forbidden by the mate to go on board, and returned to the shore for further orders. M. Dudoit then went on board and assumed the command. When the boat approached the second time, he ordered them off; but they persisted in their attempt. He, seeing that some of the guns of the fort were pointed towards his vessel,—as from the construction of the fort and position of his vessel, they must point, unless their muzzles were turned inwards,—and that men were standing by with lighted matches, which was not the fact;* to save the effusion of blood, refrained from further opposition, and the priests were put on board. He then sent his crew on shore, hauled down his flag, and carried it to Mr. Charlton, who publicly committed it to the flames. M. Dudoit then made his protest before the British consul, stating that the *Clementine* had been forcibly seized by the Sandwich Islands government, and demanding fifty thousand dollars as damages. This was the point to which the priests, the consul and the owner had all along been laboring to bring the affair, in order to involve the government in difficulty with some foreign power. May 31, Mr. Charlton informed the king that he had sent Mr. Short's protest to England, and that he, the American consul,† and M. Bachelot should soon send documents to Valparaiso, for the naval commanders of their respective governments on that station.

July 7, the British sloop of war *Sulphur*, Capt. Belcher, arrived at Honolulu.‡ The next day, Mr. Short applied to Capt. Belcher, to liberate him from his imprisonment on board the *Clementine*. Capt. Belcher demanded of the government, permission for the priests to land. And threatened, in case of refusal, to land them by force. Kinau urged him to wait and hear both parties; but he declared that he "must follow the statements of the consul." On the 10th, the French frigate *La Venus*, Capt. Dupetit Thouars, arrived. Both Captains demanded the instant "liberation" of the priests, whom they represented as imprisoned on board the *Clementine*. Not obtaining permission for the priests to land, they proceeded to the wharf, an officer and body of marines from the *Sulphur* was sent in a boat to the *Clementine*, and brought them to land; after which both commanders escorted them to their mission

* Though M. Dudoit made oath before the British consul that he saw these things, yet he afterwards acknowledged to Kinau that he did not actually see them with his own eyes, but his chief mate saw them.

† An American had goods on board the *Clementine*.

‡ If this was in consequence of any request sent from the Islands to Valparaiso, that request must have been sent immediately after the arrival of the priests from California; or perhaps even earlier, in expectation of their arrival. Mr. Walsh's "pleasant voyage" from Valparaiso to Honolulu occupied 39 days.

house. The English flag was now hoisted on board the *Clementine*, as if she were a recaptured vessel.

Capt. Belcher sent the *Clementine* to Maui, for the king, who arrived on the 20th. The next day, he gave audience to the two commanders. The interview was an unpleasant one. Mr. Bingham attended as the king's interpreter. The Captains refused to communicate through him, and put forward a man of their own selection, who succeeded so poorly, that the king was frequently obliged to ask Mr. Bingham to explain his interpretations. At last, Mr. Andrews was called, and Mr. Bingham retired to the back part of the room. Lest he should govern the king and chiefs by a look, one of the officers placed himself directly before him, crowding him back against the wall. Mr. Bingham stepped aside, and the officer again stepped before him. As he stepped aside again, the officer turned suddenly on his heel, so as to strike him a violent blow with his elbow. Seeing this, John Ii, one of the king's council, placed himself resolutely between them, and kept them apart, till the king ordered in a file of armed men, who prevented further disturbance.* Capt. Belcher pledged himself that Mr. Short should leave the Islands by the first opportunity, and meanwhile should obey the laws of the kingdom; that is, should not teach his religion. Capt. Dupetit Thouars pledged himself that M. Bachelot should leave by the first opportunity, and meanwhile should not preach. The king then gave his consent that they should remain on shore.

On the 23d, the king signed an explanatory treaty, in which he assented to the English interpretation of the treaty with Lord Russel, so far as to allow British subjects to land without previously obtaining the king's consent, and to remain while obedient to the laws of the kingdom, and that none should be expelled without a fair trial. On the 24th, he signed a treaty with Capt. Dupetit Thouars, securing to French subjects "the same advantages which subjects of the most favored nations enjoy." These treaties, of course, did not secure the right of teaching the Romish religion, which the laws forbade. On the 24th, both vessels left the Islands.

September 24, the British ship of war *Imogene*, Capt. Bruce, arrived from Valparaiso. It had been reported at the Islands, that a Roman Catholic bishop and three priests were soon to arrive from that port, and that they would not be allowed to land. M. Dudoit, who was then acting as French Consul, applied to Capt. Bruce to procure permission for them to come on shore, pledging himself that they should leave by the first opportunity for the place of their destination; but Capt. Bruce replied that he should not feel himself justified in interfering. There is

* During this interview, one of the naval officers, stepping up to Mr. Bingham, drew his sword partly from its sheath, and said, in a menacing tone, "Do you see that? Do you see that?" Mr. Short reports, that Capt. Belcher threatened to hang Bingham to the yard-arm of his vessel.

Some of the facts concerning this interview are derived from the oral testimony of an eye-witness, and will not be found in any document.

reason to believe that the government consulted him with respect to the course which they ought to pursue in case of their arrival, and that he gave them his opinion without reserve. October 30,* Mr. Short sailed for Valparaiso.

November 2, M. Maigret, pro-vicar of the Roman Catholic bishop of Nilopolis, who is acting bishop in this region, arrived in the American ship *Europa*, Capt. Shaw. As the priests were expected to come in this ship, she was not allowed to anchor on her first arrival. Kekua-naoa went on board, and was entrapped† into granting her permission to enter the port; but he soon discovered that he had been deceived, and that there was a French priest on board, and withdrew his permission.‡ M. Dudoit applied to Kinau, stating that M. Maigret had come from Valparaiso, was to remain only transitorily, would give no religious instruction, would observe the laws during his stay, and would leave by the first favorable opportunity for the Marquesas Islands. He refused, however, to give any pecuniary security for the fulfilment of these conditions, or to name a day beyond which M. Maigret's stay should not be protracted. He urged the treaty with Capt. Dupetit Thouars, as a reason for granting this request. Kinau replied, that "on account of former difficulties and dissensions, [meaning the insurrection under Liliha,] Roman Catholic priests were excluded from the country; that both Capt. Valliant and Dupetit Thouars had assented to this rule, which showed that the treaty did not apply to them; that M. Maigret at first concealed his country and priesthood, and when detected, pretended that he was on his way to the Marquesas Islands, though the *Europa* was last from the Society Islands, to which he must go directly back, in order to reach the Marquesas; that, therefore, she could not by any means confide in his word; that M. Dudoit had refused to give any sufficient guarantee for his departure; and that, for these reasons, M. Maigret could not be allowed to land. M. Maigret and M. Bachelot then purchased a small schooner for three thousand dollars; thinking that it would be very useful in their future operations in the Pacific. November 23, M. Bachelot went on board, and the schooner sailed. As his health was feeble, it was thought that a voyage would improve it. At first, he seemed better for the change; but soon began rapidly to decline, and died on the 4th of December. On the 14th, he was buried on the Island of Ascension.

One Roman Catholic priest, Mr. Walsh, still remained at Honolulu. As he was a British subject; as he had not been engaged in Liliha's

* Mr. Short says, November 2; which is probably a mistake.

† "*Surprit*," is M. Maigret's word. See "*Annals de la Propagation de la Foi*," for May, 1840, French edition. The English edition does not contain M. Maigret's account of this duplicity.

‡ M. Maigret asserts, that on being questioned by Kekua-naoa, he frankly avowed that he was a French priest; that some on board were angry with him for it; that Kekua-naoa professed to believe him guilty of an attempt at deception; and that this was a reason why he was not allowed to land.

conspiracy, having arrived since its suppression ; and as he violated the law against propagating Romanism only when he could do it without detection, he was suffered to remain.

December 18, the king published "An ordinance, rejecting the Catholic Religion." The preamble mentions the seditious movements in the time of Kaahumanu, the banishment of the priests for the part they took in those movements, and the "increased trouble on account of those who follow the pope," which had just been suffered, all showing the tendency of the Romish faith "to set man against man" in the kingdom. The ordinance therefore forbids all persons, natives or foreigners, to teach or assist in teaching that faith in any part of the kingdom. It also forbids the landing of any teacher of that faith, except in cases of absolute necessity. In such a case, a priest "shall be permitted in writing to dwell for a season on shore, on his giving bonds and security for the protection of the kingdom." It also prescribes the mode of enforcing this law, and the penalties for transgression.

The American missionaries have been falsely accused of directing these operations of the government, and of procuring the passage of this ordinance. The falsehood of that charge will be fully shown in the history of the year 1839.*

* See the authorities cited on page * . The French edition of the annals must be used, as the English is not always a faithful translation of it. Where documents vary a day or two in respect to dates, as is sometimes the case, the dates in the king's letter to William IV. have been given.

That letter contains a testimony too important to be omitted ; that of Capt. Thomas Ap Catesby Jones, of the U. S. Navy. Capt. Jones says : "I happen to know something of the origin of the Catholics' attempting to establish themselves at Oahu. It is the work of a British agent at Honolulu, to overthrow the American missionaries. That man did not conceal his sending to Europe for Catholic missionaries. He speaks of it openly there ; and stated to me, that the pomp and show of the Catholic ceremonies, their holydays and Sabbath feasts, would so take with the natives, that a short time would be sufficient to expel all other missionaries."

CHAPTER XXX.

1838.—A Secretary stationed at New York.—Missionary House commenced.—Meeting at Portland.—Resolve to send out missionaries.—Return of Missionaries.—Interference of Societies.—Qualifications of Missionaries.—German Reformed Church.—Central and Southern Boards.—Mahrattas.—Whole Bible printed.—Mr. Stone leaves the mission.—Madras.—Presses purchased.—Schools.—Grant from government.—Subscriptions.—Madura.—New stations.—Ceylon.—Retrenchments.—Mr. Perry's statement and death.—Relief.—China.—Medical Missionary Society.—Siam.—Tract distribution.—Inquirers.—Singapore.—Progress of the Seminary.—Baptisms.—Borneo.—Preparations to commence the mission.—Greece.—Argos relinquished.—Turkey.—Progress of piety at Constantinople.—School at Hass Koy broken up.—Magazines of Useful Knowledge published at Smyrna.—Progress at Broosa.—Syria.—Travels of Mr. Smith and Prof. Robinson.—Arabic type.—Awakening and conversions among the Druzes.—Persia.—Continued encouragement among the Nestorians.—Mr. Merrick at Tabriz.—He is requested to establish schools not Christian.—West Africa.—Admissions to the church.—Printing.—Zulu mission broken up by war.—Indian missions.—Cherokees removed.—Oregon mission strengthened and successful.—Sandwich Islands.—The great revival.

AGREEABLY to a resolution of the Board adopted last year, the Rev. W. J. Armstrong, Secretary for Domestic Correspondence, removed to New York about the first of April; the Prudential Committee having resolved that he should make that city his principal residence till a different arrangement should be adopted. One of the detained missionaries was placed temporarily in his apartment in the Missionary Rooms at Boston, with whom he was to be in constant correspondence; and he was expected personally to attend the meetings of the Committee, as often as should be necessary for the perfect knowledge and supervision of his department.

A Missionary House was commenced, the expense being met from the permanent funds of the Board. Those funds had been mostly invested in bank stock, and comparatively little had yet been lost; but recent events had shown, throughout the commercial world, that real estate, at a fair price, was a safer kind of property. The lease of the Missionary Rooms in Cornhill was about to expire, and for various reasons, another place must be procured for the business of the Board. A site for a building, combining, in a very unusual degree, the seemingly incompatible advantages of salubrity, retirement and proximity to the centre of business, was offered for sale. The time was advantageous for purchasing and building. No money was used for the purpose, which the Board was at liberty to expend in sending out or supporting missionaries. The house is a part of the permanent fund.

The annual meeting was held at Portland, on the 12th, 13th and

14th of September. The receipts from the large cities, where the pecuniary pressure had been chiefly felt, had been much less than the year previous; but in the smaller towns and country places they had greatly increased. The whole sum received had been about \$236,000 or \$16,000 less than the last year. Of the payments, a large part had been to meet expenses incurred before the curtailing circular of June 23, 1837, could take effect. They had amounted to more than \$230,000, being nearly \$24,000 less than the last year. The debt was reduced below \$36,000. The missions had also expended \$12,000 for the Bible Society and \$5,000 for the Tract Society; so that the whole sum had been more than \$247,000.

For the coming year, if the debt was to be paid, the missions enabled to resume the progressive operations they had suspended, and the missionaries under appointments to be sent out, \$300,000 would be needed. In view of the apparent spirit of the churches, the state and prospects of the country, and especially of the importance of these objects, the Board resolved to make the attempt. A resolution was adopted, informing the detained missionaries that they might expect to be sent out at no distant day, and another, rescinding the vote of last year, that remittances should not be increased till all appointed missionaries had been sent out.

The rule adopted last year, concerning the return of missionaries, was modified, so as to allow their return, with the consent of their missions, when necessary for the preservation of health.

The subject of the interference of missionary societies with each other's operations was brought up by a letter from the London Missionary Society, with which there had been correspondence on the subject. It was found desirable by the principal English Societies, to adopt measures for avoiding the evils that arise, when two missions, of different sects, are brought to bear on the same heathen individuals, thus creating, as the Hindoos say, "two bazaars," or markets, between which the attention of the heathen is distracted. The Committee were directed to seek, in their correspondence with other societies, the accomplishment of this desirable object. This was introducing no new principle. From its very commencement, the Board had been careful to establish its missions among those to whom Christ was not preached by others. It has never established a mission where it could interfere with the known operations of any Protestant society; while at least seventeen missions have been established by eight societies, in the vicinity of twelve older missions of the Board. The consequences have been the less injurious, because, in some instances, though not in all, the excellent character of the men composing both the older and the younger missions, has almost entirely kept off, to the present time, the natural results of such interference.

The qualifications of missionaries was another topic taken up at the suggestion of the Committee. There was found to be an increasing readiness in those who had not the necessary combination of talents, mental discipline, piety, discretion, temper and health, to offer them-

selves, and in others, to recommend them. Resolutions were adopted, intended to guard against this evil. It was thought desirable even to raise the terms of admission into the number of missionaries. The whole history of the Board, and it might be added, of missions, of Christianity, and of the world, had shown, that no extensive revolution can be effected in any community, without the aid of a powerful *native* agency. Wherever the success of the Board had been at all considerable, native helpers had borne an important part. It was evidently best, as far as practicable, to send forth only leading minds, and to find the "operatives" among the converts.

This year the Synod of the German Reformed Church in the United States formed a Board of Foreign Missions, and proposed to act through the American Board, on the same plan as does the Reformed Dutch Church. The offer was accepted, and the plan will probably go into operation.

Southern auxiliaries. The Central and Southern Boards, near the close of this year, transferred their auxiliary relation to the new Board, formed by the General Assembly of the Presbyterian Church. It was desired by some, that the Prudential Committee should at the same time transfer several of its missionaries, who were originally from the South, to the Assembly's Board. But this the Committee could not do, except by dismissing them at their own request. None had requested it, and some had expressed an unwillingness to be transferred. They were so mingled, too, with other missionaries, that the transfer could not be made, without placing members of the same mission under the direction of different Boards. Other difficulties would have arisen, in respect to the missionary property at such stations. No such transfer, therefore, was attempted. A new organization, auxiliary to the Board, was soon formed, having its agency at Richmond, Va.

Mahratta Missions. At Bombay, printing at the expense of the mission was discontinued early in the year, for want of funds. The press, however, was usefully employed at the expense of other societies. Its great labor, this year, was on an edition of the whole Bible in Mahratta, translated by members of several missions, and revised by Mr. Allen, who was the Mission's editorial superintendent of the press, and had been chosen a member of the Committee of the Bombay Bible Society. Mr. Webster was engaged in preparing a font of Mahratta type, on a better and more economical plan than any yet in use.

In June, Mr. Stone withdrew from the mission, and entered the service of the Church Missionary Society. The Prudential Committee, on being informed of the fact, voted to consider his relation to the Board as having ceased from the time when he withdrew from its service.

At Malcolm Peth, two Chinese, a Mahratta man and two Muhammedan women were received into the church early in the year. One of the women soon apostatized.

The schools at Bombay, Ahmednuggur and Jalna received important aid from European Christians residing in their vicinity, who gave liberally to sustain them through the season of pecuniary embar-

rassment. At Ahmednuggur, in September, there were seven common schools, 20 girls in the female boarding school, and 50 boys who were boarding scholars in the seminary. This number of boarders shows that the rules of caste were losing their power over the people.

The mission at Madras was designed to be, like that at ^{Tamul Missions.} Smyrna, mainly a book manufactory. Unexpectedly, it ^{Madras.} was enabled to purchase, on advantageous terms, of the Church Missionary Society, eight iron printing presses, a lithographic press, 15 fonts of type, in English, Tamul and Telooogo, a type foundry, and a book bindry with a hidraulic press. A font of Hindostanee type was afterwards added.

The mission had under its care 16 schools, with 500 pupils. The government granted 3000 rupees to sustain these schools through the present distress. The governor and seven other gentlemen subscribed for the same purpose 100 rupees each. Not less than 18,000 portions of Scripture and 30,000 tracts were distributed during the year. The preaching of the gospel was maintained at both stations, and at the close of the year there were several candidates for admission to the church, and others who desired to be considered as candidates.

In January, the Madura mission resolved to establish ^{Madura Mission.} three new stations; and as soon as necessary arrangements could be made, Mr. Cope was stationed at Sevagunga, with two native helpers, Mr. Crane at Terupuvanum, with one native helper, and Mr. Muzzy and Mr. Tracy at Terumungalum, with two native helpers. There was now a line of stations extending 75 miles, and intersecting most of the great roads in that region. The native helpers were from the Seminary at Batticotta. One of them, Francis Asbury, was licensed in October as a preacher of the gospel. There were no additions to the church this year, but there was an evident spread of an influence favorable to pure Christianity, which alarmed its enemies. The Tamul almanac contained much of the information for which the people had formerly been obliged to resort to the Brahmuns. Many of them, on obtaining it and observing its contents, said, "This shall be our Brahmun." The Brahmuns said, "You have taken away our gains, and how shall we live?" The Papists, too, were alarmed. To prevent defections, new priests were sent to Dindigul, who announced that nearly all the taxes formerly claimed by their church were remitted, and the people released from the necessity of worshipping the Virgin.

The Ceylon mission held its annual meeting on the 2d, ^{Ceylon Mission.} 3d, and 4th of January. It was found necessary to reduce the number of students in the Seminary from 151 to 100; giving up about one third of the whole number, half educated, to the unmitigated influence of their heathen friends and neighbors. This reduction, besides its more direct and obvious evil consequences, was a serious injury throughout the district. Youths in schools of almost every kind, even those supported by the government, had their eyes fixed upon admission to the Seminary, and were shaping their course of study so as to be prepared for their

examination. The present reduction gave them to understand that they could not be admitted; and thus their motive for pursuing a higher and more Christian course of study was destroyed.

Gabriel Tissera, one of the two who entered the service of the mission as interpreters at its first establishment, and who had for several years been a useful preacher of the gospel, died suddenly on the 9th of February.

On the 1st of March, Mr. Perry, in behalf of the mission, addressed a letter to the Committee, giving a particular account of the disbanding of nearly all the schools, the reduction of the seminary and girls' school, the consequent diminution of hearers on the Sabbath, most of whom were obtained by some form of influence exerted by the schools, the discharge of native helpers, the danger of temporal and eternal perdition thus brought upon 5000 children of heathen parents, the discouragement of friends, the loss of influence and of confidence, caused by the want of funds. The letter justified the Committee in requiring the reduction, and did not rebuke the churches, but entreated them to consider the case, and as far as possible to repair the damage. It especially entreated that no more missionaries might be sent, till the means of usefulness were restored to those already in the field; as the expense of one more family would oblige them to close the printing office, and another would disband the seminary. On the tenth of March, the cholera removed the writer to a better world, and Mrs. Perry on the 13th. The appeal was irresistible. It was immediately published, and produced a deep sensation and liberal donations. The Committee soon after wrote to the mission, increasing its allowance \$5000. The government of the island, too, granted them £200, nearly \$1000. In November, the mission appointed a day of solemn thanksgiving for this timely and valuable relief, and forthwith set about repairing the injury that had been sustained; but it could not be fully done at once. Yet the number of free schools, at the end of the year, was 45, with 1464 pupils, and the seminary was enlarged to 148 students. The whole number in all the schools was 2084. Before the reduction, there had been 187 free schools, with 6996 pupils. The printing establishment was in a measure restored to its efficiency. It had four presses, and gave employment to 70 natives, 20 of whom were members of the churches, as many more were professed inquirers, and the remainder appeared to have no confidence in idols. Twenty-five were added to the seven churches during the year, raising the number of members to 319.

Mission to China.

The missionaries at Canton and Macao were slowly gaining access to the Chinese, and preparing means to avail themselves of it. The Morrison education Society, formed by pious residents at Canton, supported four youths, who were studying under Mr. Bridgman. Dr. Parker had three or four Chinese students in medicine and surgery, one of whom had become an expert operator in easy cases. They were supported by the Medical Missionary Society. This society was organized in February. Dr. Colledge, principal British surgeon at

Canton, was its president, and afterwards visited the United States, to promote its objects. A house, sufficient for 150 patients, was purchased for it at Macao. The society hoped, by promoting a correct practice of medicine and surgery in China, to save many lives and much suffering; to overcome the suspicion and contempt with which the Chinese regard all foreigners; to secure favorable opportunities for imparting religious truth, and to aid in procuring free access for missionaries to the Chinese empire.

Mr. Abeel sailed from New York on the 17th of October, on his return to China.

The climate of Siam proved unfavorable to the health Mission to Siam. of Mrs. Johnson, and Mr. Johnson left Bangkok for Singapore in January. By the advice of physicians, they continued their voyage in June, and arrived at Philadelphia in December, where she lived only till the 8th of January, 1839.

The one press and half a font of type at Bangkok, were kept busily employed, and 21,700 copies of eight different works were printed during the year. Many thousands were distributed. To avoid unprofitable distribution, care was taken to give only to such as could read, and when one applied for a second, he was required to give an account of the first. It was found that a large majority of the men and many of the women could read; and their accounts of the contents of the books given them, showed that they were intelligible, and had been attentively perused. In September, Dr. Bradley took possession of a large brick house, which the Prah Klang had offered to rent him, fronting the great market, "the Broadway of Bangkok." Here books and tracts were distributed more advantageously than before; and towards the close of the year, the serious and intelligent inquiries of 15 or 20 Siamese led Dr. Bradley to hope that the Holy Spirit was indeed leading them to the truth. The dispensary, the school and labors among the Chinese were continued; but the most interesting and hopeful labors were among the adult Siamese. The king, the high priest, and many of the nobles, were increasingly favorable and attentive to the mission.—Dr. Bradley was ordained to the ministry in November.—Mr. Robbins and Dr. Tracy arrived from Singapore and joined the mission in April.

Singapore was found, for various reasons, a less favor- Singapore Mission. able site for extensive influence than had been expected; especially since the government of Netherlands India had resolved to exclude all missionaries not from Holland, from the greater part of the countries on which the mission was expected to act. Still, it was a place where much valuable labor could be performed. The seminary, under Mr. Travelli, commenced the year with 15 scholars, and ended with 22. Their progress was quite equal to what had been expected. Their moral improvement was manifest; and the annual report of the mission implies, though it carefully avoids expressing, some degree of hope that some of them had been born again. One Chinese was baptized in

April; and in June, Mr. Johnson baptized the man who had been his Chinese teacher in Siam. The number of Chinese communicants at Singapore was now six. Leang Afa was laboring with the Messrs. Stronachs, under the London Missionary Society, and to them the distribution of tracts was almost wholly relinquished. The amount of printing was greatly reduced. Several Malay school books, however, were prepared and printed, and the fonts of type in Malay and Siamese were improved.

The Rev. Dyer Ball and Rev. George W. Wood, with their wives, embarked at New York in May, and joined this mission in September. Netherlands India. The Rev. Messrs. Frederick B. Thompson and William J. Pohlman, with their wives, sailed from New York in May, to join the mission to Netherlands India, and arrived at Singapore, in September. Mr. Doty, who was there, and Mr. Pohlman, proceeded to Sambas, on the western coast of Borneo, to make arrangements for commencing a permanent residence. They returned early in September, having spent four weeks of their absence in visiting various settlements of Malays, Chinese, Dyaks and Bugis. About the close of the year, the members of the mission were assembling at Singapore, preparatory to their removal to Borneo.—During the summer and autumn, Mr. and Mrs. Ennis spent some time in Bali and other Islands to the east of Java, of which little was previously known.

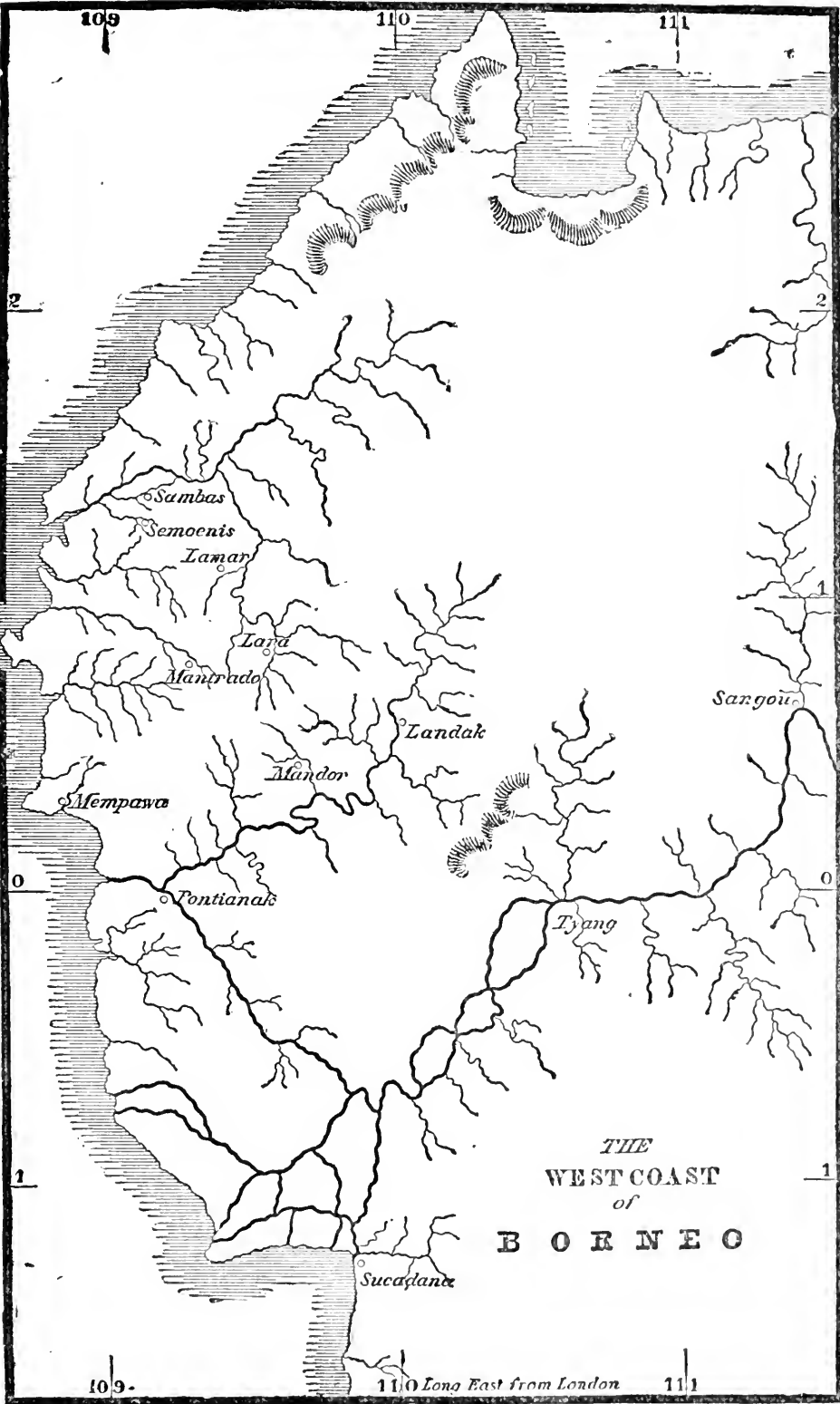
Greece. There were some changes in the missions in Greece. The population of Argos was declining, and its influence diminishing. The station was therefore abandoned. Mr. Benjamin joined Dr. King at Athens in May, and Mr. Riggs removed to Smyrna in October.

At a depot opened by Dr. King at Athens, 32,410 volumes were distributed during the year. Of these, 6,275 were of parts of the Bible. Books were sold, to the amount of \$435.68. Besides these, the Magazine of Useful Knowledge, published in Modern Greek at Smyrna, circulated in various parts of the kingdom, and about \$150 were received for it at Athens. Several priests attended Dr. King's Greek preaching on the Sabbath. He taught a small class in Hebrew; and the study of that language was introduced into the theological department of the university.

At Ariopolis, the Hellenic school, furnished with excellent Greek teachers, was giving a good education to a few students. A good house was erected for a Lancasterian school; but no qualified teacher could yet be found, who was not in the service of the government. In February, the king and queen visited the place. At the king's request, the missionaries were introduced to him. He afterwards visited the school, and expressed his approbation of the mission. The descendants of the ancient Spartans were highly gratified, and boasted that Otho was the only monarch whom they had ever permitted to tread their soil.

Constantinople.

The most important of Mr. Schauffler's labors among the Jews at Constantinople, was the Hebrew Spanish Bible, which



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was nearly completed this year. Copies of the Psalms, which he distributed, were anathematized by the chief Rabbi, though their correctness was not disputed. A collection of prophecies concerning the Messiah produced no little excitement. In short, Jewish bigotry was awake, and violent; but there were encouraging indications of future influence.—The revival at Odessa continued.

The Armenians. The good work of grace among the Armenians continued, with increasing interest; but to give the particulars, it would be necessary to describe the lovely scenes of domestic felicity in Christian families, the overflowing of heart among friends in conversation and prayer at their private interviews, and all that is sacred and powerful in those parts of Christian life which never meet the eye of the world at large. The number of the “evangelical” was constantly increasing, and intelligence was occasionally received of the existence of piety in different parts of the empire. In 1832, Mr. Goodell left a copy of the New Testament, and of the “Dairyman’s Daughter,” at Nicomedia. After some neglect, they fell into the hands of a priest, who was excited to “search the Scriptures.” Another priest caught the same spirit. In time, they both were compelled to leave the place, and were now usefully employed at or near Constantinople; but their influence remained, and there was at Nicomedia a company of sixteen serious readers of the Bible, most, if not all of whom, appeared to be devotedly pious. They hoped that in a year their number would increase to a hundred.

The high school at Hass Koy prospered during the former part of the year. Hohannes, its pious Principal, usually spent an hour daily in giving religious instruction. Other studies were ably taught by competent teachers, under his direction. Its munificent patron received from the clergy and people generally, all the encouragement they could give without sharing in his responsibility for the existence and character of the school. From that, they all carefully stood aloof; and he, thinking that so large an establishment, under individual patronage, in addition to all his other expenses in support of “evangelical” men and labors, might attract the unfavorable notice of the Turkish government, and involve him in difficulty, withdrew his support. The school then gradually declined, and Hohannes was employed in more direct religious efforts among the people, where his labors had become almost indispensable. Several Lancasterian schools were established by the Armenians during the year, with prospects of usefulness.

Mr. Homes returned from Syria in July. Mr. Dwight visited the United States in September. In December, the Rev. Cyrus Hamlin embarked at Boston to join the mission.

Smyrna. Mr. Riggs arrived at Smyrna on the 2d of November, and was associated with Mr. Temple in superintending the press. The amount of printing could not equal the demand, for want of funds; yet more than 50,000 copies of different works were struck off. The Magazine of Useful Knowledge, in Modern Greek, of which this was the third year, had 1,000 regular subscribers. It was necessary to print

2,000 copies, and reprint five of the numbers for 1837. A similar work was commenced in Armenian, of which about 1,500 copies were printed.

At and around Broosa, there was evidently a progress Broosa. towards truth and piety, somewhat like that at Constantinople; though upon a far smaller scale, and closely hedged in by ecclesiastical opposition. A pious Swiss merchant had settled there, who did much towards supporting the three schools at Philadar, Demir Tash and Kuplu. These schools contained 220 scholars. An enlightened Greek priest at Demir Tash began to preach regularly on the Sabbath. This was an important innovation; for throughout all those churches, the ordinary service consists merely of ceremonies and forms of prayer in an unknown tongue, and preaching is rarely, if ever, heard, except when money is to be raised, or heretics denounced.

The mission at Trebizond was still more closely managed Trebizond. by the opposition of the clergy; but even here, prejudice was yielding, friendliness was increasing, and there was even some appearance of the presence of the Holy Spirit.

The available force of the mission in Syria, was much Syria and Palestine. reduced. Mr. Bird was still unable to return. Mr. Whiting was obliged, by the protracted sickness of his wife, to visit the United States. Mr. Lanneau alone remained at Jerusalem, with Tannus Kerem for an assistant. A violent and long continued inflammation of the eyes allowed him to labor but little; and in October, both went to the assistance of the brethren at Beirüt. Mr. Smith was at Smyrna at the beginning of the year. His work there being so far advanced that Mr. Hallock could complete it, he left Smyrna in January, met Professor Robinson, of the New York Theological Seminary, in Egypt, passed by way of Mount Sinai through the desert to Jerusalem, and returned to Smyrna in July. By their investigations, many important points, previously doubtful in sacred geography, were settled. They were present at the annual meeting of the mission at Jerusalem. While there, in consultation with others, they agreed upon a uniform system of orthography for Arabic proper names in Roman letters, which will probably be adopted by the learned generally, of all nations.

The punches for making Arabic type having been completed, Arabic type. Mr. Smith went with them to Germany, where the type were cast, under his superintendence, in the celebrated establishment of Tauchnitz, at Leipsig. This work had cost a great amount of time and labor; but the importance of the object justifies it. Hitherto, all printed books have had an unnatural and unpleasant aspect in the eyes of an Arab. They appear like the awkward and bungling work of foreigners, who know but very imperfectly how books should be made. Hence, they are far less acceptable, and command far less respect, than manuscripts. While this is the case, the press never can exert its proper influence among them as a people. If, by these labors, the mission is enabled to furnish printed books acceptable to the Arab taste, it will be scarce less impor-

tant to the numerous millions in Asia and Africa who speak the Arabic language, than was the invention of printing to the nations of Europe. And even if this object is not obtained, the structure of the new type is such as will save much labor, and diminish the liability to error in Arabic printing.

Beirut. The mission at Beirût, reduced in numbers and straitened for funds, was called upon for an unusual amount of labor. On the first day of the year, Kasim, the Druze who once had been imprisoned for becoming a Christian, was received as a member of the church. His wife was received at the same time, and their children were baptized. Religious instruction was given without reserve in the seminary. The Arabic congregation on the Sabbath increased. A native assistant was employed to travel on the mountains, distribute books and tracts, and converse on religion. An increased number of books were received by the people, in defiance of fierce opposition from priests, bishops and patriarchs; and even some of the native clergy encouraged the work. Several Papal priests, from different parts of the country, and strangers to each other, avowed to the missionaries their evangelical sentiments, their disgust with the abominations of their own church, and their desire to escape from it. One of them said that he knew four others, who were of the same mind. It is remarkable, that they were all afraid of being poisoned by their own clergy for heresy. Several, also, among the Greeks, especially the bishop of 'Akkâr, near Tripoli, appeared evangelical in their views, and cordial in their friendship.

But the most encouraging prospects were among the Druzes. When Kasim and his household were baptized, it was not without apprehension that he might be called to suffer martyrdom. Of this he was forewarned; but he remained firm, and no enemy ever attempted to have him punished as an apostate. It thus came to be understood that Druzes might not only visit the missionaries, and adopt and defend their doctrines, but receive baptism from them, without molestation from government. They resorted more and more to the mission for instruction. They invited Mr. Thomson to visit their villages, and to open schools and places of worship among them. They applied for the admission of their sons into the seminary; and one of the young sheikhs was admitted, his friends paying the expense. Some of them corresponded with Mr. Thomson by letter; and some came to Beirût to reside, while receiving Christian instruction. The papists were anxious to baptize them, and were busy with promises, flattery, and threats of the vengeance of the Emîr Beshîr. The mission had neither men nor money enough to grant their requests for means of instruction and of grace. Still, the Druzes remained decided in their choice, and declared that they would never join the Church of Rome. The conviction was certainly strong and extensive among them, that their old religion must be given up, and that the religion taught by the mission must be its substitute. Political changes, past and expected, probably had great influence in promoting this state of things; but there were evidently some instances,—

and their number was increasing,—of a desire to know and obey the truth.

On the 11th of November, another Druze, his wife, and four Druze children, were baptized. At the same time, one Latin and one Greek Papist and two Greeks were admitted to the church. During the latter part of the year, there were several interesting cases of conversion among nominal Christians. One of them had been in the employment of Mr. Fisk, and was with him when attacked by the Arabs on the plain of Esdraelon.

Both the missionaries and the Committee had thought it Cyprus. best to abandon this station; but the disposition of the people this year afforded such hope of usefulness, that it was now thought better to continue it as a distinct mission. The books of the mission were sought with eagerness, and many were advantageously distributed, especially in the schools and among the clergy. Mr. Pease began to preach in Greek, and was allowed repeatedly to preach in Greek churches. Some of the more enlightened of the clergy themselves commenced preaching steadily; or rather, perhaps, expounding the Scriptures, which was the form of preaching best adapted to the present state both of speakers and hearers.

In the interesting mission to the Nestorians, there was The Nestorians. no very considerable change. By giving their schools numerous and long vacations, and by rigid economy in personal expenses, the brethren avoided the necessity of formally suspending any of their operations. There were 50 students in the seminary, of whom two were bishops, three priests, and four deacons. Twelve were studying English; and four, Hebrew. The Hebrew they found to be of easy acquisition, on account of its similarity to their own language. One of the students was a Muhammedan boy, supported there at the expense of fifty dollars a year by the king's brother, the prince of Aderbaijan, in which province Ooroomiah is situated. Near the close of the year, two boys joined the school from the independent Nestorians among the Koordish mountains. The mission had eight native helpers; of whom three were bishops, two priests, and three deacons. One priest and one deacon were from the mountains. One of the bishops, whose work was to superintend some of the village schools, was the venerable Mar Elias, the oldest bishop in the province. He was much interested in the study of the Scriptures, of which, before the arrival of the mission, they had but one entire copy among them, and that was in several volumes, in the possession of different individuals. Little was known of any part, except the Gospels and Psalms, nearly all of which were included in their church service. As he became acquainted with the Epistles, Mar Elias began to read portions of them to his people on the Sabbath, translating them into the modern language. Some of the people were delighted. Others impatiently complained that he was always annoying them with the precepts of "Paul, Paul, Paul;" but their opposition only excited his zeal.—At length, the brethren saw one person from Tyáry, the principal independent tribe of the Nestorians. He was a youth, and totally blind. He

had heard of Dr. Grant, and set forth alone to find him. Begging, at every village, the assistance of some one to lead him by the hand to the next, he arrived at Ooroomiah in five or six weeks. He returned, seeing. —Papal missionaries still hovered around the Nestorians; for Rome well understood the importance of that field of labor; but for the present they had little success.

Mission to Persia.

Mr. Merrick, missionary to the Persians, spent the greater part of the year at Tabriz, where he was married, in March, to an English lady residing there. In September, the Prince of Aderbajan gave him a firman, authorizing him to open a school for any who should choose to attend. The royal family wished to introduce the learning, arts and civilization of Christian countries into Persia; and for that purpose, the prince was very desirous that the school should commence; but it would be understood, of course, that Christianity should not be taught in it. Mr. Merrick referred the question to the Prudential Committee, who decided it in the negative. The Board cannot enter upon a course of measures which is not understood by all parties to have the promotion of Christianity for its end. To commence such schools with the hope of working in something of the gospel slyly, would be equally short-sighted and dishonest, and would soon end in merited detection, defeat and disgrace. Yet there may doubtless be cases, in which the missionaries ought to assist the people among whom they labor, to establish and conduct schools which are not Christian on their own responsibility, as was done at the Turkish barracks. Of such cases, and of the kind and degree of assistance to be rendered, the missionaries must judge as occasions present themselves.

Cape Palmas.

The mission at Cape Palmas, though reduced in numbers, and embarrassed for want of funds, was not unfruitful. Eight were added to the church, which now had 21 members. Four members of the church were employed as schoolmasters. The press, at the end of this year, had struck off 7,012 copies of ten different works, amounting to 125,592 pages. More than half had been done during the year; including nearly the whole of Matthew, and a part of John's gospel, in the Grebo language. There were 35 pupils in the seminary, and about 50 in the three free schools. In the autumn, Mr. Wilson wrote that he had obtained important information concerning the African fever, which he now regarded with much less terror than formerly.

Zulu Mission suspended.

The Zulu mission was broken up by war. About the beginning of the year, one of the Zinduna* forbade the people of his village to attend worship with the missionaries. It was thought best for Mr. Venable to see Dingaan on the subject, which he did on the 6th of February, a few hours after Dingaan had committed a most atro-

* The reader of missionary intelligence from this part of Africa should be aware, that in many cases, the inflections of words are at the beginning: thus, *Induna*, a village magistrate; *Zinduna*, magistrates. The *Bechuana* tribes speak the *Sichuana* language; and the *Matebele* people inhabit the *Sitebele* country.

cious act of treachery and murder. The Boers had resolved to settle near Natal ; and as Dingaan would then be their neighbor, and they wished to be on good terms with him, Mr. Retief, their leader, of whom the missionaries speak highly, visited him with about 60 of his people. He consented to their settlement, made them a feast, and while they were eating, unarmed, ordered his soldiers to seize them, carry them to a neighboring hill, and put them to death. The order was obeyed, and not one escaped. He immediately sent his army, by forced marches, to attack the encampment of the Boers. They fell upon the camp unexpectedly, and in the night ; but were repulsed with loss. The Boers, who were receiving frequent reinforcements from the Cape Colony, now advanced against Dingaan. The people round about Natal rose against him. It was evident that, for a considerable time, missionary labor would be impossible, and life and property unsafe. All the missionaries of the Board, except Mr. Lindley, left the country, and arrived at Port Elizabeth, within the limits of the colony, on the 30th of March. Mr. Owen, of the Church Missionary Society, left at the same time. Mr. Lindley remained at Natal, to observe and report the course of events. April 23, Dingaan, after defeating more than 1000 of the Natal people, advanced suddenly to that place, and Mr. Lindley took refuge on board a vessel in the harbor, and joined his family in June. The Boers continued to pour into the country, and Dingaan was routed in several battles, with the loss of many of his warriors. About the close of the year, the Boers gained a decided victory, and took Dingaan's capital, which prepared the way for peace, and afforded hope that the mission might be resumed. Meanwhile, Mr. Venable, Mr. Champion and Dr. Wilson, with their families, visited their native land.

The Cherokees still refused to acknowledge the treaty Cherokees removed. of December, 1835, for their removal. Their delegation at Washington, during the winter session of Congress, endeavored to obtain a substitute for it, or a modification of it, which they could acknowledge. The attempt was ineffectual. Meanwhile, preparations for removing them were going on. They had always declared that they would never leave their country under that treaty, unless compelled by force, but if force should be used, they would not resist. During the winter, some thousands of United States' troops, were sent into the Cherokee country. Still, they generally believed that the treaty would not be enforced, and made preparations for cultivating their farms the next summer. In the spring, Gen. Scott was sent to command the troops and remove the Cherokees. On arriving, he issued his proclamation, entreating the Cherokees to yield without resistance, and spare him the painful necessity of shedding blood. The 23d of May was the day fixed by the treaty for their removal. Immediately after that day, the army began its operations in small detachments, making prisoners of one family after another, and gathering them into camps. No one, white or Indian, has ever complained of the manner in which this work was performed. If to be done at all, it probably could not have been done better. Through the good

disposition of the army and the provident arrangements of its commander, less injury was done by accident or mistake, than could reasonably have been expected. By the end of June, nearly the whole nation were gathered into camps, and some thousands commenced their march for the west. The extreme heat of the season prevented any further emigration till September. Meanwhile, Mr. Ross and other principal men had returned from Washington, and arrangements were made for conducting the remainder to their new home, in a manner more satisfactory to themselves. They were to go in successive detachments of about 1,000 each, under leaders selected from among themselves, attended by physicians, with wagons or boats for supplies and for conveying the infirm.

On the 19th of August, which was the Sabbath, the church at Brainerd gathered, for the last time in that place, around the Lord's table, and the sacrament was administered to them by their missionary teachers. Soon after, the whole nation, amounting to about 16,000 people, were on their march, in fourteen companies. One was conducted by Mr. Jones, of the Baptist mission; another by Mr. Bushyhead, a Baptist native preacher; another by Stephen Foreman, native preacher in the service of the Board; another by Mr. Taylor, a member of the Brainerd church. Several missionaries of the Board accompanied them on their way. Their journey of 600 or 700 miles was performed in about four or five months. The best arrangements appear to have been made for their comfort, and they received many acts of kindness from those in whose vicinity they passed; but in such a work, suffering and death were unavoidable. In the ten months which elapsed from May 23, when the work of their removal commenced, to the time when the last company completed its journey, more than 4,000 persons,—that is, more than one fourth of the whole number,—sunk under their sufferings and died. Their sufferings were greatly aggravated by the conduct of lawless Georgians, who rushed ravenously into the country, seized the property of Cherokees as soon as they were arrested, appropriated it to their own use, or sold it for a trifle to each other before the eyes of its owner; thus reducing even the rich to absolute indigence, and depriving families of comforts which they were about to need on their long and melancholy march.

Northern and Western Missions.

Of the other Indian missions east of the Rocky Mountains, there is little to relate. The same course of severe and unremitting labor amidst privations and trials, as in former years, was continued, and with similar results. In the northwestern tribes, there was a small, but evident approach towards civilization. Among the Sioux, an awakening commenced about the end of the year, as the fruit of which, ten persons were soon after added to the church. Among the Abernauquis, the faithful and laborious Osunkerhine was steadily gaining influence and doing good. A house of worship was erected, and he was installed, by the Champlain Presbytery, as pastor of the church.

Beyond the mountains, there were brighter hopes. In Oregon Mission. March the Rev. Elkanah Walker, Rev. Cushing Eells, and Rev. Asa B. Smith, with their wives, commenced their journey to reinforce the missions in the Oregon territory. Mr. Gray returned at the same time, with his wife. They arrived at Wallawalla on the 29th of August. It was then decided that Mr. Smith should be stationed at Wailatpu, among the Kayuses, with Dr. Whitman, and Mr. Gray with Mr. Spalding, among the Nez Perces; and that Mr. Walker and Mr. Eells should form a new station farther north, among the Ponderays. The new station was visited, but not fully occupied, this season.

A church was formed in August, just before the rein- Church formed.forcement arrived. Its members were, the missionaries, their wives, and a man and his wife from the church at Honolulu, who had come from the Sandwich Islands to labor in the service of the mission. Before the end of September, an Indian man and his wife had become members of the church, and two girls had died giving evidence of piety. A regular school was opened about the close of this month, at the Nez Perces station, in a large school-house, with more than 100 pupils.

Throughout this whole region, the eagerness of the Awakening among the Nez Perces.Indians for religious instruction continued, and as the missionaries became acquainted with the language, it was more abundantly imparted. Making suitable allowances for what is inevitable among unevangelized and uncivilized men, it may be said that every thing was encouraging. The year closed in the midst of a remarkable religious excitement among the Nez Perces. On the Sabbath, while Mr. Spalding was speaking of the love which Stephen, the first martyr, showed for his enemies while they were stoning him, a chief arose, came near the speaker, and continued standing and weeping till the discourse was ended. Then he commenced a most affecting speech, confessing his sins, pleading for mercy, dedicating himself, soul and body, to God, and pleading with his people to give themselves at once to the Saviour. Others followed his example, and the scene was continued till late, and was renewed again in the evening. During the week, a series of afternoon meetings was commenced, which continued eight days, extending into January. These meetings were essentially of the same character. The excitement reached into the next year.

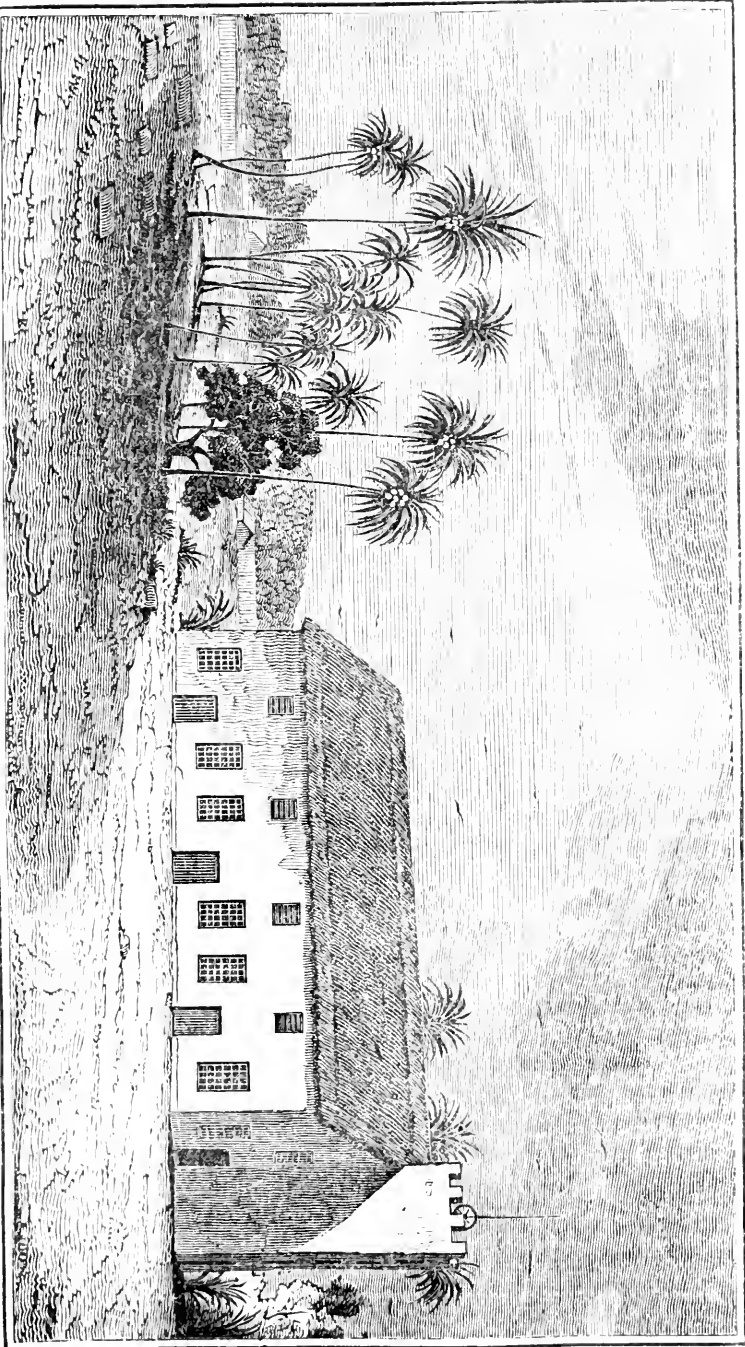
During the autumn, two Roman Catholic priests arrived, intending to commence a mission among the Flatheads.

Events at the Sandwich Islands this year, furnish mat- Sandwich Islands. The great revival.ter for one of the brightest pages of the history of missions. Just at the time when money could not be had, and the means employed by missions must be reduced, and men's hearts were failing them for fear of the consequences, He who commanded his people to preach the gospel to every creature, made the manifestation of his strength perfect through their weakness. Eversince the churches began to recover from the shock given them by the king, when he assumed the government in 1833, they had been steadily gaining strength and in-

fluence. Not only had their numbers increased, but their faith and piety had improved in its character; being founded less on the influence of their temporal superiors, and more upon their own convictions of truth and duty. The practice of thinking, of weighing arguments, of forming opinions and acting according to them, was not only gaining strength in the churches, but spreading among the unconverted. Many, who formerly admitted the truth and claims of Christianity on the testimony of others, now believed it to be true, for reasons which they themselves understood. With this increasing preparation of mind for the profitable hearing of the gospel, there had been an increase of conversions and admissions to the churches; and the work had gone on, gathering strength in its progress, till the events about the close of 1837 announced that the time of its triumph had fully come.

“The Sabbath that closed the last year,” Mr. Bingham wrote, “was at Honolulu an interesting day.—Our protracted meeting commenced the next morning, as the first rising sun showed itself in the east. Our large house was well filled. Scores, if not hundreds, have declared that on that day they chose the Lord, and gave themselves to him.” In the same letter, dated March 3, he says, “the brethren at Hilo and Wai-mea on Hawaii are counting hundreds of converts. At all the stations on that island, it is believed that the Spirit of God is present and specially operating on the hearts of the people.—For three months past, there has been a waking up at the stations on this island; first here, then at Waialua, then at Ewa, then at Kaneohe.” He wrote again, April 26, that about 500 had been selected from among the professed converts on Oahu, for admission to the church, and a part of them admitted. Reports of the same character came from Lahaina and Wailuku on Maui, from Kauai, and from other islands. The annual meeting of the mission was held in June. The general letter, dated on the 20th of that month, states that religion had been revived at every station; that about 5000 had been added to the churches within twelve months; that about 2400 then stood propounded for admission, and that there were many more who exhibited some evidence of piety; that the standard of piety in the churches had been raised, and their purity promoted, and there had been an increase of moral courage and power.

The work continued. From Lahaina, Mr. Baldwin wrote, November 13, that, beyond all reasonable doubt, hundreds had been truly converted, and the Holy Spirit was still at work in the hearts of many of the impenitent. The whole aspect of society was changed. Only 50 had yet been received into the church. The work increased in power during the months of November and December. On Molokai, in November, 228 had been added to the church, as the fruits of this revival, and other additions were expected. In the districts of Hilo and Puna, on Hawaii, Mr Coan baptized and admitted to the church, 450 in October, 786 in November, 357 in December, and 4993 during the year; and more than 500 stood propounded for admission at its close. To



Meeting House at Lahaina.

most of the other churches, fewer had been admitted in proportion to the whole number of apparent converts.

This great impulse given to the mind of the nation, rousing it to activity and directing it towards whatsoever things are pure and lovely and of good report, could not but be attended with visible improvement in things not directly religious. Better houses were built, not only for worship and for schools, but for habitations. More land was cultivated, and with better results. The labors of the spindle and the loom made encouraging progress, especially under the patronage of Kuakini. The practice of other mechanic arts became more common and more perfect. Schools were better taught, better attended, and better supported; and competent teachers, especially graduates from the Seminary at Lahainaluna, were in greater demand. The progress towards complete civilization was manifest in every department of society but one. The government was still despotic. The chiefs were still the sole proprietors of the soil and of its inhabitants, and the people were virtually slaves. No one of them owned the land that he tilled, the fruits that he gathered from it, or any of the products of his own industry. Since the introduction of Christianity, the chiefs had greatly ameliorated the administration of the government. By publishing a few laws, they bound themselves to govern in some respects according to law, and not by caprice. By sanctioning Christian marriage, they had parted with a portion of their control over the persons of those who became husbands and wives. By encouraging the people to aid voluntarily in the support of schools, they allowed them to dispose of a part of their own earnings. But still it was felt, especially by the chiefs, that a great work was still to be done; that the whole frame of government must be remodelled, and in such a way that both rulers and people would know their privileges and their duties, and new incentives would be felt to industry and improvement. They had, two years before, requested the Board to send them an instructor in the science of government; but the Board must teach religion and not politics, and could not send him. On the return of Mr. Richards, in April of this year, the king and chiefs applied to him to become their chaplain, teacher and interpreter, engaging to provide for his support. A principal object of the appointment was, to secure his instructions in the science of government, and his assistance in making those changes in jurisprudence, which the good of the nation required. With the approbation of his brethren, he accepted his appointment. The Prudential Committee sanctioned his decision, and, with unabated confidence in his judgment, zeal and devotedness, and hoping that he may at some future time resume his connection with them, granted him a dismissal from its service.

CHAPTER XXXI.

1839.—Annual Meeting at Troy.—Return of Missionaries.—Mr. Brewer's case.—Mahratta Mission.—Conversion of Haripant and Narayan.—Excitement at Bombay.—China.—The opium war.—Siam.—Inoculation.—Printing for the king.—Station at Anghin.—Borneo.—Mission commenced.—Constantinople.—The Persecution.—Banishment of Hohannes and others.—Effects of the persecution on other stations in Turkey.—Syria.—Abû Yûsuf at Tripoli.—The Druzes.—Cyprus.—Schools increased.—Preaching in Greek.—Nestorians.—Death of Mrs. Grant.—Seriousness.—Priest Dunka. Papal efforts frustrated.—School for Muhammedans.—Dr. Grant and Mr. Homes in Mesopotamia.—Dr. Grant's visit to the Independent Nestorians.—Africa.—Zulu Mission resumed.—Visit to Zanzibar.—Cherokees.—Massacre of Ridge and Boudinot.—Oregon.—Self-supporting mission.—Sandwich Islands.—Revival continued.—Bible translated.—Death of chiefs.—Code of laws established.—Persecution abolished.—French outrage.—Popery and brandy introduced by force of arms.

THE thirtieth annual meeting of the Board was held at Troy, N. Y. on the 11th, 12th and 13th of September. The Rev. B. B. Edwards was chosen Assistant Recording Secretary, in place of Charles Stoddard, Esq. resigned, and the Rev. Silas Aiken was elected a member of the Prudential Committee, in place of Dr. Fay, who had resigned.

The question of funds, of advance or retrenchment, continued to demand solicitous consideration. The receipts, for the financial year, had been about \$244,000; the expenditures, something more than \$227,000, and the remaining debt was over \$19,000; though the allowances to the several missions were still on a scale painfully inadequate to their wants. The amount of unavoidable appropriations for the year to come, without paying the debt or sending out appointed missionaries, would be \$244,983; with those additions, \$284,156; and to restore fully the means of usefulness to the missions, would require \$300,000. After full deliberation, the Board could not say that allowances to the missions should be diminished, or missionaries detained. The Committee was directed to "go forward, and carry out their plans of benevolence."

The subject of the return of missionaries was again brought under consideration, and modified, so as to require the previous consent of the Committee when practicable to obtain their decision, and in other cases, the consent of the mission, subject to the revision of the Committee. In this form it will probably remain; though time has not yet perfected our knowledge of all facts that belong to its history.

A full report concerning the new Missionary House and the arrangements for conducting business in it, was made by the Committee, and approved by the Board. The offices of the Secretaries and Treasurer were removed to that house on the 13th of March.

Mr. Brewer's case.

The case of the Rev. Josiah Brewer was brought up, by a memorial from the Berkshire Association of Congregational ministers. Since his dismissal at his own request in 1828, the Committee had often been blamed for not receiving him again into the service of the Board, but had never received any offer of his services, either from him, or from any person authorized to act in his name. In consequence of this memorial, a committee was appointed to give the case a new hearing, and to report at the next annual meeting.

Mahratta Mission.

The mission to the Mahrattas was reinforced. The Rev. Ebenezer Burgess, Rev. Ozro French and Rev. R. W. Hume, with their wives, and Miss Cynthia Farrar, on her return, sailed from Boston in April, and arrived at Bombay in August. Mr. Hume joined the station at Bombay. Mr. Burgess, Mr. French and Miss Farrar went on to Ahmednuggur.

The mission had eight free schools at Bombay, four at Ahmednuggur, four at Jalna, and one at Malcolm Peth; seventeen in all, with 822 pupils. The girls in the free and boarding schools amounted to nearly two hundred. There were 55 students in the Seminary at Ahmednuggur.

The native mission church at Bombay had fifteen members; that at Ahmednuggur twelve, and that at Malcolm Peth seven.

At Ahmednuggur, Haripant, a young Brahmun, of one of the most respectable families in the place, who had for two years been employed by the mission as an inspector of schools, was baptized on the 13th of April, and Narayan, his elder brother, on the 5th of May. There was a great excitement among the Brahmuns. A great council was called, and a decree was issued, that no Brahmun should have any intercourse with the mission, on penalty of loss of caste. Three schools, containing principally Brahmun children, were broken up, and the teachers and others left the mission. They said that having so much to do with the schools and school books had made Haripant a Christian, and if the children were educated in those schools, they would all be Christians too. They found no fault with the books, except that they so often mentioned Jesus Christ; and said that if the mission would only strike out that name and substitute the name of God, they would make no objection. Of course, that was not done. In a few days, all was quiet, several returned to the employment of the mission, and others offered to engage in its service.

There was an excitement, too, at Bombay. A considerable number of the inhabitants are Parsees, descendants of the ancient Persians, and adherents of the religion of Zoroaster. In May two of their young men were baptized by Dr. Wilson, of the Scottish mission. They are supposed to be the first Parsee converts to Protestant Christianity. Their conversion excited at first surprise, and then indignation. For a time, their lives were thought to be in danger. A prosecution was commenced against Dr. Wilson, but judgment was given in his favor. People were then exhorted to abstain from all intercourse with any of the

missions. The Hindoos and Muhammedans joined in the effort. A leading Brahmun prepared and published a tract against Christianity. A "Society for protecting Hindooism" was formed, and was to employ agents, establish schools, and publish and circulate books. A treatise against the Bible, on the basis of Paine's "Age of Reason," was to be prepared. And finally, a petition to the government was drawn up, and signed by more than 2100 persons, mostly Hindoos and Parsees, urging the passage of laws to prevent the conversion of the natives to Christianity. The Bombay government sent the petition to the Supreme Legislative Council at Calcutta, where, probably, it still remains unanswered.

In Ceylon, 37 native converts were added to the church, Ceylon. from the beginning of the year to the 19th of May; making the whole number received from the beginning, 492. The seminary contained 149 students, besides 16 in the preparatory class. Of the students, 84 were church members. Of its graduates, 38 were employed by this mission, 15 by the mission at Madura, one by the mission at Madras, and 13 by English Missionary Societies; in all, 67 native assistant missionaries. Among the enlargements was the commencement of a school of twenty girls at Varany, sustained, at first, by the private liberality of Mr. Aphorpe.

At Madras, the printing and schools went on without Madras. interruption. One native was added to the church in September, and there were four or five candidates at the end of the year.

The Madura mission, at its annual meeting in January, Madura. authorized the establishment of 73 native free schools; of which twelve were to be at Terumungalum, seven at Terupuvanum, seven at Sevagunga, fifteen at Dindigul, and thirty-two at Madura. In September, a church was formed at Terupuvanum, and a native convert admitted. There were also several native candidates for admission.

This year, missionary labors in China were almost entirely suspended, by the efforts of the government to break Mission to China.
The Opium War. up the illicit traffick in opium. Originally, and for a long time, almost all commerce with China was carried on with gold and silver. Within a few years, opium had, to a great extent, taken the place of the precious metals. The practice of smoking it had become the master vice of Eastern and Southeastern Asia. The appetite, when once formed, is said to be more imperious and unconquerable than that of the drunkard for ardent spirits; and the effect, both on the body and the mind of its victim, more rapidly and awfully destructive. The British East India Company were the principal dealers in this pernicious drug. Its cultivation had been greatly extended in British India, and millions of Hindoos, especially in the Bengal Presidency and Malwa, derived their subsistence from it. The opium was sold at Singapore, at Bangkok, and at every mart along the coast, but principally at Canton, where the proceeds furnished the means of purchasing Chinese goods, and thus

prevented the necessity for shipping specie from London or Calcutta. Merchants of other nations, too, instead of sending specie, bought bills of exchange on London, with which they purchased opium of the English at Canton, to be used in trade with the Chinese. The annual value of this destructive trade was estimated at sixteen millions of dollars. This traffick had long been forbidden by the laws of the empire ; but all efforts to suppress it had been defeated. The very officers sent down the river to inspect ships on their arrival, bribed by a share of the profits, brought it up to Canton in the government boats when they returned, and then reported that there was none on board. Ships were sent along the coast, to places where there were no ports of entry for foreign trade, for the purpose of smuggling it into the country ; and Chinese smugglers were supplied with arms and ammunition, for the purpose of defending themselves against the officers of government. In the spring of this year, Lin arrived at Canton, as Imperial Commissioner with absolute power, and with orders to stop the traffick, whatever it might cost. He ascertained that there were more than 20,000 chests of opium, valued at ten or twelve millions of dollars, on board the vessels at and around Canton. He knew that if he merely prevented its landing, it would be sent along the coast and smuggled into the country. He therefore stopped all trade, confined all foreign merchants to their factories, and demanded the surrender of a certain number of chests, supposed to be all on board the shipping. Capt. Elliot, the British superintendent of trade, thought it necessary to comply, to save his life and the lives of his countrymen. He required all Her Majesty's subjects to deliver to him the opium in their possession, and to take his receipts for it, given in the name of the British government. Elliot delivered the opium to Lin, who destroyed it, by the command, it was said, of the Emperor. It is impossible to say how far American merchants were concerned in this traffick. Some of them had always abstained from it on principle, as an immoral business. Others had a small quantity in their possession, when Lin commenced his operations ; but they said that it was English property. However that may have been, it was transferred to the possession of the English, and given up with the rest. Lin then published a decree, that no foreign merchant should be allowed to reside or trade at Canton, except on condition that his life and property should be forfeited, if any foreigner should be detected in introducing opium ; thus making the whole body of foreigners responsible for the offences of each. By order of Capt. Elliot, all British residents and shipping then withdrew from Canton to Macao and other places in the vicinity. Other foreigners, generally, followed their example. The American merchants and shipmasters, however, taking shelter under their ignorance of the Chinese language, agreed to the conditions, "so far as they understood them;" and Lin, fearing that all trade would be stopped, assented to the qualification. It was doubtless "understood" by both parties, that they should not smuggle opium,

nor be answerable for the smuggling of it by others. In this way, the whole foreign trade of Canton fell into their hands; and thenceforth, Americans were regarded with peculiar favor.

Before these events were known at a distance, measures had been taken to reinforce the mission. Mr. Abeel arrived at Canton in the latter part of February. Dr. William B. Diver, who sailed from New York in May, arrived September 23.

In the former part of the year, the missionaries were engaged in study, the preparation of books and the care of the hospital. The number of patients received at the hospital, from its establishment to March 23 of this year, was 6,450. Its existence was well known and tacitly approved by the government. During the imprisonment of all foreigners in the factories, its regular operations were of course suspended; but even then, the officers in charge applied for medical assistance. Lin made minute inquiries of Alan, who had spent seven years in America, about our country, its people and its institutions; and on being told of the number of hospitals and the mode in which they are supported, expressed his approbation. Mr. Bridgman and Mr. Abeel removed to Macao about the last of May. Dr. Parker remained in Canton, and was often called upon to give information concerning western nations, and England in particular. It was reported in the newspapers, that by order of Lin, he had translated Vattel's Law of Nations into Chinese. In fact, he only furnished translations of certain passages, which Lin's correspondence with Elliot made him desirous to understand. Before the end of September, all missionaries who were not Americans, were compelled to leave Macao; though some of the English missionaries appear to have remained in the vicinity, on board the British fleet, and soon to have returned.

A reinforcement was sent to the mission in Siam. The Mission to Siam. Rev. Messrs. N. S. Benham, J. Caswell, H. S. G. French, A. Hemenway and L. B. Peet, with their wives, Miss Mary E. Pierce and Miss Judith M. Taylor, sailed from Boston, July 6; but were obliged to wait at Singapore for a passage onwards, and none of them reached Bangkok till the next year.

The small-pox had long been one of the most dreadful Inoculation. scourges of Siam, raging annually from November to March. There were few families which had not lost members by it; and of those who survived, multitudes were disfigured and many were blind. The physicians belonging to the mission had attempted to introduce vaccination, but without success; for the virus, procured from America, from England and from Canton proved wholly inefficient. They resolved, therefore, to attempt inoculation for the small-pox. The work was commenced in earnest in December, 1838. The king, hearing of the successful inoculation of some of the children of the missionaries and others, sent a number of his slaves to be inoculated, and several of the royal physicians to learn the art. Dr. Bradley wrote a treatise on the subject for the king, which was presented through the prah klang.

Another was written for the use of the Siamese physicians. The Paw Maw, that is, the Father of Doctors, who is the king's brother, called repeatedly for instruction. January 17, he informed Dr. Bradley that more than a thousand persons had been inoculated by the king's personal physicians, and innumerable others by the physicians of the common people, and in every case it had operated favorably. The work went on till the hot season commenced, when it was found to be less safe, and was postponed till the return of cool weather. The king then bestowed honorary rewards on thirty or more of the royal physicians. By his order, the second prah klang presented to Dr. Bradley three changs* of silver, saying: "His sacred magnificent majesty would present this sum of money to thee, the American doctor, as a testimony of his unfeigned gratitude for thy very benevolent services in teaching the royal physicians the art of inoculation, and thy success in bringing into Siam this great boon, which has already saved many lives." Dr. Bradley replied by letter, informing "his magnificent majesty" that he had received "the sacred royal free gift," and intended to expend it in preparing and publishing medical and surgical treatises for the royal physicians and the people's physicians, "that they may be for the advantage of the people of Siam universally, helping them to increase in prosperity, health and happiness."

Printing for the king. In April, "his sacred magnificent majesty" had resolved to suppress the opium traffick in his kingdom, as it was rapidly increasing and doing immense mischief. He sent to the mission to borrow their printing apparatus for ten days, to strike off 3000 copies of his proclamation on the subject. But having learned the difficulty of removing it, and being informed that the missionaries would gladly print as many copies as his majesty should desire, he finding the paper, and that they could strike off 2000 copies a day, he sent the manuscript, and ordered 10,000 copies. This was the first public document ever printed in Siam. The manuscript was sent home, and is preserved in the library of the Board.

Station at Anghin. The mission was desirous to commence a new station, at some distance from the capital, both as a health station, and as a means of extending their influence through the country. As the place for it, Mr. Robinson and Dr. Tracy selected Anghin, a promontory on the eastern side of the gulf; and as there was no law against it, they commenced building a house. The governor of the province of Bang-pasoi inquired into their proceedings, and gave them permission to finish their house, but advised them to obtain the prah klang's consent before moving into it. His consent was cheerfully granted, and they removed their families to Anghin. But after the printing of the proclamation, the prah klang requested them to return to Bangkok, as, in the excitement produced by the suppression of the opium traffick, the king might choose to have them inside the capital. They immediately complied.

* A chang is 80 ticals, or about 48 dollars.

It having become evident that Mrs. Tracy could not endure the climate of Bangkok, Dr. Tracy sailed with her for Singapore in June. They finally arrived at New York in March of the next year. Mr. and Mrs. Robbins also left the mission, and arrived at New York a few days later.

The labors of the Singapore mission proceeded as usual, and afforded little to record. Singapore. The arrangements for Chinese printing were somewhat improved. In the seminary there were forty pupils; one of whom, a Chinese by birth, appeared to be truly pious. The mission was deeply afflicted by the death of Mrs. Wood, on the 8th of March.

Mr. Doty, of the mission to Borneo, arrived at Sambas Borneo. Mission commenced. on the 17th of June, and Mr. Youngblood at Pontianak on the 19th of September. Mr. Nevius left Singapore for Pontianak about the last of November, and arrived not far from the commencement of the next year. Miss Condit, a sister of Mrs. Nevius, doubtless arrived at the same time. Of course, little could be done this year, except to explore the country, and prepare for future operations. Mrs. Ennis found it necessary to return to the United States, and arrived at Salem, November 26. Mr. Thomson and Mr. Pohlman were spending their year at Batavia, as required by the Dutch government; and there Mrs. Thomson died on the 17th of November.

Through the Rev. Robert Baird, the Board had some communication with the government of Holland, with respect to the restrictions on missionary labor in Netherlands India. It was ascertained that those restrictions did not originate with the colonial authorities, but emanated from the government at home; and that they did not arise from any hostility to missions, or to American missionaries, but from causes which would not be suspected by any person not minutely acquainted with the politics of Europe and India. The subject is still under consideration.

Both branches of the mission in Greece made some Greece. progress in their work. The chapel at Athens was finished, by the liberality of a few gentlemen in New York, and was opened for worship early in July. An increased amount of printing was done. Among the new works issued, was Baxter's *Saints' Everlasting Rest*, translated by Dr. King into modern Greek. The mission had no press, and formerly had all its printing done at Smyrna. It was now done at Athens, by native Greek printers, on contract. This is doubtless the best arrangement for missionary printing, wherever competent and trustworthy printers can be found; as it relieves the mission from a great burden of secular cares.

The Lancasterian School at Ariopolis was opened on the 30th of October. The building had been ready for some time; but there were no teachers, except such as had been educated at the public expense, and were bound to serve for a specified time in the government schools. After so much delay, the missionaries at Athens, aided by Mr. Perdic-

ris, the American Consul, procured a teacher from the government. Before the end of the year, the school contained about 170 scholars,—as many as the house could accommodate.—Mrs. Houston being threatened with consumption, her husband accompanied her to Alexandria, and afterwards to Cairo, where she died on the 24th of November. As there was no burying-ground for Protestants in Upper Egypt, her remains were brought to Alexandria for interment. Mr. Houston returned to his station, December 20, having been absent more than six months.

Constantinople.

At Constantinople, the missionary force was unusually small. Mr. Dwight did not return from the United States till September 4. Mr. Schaufler left about the first of May, for Vienna, to superintend the printing of the Hebrew-Spanish Old Testament. He went by way of Odessa, and while there and among the German colonists in that part of the Russian dominions, did much to rekindle and sustain the revival which had been long in progress. May 30, Mr. Homes left, to join Dr. Grant in exploring Mesopotamia. Mr. Hamlin had arrived early in February, but the study of languages demanded nearly all his strength. During a very trying season, therefore, Mr. Goodell was almost alone.

The Persecution.

This year was distinguished by the persecution of the pious Armenians. None but the persecutors themselves can give a full account of all the sordid motives, the base intrigues and unprincipled instruments by which it was accomplished. The principal facts, however, seem to be clearly established, and may now be given to the world.

The unwillingness of wicked men to be reproved before all and disturbed in their own consciences by the holy lives of others, was doubtless, as usual, the fundamental motive. As usual, too, a corrupt priesthood dreaded the progress of a reformation which would deprive them of their sinful gains. Private interests, also, were thought to be in danger. A few persons had enjoyed a monopoly of Armenian printing; but now, the mission was furnishing better books, more elegantly printed, and at a lower price. The patronage of education had been almost wholly in the hands of a few bankers, and they were enabled to place young men, educated at their expense and attached to their interests, in many situations of profit and influence connected with the Turkish government. Now young men from the middle ranks of society, educated under the inspection of the mission, were eagerly sought to fill such places. For the year past, one of them had been in the service of the Capudan Pasha, or Lord High Admiral. But above all, the interests of the great Armenian College, which the bankers, in the name and at the expense of the nation, had established at Scutary, were thought to be in jeopardy. The Armenian youth who were confined there for an education, sometimes ran away; and others were unwilling to go. This was ascribed, in a great degree, to the popularity of Hohannes, whose school, while it existed, had been so attractive. Boghos Physica, too, was thought to be a very dangerous man. His

health had failed, and he had no means of subsistence except a small school, supported in part by the mission. But his reputation for learning remained; his early connection with the missionaries was remembered, and the professors at Scutary were afraid that his influence might injure their college. Members of the Romish church had their usual motives for stirring up persecution against Protestants.

The movement seems to have begun by intrigues among the Armenian bankers. Means were found to deprive such bankers as were friendly to the mission, of all their influence. One, who was a particular friend of Boghos, belonged to a firm of three brothers, who were bankers to the Grand Vizier. About the commencement of the year, they were suddenly and unaccountably removed from office, and their firm closed. This work went on, till the whole power of "the nation" fell into the hands of three men. One of these three was the Sultan's Chief Architect; and one of his most intimate friends and advisers was a papal Armenian, who was at the head of the mint.

Meanwhile, inferior actors were exciting popular prejudice against the "Evangelical" party. The most active was a Jew, who had been baptized some years before, and having resided in missionary families, pretended to know all about their objects and their plans. He industriously propagated the most exciting slanders he could invent. A young infidel Armenian poet, who had obtained a printing press and a professorship at Scutary, was an active fellow-laborer with the Jew. An ignorant and immoral bishop from the interior labored hard against Protestantism, and in support of the forms of his church. Meeting one of the teachers in a Lancasterian school with which the mission had never had any intercourse, and learning that he taught chemistry, the bishop insisted that chemistry was Protestantism, or at least was something that would transform all the scholars into Protestants. A quarrel ensued, which came to blows. The bishop struck the teacher, and then raised such an excitement among the populace against him and the "Evangelicals," as drove him from his school. These are specimens of the preparations made in every rank of society, from the lowest, to the very gate of the Sultan's palace. Probably, the slanders entered the palace itself. It was reported at Scutary, that a book in Turkish, containing an attack upon Muhammedanism, had been sent to the Sultan; that he had called up the papal Armenian, the head of the mint, to give an account of it; and that he had laid it to the charge of the Protestant missionaries, with whom some of the Armenians were associated. The Sultan, it was said, ordered the Grand Vizier to inquire into the affair. The Armenian mission, however, had never printed a book in Turkish.

But one thing now remained to be done by way of preparation. The Armenian Patriarch, it was said, had no energy, and especially, he showed no energy in putting down the "Evangelicals." The Chief Architect and his two coadjutors, therefore, determined to put another in his place. The man of their choice had, many years before, been the

Patriarch's vicar. Two years before, they had offered him the patriarchate; but he refused to accept it, unless the Synod would agree not to oppose his will in any particular. To such terms, the bankers then would not accede; but the three who had now grasped the whole power of "the nation," invited him to come on his own terms. About the middle of February, he arrived in Constantinople, and began to act as a colleague or assistant Patriarch; but, as he had been called to execute with energy the designs of the triumvirate, the whole executive power was virtually put into his hands, and the old Patriarch was degraded into a mere form.

February 19, Hohannes was arrested, and thrown into prison, without trial, and without hearing his accusation. It had, however, been reported, that he was "a great seed-sower," by whose influence half the bishops, priests and people had already been made Protestants. It was said, too, that he was a great sorcerer; that he would cut out a piece of paper, and it would become a piece of gold; and that by fastening his eye upon a man, he would obtain complete mastery over his thoughts, words, and deeds, so that his victim could never break the charm, even when absent from his enchanter. By such reports, a violent excitement had been raised against him. On the same day, Boghos was arrested, and thrown into the same prison. It was reported that these arrests were made by order of the Turkish government, which accused the prisoners as rebels; that they would be banished; that the firmans were prepared beforehand; and that there was at the patriarchate a list of 500 suspected persons, among whom were bishops, priests and bankers.

They were banished to Kaisariyeh, (*Cæsarea* ad Argæum,) in the interior of Asia Minor, about 400 miles from Constantinople. They were sent off, without trial, examination or accusation. At their departure, February 23, the Patriarch, bishops and priests gathered around them, and bestowed their benedictions upon them. The Patriarch took leave of them with tears. They were furnished with money and clothing, partly at the expense of "the nation," and partly by the father of Hohannes. Their Turkish guard carried them to his mother's house at Scutary. She wept at their hard treatment, and said that "the nation" must be very bad, to exile such good men. The guard sent back word, that Boghos was unable to bear the fatigues of the journey; but he received positive orders to go on, and carry him, alive or dead, to Kaisariyeh. They set forward on the evening of the 26th.

Meanwhile, all the pious at Constantinople were filled with anxiety and apprehension. Reports were circulating, that one and another was to be banished, and that the church constables were in pursuit of them. Intercourse with the missionaries was considered dangerous, and was nearly suspended; but the general constancy of the pious, while expecting banishment, confiscation and the bastinado, gave cheering evidence of the genuineness of their faith. One of them exclaimed with triumph, that God had sent missionaries to Kaisariyeh, at the ex-

pense of "the nation." Booksellers were ordered to send to the patriarchate, copies of all the books received from the mission. A patriarchal circular was issued March 3, forbidding the people to use those books, and requiring all who had any in their possession, to deliver them to their bishops or confessors. The circular was read at the patriarchal church by the adjunct Patriarch. He acknowledged that nothing bad had been found in the books already published; but if the work were suffered to go on, something bad might be published hereafter, and a schism would be made, which could never be healed.

The exiles were not without consolation on their way. On their arrival at Nicomedia, the little band of the pious dropped their work, ran to the post house, and had a prayer meeting with them. Boghos sent word to the chief man of the Armenians there, that he must interfere in their behalf, or answer for his neglect at the judgment seat of Christ. The man detained the guard at his own expense, and wrote to Constantinople in their behalf. They were lodged in the church, where their "Evangelical" brethren spent every evening with them in Christian conversation and worship. An answer was received from Constantinople, permitting Boghos to remain at Nicomedia; but his health had rapidly recruited, and they had gone on a day or two before its arrival. Their Turkish guard, as usual in such cases, took advantage of his power to extort money from them; and at Angora, Hohannes was obliged to draw on his father for two thousand piasters. The Armenian bishop of Angora, an old friend of the family, took the bill, and raised the money upon it. On their arrival at Kaisariyeh, many of the Armenians there inquired for what they had been banished; and learning that it was for regarding the Bible as the only authoritative religious guide, avowed themselves of the same opinion.

Meanwhile, the work of persecution went on at Constantinople. Der Kivork, the pious priest at Has Koy, was thrown into prison, March 14. About the same time, the Rev. Mr. Leeves, agent of the British and Foreign Bible Society, was warned by his landlord to quit the bookstore he had hired. His landlord was the Sultan's Chief Architect. March 22, the Armenian Patriarch had leave to resign, and retire to his convent near Nicomedia; and the next day, his assistant was installed as his successor. During the same week, the Greek Synod and Patriarch issued a decree, excommunicating all who should buy, sell or read the books of the "Luthero-Calvinists," and condemning in like manner the writings of Korai, the illustrious restorer of learning among the Greeks, and of the learned Bambas, the friend of Fisk and Parsons. An imperial firman was also published, authorizing and requiring all the Patriarchs to look well to their several communions, and keep them from infidelity and foreign influence. It was now certain that the Porte itself was a party in the persecution.

Der Kivork was kept in prison more than a month. The principal Armenians of Has Koy interceded for his release, but were told to "stay at home and mind their own business." About the 20th of April, he

was banished. Two bishops and a teacher were banished about the same time, all to different places. Some of them were taken from their beds at midnight, and all were sent off without even the form of a trial.

After the arrest of Hohannes, the mission had engaged the services of Mesrob Taliatine, an Armenian deacon, who had been educated in the Bishop's College in Calcutta. He was born somewhere on the frontiers of Russia and Persia, and had Russian protection, which ought to have secured him against the power of the Patriarch. He was told that the Chief Architect and his friends had subscribed the amount of a thousand pounds sterling, to be expended in getting rid of him in some way. He was summoned by the dragoman of the Russian ambassador, to show his passport, though he had done it already. He was afterwards arrested, and confined one night in the Patriarch's prison, where he and others who were imprisoned for righteousness' sake, conversed and prayed and sang hymns till the dawning of the day. He was then released, and by the advice of the mission, retired to Persia. In connection with this case, the missionaries learned that the Porte had made direct complaint, though not to the American ambassador, against them, as being engaged in making proselytes. This led them to make a statement of facts, both in French and English, for the use of ambassadors and others, and to call on several in person to make verbal explanations. In one instance, and that a very important one, access was denied them, for political reasons.

April 28, a bull of the new Armenian Patriarch was read in the churches, anathematizing, in the name of the Father, Son and Holy Ghost, all who should read the books of the missionaries, or have any intercourse with them, or neglect to inform against others. About the first of May, a rich banker, well known as a friend of the missionaries and of Boghos, was seized and imprisoned in a hospital as insane; but was released in about a week, on paying a large sum to build up the college at Scutary, as a means of repairing the mischief he had done during his insanity. The list of suspected persons, it was said, now amounted to 2500; of whom two bishops, five priests and several teachers were forthwith to be arrested. The documents in the possession of the Board mention no more instances of arrest and banishment; but at a later date, they speak of the return of several, whose banishment had not been mentioned. We know not, and probably the missionaries never knew, the whole number of the victims.

About this time, the Sultan sent to all the Patriarchs and the chief Rabbi of the Jews, requiring them to furnish several thousand men each for his army, in his war with Muhammed Aly. This unprecedented and unexpected demand filled them and their followers with consternation. By the middle of the month, the cry was, that there was no bread in the city, that water had failed, and that business was at a stand. The persecuting powers were all in deep distress. An army, however, was raised, and marched to drive the troops of Muhammed Aly from Syria. The armies, estimated at about 80,000 men each, met on the plains of

Nezib, not far from Aleppo, on the 24th of June. That of the Turks was utterly annihilated, and the Sultan had no means left, of resisting the advance of Ibrahim to the capital itself. But the tidings never reached his ears. He died on the first of July ; and a few days after, the Capudan Pasha surrendered the Turkish fleet to Muhammed Aly. On the 11th of July, the young Sultan, Abdül Medjid, was girded with the sacred sword of spiritual and temporal power over the Ottoman Empire ; a ceremony equivalent to coronation. The news of the entire loss of his army and navy arrived in a few days, and the empire seemed on the eve of dissolution ; but the intervention of the great powers of Europe protracted its existence. All parties seem to have been in doubt what course the new Sultan would pursue in respect to persecution. The fear of arrests and banishments remained, but no more of them took place. The apostate Jew, who had been foremost in defaming the missionaries, had professed himself a Muhammedan, to avoid punishment for theft and deception ; and for other crimes, subsequently committed, he was strangled by the Turks and thrown into the Bosphorus on the 27th of July. August 12, a fire broke out in Pera, the northern suburb of Constantinople, and consumed between 3000 and 4000 houses, an immense amount of property, and some lives.

About the middle of August, the Armenian Synod met, to consider the case of the exiles. The debates were violent and protracted, and threatened to end in a schism ; but at last it was resolved that a part of them should be recalled from banishment. Hohannes, however, was thought too dangerous a man to live in the capital, and was not to be recalled.

Confidence began gradually to return, and the "Evangelicals" slowly and cautiously resumed their intercourse with the mission, and grew bolder in their efforts to diffuse the knowledge of the truth. Some returned from banishment and were restored to their former stations. They now uttered their convictions with less reserve than formerly. Boghos wrote a submissive letter to the Patriarch, asking permission to return, which was granted. Hohannes wrote several respectful letters ; but they contained no confession of any error or crime, and his request was denied. The bishop of Kaisariyeh, too, wrote that he had watched Hohannes strictly, and found him "a sinless man."

His friends thought it time to exert themselves for his release, which he had advised them not to do at the time of his banishment. His case was therefore laid before an English gentleman, who was a physician in the Sultan's palace. He laid it before one of the sisters of the late Sultan. The result was, that on the 14th of November, the imperial request for Hohannes' release was sent to the Patriarch. The Patriarch resorted to various devices, first to procure the reversal, and then to delay the execution of the order ; and finally, to obtain the credit of recalling Hohannes voluntarily, as, he said, it would be a shame to be compelled to do it by order of the Sultan. He represented Hohannes as a bad man, and a magician. He required unreasonable and absurd pledges for his behavior after his return. He falsely informed the Sul-

tana that the order for his return had been sent. By such means, he avoided obedience till February 20, 1840, when he placed the order in the hands of Hohannes' father. It was addressed by the Turkish minister of foreign affairs to the governor of Kaisariyeh, and had on it the Sultan's mark, and the seals of several high officers of state.

The influence of this persecution was felt in various and distant parts of the empire. When the deposed Patriarch arrived at Nicomedia, he found the Armenians there in a state of high excitement, and ready to commence efforts to put down the "Evangelicals;" but he told them that they knew nothing of the true state of the case, and that if they attempted to do any thing about it, they would be almost sure to do mischief.

Broosa. Soon after the persecution commenced at Constantinople, a vigorous attack was made on the mission at Broosa. Both the Armenian and Greek bishops preached violently against its schools, and all its operations, and anathemas were pronounced on all who should have any intercourse with the missionaries. Every book prepared by the missionaries was removed from both the Greek and the Armenian schools in Broosa. A Greek priest was sent to Demir Tash and Philadar, to seize the books and cards used there in the schools. All people who had such books in their possession, were ordered to deliver them up. About 500 or 600 books, among which were copies of the New Testament, the Pentateuch and the Psalms, were burnt by order of the Greek bishop in front of his church. The teachers of several schools supported by the Greeks themselves, were ejected from office, because they were too "Evangelical," and a Greek priest at Demir Tash was deposed for the same reason. Mr. Powers' Armenian assistant found it necessary to leave his service. The owners of the houses in which the missionaries lived, were threatened with excommunication and banishment, if they did not eject them. The owner of Mr. Powers' house was excommunicated, and the bishop was making arrangements to empty it, when the case was laid before the American consul, and by him before the governor of the city, who secured to them the possession of the houses they had hired. At one time, an order was obtained from the Porte itself, for the removal of one of the missionaries; but the death of the Sultan occurred soon after, and it was not enforced. From this time, the violence of the opposition gradually subsided. These things convinced some of the more intelligent of the people, that their clergy were enemies of the light, and from interested motives, wished to keep the people in ignorance.

Trebizond. The influence of the persecution was felt at Trebizond. The Armenian bishop, who had never dared to favor the mission openly, was removed to Zeitin, a barbarous place not far from Kaisariyeh. His successor came, and published the orders of the new Patriarch, forbidding intercourse with the missionaries, and requiring the surrender of all their books. The people were greatly alarmed, and the order was partially obeyed. The Armenian assistant who left Smyrna in the

spring to avoid persecution, was employed by the Armenians themselves to teach a grammar school, in which employment his usefulness and popularity rapidly increased.

A new station was commenced at Erzeroom, in Erzeroom. ancient Armenia; an important city of 30,000 inhabitants, on the mountains, near the sources of the Euphrates and the Aras, and on the road from Trebizond to Ooroomiah. The climate is much like that of the colder parts of New England, but less changeable. It has an Armenian population of three or four thousand; and below, in the valley of the Euphrates, are Erzengan, Arabkir, and other towns where Armenians are numerous. Mr. Jackson, from Trebizond, arrived at Erzeroom, to make preliminary arrangements, on the 30th of April. While he was there, a letter was read from the patriarchate, warning the people against the Americans, forbidding them to patronize any schools they might open, or to buy any of their books, and ordering them to burn such books, wherever found. A house having been obtained through the kind assistance of the English consul, he arrived there with his family on the 11th of September.

The persecution did not affect the mission in Syria and Syria and Pal-estine. Palestine, as they were under the jurisdiction of Egypt; but the missionary force was much reduced by the absence of its members. At Beirut were only Mr. Thomson and Mr. Hebard, their wives, Miss Tilden and two native helpers. At Jerusalem there was only Mr. Lanneau and one native helper. A disease of the eyes drove Mr. Lanneau from his station for several months; and on returning from Beirut in July, the disease returned and impeded his labors. The press at Beirut was idle nearly all the year, for want of funds and a printer. Yet some progress was made. A large and convenient chapel was obtained at Beirut, in which two Arabic services were held on the Sabbath, between which public worship was attended in English at the American consulate. The seminary and other schools went on as usual; for the scholars were mostly from families which had learned to care little for ecclesiastical thunders. The opposition of the Greek church, too, was dying away. The distribution of books and tracts continued. In this work, the mission had an efficient coadjutor at Tripoli. It was Abū Yūsuf, a blind old man of the Greek church. Though worn down with age and disease, he went about the country with a hired donkey loaded with books and a little boy to lead him, zealous to do, in the short remnant of his life, what he could for the salvation of men. His labors were most abundant in the district of Akkar, northeast of Tripoli, where he was encouraged by the cordial approbation of the Greek bishop Zacharias. He and his son also superintended a school in Tripoli.

During the hot months, when a residence at Beirut is The Dru-ces. unsafe, Mr. Thomson retired to 'Areiya, a Christian village, and Mr. Hebard to 'Ainab, where two thirds of the people were Druzes, and where no missionary had ever before been. He found the Druzes very accessible, and anxious for instruction. Many of them seemed desirous to

know how they might be saved. During the winter, some of them had continued to resort to Beirût for instruction, notwithstanding the deep snows and threats of vengeance from the Emir Beshir ; and during the summer and autumn, the whole nation seemed to be accessible.

The Rev. Charles S. Sherman, with his wife, arrived at Beirût early in September, and at Jerusalem on the 24th of October. On the 15th of October, the Rev. Elias R. Beadle and his wife arrived at Beirût, to reinforce that station.

Cyprus. The persecution did not extend to Cyprus, though under Turkish jurisdiction ; for the Christian inhabitants are not Armenians, but Greeks, and yet not subject to the Greek Patriarch of Constantinople. And moreover, spiritual religion had made no progress among them. The missionaries therefore continued to circulate books and promote education as formerly. In July, the Greeks determined to add four new schools to the six already existing, and to raise 53,000 piasters, or about \$2500, for their support. Of this sum, the archbishop was to pay 6000 piasters, the three bishops 3000 each, the Kykkou monastery, the richest in the island, 6000, and 24,000 were to come from the public treasury. Seven of these schools contained about 280 scholars. Till this year there was no school for girls in Cyprus. In April, Mrs. Ladd commenced teaching seven or eight girls. She suspended her labors during the hot season, but on the 10th of October, opened a regular school, in which at the end of the year, were eighteen scholars. The death of Mr. Pease, by fever, August 28, was a heavy loss. He had excited high hopes of usefulness. He had written a copious grammar of the modern Greek language, and nearly completed the translation of it, and had just finished a treatise on the Sabbath. He had commenced preaching to a few Greeks in his own house. After his death, this exercise was continued by Mr. Ladd, and the congregation slowly increased.

Nestorians. The mission to the Nestorians commenced the year in affliction. On the third of January, Mrs. Grant was seized with a fever, which ended in death on the 14th. The Nestorian clergy connected with the mission, many of whom had been her pupils, were deeply affected by her sickness and especially by her solemn farewell. During her sickness, public prayers were offered in the church for her recovery. After her death, three of the bishops proposed that she should be buried within the walls of their church, "where none but very holy men were ever interred ;" and, said one of them, "we will dig her grave with our own hands. She has done so much for us and our people, that we want to do something for her." A subdued and tender spirit seemed to rest on all who had known her, and serious inquiries were excited concerning that piety which enables its possessor to die in peace. This better state of religious feeling seemed to continue through the year, especially in the Seminary. Priest Dunka, from one of the independent tribes, gave indications of piety. This man having learned the alphabet in his childhood, became a reader without further instruction and without en-

couragement, while tending his father's flocks on the mountains, and was now at Ooroomiah, both as a learner and as a helper. He spent about three months of the summer among his native mountains, preaching the gospel in the villages around his home. It was a region in which little of the gospel had been heard for generations, except the liturgy in an unknown tongue; and the people, he said, "were as eager in listening, as people dying of thirst are for cold water." In September, Robert Glen, son of the Rev. William Glen, of Tabriz, was at Ooroomiah on a visit, and there, as he believed, became reconciled to God. He was born at Astrakhan, where his father labored seventeen years as a missionary. He now ardently desired to spend his life in missionary labors, and soon after began to assist in teaching one of the schools.

The mission had twelve free schools in as many villages, containing 271 male and 22 female pupils; a Sabbath school of 50 scholars at Geog Tapa; 17 girls in the female boarding school, and 55 students in the Seminary, taught by a priest and a deacon, under the supervision of Mr. Stocking. There was a blind girl, ten or twelve years old, at Geog Tapa. The deacon who taught the Sabbath school requested that she might attend. Having heard how the blind are taught to read in America, he made a Syriac alphabet for her use of potter's clay, and she soon learned to distinguish the letters.

The papists continued their efforts to corrupt the Nestorians, and especially the young bishop of Ardishai, who had always stood somewhat aloof from the American mission. They had a church at Ardishai, and a few followers, who so provoked Mar Gabriel by their zeal to proselyte his people, that he went into their church, and stripped it of every crucifix, image, picture and charm that it contained. Still, the papal bishop of Salmas and the Jesuit Bore followed him with flattery, and obtained his consent to establish a school among his people; but he soon repented of his error, and wrote to Bore, warning him not to come into his village. Bore was enraged, and having a firman from the king of Persia, permitting him to establish schools, opened one at Ardishai. But Gabriel and the mission had acted with energy, and a school had been already opened under one of the best teachers from the Seminary. It soon outgrew its accommodations, and another was opened. Both schools contained sixty scholars; while the Jesuits' school first increased to nine scholars, and then dwindled to four or five.

A health station was needed for the hot season, and with the consent of the prince governor, Gavalan, the village of Mar Yohanna, was selected as the place. A Persian khan who farmed the village, interrupted the execution of the work, by beating and abusing the villagers. Mar Yohanna himself was bastinadoed, and one hundred tomans, or \$250, extorted from the family, for the crime of inviting the missionaries there. The Russian consul general at Tabriz, under whose protection the missionaries then were, the English ambassador having left Persia, reported the affair to the prince governor, who promptly sent an officer to see that justice was done. Through Mr. Merrick and his friend Malek Ka-

sem Mirza, the story reached the ears of the king, who with his own hand wrote orders to the prince governor, to have the matter arranged to the satisfaction of the missionaries, and to punish the khan. The prince governor ordered the hundred tomans to be restored.

In view of many such acts of kindness and protection from the Persian government, the missionaries thought they could no longer, with propriety, refuse to do something for the education of Muhammedan youth. A school for them was commenced December 24, with one scholar, which in a few days increased to six.

The Rev. Willard Jones and his wife arrived at Ooroomiah on the 17th of November.

Mission to the Independent Nestorians. At an early period, the Nestorian Patriarch had urged the mission to extend its operations to the mountain tribes, and had been encouraged to expect that it would be done; but it had never yet been practicable. No traveller except Mr. Shultz, a German, had ever attempted to pass through the intervening country of the Koords; and he was murdered on his way. Nor if the danger had been less, was there any missionary at Ooroomiah who could be spared to make the attempt. It was understood, however, that there was a body of Nestorians on the west of the Koordish mountains, near the Tigris, among whom a mission might be commenced, from which access to the independent tribes might be comparatively safe and easy. It was known that the Nestorian Patriarch at El Koosh, west of the mountains, had long since become a Roman Catholic, that his people generally had followed his example, and that for that reason the patriarchate of Mar Shimon had been established in the mountains; but it was also understood that about the year 1831 or 1832, a large part of them had revolted from Rome, and had revived the old patriarchate of Mar Elias at El Koosh. Indeed, when Mr. Perkins first arrived at Ooroomiah, Mar Elias of El Koosh was in that vicinity, and had induced the Nestorians generally to acknowledge him as their Patriarch. He professed to be overjoyed at the arrival of the mission and delighted with their books, and promised to aid their enterprise. In 1838, the Nestorians of the plain had generally returned to their allegiance to Mar Shimon, though one bishop still adhered to Mar Elias.

It had become certain that Dr. Grant must leave Ooroomiah, as his health could not endure the climate. He was therefore directed to attempt the establishment of a mission among the Nestorians on the west of the mountains. Mr. Homes, of the mission at Constantinople, was directed to assist him in exploring the country, and in other preparatory labors, till an associate should arrive. Information was afterwards received of the death of Mrs. Grant, which might render it necessary to delay the enterprise. Other information led to doubts concerning the existence of the supposed Nestorian community west of the mountains. It became evident, too, that the Turkish empire was about to be involved in a war, which would render travelling on the proposed route extremely dangerous, if not impracticable. Mr. Jones, Dr. Grant's intended as-

sociate, was therefore directed to proceed to Ooroomiah, and new instructions were sent to Dr. Grant and Mr. Homes, authorizing them to defer the attempt. But they had already gone.

Dr. Grant left Ooroomiah on the first of April, to join his associate. On his way to Trebizond, he suffered much and was repeatedly in danger of perishing from the snow, which was from two to four feet deep for more than two hundred miles. On arriving at Constantinople, he found that Mr. Homes could not then be spared from that mission. He therefore, with the concurrence of the brethren, returned by Trebizond to Erzeroom, and crossing the intervening mountains, which was still difficult on account of the snow, arrived at Diarbekir on the Tigris on the 30th of May. On the same day, May 30, Mr. Homes left Constantinople to join him. In fifty-nine hours an Austrian steamer carried him seven hundred miles to Trebizond. June 9, he arrived at Erzeroom. As the shortest road to Diarbekir, through a country inhabited by independent Koords, was always unsafe, and now on account of the war more dangerous than ever, he resolved to follow the valley of the Euphrates to the latitude of Diarbekir, and approach that city from the west. On his way, he visited Erzingan, Eghin, Arabkir, and other populous towns, which are the real home of many of the rich Armenian residents at Constantinople, and must at some future time be an important field for missionary labor. At Arabkir, he found that the Armenian bishop, by orders from Constantinople, had been collecting publications of the mission press at Smyrna, which were circulating among his people. He acknowledged that they contained nothing objectionable; but he had been ordered to collect and burn them, and must obey. June 24, as has been already stated, the great battle of Nezib was fought, and the Turkish grand army dispersed. Its miserable fragments retreated in confusion towards their homes, plundering villages and travellers and robbing each other on their way. June 28, just at night, Mr. Homes met a company of fifty armed Koords and several armed women, who were returning from that field of slaughter; and having been saved from violence and cautioned against travelling in the night by the commander, arrived at Argunni, twelve hours from Diarbekir. He despatched a messenger with a letter to Dr. Grant. Having been detained several days by want of an escort, and robbed, by the connivance, as all supposed, of the governor, he arrived at Diarbekir on the third of July. Just without the walls, he met his messenger, who had been robbed of every thing but the letter.

Joining a company of forty horsemen, Dr. Grant and Mr. Homes arrived at Mardin on the 10th of July, after a ride of eighteen hours. Here they were confined, by the dangers which beset every road for want of an established government, about two months. The ruin of the Sultan's army was ascribed to the introduction of the European dress and tactics; and this inflamed the Mussulman hatred against Christians. The native Christians, too, thinking the Turkish power effectually broken, grew insolent and overbearing. The attempts of the mis-

sionaries to collect information were taken as evidence that they were spies. Within a week of their arrival, they were threatened with death by the populace, and the governor offered them a guard, which they declined. The turbulence of the people increased, and robberies and murders grew more numerous, till September 4, when Mr. Homes went out to inquire concerning caravans, with which they might leave the city. During his walk, he saw conclusive evidence of an approaching insurrection, and of a determination to kill the strangers. That evening, the brethren heard that a caravan from Mosul had encamped at a neighboring village, on its way to Aleppo. The next morning, they rode out to find the caravan; but it had gone, and the villagers told them they could not overtake it. They rode back to the city; but the gates were shut, the walls guarded by armed men, and violence and butchery raged within. The Koords of the city had risen, had attacked the palace and massacred several of the principal men, and among the rest, the late governor. The Mussulmans on the walls, who gave them the information, told them they must go on their way and disappear, or they would meet with the same fate. They rode to the Convent of the Patriarch of the Jacobite Syrians, two hours east of the city, and were hospitably received within its high and massive walls and iron gates. Their servant was then sent after their money and baggage. Near the city he was recognized, and pursued till he disappeared in the crooked streets. When he arrived at the house where they had lodged, its inmates became frantic with alarm; for armed men with drawn swords had been seeking the foreigners all day, to put them to death, and his appearance might attract them to the house. Taking a part of the money and clothing, disguising himself and spurring his horse, he returned safely to the convent. A hundred Koords rushed out at the eastern gate, to attack them in the convent; but various objects diverted them from the attempt. At three different times that night, armed men searched the house where they had lodged, demanding, "Where are the men who have written down our mosques;"—and thrusting their swords into every hiding place that might conceal them.

They remained six days at the convent, during which it was neither safe to leave, for fear of being murdered on the way, nor to remain, for fear of exciting a war between the Koords and the Syrians. It had become certain that the proposed mission could not be commenced. Mar Elias of El Koosh, finding the Nestorians not disposed to own him as their Patriarch, had resumed his connection with Rome, and his flock had followed him; so that there were now no Nestorians west of the mountains, among whom a mission could be established. The intended explorations had been made, so far as the state of the country permitted. Nothing remained, therefore, but for the brethren to return to their respective stations, as best they could. They determined to leave the convent, by the first practicable opportunity. They returned, separately and secretly, to Mardin. Mr. Homes, disguised as a Koordish trooper, remained in the suburbs, till he found an opportunity to join a company

of soldiers on the way to Diarbekir. Thence, after a series of interesting adventures, some of which were not unattended with danger, he arrived, by way of Sivas and Tocat, at Samsoun, just as the steamer from Trebizond touched at the port; and going on board, arrived at Constantinople on the 21st of October.



Koordish Warrior.

The Prudential Committee were aware that Dr. Grant had long been anxious to visit the Independent Nestorians, and they hoped that he would find his way into their country before completing this journey; though, on account of the dangers which, according to all accounts, must be encountered on the way, they had not directed him to make the attempt. He resolved not to be deterred by the dangers of the way, without first taking a nearer view of them. Dressing in oriental robes and turban, he returned to Mardin, where he remained two days; and meanwhile the place was put under the vigorous government of the pasha of Mosul. He left Mardin on the 15th of September; and after a journey of about 200 miles, 70 of which was through an uninhabited desert, and having once been waylaid by Koordish robbers, who, however, on seeing the party, thought best to refrain from attacking them, arrived on the 20th at Mosul. He found that all the Koordish tribes between Mosul and the Nestorian frontier had been subjected to Turkish rule. So far, the pasha would be responsible for his safety; but no farther. "Those mountain infidels," said the pasha, "acknowledge neither pashas nor kings; but from time immemorial, every man has been his own king." Furnished with a guard to protect him against

the Koords, he left Mosul on the 7th of October, and crossing the Tigris passed over the ruins of ancient Nineveh, and soon entered the country of the Yezidees, the reputed worshippers of the devil. They received him the more readily as a guest, on learning that he was a Christian; for their religion seems to have been derived, in part, from Christianity, perhaps through the Manichaeans. Some of them have since expressed a desire to have missionaries sent among them. October 8, he passed the plain on which the Persian army under Darius was finally overthrown by Alexander the Great.* At Akra, his Turkish guard delivered him over to the Koordish chief, and took a receipt for him, as if he had been a bale of goods. The chief, thus made responsible for his safety, gave him a Koordish guard, to attend him to the frontier. As he advanced among the mountains, he found Nestorians in increasing numbers, some of them living interspersed among the Koords, and others temporarily there. The latter fiercely demanded "Who are you? Whence come you? What do you want?" The Koordish guard was filled with terror, and begged permission to return. Dr. Grant dismissed him at Duree, and took a guide furnished by the Nestorian bishop of that place. On the 18th, he crossed the frontier range of hills, and reached Lezan, the first village of the Tiyary, the most numerous and warlike of the tribes. He had never seen but one of this tribe, the blind young man who, having heard of the American physician, had travelled on foot to Ooroomiah, and returned seeing. He had but just entered the village, when this young man, having heard of his approach, met him with a present of honey, and introduced him to his countrymen. He travelled on from village to village, till on the 26th he arrived at the Patriarch's residence. Everywhere he was well received and kindly aided in his progress, some parts of which were so precipitous that the mules of the country could not pass, and for three days he was obliged to travel on foot, wearing sandals of hair cord, made for such service. Everywhere his medical services were highly prized. The Patriarch, when Dr. Grant approached his residence, sent an escort with a horse to meet him, and watched his approach from his chamber window with a spy-glass. On his arrival, the Patriarch received him cordially. He said he had been looking for a visit from some member of the mission for a long time, and had begun to fear they would never arrive. "And now," he added, "you are doubly welcome. My heart is rejoiced that I see your face. You will make my house your own, and regard me as your elder brother. It is a happy day for us both. May your journey be blessed."

Dr. Grant remained with the Patriarch about five weeks, during which time the whole subject of missions among his people was fully discussed; and especially the raising up of a learned and pious Nestorian clergy, who should not only promote piety at home, but revive the

* At the battle of Arbela; so called from Arbela, now Arbil, to which Darius retreated across the Zab.

distant missions which were once the glory of their church. As it was too late in the season to commence an examination of the whole country, the Patriarch insisted that Dr. Grant should visit him again the next spring, when he or his brother would accompany him to every considerable village, and order the establishment of schools in such as he should select. He was the more earnest in his request, because the Roman Catholics were making zealous efforts to proselyte his people, and with occasional instances of success. Alluding to this, one of his brothers told Dr. Grant, "You have come late."

About the last of November, Dr. Grant left the Patriarch's residence for Ooroomiah. His road lay through the country of the Hakary Koords, and obliged him to visit their celebrated chief, Nooroolah Bey, by whose orders the German traveller Shultz had been murdered. He found the chief in his castle at Bashkalleh, confined to his bed by a cold which had brought on inflammation and fever. Dr. Grant soon restored him to health, and received an urgent request to remain with him, or if he must go, to return soon and take up his residence in the country. He left Bashkalleh with a small caravan for Salmas, and thence, by a safe and well-known road, reached Ooroomiah on the 7th of December.

Mr. Merrick continued at Tabriz, engaged in his usual labors, but without any marked result.

Mission to the
Persians.

The mission in West Africa was strengthened by the arrival, October 4, of Dr. Alexander E. Wilson and his wife, formerly of the Zulu mission. Two natives were added to the church on the 6th of October. The seminary contained thirty males and twenty females, who were taught in separate departments. There were two day schools, one at Rocktown and one at Sarekeh. The latter was taught by a pious native and his wife, both educated in the mission seminary.

Cape Palmas.

The mission to the maritime Zulus was resumed. Dingaan having been defeated with immense slaughter, and an English force having arrived at Port Natal, with a request that the parties would make peace, conferences commenced on the 22d of March, which soon resulted in a treaty. The way being thus opened, Dr. Adams and his wife and Mrs. Lindley returned. They arrived at Port Natal June 12. In the autumn, Mr. Lindley removed his family to Port Natal. During the war, the buildings of the mission at Umlazi had been left undisturbed. Meanwhile, a revolution was going on among the Zulus. Umpani, a brother of Dingaan, a man of pacific disposition and desirous of the friendship of the whites, fearing the jealous cruelty of his brother, withdrew with some followers across the Tugela, to place himself under the protection of the Boers. One induna after another joined him with his people, till he had half the nation on his side. He was then formally proclaimed king, after which his followers continued to increase. Dingaan sent an expedition to take away his cattle, but it was unsuccessful. Umpani applied to Dr. Adams to establish a mission among his people. At the earnest request of the Boers, Mr.

Zulu Mission.

Lindley commenced a school among them about the close of the year.

Eastern Africa.

The dominions of the Sultan of Muscat consist of nearly all the sea coast of Asia and Africa, from the Persian Gulf to the latitude of Madagascar. He has a considerable navy, is extensively engaged in commerce, and has established something like a regular government in his dominions. His capital is at Muscat; but he resides, for a considerable part of every year, at Zanzibar, on the eastern coast of Africa. A correspondence with Richard P. Waters, Esq., American consul at Zanzibar, encouraged the hope that Africa might be successfully entered from this quarter. Messrs. Burgess, French and Hume were therefore directed to make further inquiries, as they would touch at Zanzibar on their voyage to Bombay. Their reports, and further intercourse with Mr. Waters, led to the conclusion, that a competent missionary ought to be stationed at Zanzibar without unnecessary delay.

Cherokees.

Of the missions to the Indians on this continent, that to the Cherokees first demands attention. Both divisions of the nation, the eastern and the western, were now settled in the same territory. But how should they be governed? Each division had its own constitution, laws, and officers of government. Which should rule? Those who had been established in the country for years, or the far more numerous body, who had just come from the east? It was long before such questions were settled, and one uniform system of government organized for the whole. Meanwhile, another cause threatened the nation with wide spread and permanent disaster. The treaty of 1835 had been made in violation of a law, forbidding any chief, on penalty of death, to treat for the cession of lands. Some of the enemies of that treaty determined to enforce that law, and on the 22d of June, deliberately put to death Major Ridge, his son John Ridge, and Elias Boudinot, who had been principal agents in the negotiation. This deed of violence stimulated party animosity to the utmost. The United States government felt bound to avenge the murder, and troops patrolled the country to find the murderers; but without success. Such agitations, added to all the hinderances growing out of a new settlement, rendered much progress in the missionary work impossible. Yet the school at Dwight went on prosperously, till one of its buildings was consumed by fire in December; the printing at Park Hill was continued, and some progress was made in organizing new missions, out of the materials that had been removed from the east of the Mississippi.

Choctaws.

In the Choctaw mission there were few changes. The schools continued much as last year. A protracted meeting was held in August at the Good Water station, in the western part of the country, and was the means of some awakening. In that district eight were added to the church.

Pawnees.

There was an important change in the prospects of the Pawnee mission. The Pawnees had been urging the United States

government to furnish them with the farmers, teams and agricultural implements promised in the treaty of 1834. In September, Major Hamilton, the new agent, informed them that their request would be granted, and that an appropriation had been made for that purpose. At his request the missionaries assisted the chiefs in selecting a place for a settlement. The place chosen was on the north side of the Loup branch of the Platte river, about 100 miles from Bellevue. Major Hamilton requested the missionaries to act as teachers of the Pawnees under the patronage of the United States, and through them requested the Prudential Committee to obtain the four farmers stipulated for in the treaty.

The mission to the Sioux continued its hard labor, with Sioux. moderate success. In February, ten women were added to the church at Lac qui Parle, and their eighteen children were baptized. Two others, a man and a woman, were admitted near the close of the year. The schools were more flourishing than at any former time. As the cold weather came on, Mr. Huggins made a loom, and a few of the women spun and wove a few yards of cloth. None of them had ever seen a loom before, and they were exceedingly pleased to learn that it was possible for them to make cloth. This achievement was the more important, because it was a victory over their religion, which forbids them to work as civilized people do.

Among the Ojibwas, the station at Fon du Lac was Ojibwas. given up, as the Indians, on account of the scarcity of game and the transfer of trade to other places, had deserted the place. At La Pointe the school rather increased. At Pokeguma, attempts at civilized life were manifestly advancing.

This year the dissensions which, for some years, had Stockbridge. wrought evil among the Stockbridge Indians, were ended. In July, they sold half their land, including none of their improvements, to the United States; and with the proceeds, bought the interest of the disaffected party in the remainder. The disaffected, amounting to seventy or eighty, left in October for a new home among the Delawares, near Fort Leavenworth. In the operations of the mission, nothing occurred of special interest.

The only event of much importance among the New New York. York Indians was, the admission of sixteen members to the Tuscarora church, on the last Sabbath in March.

The good work went on steadily, though slowly, Abernaquis. among the Abernaquis. Nine members were added to the church this year, making the whole number twenty-six,—all converts from popery.

The Oregon mission commenced the year, as it closed the Oregon Mission. preceding, in the midst of high religious excitement, which continued till spring. The interest of novelty then seemed gradually to wear away, the nature of the service of God, in which so many hundreds had promised to engage, became better understood, and there was less inclination to engage in it. At Clear Water station, among the Nez Perces, which had

been the principal scene of the excitement, two Indians and one white man were admitted to the church in November. Still, notwithstanding the diminution of excitement, and the influence of the Romish priests, who professed to be the only "men of God" in the country, and industriously denounced the missionaries, the Indians continued to appear friendly and attentive to religious instruction, and showed an increasing inclination to engage in agricultural pursuits.

In March, Mr. Eells and Mr. Walker removed to their new station among the Flatheads, called Tshimakain.* In May, Mr. Smith left Clear Water, and commenced a new station at Kamiah, about sixty miles up the river, among about 275 Nez Perces.

Mr. Hall, one of the printers at the Sandwich Islands, The Press from Honolulu. was compelled to take a voyage on account of the sickness of his wife. It was thought best that he should visit the Oregon mission. He took with him a small press, type, furniture and paper, all worth about \$450, a donation to the Oregon mission from the First Church at Honolulu. He arrived at Wallawalla about the first of May, proceeded to Clear Water, and there executed the first printing done on the west of the Rocky Mountains. It was a small elementary school book in the Nez Perces language. The publication of this book gave new life to the schools.

Self-supporting Mission. For several years, some persons had contended that the missions of the Board and of all kindred societies were conducted on a wrong principle; that missionaries among the heathen ought to support themselves by their own labor, and to be free from the control of any board or committee. At length, several students of the Oberlin Institute in Ohio, felt themselves prepared to commence a self-supporting mission in Northern India. They therefore went forth among the churches, soliciting funds to pay their passage to India; for it seems never to have occurred to them, that paying their passage by their own labor as sailors would be the easiest part of their enterprise, and that if unable to support themselves by their own labor on the way, they would be still more unable to do it after their arrival. A considerable part of the donations which they received, was of necessity expended for their subsistence while procuring more. Having learned by further inquiry, that it would be impossible to execute their project in India, they turned their attention to the region of the Columbia river, and left New York, hoping to overtake the last reinforcement of the Oregon mission, and pass the Rocky Mountains with them. On reaching the frontier settlements in Missouri, they found themselves too late, and concluded to remain in that region through the next winter. Meanwhile, some had left the company, and others had joined it. It must have been in the summer of this year, that two of them arrived; Mr.

* Marked on the map as the Pondera station. An incidental remark in a letter from one of the missionaries suggests the conjecture, that the station should be placed farther south, towards the Spokan river.

Griffin, who had received a theological education, and Mr. Munger, a mechanic. Mr. Griffin was accompanied by his wife. Finding no other means of immediate usefulness or support, they engaged as laborers, by the month, one with Mr. Spaulding and the other with Dr. Whitman.

The history of the last year left the Sandwich Islands Sandwich Islands. mission in the midst of a glorious revival. That revival went on. The number added to the churches in twelve months previous to the general meeting in May, was 10,725. The whole number from the commencement of the mission at all the stations except two, was 16,587. In all the churches there were 15,915 members in regular standing. There were 1,014 candidates for admission. The average attendance on public worship at all the stations except five, was 21,450. The number of organized churches was eighteen. The additions to the churches, however, did not correctly represent the number of conversions during the same period; for, on account of the ignorance of the people, and the known instability and deceptiveness of the native character, candidates were almost uniformly kept on probation from six months to two years before their admission.

The revival was not uniformly sustained throughout the Islands. At some stations, it was succeeded by that reaction which is apt to follow high and protracted excitement; and this in some cases, was followed by another reviving. At other stations, it continued with little abatement to the end of the year.

There were other incidents of special interest. The donation of a press by Mr. Bingham's people to the Oregon mission has already been mentioned. It was the gift of about fifty of the female members of the church. His people also contributed about \$300 towards his support. They were building, at the same time, a stone meeting house, 144 feet by 78, towards which the king contributed \$3000, and others about \$2500. In August, the second church in Honolulu dedicated their new meeting house, 125 feet by 60, which cost about \$2000, of which only \$100 remained unpaid.

On the 25th of March, a few days less than nineteen Bible translated. years from the time of his arrival, Mr. Bingham completed the translation of the Bible into the Hawaiian language.

Kinau, the regent, died on the 4th of April, leaving a high reputation for Christian firmness and consistency. Kekauluohi was appointed her successor.* Kaikioewa, the aged and pious governor of Kauai, died about a week after the death of Kinau.

* The office of female regent seems to have commenced with Kaahumanu, who was regent in the full sense of that term, for the king was then a minor. When he assumed the reins of government, the office was modified, so as to amount to little more than a check upon the arbitrary power of the king. It was thenceforth understood, that the king was the actual ruler, but no document signed by him was valid, without the signature of the regent. She also acted in his name in his absence.

New Code of Laws. Originally, there was no law on these Islands, but the temporary and changing "thought of the chief." Every chief was absolute master of all his people, and the king was absolute master of both people and chiefs. Since the introduction of Christianity, several laws had been promulgated by royal proclamation, forbidding certain gross vices; but the relations of rulers and people remained unaltered. As knowledge and civilization advanced, the impropriety of this state of things began to be extensively felt; for an improvement in the character of a body of serfs produces a change of feeling towards them in the body of their masters, as inevitably as any other cause produces its appropriate effect. Men cannot feel towards the intelligent and virtuous, as they do towards the ignorant and vicious. The necessity of a change in the structure of their government, therefore, had long been felt by the chiefs of the Sandwich Islands. But they had sagacity enough to see that successful legislation requires no small amount of mind and knowledge, and that they needed help. In 1836, they applied to the Board, to send them a teacher of the science of government; but, as teaching jurisprudence was not a legitimate object of the Board, none could be sent. On learning this decision in 1838, they elected Mr. Richards their chaplain, teacher and interpreter, engaging to provide for his support, and he was released from the service of the Board, to accept the appointment. He probably commenced giving the desired instruction. The graduates and students of the Seminary at Lahainaluna discussed the subject with great freedom in the "Kumu Hawaii," or Hawaiian Teacher. Probably, too, some ideas were gained from foreign residents and occasional visitors at the Islands.

At length, the king directed one of the graduates of the Seminary to draw up a code of laws; and when it was prepared, he and several of the chiefs spent several hours a day for five days in discussing it. It was then recommitted to the graduate, with instructions to supply certain deficiencies and correct certain errors. When this was done, a second session was held, longer than the first, and then it was again recommitted, with instructions. After the third reading, the king asked the chiefs if they approved it. They answered, Yes. The king replied, "I also approve;" and then rose and affixed his signature.

The introduction, which is in the nature of a Bill of Rights, reads thus:

"God hath made of one blood all nations of men, to dwell on the face of the earth in unity and blessedness. God has also bestowed certain rights alike on all men, and all chiefs, and all people, of all lands.

"These are some of the rights which he has given alike to every man and every chief, viz. life, limb, liberty, the labor of his hands, and the productions of his mind.

"God has also established governments and rule for the purposes of peace; but in making laws for a nation, it is by no means proper to enact laws for the protection of rulers only, without also providing protection for their subjects; neither is it proper to enact laws to enrich the chiefs only, without regard to the enriching of their subjects also; and hereafter there shall by no means be any law enacted which is inconsistent with what is above expressed; neither

shall any tax be assessed, nor any service or labor required of any man, in any manner at variance with the above sentiments.

"These sentiments are hereby proclaimed for the purpose of protecting all alike, both the people and the chiefs of all these islands, that no chief may be able to oppress any subject, but that the chiefs and people may enjoy the same protection under the same law.

"Protection is hereby secured to the persons of all the people, together with their lands, their building lots, and all their property; and nothing whatever shall be taken from any individual, except by express provision of the laws. Whatever chief shall perseveringly act in violation of this constitution, shall no longer remain a chief of the Sandwich Islands; and the same shall be true of the governors, officers, and all land agents."

The laws regulate the poll tax, the rent of land, the fisheries, the amount of labor which the king and chiefs may require, the descent of property, and the privilege of irrigation. Rent may be paid in any available property, at a fixed price. Labor for the king and chiefs may be commuted by a payment, in no case exceeding nine dollars annually. Parents having four children living with them, are freed from all labor for the chiefs, and those having five, from all taxation. Local legislation by individual chiefs is forbidden. The authors of various improvements are to be rewarded. The new code was to go into operation in six months from the time of its enactment. The officers under it shall receive regular salaries. And finally, the chiefs are to meet annually in April, to enact laws, and transact the business of the kingdom.

These laws bear date, June 7, 1839. This is perhaps the first instance on record, of a king and aristocracy who were absolute hereditary despots, meeting together of their own accord, to set limits to their own power, for the good of their subjects. And this took place where, within twenty years, king, chiefs and people had all been idolatrous, unprincipled, immoral, unlettered savages.

About the same time, a school was established for the children of the chiefs. As they must always be accompanied by long trains of attendants, usually idle, they could not safely be admitted to the Seminary or other schools, even if long established usage would have permitted such association with those of inferior rank. They were therefore growing up more ignorant than the children of the common people. The chiefs therefore requested that Mr. Cooke might establish a family school at Honolulu, all the expense of which, except his personal support, should be defrayed by themselves. They agreed, too, that the young chiefs, while at school, should dispense with their trains of attendants. Mr. Cooke was accordingly appointed by the mission for this service.

The reader will recollect, that after the abolition of Persecution abolished. idolatry in 1819, the partisans of image-worship and "tabu on meat" raised the standard of civil war; that some years after, members of the same party raised a rebellion in Kauai; and that in 1831, the adherents of a similar religion, introduced from France, had engaged in seditious practices and military preparations in Oahu. This experience, and what

they learned from European visitors of the history of popery, convinced the government that such a religion led naturally to sedition and bloodshed. They determined, therefore, to prevent its propagation among their people. The Romish priests were first sent to California. Some of their adherents were then called up, and required to renounce their seditious religion; and on their refusal, were sentenced to imprisonment and hard labor. On learning this fact, Mr. Bingham immediately remonstrated with Kaahumanu, telling her, "You have no law that will apply." She answered, "The law respecting idolatry; for their worship is like that which we have forsaken;" referring to the order for the suppression of idolatry in 1819. Mr. Bingham, however, persevered in his remonstrances; and Mr. Clark, Mr. Chamberlain, Dr. Judd, Mr. Bishop, Mr. Richards, and probably others, urged the discontinuance of the practice. There is no evidence, nor any reason to believe, that any of the missionaries ever gave different advice. Foreign visitors sometimes remonstrated; but with as little effect as the missionaries. As late as September, 1838, Kinau, in reply to a letter from Capt. Elliot, of the British navy, asked him if he would advise the natives to return to their "ancient mode of worship and bloodshed." At last better counsels prevailed; and on the 17th of June, 1839, the king issued orders that no more punishments should be inflicted on account of religion, and that if any were in confinement or at labor on that account, they should be set at liberty. On the 24th, however, two females were arrested and confined in the fort; but Mr. Bingham, being informed of the fact, immediately made it known to the governor, Kekuanaoa, who ordered them to be released, "for their confinement was not by order of the chiefs."

The French Outrage.

One disgraceful event remains to be narrated. On the 9th of July, the French frigate *l'Artemise*, Capt. Laplace, arrived at Honolulu. Cap. Laplace issued his manifesto, declaring that he had come, by command of the king of the French, to put an end to the ill treatment which the French had suffered at the Sandwich Islands. He accused the government of violating treaties; alluding, probably, to the case of M. Maigret, who was not permitted to land there. He asserted "that to persecute the Catholic religion, to tarnish it with the name of idolatry, and to expel, under this absurd pretext, the French from this archipelago, was to offer an insult to France and to its sovereign." With singular ignorance or disregard of truth, he asserted that among civilized nations, "there is not even one which does not permit in its territory the free toleration of all religions; and yet at the Sandwich Islands, the French are not allowed publicly the exercise of theirs." He demanded:

"1. That the Catholic worship be declared free throughout all the dominions subject to the king of the Sandwich Islands; that the members of this religious faith shall enjoy in them all the privileges granted to Protestants.

"2. That a site for a Catholic church be given by the government of Honolulu, a port frequented by the French, and that this church be ministered by priests of their nation.

"3. That all Catholics imprisoned on account of their religion since the last persecutions extended to the French missionaries, be immediately set at liberty.

"4. That the king of the Sandwich Islands deposite in the hands of the captain of l'Artemise the sum of twenty thousand dollars, as a guarantee of his future conduct towards France, which sum the government will restore to him, when it shall consider that the accompanying treaty will be faithfully complied with.

"5. That the treaty, signed by the king of the Sandwich Islands, as well as the sum above mentioned, be conveyed on board the frigate l'Artemise by one of the principal chiefs of the country; and also that the batteries of Honolulu do salute the French flag with twenty-one guns, which will be returned by the frigate."

In case of refusal, he stated, war would immediately commence. At the same time he addressed notes to the English and American consuls, announcing his intention, if his demands were refused, to commence hostilities on the 12th, at noon, and offering protection on board the frigate to such of their countrymen as should desire it. In his note to the American consul, he added:

"I do not, however, include in this class, the individuals who, although born, it is said, in the United States, make a part of the Protestant clergy of the chief of this archipelago, direct his councils, influence his conduct, and are the true authors of the insults given by him to France. For me, they compose a part of the native population, and must undergo the unhappy consequences of a war which they shall have brought on this country."

The harbor was then declared to be in a state of blockade. A vessel was sent to Lahaina, with despatches for the king, while Haalilio, his secretary, was kept on board the frigate as a hostage for his arrival. At the request of Kekauluohi, on account of the king's absence, the time for commencing hostilities was deferred to Monday, the 15th. On Saturday afternoon, as the king had not arrived, Kekuanaoa went on board the frigate, and delivered to Capt. Laplace the treaty, signed by Kekauluohi and himself in behalf of the king, and the twenty thousand dollars, which some of the foreign residents had lent the government for that purpose, to avoid a bombardment. At the same time, salutes were exchanged between the fort and the frigate. At nine o'clock the next morning, the king arrived, and immediately landed. Soon after, Capt. Laplace landed, and escorted by a company of 150 men, with fixed bayonets and martial music, proceeded to a straw house belonging to the king, where Mr. Walsh said mass. On the 16th, at five o'clock P. M., a commercial treaty was brought to the king, and he was told that he must sign it by breakfast time the next morning, or such a representation would be made to the French government, that a larger force would be sent to take possession of the island. The king objected to some of its provisions; but he was told that no treaty would be made without them. He requested time to advise with his chiefs; but Capt. Laplace refused to grant it, and the treaty was signed. Its most important articles are the 4th and 6th. The 4th stipulates that no Frenchman shall be tried for any crime, except by a jury of foreign

residents, nominated by the French consul, and approved by the government. This, considering the circumstances, puts it in the power of the French consul to shield French felons from punishment, as entirely as he pleases. The 6th article provides that French merchandise, and especially wine and brandy, shall not be prohibited, nor required to pay a duty higher than five per cent. *ad valorem*. This effectually repealed the law just enacted for the promotion of temperance, by which distilled spirits were excluded, and a heavy duty imposed on the importation of wine. On the morning of the 20th, the frigate left the Islands.

The greater part of the pretexts for this aggression, set forth by Capt. Laplace, are false. The treaty with Capt. Dupetit Thouars was not intended to include Roman Catholic missionaries, and the exclusion of M. Maigret was no violation of it. French residents at the Sandwich Islands were not forbidden the public exercise of their religion. The American missionaries had not advised the government to adopt any of the measures of which he complained. As to the rest, Russia, where the established religion is that of the Greek Church, denounces Romish image-worship as idolatry, and forbids French missionaries to make proselytes within her borders. If Capt. Laplace really had orders from the French government to speak and act as he did, why was he not sent to St. Petersburg, rather than to Honolulu? To this question, no answer honorable to France can be given. The "insults" and grievances are the same in both cases; but Nicholas I. is a more dangerous foe than Kamehameha III.

The article concerning wine and brandy proved very convenient for M. Dudoit, who was now French consul. By his representations of the case of M. Maigret and M. Bachelot, he had been a principal agent in procuring this outrage; and now, having obtained a treaty according to his mind, he engaged largely in the sale of intoxicating drinks.

Mr. Walsh, the only Romish priest on the Islands, at once exerted himself to increase the number of his followers. He denounced the Hawaiian Bible, told the people that their marriages, solemnized by Protestants, were invalid, and that the missionaries themselves were living in adultery, and on the arrival of the bishop and priests, who were expected soon, would be ashamed and quit the field. He encouraged the use of wine, brandy and tobacco.* It was extensively understood by the natives, that still grosser vices had his approbation. At first, there was quite a rush to his place of worship; but before the end of the year, the attendance very sensibly diminished. At first, six members of the Second Church at Honolulu went over to the Romanists. One of them soon returned. Another wished to return, but she had been baptized as a Papist, and was told that death would be the inevitable consequence of going back to the Protestants. The native Romanists were zealous, and held meetings and endeavored to make

* The mode of using tobacco at the Sandwich Islands is such as to produce a real intoxication, as pernicious as that caused by ardent spirits. Its use is therefore considered a sufficient reason for excommunication.

proselytes in all parts of Oahu. They pretended to work miracles, by praying and performing ceremonies over the sick. Of those who trusted to them, some slowly recovered, and others died. These incantations over the sick were by no means new at the Islands. Many remembered that the priests of their old religion, before 1819, had practised similar rites. By such means, a considerable Romanist party was raised in Oahu, including, among its most zealous members, those who had always been foremost in every outbreak of the old idolatry. Obsolete idolatrous practices were revived by such as were fond of them; and on the death of Liliha, and probably on other occasions, the rites of the old idolatry were mingled with those of Romanism. Yet to the end of the year, the influence of Romanism was almost wholly confined to Oahu; and even there, but few members of the churches were drawn away, and it made fewer proselytes among the people than had been expected. By the proceedings of Capt. Laplace, war, popery, brandy and the robbery of \$20,000 had become closely associated with each other in the minds of many of the natives, and they were little disposed to favor a religion which had been forced upon them at the cannon's mouth, with such accompaniments, and the whole tendency of which was evidently demoralizing.

On the 9th of October, the United States East India squadron arrived at Honolulu, and remained till November 4. The missionaries present applied to Commodore Read to investigate the charges brought against them by Capt. Laplace. He declined for want of time, but informed them that he found no reason to believe that the charges were true. Meanwhile, an account of the outrage, containing a full vindication of the missionaries, drawn up by Mr. Castle, was published by order and at the expense of sixteen officers of the squadron. The declaration of war against the missionaries by Capt. Laplace has been brought officially to the notice of the governments of the United States and of France, but has not yet received the public sanction of the latter.

CHAPTER XXXII.

1840.—Annual meeting at Providence.—Sources of income.—Mr. Brewer's case.—Mahratta mission.—The "Beni Israel."—Madura.—Operations enlarged.—Places of worship.—Ceylon.—Additional class in the seminary.—Reinforcement.—China.—Dr. Parker's return.—Leang Afa and his son.—Siam.—Reinforcement.—Vaccination.—Favor of the government.—Prince Chou Fa's improvements.—Singapore.—Mission reduced.—Borneo.—Preparatory labors.—Greece.—Philorthodox conspiracy.—Education Society.—Constantinople.—Fall of the persecutors.—Recall of the former Patriarch.—Seminary commenced.—Smyrna.—Arabic type.—Mr. Van Lennep.—Broosa.—Turkish preaching resumed.—Conversions.—Syria.—Political relations.—Reinforcement.—Exploring tour.—Rebellion.—Bombardment of Beirût.—The country restored to Turkey.—Butrus el Bistany.—Cyprus.—Prayer in school.—Nestorians.—Preaching and printing.—Dr. Grant's second visit to the mountains.—Messrs. Ainsworth and Rassam.—S. Africa.—Mr. Lindley settles among the Boers.—Death of Dingaan.—West Africa.—Fishtown occupied.—Fetish men immersed.—Indian missions.—Conversions among several tribes.—Sandwich Islands.—Revivals continue.—Reaction.—Popery, intemperance, fanaticism.—Malo's lectures.—U. S. Exploring Expedition.—Suppression of intemperance.—New school law.—Secular improvements.—Population.

THE thirty-first annual meeting of the Board was held at Providence, on the 9th, 10th and 11th days of September. The receipts for the last financial year had been \$241,691,04, being \$2,378,78 less than those of the preceding year. The expenditures had been \$246,601,37. The debt was \$24,083,42. But this result was not obtained without an effort. The year had been a time of great pecuniary pressure, not only among merchants, but in all departments of business, both in the cities and in the agricultural regions. For the first six months of the year,—from August 1839 to January 1840 inclusive,—the receipts were but \$97,000. A similar falling off for the remainder of the year would have left a deficiency of nearly \$100,000. A circular setting forth the exigency of the case, was prepared and sent by mail to the pastors of all Congregational and Presbyterian churches professing to co-operate with the Board. Many were aroused to greater effort, and the deficiency was nearly made up before the close of the year.

This pressure impelled the Prudential Committee to enter upon some investigations, which led to instructive results. It was found that more than one third of the churches which professed to act on the heathen world through the Board, had given nothing the preceding year, and that a yet larger proportion of the members of churches from which aid had been received, had borne no part in the contributions made. Probably, therefore, not more than half of the members of the churches ostensibly connected with the Board, had contributed to its funds; and

there was reason to hope that if all could be reached by suitable appeals, a large addition would be made to the annual income of the Board.

The committee on the case of the Rev. Josiah Brewer Mr. Brewer's case. reported. Mr. Brewer complained of the Prudential Committee, or Secretaries, past or present, that they had compelled him to withdraw from the service of the Board for groundless or insufficient reasons; that they had given him a certificate of dismissal in an unsuitable form, adapted to injure him; and that since his dismissal they had injured him by divers incorrect statements concerning him. As his redress, he demanded an immediate and unconditional restoration to the service of the Board. The committee, after spending several days in hearing and considering the case, decided unanimously, that the first and third specifications were not sustained, and that the second was not *fully* sustained, though Mr. Brewer's certificate of dismissal was not in all respects such as he should have received. They thought, also, that Mr. Brewer had no just ground to demand a restoration to the service of the Board. They therefore reported such a form of dismissal as in their opinion should have been given him. The Board accepted and approved the report of the committee, and directed the Recording Secretary to give him a certificate of dismissal accordingly.

In the concerns of the Mahratta mission, there was no Mahratta Mission. considerable change. The members of the late reinforcement were mostly employed in acquiring the language. The native helpers continued faithful and useful. Dajeeba, at Ahmednuggur, removed, early in the year, to a house at some distance from the mission premises, surrounded by dwellings of the natives, for the sake of freer intercourse with them. The experiment was in some degree successful. At Jalna, the English residents, having built a new house of worship, gave Mr. Munger the use of their old one. At Bombay, there was an increasing attention among the Jews to their own Scriptures, for which they frequently applied to the mission. Sometimes they even purchased the Hebrew New Testament. On a visit to Alibag, in the southern Concan, Mr. Hume had many applications for the Old Testament, or parts of it, in Hebrew, from the "Beni Israel," that is, "Children of Israel," who reject the name of Jews, and are supposed to be descendants of the Ten Tribes. They told him that before missionaries came and distributed the Scriptures among them, they were much like their heathen neighbors; but that now they had put away all heathenish practices.

At Madras, four presses, on an average, were constantly Madras. employed in printing Scriptures and Tracts in the native languages. The Tamul printing amounted to 11,660,700 pages, all at the expense of Bible and Tract Societies and individuals. The profits of the press were greater than the expense of the mission. The congregation and schools slightly increased. One was added to the church. Many more might have been added, by following the prevailing practice of Protestant missionaries from Europe, which is, to baptize all who appear honestly to desire it, and who understand a few of the fundamental truths

of Christianity, though they exhibit no evidence of a change of heart.— Mr. Hunt arrived with his wife, March 19, and took charge of the printing.

Madura.

At all the stations connected with the Madura mission, the number of native helpers was increased from 29 to 37; of free schools, from 81 to 99, and of pupils, from 2833 to 3316. Twelve members were added to the four native churches, which now contained fifteen members, besides native helpers. The free schools were sending out about a thousand lads annually, whose minds and characters had received more or less benefit from Christianity. Additional schools were solicited in many places; but they could not be established, for want of funds. A preaching bungalow, the first erected at Madura, was dedicated April 26. It was fifty feet by thirty, with clay walls and a thatch roof, and cost one hundred dollars; all that the state of the funds would allow. Through the liberality of individuals, a mission chapel was erected at Dindigul.

Ceylon.

The most important change in the Ceylon mission was the establishment of a senior class in the seminary. Its object was, to give to a few a more complete education than had yet been attempted. A few were found, willing to spend time for a more extensive course of study.

During the first half of the year, twelve were added to the churches. The additions during the year appear to have been about 50, and the number of admissions from the commencement, more than 500.

Mission to China.

At Canton, Dr. Parker was able to open his dispensary again early in the year; but the events of the war compelled him soon to close it, and left him at leisure to visit the United States. He arrived at New York, December 10. The other members of the mission spent the time mostly at Macao, in literary labors. Mr. Williams nearly completed the printing of the Chinese Chrestomathy, and made some progress in the study of the Japanese language. One of the Japanese sailors under his care gave evidence of conversion to God.

Leang Afa, who was supported by the London Missionary Society and the British and Foreign Bible Society, returned from Singapore to Canton, believing that the value of the information which he could furnish concerning the English and the opium trade, would ensure his safety. He was suffered to live unmolested at Canton, where he labored faithfully as an evangelist, and baptized several on the profession of their faith. His intelligent and pious son, Atih, was employed by the Commissioner Lin, as his chief interpreter. Mr. Stanton, an English missionary, was seized by the Chinese soldiers, and imprisoned, but released after repeated examinations. About the close of the year, Dr. Lockhart, an English missionary, and Mr. and Mrs. Gutzlaff, were at Chusan, on the east coast of China, which was then in possession of the English; but Chusan was soon given up to the Chinese, and they were compelled to retire.

Mission to Siam.

The mission to Siam was strengthened by the arrival

of Messrs. Hemenway and Caswell, with their wives and Miss Pierce on the first of January, of Mr. Benham and his wife on the third of March, and of Messrs. French and Peet with their wives on the 28th of May. Mr. Benham was drowned in attempting to cross the Meinam, in returning from the monthly concert of prayer on the evening of April 6.

For about ten months, the press was unemployed for want of funds; but it had already struck off the Gospels of Mark, Luke and John, the Acts of the Apostles, the Epistle to the Colossians and the three Epistles of John, in Siamese, besides a considerable number of tracts. Near the close of the year it was again put in motion.

Dr. Bradley at last succeeded in introducing vaccination. The virus received from Dr. J. V. C. Smith, of Boston, took effect, and the work went on successfully through February, March and April, when the rains set in, accompanied with thunder, and it suddenly ceased to be efficacious. From this experiment, and from the fact that the small-pox itself nearly dies away during this season of rain and thunder, Dr. Bradley was led to doubt the possibility of propagating vaccination through the year.

Of the religious influence which the mission was exerting, it is exceedingly difficult to form an estimate. No Siamese had publicly professed himself a Christian, and but one or two gave indications of piety; but hundreds had gained some knowledge of Christian truth and morals, and many wished to know more on the subject, and gladly received Christian books; while thousands had received temporal benefit, especially in respect to their health, and were therefore friendly to the mission. The king and high officers of state evidently regarded them as honest and useful men, from whom no danger was to be apprehended. The king, as yet, demanded no rent for the mission premises, and degraded one of his nobles for reporting that he was displeased with the missionaries. The prah klang still allowed them the quiet use of the Tract House. The Chou Fa Noi, a son of the former king and a probable heir of the throne, continued his friendly intercourse with them. He was already well acquainted with the English language, had a respectable library of English books, and was introducing various improvements. In 1839, he had fitted up a shop for repairing clocks and watches, with a sign in gilded Roman capitals, and an "American Eagle" over the door; and furnished his cook house with chimneys, the first ever built in Siam, and with a cooking stove, and other kitchen furniture, purchased of Dr. Tracy. From a print in an American book, he learned to defend young shade trees by inclosing them with boards, and in various other ways showed his fondness for American improvements. This year, he went on constructing rain-gauges, keeping meteorological tables, and studying the science of navigation. Some time during the summer he came with a special message from the king, requesting Dr. Bradley to procure several American ship builders and ship masters for his service, because, he said, the king thinks the Americans

sober and honest people. Probably, as Dr. Bradley suggests, his conviction that Americans would never wish to get possession of the country, was a principal reason why the king preferred them to the English. The fact that, in the east, there is less of intemperance and its consequent evils among the Americans, is doubtless another reason for the preferment. Still, it was evident that the king and the priesthood thought it utterly impossible for the missionaries to succeed in changing the religion of the country; and it was wholly uncertain what they would do, if they should see indications of such a result.

Singapore. The Singapore mission was greatly reduced. Mr. and Mrs. Tracy were on the Nielgherry Hills, seeking the recovery of their health. Mrs. Travelli left Singapore for the same reason in October, and returned to the United States. Mr. Wood also returned. Mr. Dickinson was released from his connexion with the Board in October, to engage as a teacher in the Singapore Institution.

Abi, a Chinese boy, was baptized on the 5th of January. On the 12th, Mr. Dickinson, assisted by the Chinese teacher, Le, commenced a Chinese Sabbath service. There were ten girls in the female boarding school. There were forty boys in the seminary at the commencement of the year, and fifty-three at its close.

Borneo. The labors of the mission in Borneo were almost wholly preparatory. At Pontianak, there was a school of twenty or thirty Chinese children, Mrs. Youngblood was teaching a few Malay girls, and arrangements were made for a Dyak school. In the Sambas residency, Montrado was thought the best place for a station; but the brethren had not obtained permission to occupy it, and it was doubtful where they would finally be located. Two tours were made from Pontianak to the interior, chiefly for the purpose of becoming acquainted with the Dyaks, who seemed to be the aborigines of Borneo, and among whom, it was probable, the principal labors of the mission would be performed. Mr. Thomson and Mr. Pohlman were at Batavia at the end of the year. November 17, the Rev. W. T. Van Doren and wife and Rev. I. P. Stryker sailed from Boston for Batavia, where they were to spend a year, according to the regulations established by the Dutch government, and then join this mission. Mr. Ennis, on his return, arrived at Boston in July, and was dismissed from the service of the Board.

Greece. The influence of the mission in Greece was, as usual, greatly affected by the changes of political parties. The missionaries, indeed, carefully refrained from intermeddling with politics; but every political party was formed, in part, on a religious basis, and had something to do with the question, whether any religious reform should be permitted. About the commencement of this year, the government discovered the existence of a secret association, called the "Philorthodox Society," one object of which was, to preserve unchanged, all the formality and superstition which had crept into the Greek Church. It had both a civil and a military head, and was believed to be hostile to the existing government, and to be on the eve of effecting a great reli-

gious revolution, by which the possibility of reform was to be effectually excluded. Several of the leaders were arrested, and the Russian Secretary of Legation was recalled, and the Russian ambassador first deprived of his salary and then recalled, on account of their connexion with the conspiracy. The arrested leaders were brought to trial; but the society still had influence enough to procure their acquittal. Its civil head was then banished from the kingdom, and its military head was sent to Egina, for a military trial. The king then changed most of the members of the Synod, and more liberal ideas appeared to gain the ascendant.

There was another society, not secret, and of different politics. It was an "Education Society," formed by the principal literary men in Athens and elsewhere. The U. S. Consul, Mr. Perdicaris, was one of its principal officers. It maintained an excellent boarding and day school for girls, but was mainly engaged in providing a juvenile literature. Mr. Benjamin was elected a corresponding member. This society adopted several publications of the American Tract Society, issued in modern Greek by the mission, and placed its imprint on their title pages.

The mission published five books in modern Greek during the year, and at its close, seven others, among which were Wilberforce's Practical View, Alleyne's Alarm, and the Child's Book on the Soul, were translated and nearly ready for the press.

At Ariopolis, the Lancasterian school prospered, and a Hellenic or High School was commenced. The principal of the High School was a young man who had first studied at Athens, in a school under the care of Mr. King, and afterwards been sent by the government to the University at Leipsic. In giving religious instruction, he made such advantageous use of Barnes' Notes on Matthew, that Dr. Gallati was employed to translate that work into modern Greek. The school had about thirty students.

Throughout Turkey, the missions were gradually re-
Constantinople.
lieved from the effects of the last year's persecution. Hohannes, who was the last to be recalled, arrived at Constantinople on the 24th of May. The anathemas and other edicts of the various persecuting powers were not revoked, and the Armenians, especially, thought it unsafe to be detected in holding intercourse with the missionaries. But, one after another, the persecutors themselves were brought low. About the commencement of the year a change in the mode of collecting the revenue of the Empire rendered the board of Armenian government bankers useless. They were therefore directed to settle up their accounts and close their offices. This reduced some of them to poverty, and stripped them all of a great part of their power. One of them, in despondency, committed suicide. About the first of March, the Greek Patriarch was deposed, on the complaint of the English ambassador, for some evil influence which he had been exerting in the Ionian Islands. The Armenian Patriarch found himself in trouble with his own people. One of

his bishops and some others went over to the papists, and he was unable to punish them. Some of his constables were beaten and imprisoned by the Turks. He found himself obliged to recommend, as a teacher, one whom he had banished as a heretic. Early in November, he had become so decidedly unpopular, that he was compelled to resign his office, to avoid deposition. Stephen, his predecessor, was elected as his successor, first by a large majority of the Synod, and then by lot. He arrived from Nicomedia on the 13th, and was formally invested with the office and recognized by the Turkish government the same night. This was generally regarded as a triumph of the "Evangelical" party. Some called him the Evangelical Patriarch, and others, the American Patriarch. This impression was so strong as to give rise to the report, which had no foundation in fact, that he had been recalled through the influence of the American ambassador. The missionaries regarded him as a well disposed and candid man, considerably enlightened, and "*perhaps*, truly pious."

Meanwhile, during the greater part of the year, the "Evangelical" Armenians had been slowly recovering their courage, and resuming their intercourse with the mission. Some of them wished to place their sons in one of the mission families for education. It was therefore resolved, in July, that Mr. Hamlin should open a small boarding school for them out of the city. After one or two changes, it was finally opened November 24, at Bebek, a village about seven miles above Constantinople, on the European side of the Bosphorus. It commenced with two scholars from Nicomedia and one from Constantinople. December 3, fifteen applications for admission had been received; but the funds were sufficient for only twelve.

During nearly the whole year, Mr. Dwight had an Armenian exercise on the Sabbath, at which twenty-five different persons attended, but never all at once. Near the close of the year, one of the pious priests from Nicomedia regularly engaged as a city missionary, preaching the gospel to his countrymen from house to house. A young English gentleman, recently converted at Constantinople, paid nine dollars a month towards his support, and fifty dollars a year for the support of a pupil in Mr. Hamlin's school. During the year, books were sold to the amount of \$300. About the first of December, the depository was removed into the heart of the city, and sales rapidly increased. Near the same time, Mr. Dwight took rooms in the city, where he held three meetings a week with Armenian inquirers. In June, Messrs. Dwight and Hamlin visited the Evangelical brethren at Nicomedia. They found them men of an excellent spirit, and spent several days in giving them instruction. They found that the persecution had excited very extensively in the villages in that region, a desire to know what "Protestantism" is. In September, Hohannes made them a visit. The year closed with most cheering prospects.

Mr. Schaufler was still at Vienna, and Mr. Homes visited the United States.

At Smyrna, preaching in the language of the country Smyrna was omitted, on account of the persecution, till October, when it was resumed with a small congregation. The various branches of book making went on with increased energy. The printing amounted to 7,988,000 pages; nearly three times the amount of any former year. Of the Monthly Magazine in Greek, 2000 copies were published, and of that in Armenian, 1500. The Armeno-Turkish Pentateuch found a ready sale. The new font of Arabic type was completed. Tauchnitz, of Leipsic, who had already the best Arabic type in Europe, ordered a set of matrices from Mr. Hallock, for his own use.

It was ascertained that a considerable number of Jews had privately professed their belief that Jesus is the Christ.

The Rev. Henry J. Van Lennep, a son of an early friend of Fisk and Parsons, having been educated and married in America, joined this mission April 13. Being a native of Smyrna, and already familiar with several of the languages of the country, he soon commenced a boarding seminary at Sedicui, near Smyrna, for the education of native helpers. His prospects were highly encouraging; but the death of Mrs. Van Lennep, on the 12th of September, compelled him to discontinue the school.

The history of the year at Broosa was much the same Broosa. as at Constantinople. The effects of the persecution gradually disappeared. As early as August, the demand for books began to revive. Soon after, a few instances of serious inquiry after the way of life indicated the presence of the Holy Spirit. October 18, preaching in Turkish was resumed. The hearers were few at first, but slowly increased. Before the end of the year, there were two or three instances of apparent conversion.—Early in the autumn, the declining health of Mrs. Powers compelled her husband to remove her to Constantinople.

At Trebizond, the alarm caused by the persecution was Trebizond. passing away. The bishop, who had been sent there by the persecuting Patriarch, was a decided opponent of the mission; but three of the four priests were so “evangelical,” as to reject all dogmas which they could not find in the Bible, and the fourth was a man of no influence. Mr. Johnson had a congregation on the Sabbath, varying from five to fifteen, and one man appeared to have become truly pious.

In the new station at Erzeroom, but little could be done. Erzeroom. The Patriarch’s edicts against intercourse with the mission were scarce needed, for all the superstitions of the Armenian church were vigorously alive. Yet, during the last three months of the year, some encouraging symptoms appeared, and Mr. Jackson was able to distribute about a hundred volumes from the press at Smyrna.

This year, the history of the mission in Syria became Syria and Palestine. visibly entangled with European politics; so that henceforth a full explanation of all the changes that affected its prosperity, would require a perfect knowledge of the intrigues and secret motives of the principal courts in Europe, and their agents in the East. At

some future day, the facts that are now known and others that time shall have revealed, may be woven into a satisfactory narrative. At present, some general statements, sufficient to show the most important bearings of events, must suffice.

For a long time, France has been considered as the protector of Roman Catholic interests in the East; and for that reason, the Maronites, the Greek Catholics, and the papal Syrians and Armenians have all been more or less under French influence. Russia is the protector of the Greek church; acknowledged as such in some provinces by the Porte, and felt to be such everywhere. The Turkish Empire appeared, especially since the battle of Nezib, in 1839, to be falling into pieces; and the great powers of Europe were watching each other, lest some one of them should become dangerously strong, by seizing too large a proportion of its fragments. France was in close alliance with Mehemet Aly, the viceroy of Egypt, under whom the Christians within his dominions, mostly of the Latin and Greek churches, enjoyed greater privileges than formerly. Great Britain, Russia, Prussia and Austria thought Mehemet Aly and the French interest too strong for the general safety, and agreed by treaty to restore some part of his possessions to the Porte. The Turkish fleet was also to be restored. France was urged to become a party to this treaty, but refused, as it was too adverse to the interests of her ally. It seems to have been believed for a while, both by the French and the Egyptian governments, that the treaty would not be carried into execution without the assent of France, for fear of producing a general war in Europe. The four powers, however, determined to proceed, and at all events to put the northern part of Syria, including Beirut, into the possession of the Porte. Thus, if Mehemet Aly should refuse to yield, the seat of the mission would be made the seat of war.

The mission could exert no influence over the action of such mighty elements. It could only pursue its labors as it had opportunity, and await the course of events. Mrs. Hebard died as became her profession on the 8th of February. Mr. Hebard soon after sailed for Smyrna, for the benefit of his health. Mr. Whiting, on his return, and Messrs. Beadle, Wolcott, Keyes and L. Thompson, with their wives, and Dr. Van Dyck, as a reinforcement, arrived on the second of April. May 7, Mr. W. M. Thomson, Mr. Beadle and Dr. Van Dyck left Beirut, on an exploring tour in northern Syria. They explored the country of the Nusairiyeh,* passed on to Antakia, the ancient Antioch, crossed over to Aleppo, and then repassed the mountains by a more southern route to Tripoli; having selected, as the most favorable sites for new stations, Aleppo, and Ladikiyeh, the ancient Laodicea *ad Mare* among the Nusairiyeh. At Tripoli, they found it no longer safe to travel by land. The Egyptian government had attempted some new exaction, in pre-

* Commonly called Ansaireea, or Ansairiyeh, which is a rapid pronunciation of the name with the article, en-Nusairiyeh.

paration for war, and the people of Lebanon had rebelled. They therefore took a boat and arrived at Beirüt on the 5th of June.

This rebellion against Mehemet Aly happened just when the convenience of the four powers required it; for their fleet was approaching, to take the country out of his hands. It was attended with a great and sudden increase of friendship for the English. It was said that ten thousand of the Maronites were ready to become "English" in their religion. Ibrahim Pasha exerted himself to quell the insurrection before the arrival of the forces of the allies, and troops rapidly concentrated around Beirüt. Missionary operations were suspended. Mr. Lanneau, whose disease of the eyes returned with increased symptoms of danger, left on the 11th of June, for Paris and the United States. Messrs. Beadle, Keyes, and L. Thompson, with their wives and Miss Tilden, left July 1, for Jaffa and Jerusalem. Dr. Van Dyck followed them. At Jerusalem, the brethren spent the summer and autumn undisturbed. They had worship on the Sabbath, attended by about a dozen friendly natives. They had one school in the city and another at Bethlehem, under native teachers. They found in various parts of Palestine, an increasing desire for instruction and confidence in the Bible.

Only Mr. W. M. Thomson and Mr. Wolcott remained at Beirüt. While the storm of war raged around them, and their neighbors rushed into the city for protection, they remained unharmed in the mission houses, and furnished an asylum to the native assistants and many other friends of the mission. About the end of the month, the rebellion was so far quelled in that vicinity, that the brethren retired for pure air to summer quarters on the neighboring mountains, taking some of their pupils with them. August 14, a part of the fleet of the allies arrived off Beirüt. Sir Charles Napier, its commander, immediately demanded the peaceable surrender of the country to the Porte, and that arms be restored to the inhabitants of Mount Lebanon, some of whom were still in rebellion against Mehemet Aly, and all of whom he exhorted to rise in favor of the Sultan. Hostilities were deferred for a while, to give time for consideration, and for correspondence with Egypt. Capt. Latimer, of the U. S. corvette *Cyane*, hearing at Smyrna of the danger to which the missionaries were exposed, sailed at once to Beirüt for their protection. He called, with the consal, on the Egyptian commander, who promised to protect them in their houses at Beirüt, though he might not be able to do it on the mountains. They therefore returned, August 29, to their homes. Here they intended to remain; but authentic information, confidently communicated, of the plans of the besiegers, showed them that it would be unsafe. They therefore sent their few remaining pupils to their friends, stationed guards in their houses, hoisted the American flag over them, and on the 8th of September, took refuge on board the *Cyane*, as Capt. Latimer had urged them to do. The next day, the allied fleet took its stations for the attack. The bombardment was commenced on the 10th, and continued a part of the 11th, when it was suspended for negotiations, which proved fruitless.

Mr. Thomson had an interview with the admiral, who promised to spare the mission property as far as practicable, and gave the brethren a pass to visit the coast. The next day, the bombardment was renewed; and Mr. Thomson, meanwhile, visited several villages, where he found the English intrenching themselves, and busy in distributing arms to the mountaineers, but he found no place where it would be safe to remain. He returned on board the *Cyane*, and the next morning Capt. Latimer, with them and the American and British consuls and their families on board, sailed for Cyprus. On the 18th he arrived at Larnica, and on the 20th sailed for Jaffa, to protect, if necessary, the missionaries there and at Jerusalem.

At Cyprus the brethren heard of the taking of Sidon, Tyre, and other places along the coast, of the complete arming of the mountaineers, and of the continued bombardment of Beirüt. The house of the American consul, on the wharf, had been battered by shots from the fleet, and plundered by the pasha's soldiers. It was resolved that Mr. Wolcott should return, and save something if possible. Going on board a British steamer, he entered the harbor on the morning of October 10. The pasha had evacuated the town during the night, and the British forces were just landing to take possession. Mr. Wolcott landed with the troops. The American consul had just landed, and was surveying the ruins of his house. The magazine beneath it, containing most of the property of Mr. Beadle and Mr. Keyes, had not been opened. He then made his way through the ruins of the city to the suburb where the mission premises are situated. The American flag was still floating over his house, and the guard was on the ground. Soldiers had encamped in the garden, but had abstained from pillage. Several balls, some of them of 68 pounds weight, had penetrated the walls of his house, but the breaches were such as could be repaired. Some bombs had burst in the yard. Yet the furniture, the library, and the philosophical apparatus were uninjured. Mr. Thomson's house contained in its basement the native chapel, filled with goods which the natives had brought thither for safety. All there was safe. The field around Mr. Smith's house had been ploughed by cannon balls, and it was supposed that the new font of Arabic type, the finest in the world, had of course been made into bullets; but not a type had been touched, and even the orange and lemon trees within his inclosure were still bending with their load of fruit.

In a few days, the Emir Beshir surrendered himself to the British, and was sent to Malta; the subordinate chiefs joined the invaders with their forces, and the inhabitants returned to their dwellings. Another Emir Beshir, a relative of the former, was appointed prince of the mountains.

Mrs. Wolcott arrived from Cyprus, October 23, and Mr. and Mrs. Thomson early in November. The labors of the mission were gradually resumed. The seminary could not be opened till late in November; and then the third class was broken up, by the offer of high wages as

interpreters to British officers. Tannús, the Arabic teacher, was sick ; but his place was supplied by Butrus el Bistany, who had been a teacher in the Maronite College at Ain Warka. Butrus appeared not only able and learned, but evangelical in sentiment. He had written a treatise against the corruptions of popery and the supremacy of the Pope. Another student from Ain Warka joined the mission. The Patriarch was enraged, and endeavored to get both these deserters into his power, but without success.

In Cyprus, the movement of the Greeks, the last year, Cyprus. to raise 53,000 piasters for the support of ten schools, ended in nothing ; but six schools which the mission had brought into being, were continued. In the girls' school, a remark on the immortality of the soul, found on the cover of one of the school books, brought up the question, "What shall we do to save the soul?" Each girl brought her answer in turn, on successive days, and the various means proposed by them were discussed. She whose turn came last, proposed prayer, as a means of saving the soul. None of the others had thought of it ; but when it was mentioned, they all agreed that it was peculiarly suitable, and on the 28th of January, with the unanimous approbation of her pupils, the teacher commenced praying daily with her school. Several useful tours were made by the missionaries, and every reader on the island, so far as they could learn, was supplied with some religious tract. Near the close of the year, a new Turkish governor arrived, and numerous changes of subordinate officers soon followed. The Greek archbishop, and all who had been active partisans of the Greek Patriarch at Constantinople, were among those who lost their offices. The disposition of their successors was not known.

The mission to the Nestorians found abundant reason Nestorians. to be thankful for the course of action to which divine Providence had led them. Almost all foreign missionaries find their greatest obstacle in the religious guides of the people to whom they are sent, whether heathen or nominally Christian. The priests are afraid of losing their power and their perquisites, and therefore set themselves against the missionary. The consequence is, that the mission is broken up or rendered inefficient by opposition, or, as most commonly happens, a new sect is formed, of men who discard their former guides and attach themselves to the missionaries. Among the Nestorians, this evil was avoided. The clergy, at the very beginning, seized upon the missionaries, and used them as means of their own improvement. They were the foremost students in the seminary, and the teachers of all the free schools. In an important sense, they put themselves at the head of the reformation which the mission came to effect. The bishops and priests who spent the week in studying and translating the Bible, on the Sabbath intermingled their services with explanations of passages of Scripture, and remarks upon them ; thus keeping the instruction of the people in their own hands. The missionaries preached on the Sabbath, in the lan-

guage of the people, to their boarding scholars and others, who might be considered as members of their own family.

As some of the people of Ooroomiah were anxious to hear preaching in their own language, and therefore wished to attend, but could not find seats at the mission house, Mr. Holladay, was appointed to find a place in some private house, where they might preach without appearing as rivals of the Nestorian clergy. Mr. Holladay applied to deacon Badel to find such a place; but Badel insisted that they must preach in the church. He refused to hear any objections, and insisted that bishops, priests, deacons and people would all be pleased. Finding the deacon unmanageable, Mr. Holladay called priests Abraham and Dunka to his aid; but they joined decidedly with the deacon. Succeeding so ill with the lower clergy, he next went to the three bishops, Yohanna, Elias, and Yoosuf. He expressed his fear, that some would think they wished to supplant the priesthood, and make converts to their own sect as the papists do. "What!" exclaimed Mar Yohanna, "do you think we do not know lambs from wolves?" The bishops were positive in their opinion. The preaching must be in the church. Nobody would be offended, and no harm would come of it. Accordingly, March 22, he preached in the church. Two priests of the city and deacon Badel took part in the services, and spoke a few words in confirmation of what had been said; and Mar Yoosuf solemnly admonished them, that now they knew their duty, and God would call them to account for their performance of it.

Preaching to the Nestorians had now fairly begun. Some of the missionaries had before spoken in a Nestorian church in some village, at the instance of the officiating bishop or priest; but from about this time, the calls became frequent. By the end of the year, they had stated preaching on the Sabbath at seven towns and villages. The missionaries preached in them all to the extent of their ability; and three bishops and four priests, several of whom appeared to be truly pious men, aided them when present, and to some extent supplied their place when absent. Several of the bishops and priests had become eloquent and powerful preachers. Priest Dunka spent this summer also among the mountains, preaching, as before, to attentive hearers.

Dr. Austin H. Wright sailed from Boston in March, to take the place of Dr. Grant, and arrived at Ooroomiah, July 25.

The press sent out for the use of this mission had been left at Trebizond; for it was too heavy to transport over the mountains on the back of a horse, and there was no other conveyance. It was therefore sold at Constantinople, and another was made, in pieces not too large for a horse to carry. With this press and a supply of Arabic type, Mr. Edward Breath sailed from Boston, July 21, and arrived at Ooroomiah November 7.* The press was set up, and on the 30th of November

* Miss. Herald, vol. 37, p. 381. Other documents say, Nov. 17.

commenced printing the Psalms in ancient Syriac, in a form adapted to the Nestorian church service. The Nestorians were overjoyed at this acquisition; for hitherto the labor of supplying the schools, by the slow process of transcription, had been immense; and supplying the whole clergy and people with the means of knowledge had been out of the question. A young Muhammedan noble, a member of the school, insisted that his brother should learn to print, and met all objections with such ingenuity and zeal, that he was allowed to take his place among the Nestorian apprentices, and engage in printing the Christian Scriptures. The Patriarch's brother, seeing him thus employed, quoted the words of the prophet Joel: "And it shall come to pass, that I will pour out my Spirit upon all flesh."

The relations of the mission to the Muhammedans continued to be interesting. The king's uncle, the prince Malek Kasem Mirza, was now governor of Ooroomiah. While residing at Shishewan, on the south-east of the lake, he had been enthusiastically engaged in attempts to introduce various European arts and manufactures. His experiments were continued at Ooroomiah, where his work-yard presented a very animated and interesting scene. He sometimes visited the missionaries, and sometimes entertained them at his palace. One of his nephews, a prince about twenty-three years of age, already distinguished as a poet and as one of the best Persian scholars in that part of the empire, was a pupil in the school for Muhammedan youth. The prince-governor himself was inspector of schools in northern Persia, and in that capacity visited both the Muhammedan school and the Nestorian seminary, exhorting and encouraging the scholars with good effect.

During the winter, the Patriarch had written to Dr. Independent Nestorian. Grant, urging him to return to the mountains in the spring, to execute the plans they had laid. As it was necessary for Dr. Grant to visit the United States, he determined to visit the Patriarch first, and to enter the mountains from the east. He left Ooroomiah, May 7, with his son, about four years old, and accompanied by Mar Yohanna and Mar Yoosuf. At Salmas they were joined by two brothers of the Patriarch, who had spent the winter at Ooroomiah. They found the Patriarch at Julamerk, where they remained with him ten days; as the bridge leading across the Zab to his residence had just been swept away by the torrent, and the river was impassable. After full and friendly consultations, both with the Patriarch and with Suleiman Bey, the Hakary chief who presided in the absence of his superior, and who furnished him with a letter to the next chief on his route, he left Julamerk, May 25, returned up the Zab to Bashkalleh, and thence struck across the mountains to Van; and thence, by Erzeroom, Constantinople and Smyrna, arrived at Boston on the third of October.

Meanwhile the Patriarch had a visit and offer of help Ainsworth and Rassam. from another quarter. It was from William Ainsworth, Esq. and Mr. Rassam, who travelled at the joint expense of the English Society for Promoting Christian Knowledge and the Royal Geographical Society

of London. Mr. Rassam is a native of Mosul, of Nestorian descent. He was originally a "Chaldean," as the Nestorians who have submitted to the Pope are called. When Mr. Perkins was at Malta, on his way to commence the Nestorian mission, Mr. Rassam was there, in the service of the Rev. Mr. Schlein, of the Church Missionary Society, as a translator, and performed the principal labor of preparing the Syriac spelling book, for the use of the mission at Ooroomiah. At Malta, he embraced Protestant sentiments, and married an English lady. He was now English vice-consul at Mosul. Having waited some time for the melting of the snow and for instruments from England, they left Mosul on Sabbath evening, June 7, and passing through the village of Sheikh 'Adi, the chief seat of Yezidee worship, arrived at Amadiéh on the 10th. They sent to the Nestorian bishop of Berrawi to announce their coming and request a free passage, and having obtained a favorable answer, set forward on the 13th, accompanied by priest Mandu, of Amadiéh. They spent the Sabbath with the bishop, at and near Duree. On Monday, they reached Lezan, the first village of the independent Nestorians. The next day, they started for Asheetha, the most important of the Tiyary villages; but the armed guard furnished by the melik of Lezan, led them directly towards Julamerk, and they did not discover their error till it was too late to correct it. On Friday, the 19th, they reached the vicinity of Julamerk, and sent notice of their arrival to the Patriarch, who was still there. The Patriarch replied, by their messenger, that it would not be best for them to enter Julamerk, where all their motions would be watched, and no private conversation permitted; but his brother would receive them at a neighboring Armenian village, where he would visit them the next morning. They were lodged in the vestibule of the Armenian church, "where," says Mr. Ainsworth, "the people for two days had the extreme satisfaction of worrying us till we had nearly lost all patience. We were never, for one moment, night or day, without a number of men around us, whose only amusement was, to examine all our things, to pass jests, and fling epithets of scorn upon their visitors. I was not allowed to take any notes, being carefully watched night and day." The Patriarch visited them early Saturday morning, and apologized for the mode of their entertainment, by saying that the place where they were was not his brother's home. The travellers thought him "evidently timid in regard to the Koords." They gave him presents of calico, boots, olives, pipe-tops, frankincense, soap, snuff, &c." The value of which formed a subject of discussion among the company present. The Patriarch hinted that a watch would be acceptable. They then entered upon the subject of their agency. Mr. Ainsworth says: "The Patriarch felt and expressed the greatest anxiety to enter into friendly communications with England, and to avail himself of the kind interest felt in the education and moral and religious improvement of his people by many of the inhabitants of Great Britain. These subjects having been all discussed at length, Mar Shimon took his departure for the castle, his brother

remaining to keep us company." Mr. Ainsworth says nothing of any occurrence on the Sabbath. On Monday they proceeded on their journey, and following the Salmas road, arrived at Ooroomiah on Saturday night. Without stopping to visit the American mission or the Nestorian clergy, they pursued their journey the next morning, and returned by way of the Sidek pass, on the south of the Nestorian country, to Mosul, where, by travelling on the next Sabbath also, they arrived on Monday, July 6.

There is another account of this visit, which it seems necessary to mention, though it cannot be given as authentic. It is, substantially, as follows: Messrs. Ainsworth and Rassam were at first supposed to be friends and fellow laborers of the American mission; but their conversation proved them the reverse. They represented the American missionaries as men destitute of any substantial character, as enemies of the fasts and all the rules and institutions of the church, and as men against whom the Patriarch must be on his guard, lest they should pervert his people. By such remarks they brought upon themselves the suspicion of being Roman Catholics in disguise. This produced an excitement, which, for a time, threatened to be dangerous. They then changed their tone, said the American missionaries were good men, and professed to be their friends. They were very anxious to make an arrangement with the Patriarch, for the establishment of schools among his people by their Society; but he told them that he was already under an engagement with Dr. Grant, and would not assent to their proposal; but, as a means of avoiding further importunity, he consented to receive another visit from them the next year.

It would be unsafe to blame any one severely, on the authority of this report. Mr. Rassam may have said things in Syriac, without Mr. Ainsworth's knowledge. Mr. Ainsworth, in attempting to converse with people of a strange language, may have been misunderstood. The story may have undergone changes in passing from mouth to mouth. Still, it is certain that an impression of this kind was made among some of the Nestorians. They learned, as they supposed, that there were different and rival sects in Christendom, who were anxious to be their instructors, and who might be induced to bid against each other for the privilege. On this belief, one man built a fraudulent attempt to enrich himself; which, however, had no important consequences, except to its author.

It is understood that the Society for Promoting Christian Knowledge has decided not to attempt a mission among the Nestorians.

At Tabriz, Mr. Merrick nearly completed his work on the Life and Religion of Muhammed, as contained in Mission to the Persians the Persian traditions, and assisted the Rev. Mr. Glen in revising the Persian translation of the Old Testament; but he found no opening for direct missionary labor among the Persians.

In southeastern Africa, the destruction of the tyrant Mission to the Zulus. Dingaan was completed. In January, the Boers and Umpandi both

marched against him. He was defeated in a bloody battle by Umpan-di, and then pursued by a detachment of the Boers to the extreme limit of the Zulu country. Not long afterwards, he was put to death by a native chief, whom, in the days of his power, he had attempted to destroy. Umpan-di was now left without a rival; but it was uncertain how the Boers would finally dispose of him and the country. He appeared willing to have a mission among his people, but no definite arrangements were made for commencing it, till the next year. Meanwhile, the Sabbath congregation at Umlazi amounted to 500; the Sabbath school contained more than 200 children; the day school, forty; and there was preaching regularly on the Sabbath at a place about six miles from the station. The Boers were determined to have Mr. Lindley for their pastor. They built him a house, and nearly supported him. He preached to them on the Sabbath, and taught a school of about 100 scholars. He found some pious people among them, and organized a church, with men of suitable character for officers. They insisted that he should take a dismission from the Board, and be legally settled among them as a minister of the Reformed Dutch Church. They offered him a salary of £100, besides his house, and more if it should be necessary. They insisted that they needed his labors as much as the Zulus did. It was certain that a large part of the Zulus would be settled among them, as a dependent peasantry, and that the prevalence of religion among them was indispensable to the success of the mission. For such reasons, all parties thought that the request ought to be granted. The arrangement has since been made.

Mr. Grout arrived at Port Natal, on his return, June 30, and spent the remainder of the year principally in making arrangements for a new station somewhere among Umpan-di's people.

Cape Palmas.

In Western Africa, the most important change was the establishment of Dr. Wilson at Fishtown, early in September. Preaching on the Sabbath and a day school under the care of Mrs. Wilson were soon commenced, and successfully maintained. At the close of the year, the communicants in the Cape Palmas mission church were twenty-three, of whom twelve were natives. The pupils in the seminary were about fifty, and in all the schools, 125. The native superintendents were evidently losing their power. It was supposed that one third of the influential men at Fair Hope had thrown away their gree-grees. Many openly denounced the fetish men as impostors. The touch of salt water, it was supposed, would drive the fetish man's devil away, and destroy his power. As a punishment for some offensive conduct, the people dragged eight of them to the sea shore, and gave them a thorough immersion; assuring the rest of the class, that they must behave themselves well, or receive the same treatment.

Cherokee Mission.

The Cherokee mission, and the Cherokees themselves, still felt the consequences of their late removal. They had a government, acknowledged by both parties among themselves, but not acknowledged by the United States, and unable to repress disorders and

immorality as was desirable; and their minds were distracted by the insecurity and uncertainty of their affairs. The strength of the mission, too, was reduced. Mrs. Worcester died in May, Mr. Washburn obtained a dismissal in June, and others were absent. Yet more was accomplished than could have been expected. The school house at Dwight was rebuilt, and the school opened in March. About 225 children received instruction, during some part of the year, in five schools. The native preachers, Huss and Foreman, were laborious, acceptable and useful. Five Cherokees were added to the church at Honey Creek, where Huss was stationed, in April, seven in August, and two in October; and seven others were candidates for admission. Some of the other churches received small accessions.

The Choctaws were beginning to recover from the Choctaw Mission. effects of their removal. Sixty-six were added to the churches. A new church was organized in August, in the southwest part of the country, where the people were mostly Chickasaws. There, almost a hundred miles from the mission, some who had been members of the old Chickasaw church at Monroe, east of the Mississippi, had kept up meetings for prayer, singing and exhortation. The Spirit of God had been with them, and souls had been converted. This new church, at the end of the year, contained thirty-three members, fifteen of whom were received on examination. The chief instruments of this preservation and revival of religion were two black men, who were slaves. The Board had six schools in the nation, with about 160 pupils, and there were three government schools with 67 pupils.

The Pawnee mission could do little but wait for the Pawnees. completion of arrangements for commencing the new settlement on the spot that had been selected. The settlement was not commenced till the next year.

During the year ending with May, 1840, five persons Sioux. were added to the church at Lac qui Parle; and during the remainder of that year and the first five months of the next, nine more; making the whole number, from the beginning, forty, exclusive of the mission families. The Lake Harriet church contained seven members. About a hundred attended school some part of the year. The translation of the Gospels of Matthew and Luke, and the Acts of the Apostles, was completed, and some other parts of Scripture commenced. A vocabulary of about 6000 Dakota words had been collected, and some progress was made in preparing a grammar of the language. In September, Mr. Riggs and Mr. Huggins visited the western bands of the Sioux. On reaching the Missouri, they found it a mile in width, the same rapid and muddy stream as where it joins the Mississippi, a thousand miles below. The western bands seemed less prejudiced against Christianity than the eastern, and more willing to receive missionaries. They found reason to believe that the whole number of Sioux was about 25,000. From a careful observation of births and deaths, and from

other evidence, Dr. Williamson concluded that the Dakota race was increasing in numbers.

Ojibwas

Among the Ojibwas, the most noticeable event was the religious awakening at Pokeguma, early in the winter. At one time, it seemed to affect nearly all the adults in the congregation. Twelve or fifteen, including some white men residing in the vicinity, professed to renounce their sins and take the word of God for their rule of life. During the summer, the congregation was scattered; but on the return of winter, it became larger than at any former time, and religious feeling seemed to revive. There was an evident progress in regard for education and the arts of civilized life.

Stockbridge.

Of the five members of the Stockbridge church who died this year, one was Bartholomew S. Calvin, a Delaware by birth. In his youth, he was selected by the Rev. John Brainerd, brother and successor of the celebrated David Brainerd, to receive a liberal education at the expense of the Society in Scotland for Propagating Christian Knowledge. In his sophomore year, the war of the Revolution stopped the transmission of funds. He was obliged to leave college, and passed many years as a schoolmaster. About the year 1806 he joined a Baptist church; but afterwards became intemperate, and his ruin appeared inevitable. In the revival which followed the establishment of this mission of the Board in 1828, Calvin was brought to repentance, and from that time was an eminent pattern of temperance and piety. His mother had been converted under the preaching of David Brainerd.—At the close of the year, an interesting revival was commencing at this mission.

Easter Indians.

Among the New York Indians and Abernaquis in Canada, the history of the year was moderately favorable, without any remarkable event.

Oregon.

But little is known of the history of the Oregon mission for this year; and probably but few noticeable events occurred. It appears, however, that among the Kayuses and Flatheads, the usual work of a young mission went on with encouraging success; while among the Nez Perces appearances were less promising.

Sandwich Islands.

At the Sandwich Islands, it was time for those who had been affected, but not truly converted, in the great revival, to fall away; for those who only counterfeited piety, to become tired of their hypocrisy, and throw off the mask; and for Christians whose zeal had outrun their other graces, to grow unreasonably cool and careless. In short, it was time for a reaction; and this reaction was aided by all the power of popery and intemperance. Yet, during the year, there was more or less of revival at all the stations on Hawaii, and at some places on the other islands. At the annual meeting in May, the number of admissions within twelve months had been 4179, and the number from the beginning, 21,379. There were nineteen churches, containing 18,451 members in regular standing. The church at Hilo contained 7022

members. At Waimea, on Hawaii, 2016 had been suspended for unchristian conduct during the year, and 1127 of them remained under censure, while 3404 were in regular standing. The cases of suspension in all the other churches were 418, of whom 105 had been restored. Excommunications in all the churches had been 202 during the year, and 327 from the beginning. Among the deaths, the most important was that of Hoapili, the governor of Maui, the highest male chief except the king. He was one of the earliest converts and most eminent Christians in the nation.

Popery and intemperance rendered each other important aid. The priests aided the grog-shops, by teaching the lawfulness of drinking alcoholic drinks; and the grog-shops nourished an appetite which made people love such preaching and follow the preachers. Grog-shops were multiplied at Honolulu, and in some parts of Oahu the natives began to manufacture a kind of whisky. Fanaticism of the grossest form lent its aid. One man on Oahu pretended to be the Messiah, and obtained followers. Some pretended to be possessed by devils, and another pretended to cast out devils by a variety of incantations. Universalism and infidelity showed themselves, and heathen songs and sports were resumed. All these forms of error, folly and vice belonged to one party, and composed a grand anti-protestant influence, of which popery was the exciter and the leader. A bishop and three priests arrived early in the year, and three more priests and some lay assistants in November. They made vigorous efforts to obtain converts, especially on Oahu, and in the western and northern parts of Hawaii; but were less successful than they expected to be, and indeed less than they thought they were. Hundreds of apparent converts left them before the end of the year. At Kailua, they were deliberately cheated. A large number of natives, acting in concert, joined under a fictitious name. Having gratified their curiosity by seeing "the pope and the images" to the best advantage, they disappeared; and when the priests inquired for them, no such persons could be found. In all parts of the Islands, those who witnessed the Roman Catholic worship generally agreed that it was idolatry, a religion of the same kind, essentially, with that which they had practised in the days of Kamehameha the great. David Malo, one of the most intelligent of the natives, made the tour of Oahu for the purpose of lecturing on the subject, for which his intimate knowledge of the old idolatry admirably qualified him. When the priest insisted that their use of images was not exactly worship, the natives quoted from the Second Commandment, "Thou shalt not bow down unto them." The bowing down could neither be denied, nor explained away to the satisfaction of the people. But very few of the members of the churches became their followers. Even those who were under censure very generally rejected them.

The United States Exploring Expedition arrived about the last of September, and remained seventy days. Commodore Wilkes "set his face as a flint against intemperance, and the rash doings of Capt. La-

place. Capt. Hudson, a pious man, visited the churches, and repeatedly addressed them with good effect. The general deportment both of the officers and scientific corps was such as to strengthen every good influence. The squadron expended 62,000 dollars for the supply of its wants while at the Islands.

In October, the king visited Honolulu. The state of morals on the island was made known to him. Commodore Wilkes, his officers and the American consul gave their advice. The result was the publication of a law, prohibiting his subjects to make or use intoxicating drinks. About the same time, Christians were alarmed at the growing degeneracy and the fall of some members of the churches. Special prayer, public confession of unfaithfulness and renewal of covenant was followed by appropriate effort, especially at Ewa. Intemperance, except the town of Honolulu, was effectually stopped, the tide of demoralization was turned back, and piety visibly revived. December 6, 101 were added to the Second Church at Honolulu, making 286 during the year 1840.

The common school system was in danger. Principally through the influence of the Seminary at Lahainaluna, there was a better supply of teachers than formerly, but they were leaving the employment. The new code of laws left every native, master of his own earnings, except so much as went to pay his taxes; and the teachers began to be left without support. To remedy this evil, a law was enacted near the close of the year, requiring all children over four and under fourteen years of age to attend school five days every week. A piece of land was also to be set apart in each school district for the support of the teacher; and each man was to labor on it nine days in the year. Three of these days were to be taken from the king's time, three from the local chief's, and three from his own. Under this law, the schools rapidly increased in numbers.

The progress of the natives in the various arts of civilized life was slow, but manifest; though manifestly checked by the demoralization which popery and its attendant vices had introduced. Several good meeting houses and school houses were built. There was an increase of comfortable private dwellings, and some improvement of roads and bridges. At Wailuku, Mr. Armstrong assisted in breaking twelve yoke of oxen, and transportation on the backs of men was going out of use. At the king's request, he had encouraged the growth of sugar cane, of which there was a fine crop of sixty or seventy acres, and a good mill, erected by a China-man, for its manufacture. The plough was beginning to assume its proper station. There was some reason to hope that the progress of depopulation had been checked. Dr. Andrews found that at North Kona, on Hawaii, the births were more numerous than the deaths; affording a ground for hope, that the Hawaiian race might be preserved from extinction.

CHAPTER XXXIII.

1841.—Annual meeting at Philadelphia.—Crisis in respect to funds.—Special meeting.—Maharatta mission.—New station.—Mission divided.—Madras.—Admissions to the church.—Ceylon.—Reinforcement—Singapore.—Mission discontinued.—Siam.—Conversions.—Greece.—The catechism.—Station at Ariopolis broken up.—Turkey.—Continued progress.—Armenian revolution.—Ooroomiah.—Mr. Stocking ordained.—Independent Nestorians.—Station at Mosul.—Death of Mr. and Mrs. Mitchell.—Dr. Grant's third visit to the mountains.—War.—Syria.—Political intrigues.—The Druze nation applies for instruction.—Schools established.—Interference.—War.—The Maronites expelled from the Druze district.—Operations again extended.—Sandwich Islands.—Statistics for May, 1841.

THE thirty-second annual meeting of the Board was held at Philadelphia, on the 8th, 9th and 10th days of September. The Hon. John Cotton Smith, president of the Board, resigned his office by letter. The Hon. Theodore Frelinghuysen, vice president, presided in his absence, and was chosen his successor. The Hon. Thomas S. Williams was chosen vice president.

The receipts during the financial year, ending July 31, had been \$235,189,30; being \$6,501,74 less than last year. The expenditures had been \$268,914,79. The debt had risen to \$57,808,91. This deficiency had taken place, notwithstanding unusual efforts on the part of the Prudential Committee to raise funds.

For several years, every mission had been required to send estimates of its necessary expenses for every year, in time for the Prudential Committee to consider them, make appropriations, and inform the mission before the commencement of the year. The appropriations for the year now commencing had been made on the most economical scale, and were far below the actual wants of the mission. Yet those appropriations could not be met, without an increase of receipts, or raising the debt to nearly \$100,000. This deficiency had existed ever since 1836; and to allow it not only to continue, but to run up to an amount greater than the whole amount of permanent funds, would shake the credit of the Board. It might even be doubtful whether loans to a greater amount than the permanent funds could be obtained. Running in debt so as to destroy the credit of the Board in the commercial world, would not only bring reproach upon the cause of missions and upon religion in general, but be bad economy. By its established credit, which renders its bills as good as cash in all the principal marts of commerce throughout the world, the Board is able to save thousands of dollars annually in the transmission of funds. And above all, the Committee

could not, without acting dishonestly, promise to pay, without having what men of business would esteem a reasonable prospect of being able to pay. It is sometimes a duty to draw on the "bank of faith," when the loss, should the bill be protested, must fall on ourselves; but never, when it may fall on our creditors. It was certain, therefore, that there must be a large increase of receipts, or some of the missions must be abandoned and the missionaries recalled. It was plain, too, that the deficiency was not an accidental occurrence, which the accidents of other years might be expected to balance. There had been a steady deficiency for six successive years. The principal English Missionary Societies were still more deeply in debt, and all from the same cause. The blessing of God on missionary labors had caused a demand for the means of grace in the heathen world, which it cost a large amount of money to meet. Recalling missionaries would be denying the means of grace to heathen who were asking for them, that Christians might save their money. And it would be establishing a new standard of missionary effort. When the Board was formed, and for many years afterwards, the spirit of Christian liberality was in advance of the demand upon it. More money was given, than there was opportunity to expend judiciously. The universally approved practice then was, for the Board to seek and seize opportunities of judicious expenditure; and its friends expected to meet the expense. The rule then was, that the supply of money should be regulated by the opportunities for using it profitably. To recall missionaries, would be to adopt the rule, that the amount of effort must be regulated by the supply of money; leaving the giver to be guided by no rule but his own feelings. Under such a rule, as any one who understands human nature must see, foreign missions would rapidly dwindle, and soon become extinct. It was evident, therefore, that the cause of foreign missions had reached a crisis. It could no longer go on as it had done. It must inevitably be sustained on a more liberal scale, or come rapidly to nothing. The most rigorous calculations showed, that an increase of twenty-five per cent. on the receipts of the last year was the least sum that could sustain the operations and credit of the Board. The investigations commenced last year had shown, that the professed supporters of the Board were abundantly able to do much more than this. But could they be induced to do it?

This subject was referred to a large and able committee, who reported, that the Prudential Committee be instructed not to recall any missionary for the sake of diminishing expense; and that an increase of twenty-five per cent. upon the receipts of the last year was necessary, and could be made without sacrificing the comfort of any individual. They recommended, also, in detail, a vigorous use of the various modes of appeal and of raising funds which had already been practised. This led to a discussion of intense interest. Similar recommendations had been voted annually, for several years, and had failed to answer their purpose. Many felt that something more must be done. Members of the Prudential Committee declared that they could not assume the res-

possibility of going forward in the labors assigned them, unless some more effectual means for increasing the funds should be adopted. Instead of adjourning at noon on the third day of the meeting, the Board resolved to continue in session till the question should be satisfactorily settled. A deep sense of personal responsibility prevailed the assembly, and the discussions were frequently suspended, to engage in prayer.

At length, on motion of the Rev. Dr. Edwards, it was resolved unan-
imously, that the following questions be proposed to every corporate and honorary member of the Board then present :—

“1. Will you, in view of the facts presented, raise your subscription, the coming year, twenty-five per-cent.?”

“2. Will you attempt to induce all others, upon whom it is, in your opinion, proper that you should exert influence, to do the same?”

“3. Will you, with the leave of Providence, attend the meeting of the Board the next year, and inform them what the Lord hath enabled you to do, and what he hath accomplished through your labors? Or, if necessarily detained, will you communicate such information?”

After again uniting in prayer, the President addressed these questions to each member in succession, while the Secretaries, by order of the Board, recorded the answers. Almost every answer was in the affirmative; and the exceptions were known in most cases, and presumed in all, to be for sufficient reason. Some promised to increase their donations fifty per cent., some a hundred, and some still more. The Secretaries for Correspondence were directed to address the same questions, with an account of these transactions, to every absent member of the Board, corporate and honorary.

On farther consideration, it was thought unsafe to wait a year before knowing the result. It was therefore resolved to hold a special meeting at New York, on the 18th of January, 1842, at which the result, up to that time, should be reported.

Shortly before the annual meeting, the Prudential Committee had issued a specimen number of the “Dayspring,” a small monthly paper, to be issued in packages, at the price of eight copies for a dollar a year. The Board at this meeting, advised the Committee to go on with the publication, as an important means of disseminating missionary intelligence more widely. It was to commence with the year 1842. A “Dayspring Extra,” of 50,000 copies, containing an abridged account of the meeting, was issued; and about 2900 copies of a circular, containing the three questions and the occasion of them, were sent to the corporate and honorary members of the Board. At the time of the special meeting,—which, though it occurred in 1842, must be mentioned in this connection,—answers to these circulars had been received from 218 ministers and 79 laymen, scattered through the country from Main to Georgia, and from Louisiana to Wisconsin. Ecclesiastical bodies and auxiliary societies in New England and New York had also spoken on the subject. Counting the members of the Board which belonged to these bodies, not less than 600 had replied. Other friends

of the cause had forwarded their thoughts and purposes by letter. In all these answers, the course pursued at the annual meeting was approved, and co-operation was pledged. In many places collections or subscriptions for the year had already been made, exceeding those of the previous year by twenty-five, fifty, or one hundred per cent. At the special meeting, the first that the Board had ever held, the Treasurer reported that the calls on his department had all been met, and the debt was reduced to about \$20,000. There seemed to be a new development of the missionary spirit, stronger and more widely prevalent than had before been seen; a deliberate purpose to carry on the work, as God should give opportunities, though at the expense of effort and self-denial, till the whole world should be blessed by its influence. The afternoon and evening of the second day of the meeting were devoted to special thanksgiving and praise to God, for his goodness to the Board and the missions, especially in so far relieving them from embarrassment, and affording such encouragement to hope, that his people would sustain the missionary work in its onward progress.

The history of the missions for the year 1841 cannot yet be written, as some of the necessary documents are not yet received. A brief sketch of the principal events already known, must therefore suffice.

Missions in India.

Mr. French, of the Mahratta mission, commenced a new station at Seroor, on the 21st of May. Seroor is 28 miles from Ahmednuggur, on the road to Poona. At Ahmednuggur, two converts were added to the church on the 28th of March, and four others on the 30th of May. The Prudential Committee voted, August 24, that this mission be divided into two; one including Bombay and Malcolm Peth, and the other Ahmednuggur and other stations in the Deccan.

To the church at Madras, sixteen new members were added, September 26, of whom fifteen were natives. Two of the natives had been Roman Catholics; but, in their opinion, Romanism and Hindooism are so intermingled and so much alike, that their baptism as Roman Catholics deserved to be considered as an idolatrous and not a Christian rite. They therefore requested Christian Baptism, and it was administered. One of the natives had been a heathen, and the others nominal Protestants, by birth, who had lived in the neglect of religion.

The Ceylon mission was reinforced. October 14, the Rev. B. C. Meigs, who had visited his native country after an absence of about twenty-five years, embarked at Boston on his return, accompanied by the Rev. Messrs. S. G. Whittelsey, R. Wyman, J. C. Smith and their wives.

Southeastern Asia.

Mr. Tracy and his wife, of the Singapore mission, arrived at Philadelphia on their return, August 7; having spent some time at the Neilgherry Hills, in vain attempts to recover their health. August 17, the Prudential Committee resolved to discontinue this mis-

sion. Singapore had been found a less advantageous point for communicating with other places, than it had been represented to be ; as navigation must depend on the course of the periodical winds and currents from time to time, and upon other causes, which rendered intercourse by sea usually slow and uncertain. The unexpected regulations of the Dutch government excluded the mission from a large and important part of its intended field of influence. By the labors and influence of the mission, the Singapore Institution had been revived, and many other things accomplished for the good of the city and its vicinity. The London Missionary Society had resumed its operations there, and the American Presbyterian Board had commenced a mission ; so that the place would not be left without an ample supply of such labors. The Committee therefore authorized Mr. Bull to join the Chinese department of the mission in Siam, and Mr. North to enter the service of the London Missionary Society. The Seminary was to be offered to the London Missionary Society, and if not accepted, to the Presbyterian mission ; the apparatus, if not sold, sent to Siam ; articles belonging to the type foundry and printing office to be distributed among the missions in Siam, China, Ceylon and Madras ; and all other property to be sold.

The mission in Siam continued to enjoy entire toleration from the government, and even the priests made no opposition to its labors. Tracts were freely distributed, even in front of the king's palace ; and it was customary to visit the wats (temples), and with the assent of the priests, give tracts to the boys who were there at school. The priests themselves were often furnished with tracts at their own request. The priests in Siam, lay down their office when they please. Comparatively few of them remain in the priesthood more than a year or two, and the sons of nobles seldom more than three months. Hence they have not the same interested motives for opposing missions, which influence the priesthood in other countries. This year, the mission began to reap a spiritual harvest. In September, two Siamese stood propounded for admission to the church, three others gave evidence of a change of heart, and many others appeared seriously impressed with divine truth.

The mission in Greece suffered from the course pursued ^{Gree} by the government. An order was issued, requiring that the catechism of the Greek church should be taught in all the Hellenic schools, and Mr. Leyburn was informed that this order applied to the Hellenic school at Ariopolis, as well as to others. The Greek church rejects the worship of images, but approves the worship of pictures, and the catechism teaches accordingly. It also contains some other errors of a kindred character. Mr. Leyburn decided that he could not teach the catechism nor allow others to teach it in his school. A long negotiation followed, which was principally conducted at Athens, by Dr. King. The mission proposed that if the government should employ catechists, to assemble the pupils in the church, and teach the catechism there. The government assented, on condition that no religious instruction should be given in the school ; by which they meant, that not even the New-

Testament might be read there. The missionaries would not consent to teach what they did not believe, nor to maintain a school from which religious instruction must be excluded. The school was therefore closed, and the station abandoned. The government was doubtless encouraged in this controversy, by the course of Mr. Hill, of the American Episcopal mission, who received the catechism into his school, and had it taught there.

Missions in Turkey.

At Constantinople, Broosa and Smyrna, there was an evident progress of piety among the Armenians; and perhaps the same may be said of Trebizond. In September, Mr. Goodell supposed that the "enlightened Armenians" amounted to "some thousands." These the multitude regarded as converts of the mission; though the missionaries supposed but a small part of them to be truly converted persons. The good work was spreading to places where there were no missionaries. There was a company of from twenty to thirty enlightened and apparently pious Armenians at Ada Bazaar, or Adabazar, some thirty miles eastward from Nicomedia. They received their first impulse from books, which one of them procured at Constantinople. They had never seen a missionary, till Mr. Schneider, from Broosa, visited them in October. He found that the work had spread into at least five other villages in that region. The way seemed to be prepared for missions at Van, Bitlis, Erzenan, Karahissar, Tocat and other places in Asia, and at Buharest and Adrianople in Europe. An almost unlimited supply of native helpers appeared to be indispensable, and the number of students in the seminary was increased to twenty-four, and many applicants for admission were refused for want of funds. The course of the Patriarch was marked by want of decision and consistency, forced upon him, perhaps, by influences which he could not control. He ordered parents to take their sons from the seminary. They obeyed, and sent them back in a few days. He forbade the mission bookseller to sell the Smyrna publications; but learning that he had a quantity on hand, which he must sell or suffer loss, told him that when he had sold them, he must not procure any more. A part of the Armenians at Nicomedia threatened to become papists; because they said their own church was as corrupt as that of Rome, while it afforded less satisfactory protection. The Patriarch sent one of the pious priests to reclaim them. The priest was successful with all except two, whom he left undecided.

The Patriarch's task, this year, was indeed a hard one. The people asserted that the bankers had misapplied the funds raised for the national college at Scutary; and the dispute went on, and brought up other topics of contention, till they resolved to be governed by the bankers no longer. They appointed a council of twenty-four, one from each department of business, to manage the affairs of the nation. The Patriarch, by order of the bankers, complained of the members of the council to the Porte, and they were thrown into prison. Thousands of the people rushed to the Porte and demanded their release, saying that these men were only their agents, and that they would be no longer

subject to the Patriarch and the bankers. The Grand Vizier told them to name any of their bishops as Patriarch, and he should immediately be installed. The people refused, exclaiming that their bishops were all bad men; that Stephen had been chosen Patriarch, because he was thought to be the best man among them, and he had proved to be only an oppressive tool of the bankers. The Porte finally ordered the bankers to make peace with the people; and to make peace, they were obliged to consent that the civil affairs of the nation should be managed by twenty-seven men, chosen by the people, and that a new Patriarch should be chosen, who should have authority only in matters purely spiritual. These terms were ratified by the Porte. Its influence on religion, if it lasts, remains to be seen.

Even in the college at Scutary, there was a remembrancer of the mission. The college had bought the press, which was originally sent out for the Nestorian mission, and which it proved impracticable to transport across the mountains. There it stood, with its maker's name and residence upon it, eliciting occasionally the sarcastic remark, that for every thing good they were dependent on the Americans.

On the 6th of November, Mr. Goodell completed the translation of the Old Testament into the Armeno-Turkish; that is, the Turkish language, in the Armenian alphabet; the common language of all Armenians who can read. The printing was already far advanced. The New Testament had previously been printed, and the demand was urgent for a new edition.

Mr. Homes, with his wife, sailed from Boston on his return, May 27. After his arrival, he was temporarily transferred to Broosa, to take the place of Mr. Powers, whose wife's health obliged him to visit the United States. Mrs. Powers survived her return but a few months.

The mission at Oorooniah, in February, had seventeen schools, in sixteen villages, taught by eighteen priests and sixteen deacons; a female boarding school, taught by a priest and a deacon, assisted by the ladies of the mission; and a seminary, taught by two deacons from the mountains, who were among the best scholars in the nation; all containing 476 learners, under the superintendence of Mr. Stocking. Applications had been received for schools in eight other places, and one of them was soon to be opened. Education had made such progress, that the qualifications for admission to the Seminary were raised, the primary department excluded, and the course of study enlarged. The science of decimal arithmetic, hitherto unknown to the Nestorians, was introduced. Numbers had been expressed by all the letters of the alphabet, much after the ancient Greek method. The Arabic numerals are not easily made by the Nestorian pen. Mr. Stocking therefore adopted the first nine letters for the nine digits, and a dash for the cipher.

Missions to the
Nestorians.

The demand for preaching increased, so that it was found advisable to ordain Mr. Stocking. The services were performed, June 19, in the Nestorian church, which they call St. Mary's, and which they say was

built by the "wise men from the east," who visited the infant Savior at Bethlehem. At the close of the exercise, a large Nestorian audience acknowledged the validity of the ordination by kissing Mr. Stocking's hand, and the venerable Mar Elias by kissing his head.

Some of the Nestorian clergy connected with the mission had been much annoyed and oppressed by the local Persian authorities, at the instigation of certain well known papists, who had contrived to gain an influence over them. The facts were stated to the king by Dr. Riach, of the English embassy. The king addressed a firman to the prince governor, to prevent a repetition of the evil.

Mr. Perkins was obliged to leave Ooroomiah, July 5, for the United States, for the restoration of his wife's health. He was accompanied by the bishop Mar Yohanna, who had resolved to visit foreign countries, and who travelled at his own expense. They arrived at New York, January 11, 1842.

The Rev. Abel K. Hinsdale and Rev. Colby C. Mitchell and their wives sailed from Boston, January 18, to commence a station at Mosul, from which it would be easy to reach the Independent Nestorians. After touching at Smyrna, March 2, they arrived at Beirût, March 12. April 22, they proceeded to Aleppo, Mr. Beadle's station, where Mr. Mitchell had a slight attack of fever and ague. They left Aleppo May 28, in company with Mr. Kotschy, a German naturalist. After passing Mardin, June 19, they were overtaken by a shower, after which Mr. Mitchell's chills returned. On the 26th, they were obliged to stop at Mustafia, a small Koordish village, where he died the next morning. His remains were carried to Telabel, a Syrian village three or four hours from Jezireh. Three days afterwards, Mrs. Mitchell was taken ill, at another Koordish village, where they remained four days, when she was well enough to be carried in a palankeen to Mosul. Two or three days after her arrival, her disease returned in a new form, and in two days more she was numbered with the dead. It has not yet been possible to trace these afflictive events to any error, either in the missionaries or in their instructions.

Dr. Grant sailed from Boston, April 1, to return to his field of labor by way of England, and hoping to overtake Messrs. Mitchell and Hinsdale at Aleppo. He however found it necessary to proceed by way of Constantinople, Trebizond, Erzeroom and Van, to the Patriarch's residence, where he arrived July 9. The Patriarch's residence is near the northeastern extremity of the country, where the road from Ooroomiah enters it, in the district of Diss. The day after he arrived, Dr. Grant set out, accompanied by the Patriarch and his brother, priest Zadok, to survey the country, and select stations for missionary labor. Travelling south, they spent five days in visiting the districts of Diss and Jelu. The Patriarch then returned. Dr. Grant and Zadok went on towards the west, through Bass and Tehoma, and then northward into Tiyâry, where he had formerly travelled. He found intercourse between the different settlements so difficult, that a station in one could

Independent
Nestorians.

exert but little direct influence on another; and all were anxious to have missionaries among them without delay. The result was, that a large reinforcement was immediately needed. In about six weeks he had completed his survey of the country, and was returning to the Patriarch's residence, intending to lead his associates into the country before winter. The attempt could not be made immediately, because the Hakary Koords on the north, and the Turks and other Koords on the west, were threatening war, and travelling was unsafe. In this state of affairs, information reached him that Mr. and Mrs. Mitchell were dead, and Mr. and Mrs. Hinsdale dangerously sick at Mosul. He resolved to visit Mosul immediately. The Nestorians remonstrated, on account of the danger. At length the malek of Lezan gave him an escort, to conduct him by night to the borders of Amadiéh, where they left him with a single Koordish attendant. A powerful tribe of predatory Arabs were ravaging the country between Amadiéh and Mosul. By leaving the direct road and making careful inquiries, he avoided encountering them, and reached Mosul in safety, August 25. He found Mr. Hinsdale dangerously sick, but after several days of solicitous attendance, was enabled to pronounce him convalescent. It was certain, however, that he could take no assistant into the mountains till the next spring. Meanwhile, the papists, through their Chaldean bishop of El Koosh, who promised them temporal advantages through the French consul general at Bagdad, were making strenuous efforts to gain the Nestorians to their own party. October 9, the Pasha of Mosul informed Dr. Grant, that a united Turkish and Koordish army from Van had subdued the Nestorians, and burned the Patriarch's house. The news of the invasion and the burning was afterwards confirmed; but the subjugation of the tribes was by no means completed, and the war continued.

The Prudential Committee resolved, August 10, that the station at Tabriz be discontinued, and Mr. Merrick authorized to join the station at Ooroomiah. He had made the investigations for which he was sent to Tabriz, and the result was, that a mission to the Persians could not be commenced with reasonable hopes of success.

Mission to the Persians.

Mr. George C. Hurter, with his wife, sailed from Boston, January 18, to take charge of the printing at Beirút. He had been instructed in the new art of cerography, by the generosity of Mr. Morse, the inventor.* Under his management, the press resumed its operations in July. The new Arabic type answered all expectations. Mr. Smith sailed from Boston, with his wife, on his return to Beirút, on the 27th of April. Messrs. Beadle, Keyes, L. Thompson and Van Dyck returned from Jerusalem in January. In April, Mr. Beadle, with a native assistant, commenced a station at Aleppo. There was at first a violent opposition from the papists, who endeavored to prevent him from hiring

Syria and Palestine.

* Mr. Breath, of the Nestorian mission, had received the same favor.

a house. Their efforts were ineffectual, and the station commenced with encouraging prospects. Mr. Wolcott visited Damascus early in May, and having made the necessary arrangements for residing there, returned to Beirût for his family; but unexpected events detained him. Mr. Hebard, whose health compelled him to suspend missionary labors, died at Malta, June 30, on his way to England and the United States.

The four allied powers, the last year, had settled the affairs of the East in a mode very adverse to the interests and wishes of France, and of her ally, the viceroy of Egypt; and political journalists asserted that France was engaged in a deep plot for breaking up the arrangement, by throwing Syria into such violent commotion that the Sultan would be unable to preserve the public peace, which would make it necessary to place the country again under the more vigorous government of Mehemet Aly. In January, three Jesuits arrived at Beirût, from France, well supplied with money, and proposed to establish a splendid school. About the same time, the Maronite Patriarch received large sums from France and Austria, ostensibly given for the relief of sufferers in the late war; but which he was never known to expend for any such purpose.

During the war last year, the insurrection in favor of the Sultan and the English had been principally among the Maronites. The agent through whom the English government negotiated with them, was a Roman Catholic. The old Emir Beshir, whose home was in the Druze district, and who had his army there, kept the great body of the Druzes in subjection. Thus it happened that the English were in alliance with a Roman Catholic prelate, a devoted tool of France, and were fighting against the people who were most inclined to Protestantism, and to alliance with Protestant nations. For their services in that war, the Maronites stood high in favor with the English officers in Syria, and with the Turkish government, from whom the Patriarch received important additions to his power. At the beginning of this year, he felt strong enough to attempt two favorite objects; to expel the American mission, and to crush the Druzes, who were disposed to receive their instruction.

Early in the winter, he ordered some of the local authorities to drive the missionaries out of the country; but was informed, in reply, that they had no authority to do it. He then sent a petition to the Sultan, requesting their expulsion, as they were endangering the peace of the country, by making proselytes. The Sultan laid the subject before the American ambassador, who acknowledged that he had no authority from his government, to protect men thus employed. For the present, however, he only sent the documents to the American consul at Beirût, that there might be an investigation of the charges. A copy of his answer to the Sultan, or an account of its contents, in some way reached the hands of the Patriarch, who immediately proclaimed throughout the mountains, that the missionaries were denounced by their own gov-

ernment as troublesome, mischief-making proselyters, who would not be protected.*

Meanwhile, the Druzes were renewing their calls for instruction. In April, a Druze sheikh from the Hauran petitioned for a school in his neighborhood, and calls were numerous for the mission to extend its operations among them. The British officers at Beirût, who often heard the missionaries preach at the American consulate, and to whom they were under many obligations, were aware of this constant and friendly intercourse between the missionaries and the Druzes, whom they regarded as the worst enemies of the English, and of their supposed friends, the Maronites. Mr. Thomson was compelled to explain the mystery, by stating the true character and relations of the several parties. Their sagacity at once detected the political bearings of the whole subject. They saw that it was for the interest of England, that the Druzes should become Protestants. They encouraged them to receive schools and instruction. They virtually compelled Mr. Thomson to visit the principal Druze sheikhs, to consult on more extended operations. The sheikhs themselves were introduced to the British officers, and had free consultations with them. A despatch was sent to England, containing an account of these proceedings, and an answer was returned. It might be difficult to prove, that the faith of the British nation was pledged, by any person or persons authorized to pledge it, to protect the Druzes, in their chosen course of becoming Protestant Christians, and putting themselves, for that purpose, under the instruction of the American mission; but it is certain that the Druze sheikhs confidently expected such support; and there is no reason to doubt that some at least of the British officers at Beirût were honestly and zealously in favor of such an arrangement. Some of them, indeed, made liberal offers of pecuniary assistance, should it be necessary, in executing it. With such expectations, they made a definite agreement with the mission, that a school for the sons of the sheikhs should be immediately established at Deir el Kamar, and other schools as fast as practicable in their other villages, and that the missionaries should be welcomed as religious teachers among all their people.

In this state of affairs, Mr. Wolcott and Dr. Van Dyck removed to Deir el Kamar, and opened a school for the sons of the sheikhs on the 3d of August. Mr. Thomson removed to 'Ain 'Anûb, to superintend the schools for the common people, of which three were soon opened in the vicinity. Mr. Smith on arriving at Beirût, did not stop even to open his house, but went at once to the mountains. He joined the brethren at Deir el Kamar. The Patriarch, who had been strengthening himself

* Commodore Porter seems to have thought that his instructions authorized him to protect only Americans who were in the Turkish Empire in pursuance of the stipulations of the commercial treaty between that government and the United States. He has since received most explicit instructions, prepared by the Secretary of State by order of the President, to extend effectual protection to American missionaries.

all this time, now put forth his energies anew. He fulminated his excommunications, and even ordered the people to rise against the missionaries and stone them out of their villages. By his command, the Emir Beshir ordered the Druze sheikhs to stop the schools, and they ordered parents to take away their children; but this order, publicly issued, was privately countermanded, and disobeyed. Meanwhile, oppressive taxes were laid, and other measures adopted for the purpose of provoking insurrection. An outbreak had already been resolved upon by the Druzes of the Houran; but the sheikhs of Lebanon persuaded them to abandon it, lest it should defeat their plans for establishing schools. Local aggressions, however, frequently provoked resistance, in which blood was shed. It was well understood that the Patriarch was the actual ruler of the mountains, and that he was resolved to bring on a war with the Druzes, crush their power, and expel the missionaries. It was probably about this time, that the French consul wrote to the Emir Beshir, urging him to stop these schools.

Some time in August, the Rev. Mr. Gobat, a German, in the service of the English Church Missionary Society, arrived from Malta. He had long been known as a laborer in Egypt and Abyssinia, and was a personal friend of the older members of the mission. His object was, to make an arrangement by which evangelical missionaries of the English church could share in the labor of converting the Druzes. About the 10th of September, the despatches from Lord Palmerston, already alluded to, arrived. It was commonly reported, that they contained a positive confirmation of the arrangement entered into through the agency of Mr. Thomson, and an order to take the Druzes at once publicly under British protection. The Rev. Mr. Nicholayson, formerly a member of the mission church at Beirût, then a Baptist, and now a zealous high-churchman, arrived from England at the same time, with instructions, it was said, to assist in carrying out that arrangement. He and Mr. Gobat soon had an interview, for the purpose of bringing their plans into harmony with each other; but they differed with respect to the proper treatment of the American missionaries. This led them into a theological debate on the principle of "apostolical succession," and there the matter ended.

The Druzes, in imminent danger of war, were anxious to be definitely informed what support they might expect from England; but the British commander, for some reason that cannot here be assigned, was spending the summer in Kesrawan, among the Maronites. They inquired of Mr. Nicholayson, and of others. The answers which they received led them to the conclusion, that England would afford them no protection, unless they would renounce the American missionaries, and put themselves under the instruction of clergymen of the English Episcopal Church. This they hesitated to do. But, as Deir el Kamar, though in the Druze district, was the seat of government for all Lebanon, and had a large majority of Maronite inhabitants, it was thought advisable to close the school there in September.

The Patriarch now thought himself prepared to strike the decisive blow. The sheikhs of all parties were ordered to assemble at Deir el Kamar, some time in the second week in October, to settle the affairs of the mountains, and especially to make arrangements for collecting a tax, the collection of which, every body knew, would be resisted by all parties. By beginning the collection in the Druze district, the resistance would be made to commence among the Druzes, and then they could be stigmatized as the authors of a rebellion. All parties expected a collision, and came armed, with their followers. The Druze sheikhs, as they approached the city, were ordered to send away their followers, and enter unarmed. They refused. A battle ensued, the Maronites were defeated, and their prince was besieged in his castle. The Patriarch immediately proclaimed a crusade against "the infidels," ordered his bishops to take arms, and marched his forces towards the Druze district; but the Druzes had seized the mountain passes, and defeated every attempt to enter their territory. They then went deliberately, or rather desperately, to work, to exterminate or expel every Maronite from their part of the mountains. In about a month, the work was done. Not a convent, and scarce a village or hamlet, which had belonged to the Maronites, was left standing. They then descended from the mountains, dispersed the main army of the Maronites, and were ready to march northward into Kesrawan, and attack the Patriarch in his nest; and a French corvette left the harbor of Beirût and stood off the coast opposite to his residence, for the purpose, as was supposed, of aiding his escape. Some of the British officers, however, persuaded the Druzes to suspend their march; but the Patriarch's power was effectually broken, by a people not more than half so numerous as his own. Thousands of the Maronites cursed him for bringing ruin upon themselves and their families, by making war on the Druzes to prevent their having Protestant schools. As soon as the war was ended, a Turkish army took the field to separate the combatants, and preserve the peace of the country.

Mr. Thomson's three schools had been broken up by the war; but before the end of the year, all the four Druze schools were reopened, petitions were received for four or five others, and the mission was in correspondence with nearly all the Druze sheikhs. A sheikh of the Metawileh, also, on the mountains northeast from Sidon, petitioned for a school. The Maronites sought intercourse with the mission. The chiefs of one of their largest villages applied for a school. They said they were no longer afraid of the Patriarch, they wanted schools, and were determined to have them.

Thus closed the year 1841. The history of the next will doubtless be a history of other and unexpected changes.

After a few words concerning the mission at the Sand- Sandwich Islands. wich Islands, this history must pause, till the events of future years shall furnish materials for its continuance.

At the annual meeting in May, the admissions within twelve months

had been 1473 ; from the commencement of the mission, 22,806. Of this last number, 1485 had died; 1892 were under suspension from communion; 2561 had been excommunicated and not restored; and 16,893 were in regular standing. The number under censure shows,—what is abundantly proved by other evidence,—that discipline was remarkably strict; and the existence of 16,893 church members, whose lives were such that such strict discipline did not reach them, shows that the triumphs of the gospel had been wonderful. Of the 2561 excommunicated, 2123 were from the church at Waimea, on Hawaii, in which there were still 1977 members in regular standing. The excommunicated from all the other churches were but 438. Of those under sentence of suspension, 600 were from the same church, 553 from that at Hilo, and 403 from that at Kohala. That is, there were 1556 from three contiguous churches on Hawaii, and 935 from all the others. The church at Hilo contained 6402 members in regular standing. Doubtless, there was more chaff still to be winnowed out from the harvest of the great revival; but such results as these could not have remained so long, had not that revival been a glorious work of the grace of God.

Protracted meetings were held at most of the stations during the winter, with good results; and in the autumn, 187 persons stood propounded for admission to the second church in Honolulu.

APPENDIX.

A.

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 sufficient 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 the 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 by-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 the 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 20th, 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, 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.

B.

CORPORATE MEMBERS OF THE BOARD.

- Time of Election.
- MAINE.**
1813. Gen. Henry Sewall, Augusta.
1832. Enoch Pond, D. D. Professor in the Theol. Seminary at Bangor.
1836. Levi Cutter, Esq. Portland.
1838. Benjamin Tappan, D. D. Augusta.
1838. Rev. John W. Ellingwood, Bath.
- NEW HAMPSHIRE.**
1832. Nathan Lord, D. D. President of Dartmouth Col. Hanover.
1838. Hon. Samuel Fletcher, Concord.
1838. Rev. Aaron Warner, Professor in the Theol. Sem. Gilmanton.
1840. Hon. Edmund Parker, Nashua.
1840. Rev. Zedekiah S. Barstow, Keene.
- VERMONT.**
1818. Hon. Charles Marsh, Woodstock.
1821. Joshua Bates, D. D. President of Middlebury College.
1838. John Wheeler, D. D. President of the University, Burlington.
1838. Rev. Charles Walker, Brattleborough.
1840. Edward Hooker, D. D. Bennington.
1840. William Page, Esq., Rutland.
1840. Rev. Willard Child, Pittsfield.
- MASSACHUSETTS.**
1819. Leonard Woods, D. D. Professor in the Theol. Sem. Andover.
1820. William Allen, D. D. Northampton.
1821. Samuel Hubbard, LL. D. Boston.
1823. Heman Humphrey, D. D. President of Amherst College.
1826. John Codman, D. D. Dorchester.
1826. Hon. Lewis Strong, Northampton.
1826. Justin Edwards, D. D. President of Theol. Sem. Andover.
1827. John Tappan, Esq. Boston.
1828. Henry Hill, Esq. Boston.
1832. Samuel T. Armstrong, Boston.
1832. Rufus Anderson, D. D. Boston.
1832. Rev. David Greene, Boston.
1832. Charles Stoddard, Esq. Boston.
1835. Daniel Noyes, Esq. Boston.
1835. Rev. Wm. J. Armstrong, Boston.
1837. Rev. Nehemiah Adams, Boston.
1838. Mark Hopkins, D. D. Pres. of Williams Coll. Williamstown.
1838. Thomas Snell, D. D. N. Brookfield.
1839. Rev. Silas Aiken, Boston.
1839. Rev. Bela B. Edwards, Professor in Theol. Sem. Andover.
1840. Daniel Dana, D. D. Newburyport.
1840. William Jenks, D. D. Boston.
1840. Ebenezer Alden, M. D. Randolph.
1840. Alfred Ely, D. D. Monson.
1840. Rev. Horation Bardwell, Oxford.
1840. Hon. David Mack, Jr. Amherst.
- RHODE ISLAND.**
1838. Mark Tucker, D. D. Providence.
- CONNECTICUT.**
1810. Calvin Chapin, D. D. Wethersfield.
1817. Jeremiah Day, D. D. LL. D. Pres. of Yale Coll. N. Haven.
1819. John Cotton Smith, LL. D. Sharon.
1823. Bennet Tyler, D. D. Professor in Theol. Inst. E. Windsor.
1832. Noah Porter, D. D. Farmington.
1836. Hon. Thomas S. Williams, Chief Justice of the State, Hartford.
1836. Henry Hudson, Esq. Hartford.
1838. Joel Hawse, D. D. Hartford.
1838. Thomas W. Williams, Esq. New London.
1840. Daniel Dow, D. D. Thompson.
1840. Hon. Seth Terry, Hartford.

1840. John Norton, Esq. Farmington.
 1840. Charles Rockwell, Esq. Norwich.
- NEW YORK.
1812. James Richards, D. D. Professor in Theol. Sem. Auburn.
 1812. Eliphalet Nott, D. D. President of Union Coll. Schenectady.
 1812. Henry Davis, D. D. Clinton.
 1813. Alexander Proudfit, D. D. New York city.
 1823. S. V. S. Wilder, Esq. N. York city.
 1824. David Porter, D. D. Catskill.
 1824. Gardiner Spring, D. D. New York city.
 1824. Eleazar Lord, Esq. Rockland County.
 1826. Nathaniel W. Howell, LL. D. Canandaigua.
 1826. Thomas De Witt, D. D. New York city.
 1826. Nathan S. S. Beman, D. D. Troy.
 1826. Thomas McAuley, D. D. LL. D. Pres. of the Theol. Sem. N. Y. city.
 1826. Theodore Frelinghuysen, LL. D. Chancellor of the University, New York city.
 1832. Orrin Day, Esq. Catskill.
 1834. James M. Matthews, D. D. New York city.
 1836. Rev. Henry Dwight, Geneva.
 1838. Isaac Ferris, D. D. New York city.
 1838. Thomas H. Skinner, D. D. Prof. in Theol. Sem. New York city.
 1838. Henry White, D. D. Prof. in the Theol. Sem. New York city.
 1838. D. W. C. Oliphant, Esq. New York city.
 1838. Richard T. Haines, Esq. New York city.
 1838. William W. Chester, Esq. New York city.
 1838. Pelatiah Perit, Esq. New York city.
 1838. Hon. Joseph Russell, Troy.
 1838. Elisha Yale, D. D. Kingsboro.
 1839. Eliphalet Wickes, Esq. Troy.
 1839. Wm. B. Sprague, D. D. Albany.
 1840. Reuben Hyde Walworth, LL. D. Saratoga Springs.
 1840. Rev. Chauncey Eddy, Saratoga Springs.
 1840. Anson G. Phelps, Esq. New York city.
1840. Hiram W. Seelye, Esq. Geneva.
 1840. David H. Little, Esq. Cherry Valley.
1840. Rev. Deidrich Willers, Fayette.
- NEW JERSEY.
1824. Philip Milledoler, D. D. Prof. in the Theol. Sem. New Brunswick.
 1826. Archibald Alexander, D. D. Prof. in the Theol. Sem. Princeton.
 1826. James Carnahan, D. D. President of Nassau Hall, Princeton.
 1832. Hon. Peter D. Vroom, Somerville.
 1838. Rev. David Magie, Elizabethtown.
 1840. Hon. Joseph C. Hornblower, Newark.
- PENNSYLVANIA.
1812. Ashbel Green, D. D. Philadelphia.
 1826. John Ludlow, D. D. Philadelphia.
 1826. Thomas Bradford, Jr. Esq. Philadelphia.
 1826. Samuel Agnew, M. D. Harrisburgh.
 1826. William Neil, D. D. Germantown.
 1832. John McDowell, D. D. Philadelphia.
 1832. Cornelius C. Cuyler, D. D. Philadelphia.
 1834. Alexander Henry, Esq. Philadelphia.
 1838. Matthew Brown, D. D. President of Jefferson Coll. Canonsburg.
 1838. William R. De Witt, D. D. Harrisburgh.
 1838. Thomas Fleming, Esq. Philadelphia.
 1838. Ambrose White, Esq. Philadelphia.
 1840. Rev. Albert Barnes, Philadelphia.
 1840. David H. Riddle, D. D. Pittsburg.
 1840. Hon. William Jessup, Montrose.
 1840. Hon. William Darling, Reading.
 1840. Rev. Bernard C. Wolff, Easton.
 1840. Rev. John W. Nevin, Mercersburg.
- MARYLAND.
1838. Rev. James G. Hamner, Baltimore.
- VIRGINIA.
1826. John H. Cocke, Fluvanna County.

1826. William Maxwell, Esq. President of Hampden Sydney College.
1834. Thomas P. Atkinson, M. D. Halifax County.
1834. William S. Plumer, D. D. Richmond.
- NORTH CAROLINA.
1834. W. McPheters, D. D. Raleigh.
- SOUTH CAROLINA.
1826. Benjamin M. Palmer, D. D. Charleston.
1839. Reuben Post, D. D. Charleston.
- GEORGIA.
1834. Joseph H. Lumpkin, Esq. Lexington.
1834. Thomas Goulding, D. D. Columbus.
- TENNESSEE.
1826. Charles Coffin, D. D. President of the College, Greenville.
1834. Isaac Anderson, D. D. Professor in the Theolog. Sem. Maryville.
- OHIO.
1823. Lyman Beecher, D. D. President of Lane Seminary Cincinnati.
1826. Robert G. Wilson, D. D. President of the University, Athens.
1832. James Hoge, D. D. Columbus.
1834. Robert H. Bishop, D. D. President of Miami University Oxford.
1834. Rev. Sylvester Homes, Cincinnati.
1838. Geo. E. Pierce, D. D. President of the Western Reserve Coll. Hudson.
1840. Rev. Harvey Coe, Hudson.
- MICHIGAN.
1838. Eurotas P. Hastings, Esq. Detroit.
- MISSOURI.
1840. Rev. Artemas Bullard, St. Louis.

CORPORATE MEMBERS DECEASED.

Elected.	MAINE.	Deceased.	NEW YORK.	
1813.	Jesse Appleton, D. D.	1820.	1816.	Stephen Van Rensselaer, LL. D. 1839.
1826.	Edward Payson, D. D.	1828.	1818.	Col. Henry Lincklaen. 1822.
	NEW HAMPSHIRE.		1819.	Divic Bethune, Esq. 1834.
1812.	John Langdon, LL. D.	1820.	1812.	John Jay, LL. D. 1829.
1812.	Seth Payson, D. D.	1820.	1824.	Col. Henry Rutgers, 1830.
1820.	Hon. Thomas W. Thompson.	1822.	1826.	Col. Richard Varick. 1831.
1830.	Hon. George Sullivan.	1835.	1812.	Egbert Benson, LL. D. 1833.
1820.	John H. Church, D. D.	1810.	1822.	Jonas Platt, LL. D. 1834.
	MASSACHUSETTS.		1826.	Wm. McMurray, D. D. 1835.
1810.	Samuel Spring, D. D.	1819.	1826.	John Nitchie, Esq. 1838.
1810.	Samuel Worcester, D. D.	1821.	1832.	Zechariah Lewis, Esq. 1840.
1818.	Zephaniah S. Moore, D. D.	1823.	1840.	Gerrit Wendell, Esq. 1841.
1811.	Jedidiah Morse, D. D.	1826.		NEW JERSEY.
1812.	Hon. William Phillips.	1827.	1812.	Elias Boudinot, LL. D. 1822.
1810.	Joseph Lyman, D. D.	1828.	1823.	Edward D. Griffin, D. D. 1838.
1812.	Hon. John Hooker.	1829.		PENNSYLVANIA.
1822.	Samuel Austin, D. D.	1831.	1812.	Robert Ralston, Esq. 1835.
1812.	Jeremiah Everts, Esq.	1831.		DISTRICT OF COLUMBIA.
1831.	Elias Cornelius, D. D.	1832.	1819.	Elias Boudinot Caldwell, 1825.
1828.	Benjamin Wisner, D. D.	1835.	1826.	Joseph Nourse, Esq. 1841.
1818.	Hon. William Reed.	1837.		MARYLAND.
1810.	William Bartlet, Esq.	1841.	1834.	William Nevins, D. D. 1835.
	CONNECTICUT.			VIRGINIA.
1810.	Timothy Dwight, D. D.		1823.	John H. Rice, D. D. 1831.
	LL. D.	1817.	1832.	George A. Baxter, D. D. 1841.
1810.	Gen. Jedidiah Huntington.	1819.		NORTH CAROLINA.
1810.	John Treadwell, LL. D.	1823.	1834.	Joseph Caldwell, D. D. 1835.

SOUTH CAROLINA.		ILLINOIS.	
1826.	Moses Waddell, D. D.	1840.	1826. Gideon Blackburn, D. D. 1839.
GEORGIA.		INDIANA.	
1826.	John Cummings, M. D.	1835.	1838. Elihu W. Baldwin, D. D. 1840.

C.

CORRESPONDING MEMBERS.

<i>In the United States.</i>		<i>In Foreign Parts.</i>	
1819.	William Hill, D. D. Alexandria, D. C.	ENGLAND.	
1819.	Rev. James Culbertson, Zanesville, Ohio.	1819.	Josiah Pratt, B. D., London.
1819.	James Blythe, D. D. South Hanover, Ia.	1819.	Rev. William Jowett, London.
1819.	Joseph C. Strong, M. D., Knoxville, Ten.	ENGLAND.	
1819.	Col. John McKee, Alabama.	1841.	John Morrison, D. D. London.
		SCOTLAND.	
		1841.	Thomas Chalmers, D.D. LL. D.
		INDIA.	
		1840.	John Stevenson, D. D.
		1840.	Rev. George Candy.
		1841.	E. P. Thompson, Esq.

D.

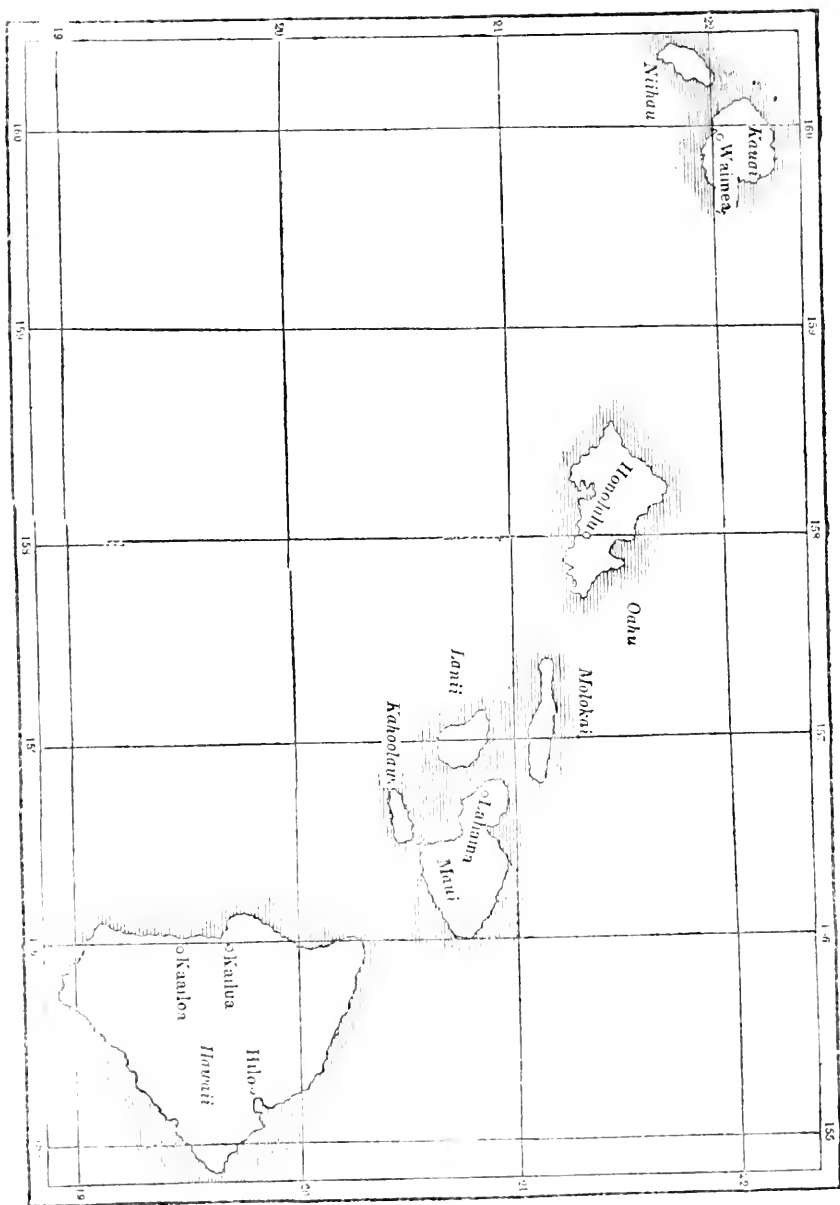
RECEIPTS, EXPENDITURES AND RESULTS.

	Receipts.	Expenditures.	Stations.	Missionaries and Assistants	Native Helpers.	Native Communicants.	Seminaries.	Students in Seminaries.
1811	999 52	555 88						
1812	13,611 50	9,555 88						
1813	11,361 18	8,611 05	1	3				
1814	12,265 56	7,077 62	1	4				
1815	9,993 89	5,026 80	1	2				
1816	12,501 03	15,933 83	2	13				
1817	29,948 63	20,484 71	4	16				
1818	34,727 72	36,426 25	7	29				
1819	37,520 63	40,307 25	8	42				
1820	39,949 45	57,420 93	15	65				
1821	46,354 95	45,765 41	19	86				
1822	60,087 87	59,323 89	21	95				
1823	55,758 94	66,379 75	27	126			1	47
1824	47,483 58	54,157 05	34	126			1	—
1825	55,716 18	41,468 53	35	130			1	—
1826	61,616 25	59,012 94	34	131			1	53
1827	88,341 89	103,430 30	41	200			1	67
1828	102,009 64	107,676 25	46	223	36	523	1	—
1829	106,928 26	92,533 13	44	225	41	770	1	78
1830	83,019 37	84,797 66	47	225	—	1,100	1	91
1831	100,934 09	98,312 75	51	232	—	1,300	1	83
1832	130,574 12	120,954 95	55	237	43	1,800	1	117
1833	145,844 77	149,906 27	56	236	54	1,940	1	147
1834	152,386 10	159,779 61	65	293	44	2,000	1	124
1835	163,340 19	163,254 00	78	308	55	2,047	1	130
1836	176,232 15	210,407 54	81	320	77	2,003	4	327
1837	252,076 55	254,589 51	79	360	115	2,147	8	418
1838	236,170 98	230,642 80	85	358	115	2,562	7	336
1839	244,169 82	227,491 56	77	375	107	7,211	7	363
1840	241,691 04	246,601 37	80	375	122	17,234	8	412
1841	235,189 30	268,914 79	86	384	145	19,842	7	499

In the above table, the statement of receipts and expenditures is drawn from the Treasurer's books, and is exact. It does not include what the Board has received from and expended for Bible, Tract, and other societies. From the imperfection of the returns for several of the earlier years, and from the changes during the course of each year, the numbers in the other columns are not supposed to be, in all cases, perfectly accurate; but they are near the truth. Where a tolerable approximation could not be made, the number is left blank. The column of native communicants does not include the hundreds, perhaps thousands, of converts in the Armenian and other nominally Christian

churches, who still retain their former ecclesiastical connections. The number of children in common schools, deriving more or less aid from the labors of the Board and its missions, has probably, for the last ten years, been from 50,000 to 100,000; the number in schools wholly under the control of the missions and supported at their expense, from 5,000 to 25,000. There are at present, connected with the several missions, fifty-nine churches gathered by the labors of the missionaries, embracing above nineteen thousand eight hundred native members; also seven seminaries for the education of native preachers and other assistants, in which are four hundred and ninety-nine pupils; with twenty-five other boarding-schools, embracing five hundred and fifty-six pupils; besides 490 free schools, in which about twenty-three thousand children and youth are receiving a Christian education. There are fifteen printing establishments for the use of the missions, with five type foundries, and 29 presses. At these, printing has been executed for the missions in thirty-two languages, spoken by more than 450,000,000 of people, exclusive of the English. The languages are the following;—Grebo, Zulu, Italian, Greek, Armeno-Turkish, Armenian, Arabic, Mahratta, Portuguese, Goojuratee, Hindosthane, Latin, Tamul, Teloogoo, Siamese, Chinese, Japanese, Malay, Bugis, Hawaiian, Marquesas, Cherokee, Choctaw, Seneca, Abernaquis, Ojibwa, Ottawa, Creek, Osage, Sioux, Pawnee, and Nez Perces; fourteen of which were first reduced to a written form by missionaries of the Board. The whole number of pages printed by the missions of the Board since their commencement, is not less than two hundred and ninety-four millions.

THE END.



SANDWICH ISLANDS

Drawn, Engraved and Printed at Lahainaluna, by Natives educated under the care of the American Mission.



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