SECOND
ANNUAL REPORT
OF THE
AMERICAN SEAMEN'S FRIEND SOCIETY.

MDCCCXXX.
SECOND

ANNUAL REPORT

OF THE

AMERICAN SEAMEN'S FRIEND SOCIETY,

PRESENTED

AT THE MEETING, MAY 10, 1830;

WITH

THE CONSTITUTION;

A

LIST OF OFFICERS OF SAID SOCIETY;

AND AN APPENDIX.

NEW-YORK:

J. SEYMOUR, PRINTER, JOHN-STREET.

1830.
PROCEEDINGS AT THE ANNIVERSARY.

The second annual meeting of the American Seamen’s Friend Society was celebrated Monday evening, May 10th, in the Middle Dutch Church. In the absence of the Hon. Smith Thompson, President of the Society, who was detained by the illness of his family, the chair was taken by Hugh Maxwell, Esq. The meeting was opened with prayer by the Rev. Dr. Edwards, of Boston. The Treasurer reported the receipt of $4,159 89, and a debt to individual members of the committee and others, of nearly $900. Last year the receipts reported were only $1,214 38, and the debt nearly $1,500. The Report of the Executive Committee was read by the Rev. Joshua Leavitt, General Agent of the Society.

On motion of the Rev. Dr. Mathews, seconded by Rufus Davenport, Esq. it was

Resolved, That the report now read be accepted, and published under the direction of the committee.

On motion of the Rev. A. H. Dashiell, Seamen’s Preacher in Philadelphia, seconded by the Rev. Dr. Skinner, of Philadelphia,

Resolved, That the reformation of seamen is an object of deep importance to the interests of the commercial world: and that, as the Bethel Institutions are calculated to exert a most salutary influence in this respect, every merchant be, and he is hereby solicited to give the subject his serious consideration, and to render such aid as may be deemed most efficient.

On motion of the Rev. I. N. Wyckoff, of Catskill, seconded by the Rev. Dr. Cox,

Resolved, That the influence which seamen exert especially in foreign countries, renders their conversion to the service of Christ an indispensable means to the final conversion of the world, and gives a peculiar importance to the sea mission recently commenced by the American Seamen’s Friend Society.

Eloquent addresses were made by Messrs. Dashiell and Wyckoff, and Dr. Cox. A collection was taken up, amounting to $70 75; and the benediction pronounced by the Rev. Dr. McMurray. The largeness of the audience, the ability and zeal of the speakers, the encouraging facts stated in the report, give the assurance that the Seamen’s Friend Society now ranks conspicuous among the national institutions, whose anniversaries grace our city, and honor our land, and bless the world.
SECOND ANNUAL REPORT.

In preparing their first Report, at the anniversary the last year, the Committee exhibited a brief but full history of the efforts that had been made in our country to do good among seamen; and also of the circumstances which led to the formation of the American Seamen's Friend Society. It is not now intended to recapitulate what was then exhibited. We will only remark that this society originated in a necessity which was found, of adopting a concert of measures to improve the social and moral condition of seamen. The application of the gospel, that sovereign balm for human woe, seemed to lose its efficacy among seamen, in consequence of the peculiar temptations to which their manner of life exposed them. To aid in removing these obstructions, and thus prepare the way, that the word of the Lord may have free course among them, was the primary design of the National Society. In detailing the proceedings of the past year, it is proper to begin with the

_Sailor's Magazine._

This monthly periodical, of 32 pages 8vo, has been published with great regularity, and distributed among an increased number of subscribers, in almost every state of the
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union. After much deliberation, the Committee reduced the number of copies to fifteen hundred a month—a number a little larger than was requisite to supply their subscribers. But with the opening of the second volume, it appeared that an increased interest was taken in the work, its subscription enlarged, so that the whole impression of the early numbers of volume ii. were exhausted. The number now published, and found sufficient for the present demand, is two thousand. Considering the expensiveness of the mechanical execution, and the difficulty of collecting the whole of our small subscriptions so widely scattered, our present number will do no more than defray the actual expense of the magazine. The salary of its editor continues to be a charge upon the general funds of the society.

Of the character of our Magazine, it becomes the Committee only to say, that the materials for such a publication grow continually more accessible and more abundant, and it must be the fault of those who manage it, if it does not become more and more worthy of patronage. We have also received gratifying testimonials from many competent judges, in the navy, in the merchant service, and on shore, that our humble periodical is an acceptable visitant in the families of landsmen, and enlightens the mariner on his dreary way; while it admonishes both of their duty, and stirs them up to new zeal for the glory of God and the good of their fellow-men. We cannot repress the pleasing conviction, that the reiterated appeals of the Magazine, and its regular report of all that is doing for the benefit of seamen, have had great influence in producing that advance in the mariner's cause which we now have the satisfaction to record. It is the bond of union, and the conductor of good influence, between seamen and landsmen, and between all the portions of our great empire.

We will only add, that if the Magazine is worthy of being published at all, it ought to be much more extensively circulated. It commends itself to the officers of our gallant
navy, by its respectful tone towards their persons, its strenuous defence of their rights, and its assiduous efforts to promote the best interests of that interesting arm of our nation's defence and honor. It commends itself to shipmasters in our merchant service, (the great body of whom are able to appreciate its worth,) by the measures which it proposes for promoting the peace of their ship's company, and the welfare of those who are entrusted to their authority. It commends itself to sailors, by its interesting narratives, its valuable instructions, and the cheering hope which it holds out of an improvement in their condition. It commends itself to those who have friends at sea, by its interest in their welfare, and its delineation of their sufferings and claims. It commends itself to all who love our Lord Jesus Christ, and anticipate the speedy coming of his kingdom; by the plans which it describes, and the progress which it exhibits, in regard to the conversion of "the abundance of the seas" to the service of the Lord. We hope this christian community will not suffer so necessary a publication to sink for the want of their patronage. Sure we are, that in any family, the entertainment, instruction, and improvement afforded by our little Magazine, would be cheaply purchased at the price of a dollar and a half. Considering its embellishments, and its respectable mechanical execution, and the small number printed, the price must be considered low. It is to be desired especially, that all our friends will do whatever they can to promote its circulation among seafaring people. The extensive abandonment of strong drink on ship-board will create a taste for mental improvement; and it is intended to make the Magazine the thing that is needed. All it now wants, is circulation.

Sea Missions.

In our last report, it was stated that the committee intended to enter upon the work of furnishing the privileges of the gospel for our seamen abroad, as soon as they could
obtain men and money. That this noble enterprise would be commenced so soon, and with such favorable auspices, was more than we then dared to anticipate. It is now generally known to the public, that the committee have made a beginning in the establishment of the

_Canton Mission._

In September last it became known to the committee, that a ship was to be dispatched to Canton, and that one of the gentlemen concerned in her was exceedingly desirous of sending out a minister of the gospel from this country, to labor in the first instance for the promotion of religion among our own countrymen, and eventually for the introduction of the gospel among the untold millions of perishing heathen in China. The committee were exceedingly desirous of embracing so favorable an opportunity to send out a sea missionary; but after making diligent inquiry, came to the conclusion, that no suitable person could be procured to undertake the service. Just at that juncture, their attention was providentially directed to the Rev. David Abeel, a promising young minister of the Reformed Dutch Church. Though personally a stranger, yet on inquiry he was very fully recommended by several among his very numerous friends in this city, as possessing not only much of the missionary spirit, but many excellent traits of character, which seemed to fit him for this particular sphere of missionary labor. The subject was accordingly proposed to him, and after consultation with his friends, he at once consented to undertake the service. Accordingly, he embarked for his distant and interesting field, in the ship Roman, on the 14th of October last. Of course it is not time to hear of his arrival. But the goodness of the ship, and the character of her commander, gave us reason to expect they would have a prosperous passage; so that in all probability he is now engaged in his new duties, as "Chaplain to the American Seamen and others in the port of
Canton."  He was accompanied in his voyage out, by the Rev. Elijah C. Bridgman, a missionary of the American Board, sent out with a view to labor directly for the introduction of the gospel into China.

After spending such time in this field as providence shall indicate, Mr. Abeel expects to enter the service of the American Board of Commissioners for Foreign Missions, and under their patronage to explore various portions of South Eastern Asia, to find out what the American churches ought to do there, towards the conversion of the world. He will there probably visit a large number of churches of his own denomination, a branch of the vine of Dordrecht, now it is supposed well nigh sinking into ruin, although planted just as early as the venerable church within whose walls we are assembled. It is our hope that he may be the privileged instrument of recuscatating them from their ashes, and of drawing anew the bonds of evangelical sympathy and influence, between the three great divisions of the Reformed Dutch Church.

When we consider that the introduction of the religion of Christ among the vast population of China and Japan is the greatest and most difficult enterprise, remaining for the church before the millennium, we cannot but regard it as a token of good to the American Seamen's Friend Society, that God has permitted and called us to bear so direct and important a part in the early stage of this great work. The committee joyfully accept it, as an intimation of the honor which may hereafter come upon our infant institution, if its conductors are not deficient in faithfulness or ability, to render it an efficient instrument in promoting the glorious triumphs of the Redeemer.

Agencies.

In addition to the labors of the general agent, the committee again availed themselves of the services of that unwearied friend of seamen, the Rev. Joseph Brown. He
was in the service of this society about four months, the most of which time was spent in visiting the eastern states, preaching and obtaining funds, and stirring up the friends of seamen everywhere to take measures for their benefit. We also employed an intelligent layman to visit the line of the great western canal, to look into the moral condition of the boatmen, and see what could be done for their benefit. His report was an interesting document, and left upon the minds of the committee a deep impression of the importance and necessity that something should be done there. Unless something new and efficient be done speedily, for spreading the influence of the gospel over the population who navigate our vast internal waters, we have reason to fear that iniquity will soon obtain a head too powerful for any human influence to restrain or reform.

Local Institutions.

In our last report, the committee had the pleasure of presenting an extended view of the various local institutions for the benefit of seamen in our several seaports. It is not necessary to recapitulate the same statements. But it will be proper, and pertinent to the present occasion, to show the advance which has been made during the year that now closes.

Wiscasset.

A Seamen's Friend Society is in contemplation. The late collector of that port, Francis Cook, Esq. has for many years taken great interest in the welfare of seamen, and has written and published several tracts for their benefit.

Portland.

Their noble church has been finished, dedicated, and occupied for seamen; a stated preacher procured, the Rev. Mr. Blake, who keeps a room in the same building with the church; a nautical school kept under the same roof by an experienced navigator, Capt. Clark; a Female Seamen's Friend Society formed, to promote the work of boarding houses, reading room, library, &c. and one boarding house of good character already opened, and in successful operation.
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Boston.

The Port Society, connected with the Methodist Episcopal Church, have made no report the past year, which has come to the knowledge of the committee; and they know not that its situation is altered.

The Boston Seamen's Friend Society have proceeded with great energy to complete a Mariner's Church, which was dedicated on the first day of the present year. It stands on Fort Hill, in a location so conspicuous that its flag can be seen by every vessel that enters the port. A regular christian church has been organised, upon a confession of faith so simple, as not to preclude any christian from its privileges.

They have now increased their boarding houses from one to three; and have a nautical school kept by Capt. Noyes. A register has been kept by the Rev. Mr. Greenleaf at his room, 8, N. Market-street, where he has entered the names of nearly 2000 seamen who have called on him for conversation, and to receive bibles and tracts. More than fifty vessels sail out of that port, without taking any spirituous liquor for the use of the ship's company. Of 457 seamen whose names have been entered since the 8th of March, 137 arc strictly temperate men.

New-Haven.

The chapel at the head of Long wharf was kept open during the last season with good effects. Nearly all their vessels sail without ardent spirits for the use of the people, and all are furnished with the regular files of the Sailor's Magazine, and small libraries to beguile the tediousness of their "hours at sea." Measures are in train for erecting a Mariner's Church there.

New-York.

The attendance at the Mariner's Church has been greater than during any preceding year. It is the general testimony of practical men, shipping merchants, shipmasters, and officers in the navy, that an evident change for the better is going on among seamen. The faithful labors of the Bethel Union and the City Tract Society have been continued. An effort is now making to revive the energy and increase the usefulness of the New-York Marine Bible Society, and it is hoped this venerable institution, the oldest of the kind in the country, will soon be in a situation to apply the noble principles of the American Bible Society to the shipping of our port, and adopt the resolution, That the blessing of God they will take measures to see every vessel that leaves New-York, supplied with a copy of the word of God.

The greatest advance however in this port is in the subject of Boarding Houses. It is believed that the general comfort of the sailor boarding houses in this city is increased. But in addition to this, a committee of merchants and shipmasters, who have had this subject under consideration for about a year past, have in concert with several boarding house keepers, recommended a plan which they think promises many happy results. They have
SECOND REPORT.  

May,

adopted a few simple regulations, calculated, not indeed to give a religious character to their houses, but to secure the comfort and protect the rights of seamen, to prevent all impositions, and to keep their inmates from the temptations of drink, gambling, and bad company. If observed, the sailor's home will no longer be the scene of his greatest temptations and cruellest ruin. To these principles nine boarding house keepers have already acceded, and their names have been published in the Magazine.

The Savings Bank has prospered as much as could have been reasonably expected. The deposits have already amounted to nearly thirty thousand dollars; and the prejudice and distrust with which seamen at first seemed to regard this most benevolent and disinterested institution, appear to be wearing away.

A Register Office, Reading Room, Marine Circulating Library, and Marine Museum, are among the institutions which are yet needed in this commercial emporium.

Philadelphia.

A Seamen's Friend Society was formed there, in November last, under highly favourable auspices. This Society has already opened a noble establishment for a sailor's boarding house, kept by Capt. William Abels, with a reading room. The trustees of the Mariner's Church have also given their consent to the organization of a christian society there, so that its attendants will no longer be separated from the ordinances of our Lord Jesus Christ.

Baltimore.

A Shipping and Register Office has been opened by a retired shipmaster, which bids fair to be productive of great benefits.

Charleston.

The zeal of the friends of seamen here seems to be untiring. Their Boarding Establishment has been enlarged, so as to embrace two houses—one for masters of vessels, and the other for seamen.

In addition to this, a Society has been formed among the shipmasters and other seafaring men, called the Windward Anchor Society, the object of which is to raise money for the aid of the various institutions formed for marine improvement. More than one hundred and fifty dollars have been already subscribed, with a highly commendable promptness of liberality.

Savannah.

No particular report has been received from this place, excepting that they have one good boarding house, and are taking measures for the erection of a Mariner's Church, for which they have a foundation in the bequest of the late Josiah Penfield, a pious member of the Baptist church.
New-Orleans.

The efforts which were made last year to obtain the means of completing the Mariner’s Church in this great seaport, were not fully successful. But an arrangement has been finally made with the contractors for the building, so that the stagings have been removed, and some temporary benches furnished, and the house has been occupied for public worship since the latter part of December. The committee took great pains to obtain a suitable person to go out and officiate in this church. But their efforts were not successful. As however they now know in season that the church can be had for worship, they confidently hope they shall be able to despatch some able and faithful preacher of the gospel to that most interesting port, at as early a period as the season will permit a northern man to go there in safety. Sure we are, that it is a field of labor so large and so immensely important, that we cannot think the head of the church intends to have it remain unoccupied.

The Internal Waters of the United States.

But little has been done for the spiritual welfare of the vast numbers of people who are employed in navigating the extensive internal waters of the United States. A Society is about to be formed in Oswego, to promote the gospel on Lake Ontario. Twenty-five copies of the Sailor’s Magazine are regularly circulated among the shipping on that lake. The committee are contemplating the employment of an agent or missionary to traverse the great Upper Lakes, and attempt to organize some method of promoting the gospel among the sailors there. It is high time something efficient should be done upon the lines of our canals, particularly the great Western Canal; otherwise the vices of its population will soon become too firmly rooted to be eradicated, except by the destruction and perdition of one whole generation.

The United States Navy.

A memorial has been presented to the Secretary of the Navy, earnestly calling the attention of that Department to the subject of naval chaplaincies. The principal points proposed were, that the number of chaplains should be in-
increased sufficiently to allow one for every ship in commission, including sloops of war, and that the pay of chaplains should be so altered as to make the emoluments of service afloat fully equal to those enjoyed by chaplains ashore. In most of our navy yards the duties of chaplains are much less than those of a chaplain at sea, and the privations nothing in comparison. It is believed that the effect of the labors of pious faithful chaplains in promoting the good order and efficiency of the ship's company, and elevating the character of our seamen, would more than overbalance, in a pecuniary view alone, the expense of an addition to the chaplains.

The number of chaplains has been a little increased the past year. The number of pious officers has also increased. The commander of one of our sloops of war has officiated as chaplain to his own ship, and with remarkable good effects. A pleasing work of grace has also been carried on, through the labors of some methodist brethren on board the ship United States, now used as a receiving ship in the Brooklyn navy yard. The subjects of it have been transferred to the frigate Brandywine, where they are now enjoying the instructions, and seconding the efforts of the zealous chaplain of that ship. The general moral character of the navy is allowed on all hands to be rapidly changing for the better.

Temperance at Sea.

The change which has taken place the last year, in regard to the use of ardent spirits is truly gratifying. A large proportion of the vessels belonging to the State of Maine are said to be navigated wholly without the use of spirituous liquors. The same is true, to a great extent, respecting the other eastern seaports. No means exist of ascertaining the names or numbers of these. That it must be very considerable will appear from the fact that since the 20th of January, more than fifty vessels have been fitted
out from the single port of Boston, without any provision of liquor for the use of the ship's company, except as a medicine. From Nantucket, New Bedford, Stonington, Sag Harbour, New-London, and New-York, many vessels have been fitted for whaling and sealing voyages, to the Brazil Banks, the Pacific, and the Antarctic oceans, without the means of intoxication on board, except in the medicine chest. A very large number of vessels from the port of New-York are also known to be fitted out on the same principle; several also from Philadelphia and Baltimore; and forty have been entered at the register office in Charleston, as upon the temperance plan. What adds to the gratification arising from such a statement is, that these vessels have generally shipped their crews with the express stipulation that they were not to expect ardent spirits, and that very little difficulty has ever been experienced in obtaining crews; while on the other hand, it was generally found that the best seamen promptly shipped themselves on board such vessels, preferring them to any other.

In the United States navy, this reformation is also happily progressing. Many seamen in our national ships have voluntarily ceased drawing their daily rations of liquor, commuting them for money or more healthy supplies. An inquiry in Congress into the expediency of further encouraging voluntary abstinence, has led to most animated debates in the two houses, giving to several of our most able legislators an opportunity of expressing favorable sentiments on this momentous subject.

It is confidently believed that the temperance reformation has made as great progress at sea as on the land. The whole history of it tells well for the state of moral feeling that may be presumed to exist among seamen, that they so readily yield to the considerations by which temperance urges its claims against depraved appetite and vicious custom.
Worship at Sea.

No systematic measures have yet been adopted by the committee on this important subject. They have prepared a form of commission for Bethel Floating Committees, and hope to see some movement made soon to give system to an attempt for extending the privileges of public worship to vessels at sea, wherever a suitable person can be found on board to conduct it.

To aid in this work, as well as for the benefit of Mariner's Churches ashore, the committee are preparing a new and enlarged edition of the Seaman's Devotional Assistant, and Mariner's Hymns. It is intended to contain a choice selection of near 600 hymns, and suitable forms of prayer for different occasions at sea. It will be stereotyped, and the committee intend to appeal to the benevolent for the means of defraying the expense of the stereotype plates, that they may be enabled to offer the seaman a hymn book large enough for all his wants, and at so cheap a rate that every one shall be able to supply himself with the means of singing songs of Zion on the mighty deep.

Funds.

At the last anniversary, the receipts of the society had been only $1214 38, and we were about $1500 in debt. Since that time God has been pleased to put it into the hearts of his people to place at our disposal the sum of $4159 87, of which $562 were contributed specifically for the Canton Mission, and $1159 have been received on account of the Magazine. The treasury is still insufficient to meet all the demands upon it, and is in debt to individual members of the committee and others, about $800. But when we consider the greater magnitude of our operations, the increased interest universally felt in behalf of seamen, and the extended circulation of the Magazine, and that our debt is reduced one half, we cannot doubt that our enterprise will
Tabular View of Institutions for Seamen in the United States, May 1830.

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<tr>
<th>SEAPORTS</th>
<th>MARINER'S CHURCHES</th>
<th>SEAMEN'S BANKS</th>
<th>GOOD BOARDING HOUSES</th>
<th>REGISTER OFFICES</th>
<th>NAUTICAL SCHOOLS</th>
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Rev. Mr. Blake.
Rev. E. T. Taylor.
Rev. J. P. Greenleaf.
Rev. Mr. Winslow.
Rev. Henry Chase.
Rev. A. H. Dashiel.

\[1830.\]

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...be sustained, the means of support furnished for our dear brother at Canton, for our western agent, and for a preacher at New-Orleans, as well as of publishing our hymnbook, and eventually of extinguishing our remaining debt.
Thus we see that the friends of seamen have during the past year, increased five churches to eight; two boarding houses to seventeen; one savings bank to two; two register offices to three; and six stated preachers for seamen to eight. The increase in a year is three churches; fifteen boarding houses; one savings bank; one register office; and two stated preachers. The present total is, 8 churches, 17 good boarding houses, 2 banks, 3 register offices, and 8 stated preachers, besides our missionary to Canton.

The moral change in the character and general deportment of seamen, is of course not a thing to be stated with the precision of figures. Indeed, the advance of the past year is chiefly in the means of improvement provided by the liberality of a Christian community. The apparatus has been brought so far now, by the mercy of God, as to leave no doubt on the mind of faith, that blessings are in store to be poured out upon the seas, and that the set time to favor our maritime interest is nearly come.

In order to estimate the progress that is already made, let us look back for a moment to the beginning of the present movements, and inquire now of those who assisted at laying the foundations, whether their early expectations have been realized.

We can look back twelve or thirteen years, when the first systematic attempts were made to collect seamen in a place of worship appropriated to their use. Then the pioneers in this work of love patrolled the wharves, and visited the boarding houses, and urged and entreated seamen to come in. Then there was only one Mariner's Church in the United States, and its patrons often felt cheered in their work, and abundantly rewarded for their pains, if they could meet fifty or sixty seamen on the Lord's day, assembled under the Bethel flag. Who hath despised the day of small things? Now they are made to rejoice in seeing their spacious edifice filled to overflowing; while churches and chapels are opened for the long neglected mariner, in
Portland, two in Boston, New-Haven, Philadelphia, Baltimore, Charleston, Savannah, and in New-Orleans. The Bethel meetings are never wanting in pious seamen who can tell what God hath done for their souls. A large number of vessels in the merchant service have the privilege of daily prayer. Many officers in the national navy love the Lord Jesus Christ in sincerity. Naval chaplaincies have been rescued from the degradation of being filled with men of debauched lives. Some hundreds of vessels are navigated without the aid of spirituous liquors. Many hundreds of seamen are hopefully converted to Christ. The establishment of boarding houses, register offices, and the like, is well begun, and shown to be fully practicable.

The question is settled then, not only by the word of God, but by full experiment, that the sailor is still a man, and has a soul,—that the same bible which converts and sanctifies others, can by the help of the same Almighty Spirit of grace, change the rough lion of the ocean into a lamb; and that all the means of moral, social, and personal improvement have only to be applied, and they will produce their effect; and that we have only to go on, from step to step, enlarging our plans, and finishing up our work, and by and by the whole navigation of our land and of the world shall be conducted by men who fear God and do his will; and then "the knowledge of the glory of the Lord shall fill the earth as the waters cover the seas."
### Second Report

**Dr. American Seamen's Friend Society in account with Silas Holmes, Treasurer.**

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<th>Date</th>
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<td>1830.</td>
<td>To balance due S. Holmes</td>
<td>$653.01</td>
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Correct,

**JOHN WHEELWRIGHT, P. FLAGLER, Committee.**

**New-York, May 10, 1830.**

---

**E. E.**

**SILAS HOLMES, Treasurer.**
CONSTITUTION

OF THE

AMERICAN SEAMEN'S FRIEND SOCIETY.

ARTICLE I. The name of this Society shall be "The American Seamen's Friend Society."

Art. II. The object of the Society shall be to improve the social and moral condition of Seamen, by uniting the efforts of the wise and good in their behalf; by promoting in every port, Boarding Houses of good character, Savings Banks, Register Offices, Libraries, Reading Rooms, and Schools; and also the ministrations of the Gospel, and other religious blessings.

Art. III. Any person contributing two dollars annually, shall be a member of this Society, or by paying twenty dollars at one time, shall be a member for life; and any person paying fifty dollars, either at one or two payments, shall be a Director for life.

Art. IV. The Officers of this Society shall consist of a President, Vice Presidents, a Treasurer, a Corresponding Secretary, a Recording Secretary, and thirty Directors, who shall be elected annually by the Society, and who, together with the Directors for life, shall constitute a Board of Managers, seven of whom shall be a quorum at any meeting regularly convened.—The Board thus constituted shall meet immediately after its election, and appoint an Executive Committee, to whom shall be entrusted the management of the Society. This Committee shall consist of nine members, including the Treasurer, the Corresponding Secretary, and the Recording Secretary, five of whom shall constitute a quorum for the transaction of business.

Art. V. The Executive Committee shall have power to appoint their own meetings, form their rules of business, and when necessary, convene the Society or Board; they shall also have the disposal of the funds, take such security of the Treasurer as they shall think
SECOND REPORT. [May,

proper, employ such means for accomplishing the object of the Society as in their judgment, its exigencies may require, and present a report of their proceedings at the annual meeting.

Art. VI. Any Society whose object is the welfare of Seamen, may become auxiliary to the Institution by expressing its desire, forwarding its Constitution, list of Officers, and Annual Reports, and such surplus funds as may not be needed for its local use. Each Auxiliary shall be entitled to send one delegate to all the meetings of the Society and of the Board of Managers.

Art. VII. Societies for the same object in our large seaports, which may prefer to become branches of the National Society, with a view of forming their own auxiliaries, and thus enlarging the sphere of their operations, shall be received as such, upon the terms above specified for auxiliaries, shall be entitled to three delegates at all the meetings of the Society and Board; and to any other privileges, which in the progress of the Institution, the Executive Committee of the Parent Society shall deem it expedient to grant.

Art. VIII. Seafaring men who are disposed to promote religious privileges while at sea, may become connected with this Society, its Branches or Auxiliaries, as Floating Committees, under such regulations as the Executive Committee may adopt, and shall receive the sanction and assistance of the Society.

Art. IX. This Society shall meet annually, on the Monday preceding the second Thursday in May, in the City of New-York, when the Report of the Executive Committee shall be presented, and a board of Managers elected for the ensuing year—thirteen of whom shall reside in the City of New-York, or its vicinity.

Art. X. No alteration shall be made in this Constitution, unless requested at an Annual Meeting and sanctioned by two-thirds of the Members present.
OFFICERS ELECTED MAY 10, 1830.

PRESIDENT.
Hon. SMITH THOMPSON, New-York.

VICE-PRESIDENTS.
Gen. C. Dudley, Wilmington, N. C.

CORRESPONDING SECRETARY.
Rev. Charles P. M'Ilvaine, Brooklyn.

RECORDING SECRETARY.
Philip Flagler, 62 South-street.

TREASURER.
Silas Holmes, 62 South-street.

DIRECTORS.
Timothy D. Williams, New-York. William Williams, Jr., Norwich.

EXECUTIVE COMMITTEE.
Rev. John C. Brigham, Rev. J. Leavitt,
Rev. Charles P. M'Ilvaine, Timothy D. Williams,
Silas Holmes, John Wheelwright,
J. Howard, Philip Flagler,
Jeremiah H. Taylor.

GENERAL AGENT.
CONTRIBUTIONS TO THE FUNDS.

DIRECTOR FOR LIFE,

By the contribution of Fifty Dollars in 1826.

Thomas Napier, Charleston, S. C.

MEMBERS FOR LIFE,

By the contribution of Twenty Dollars in 1826.

C. Edmondston, Charleston, S. C. 
Thomas Fleming, do. 
James Ross, do. 
Thomas S. Grimke, do. 
Jasper Corning, do. 
Capt. James Biddle, Esq. 
A. F. Darragh, Esq. 
Benjamin Brand, Richmond, Va. 

Gen. C. Whittelsey, Middletown, Conn. 
J. H. McCulloch, Baltimore, Md. 
Robert Rasalton, Philadelphia. 
Silas Holmes, do. 
George Douglass, do. 
J. S. Fitch, Bainbridge, N. Y.

DONATIONS IN 1826.

Silas Brown, New-York, $200 
David S. Lyon, do. 200 
Pelatiah Perit, do. 200 

R. Davenport, New-York, $200 
Wm. B. Townsend, do. 200 
Dr. J. L. Phelps, do. 200 

DIRECTORS FOR LIFE IN 1828-9.

Abraham Wheelwright, Newburyport, Mass. $500 
John Wheelwright, New-York. 500 
Hon. Stephen Van Rensselaer, Albany, N. Y. 500 
Asaun G. Phelps, New-York 500 
George Douglass (in addition to $20 formerly paid) do. 400 
Col. Richard Varick do. 500 
Rev. Joseph Brown, Charleston, S. C. 500 
Rev. G. Spring, D.D. N. York, cont. by ladies of the Brick Pres. Ch. 500 
Rev. Wm. D. Snodgrass, do. cont. by a few ladies of Murray-st. Ch. 500 

MEMBERS FOR LIFE IN 1828-9.

Mrs. Sally M. Lefningerwell, New-Haven, Conn $200 
Britain L. Woolley, New-York. 200 
Rev. John Frost, Whitesborough, N. Y. (in part of $20) 50 
William Williams, jun. Norwich, Conn. 200 
Drake Mills, New-York 200 
Joseph Giraud, do. 200 
Pelatiah Perit, do. 200 
John W. Leavitt, do. 200 
John Wheelwright, jr. by his father, J. Wheelwright, do. 200 
Ruel Smith, do. 200 
Capt. P. Price, do. 200 
Philip Flager, do. 200 
Wm. Whitlock, jr. do. 200 
Moses Allen, do. 200 
Rev. J.C. Brigham, do. 200
1830.]

SECOND REPORT.

Fred. A. Tracy, New-York .............................................................. $20,00
Capt. J. Rathbone, do. ...................................................................... 20,00
John McComb, jr. do. ...................................................................... 20,00
Daniel Fanshaw, do. ...................................................................... 20,00
Rev. Isaac Lewis, D. D. Greenwich, Conn. .................................. 20,00
Mrs. S. E. Austin, Brooklyn, L. I. .................................................. 20,00

DONATIONS IN 1828-9.

William Deming, Litchfield, Conn. .............................................. $10,00
William P. Greene, Norwich, Conn. .............................................. 5,00
Rev. Thomas De Witt, D. D. New-York ........................................ 2,00
V. Van De Water, do. ...................................................................... 1,00
John P. Haven, do. ...................................................................... 2,00
Rev. Jonathan Cogswell, New-Britain, Conn. ......................... 2,00
A Friend ...................................................................................... 5,00
Cash ......................................................................................... 5,00
Cash ......................................................................................... 2,00

FROM AN AUXILIARY SOCIETY.

Ladies' Seamen's Friend Society in New-York ................................ $100,00

DIRECTORS FOR LIFE IN 1829-30.

Rev. Joshua Leavitt, contributed by ladies of the Bowery Pres. Ch. .... $50,00
Arthur Tappan, New-York .............................................................. 100,00
Rev. Cyrus Mason, do. contributed by ladies of the Cedar-st. Ch. .... 50,00
Rev. Hubbard Winslow, Dover, N. H. cont. by ladies and gent. his soc. 50,00
Rev. Luther F. Dimnich, Newburyport, Mass. do. ladies his society ... 50,00
Rev. John Proundfit, do. (in part) ladies his society .................. 30,00
Rev. Leonard Withington, Newbury, Mass. (do.) ladies his society ... 25,00
Rev. Bennett Tyler, Portland, Me. contributed by ladies his society ... 50,00
Rev. Brown Emerson, Salem, Mass. do. (in part) ladies his society ... 25,00
Rev. John P. Cleaveland. do. do. (do.) ladies his society ......... 20,00
Rev. Rufus Babcock do. do. (do.) ladies his society ................ 20,00
Rev. Henry Chase, minister of the Mariner's Church, contributed by persons connected with the ship line of Charleston packets .......... 50,00
Rev. Sylvester Holmes, New-Bedford, Mass. ladies and gent. his soc. 50,00
Rev. David Oliphant, Beverly, Mass. by ladies and gent. his society . 50,00
Rev. W. T. Brantley, Philadelphia, by female members First Bap. Ch. 50,00
Rev. A. C. Camp, Ashby, Mass. (in part) ladies and gent. his society ... 26,00
Rev. A. W. Burnham, Ringde, N. H. (do.) young gentlemen in Ringde ... 25,00
Rev. A. H. Dashiel, minister of Mariner's Ch. Phila. several shipmasters .... 50,00
Rev. Ezra Stiles Ely, D.D. some members of the 3d Pres. Ch. Phila. ... 50,00
Rev. Daniel L. Carroll, Brooklyn, L. I. ladies of the 1st Presb. Ch. .. 50,00
Rev. W. L. McCalla, Philadelphia, by ladies of his society ............. 50,00
Rev. Nathaniel Bouton, Concord, N. H. (in part) ladies 1st Cong. soc. 40,00

MEMBERS FOR LIFE IN 1829-30.

Najah Taylor, do. ........................................................................ 20,00
Lewis Tappan, do. ....................................................................... 20,00
Alfred Edwards, do. .................................................................... 20,00
William W. Chester, do. ................................................................ 20,00
Rev. G. W. Bethune, do. ............................................................. 20,00
Hon. Walter Lowrie, Washington City ......................................... 25,00
SECOND REPORT.

Rev. Dr. McDowell, Elizabethtown, N. J. individuals of his congr. $93.50
President Humphreys, Amherst College, by the students 21.00
Rev. I. W. Putnam, Portsmouth, N. H. by the 'gleaning circle,' ladies 20.09
Rev. Jared B. Waterbury, do. by his congregation 20.00
Rev. David T. Kimball, Ipswich, Mass. by four individuals his society 20.00
Rev. Daniel Dana, D. D. Newburyport, Mass. by ladies of his society 20.00
Rev. Charles W. Milton, do. by ladies of his society 26.00
William Bartlett, Esq. do. 20.00
Rev. George Cowles, Danvers, Mass. by a collection in his congr. 20.00
Charles Starr, New-York 20.00
William M. Haisted, do. 20.00
Richard T. Haines, do. 20.00
John R. Hurd, do. 20.00
Rev. T. T. Waterman, Providence, R. I. by ladies of his society 20.00
T. P. Ives, Esq. do. 20.00
Eliphalet Wickes, Esq, Jamaica, L. I. 20.00
Adrian Van Sinderen, Esq. Brooklyn, L. I. 20.00
Robert Ralston, Esq. Philadelphia, for Canton Mission 20.00
Rev. B. F. Stanton, Bridgeport, Conn. by the ladies' sewing society 20.00
James A. Burns, New-York 20.00
James Dwight, Petersburg, Va. 20.00
Rev. J. F. Fenner, U. S. Navy Charlestown navy-yard, Mass. 20.00
Rev. James Miltmore, Newbury, Mass. from his congregation 20.00
Rev. Hosea Hildreth, Gloucester, Mass. by ladies of his society 20.00
Hon. T. Frelinghuyzen, Newark, N. J. (in part) 10.00
Rev. Charles Jenkins, Portland, Me. by ladies in his society 20.00
Rev. Ebenezer Thesher, jr. do. by ladies in his society 20.00
Rev. Samuel Johnson, Saco, Me. by ladies in his society 20.00
Rev. David Shepley, North-Yarmouth, by seamen of his society 20.00
Rev. Daniel Heminway, Norwich, Conn. by pupils Nor. Fem. Acad. 20.00
Capt. Charles H. Marshall, New-York 20.00
Rev. John Chambers, Philadelphia, by ladies of his society 20.00
Josiah P. Marshall, Oswego, N. Y. 20.00
Capt. B. F. Melick, New-York 20.00
Rev. R. G. Dennis, Nantucket, from the ladies in the F. C. C. and soc. 20.00
Mr. Joseph Lanman, U. S. Navy, by his mother 20.00
Rev. Mr. Ellingwood, Bath, Me. by his bible class 20.00

DONATIONS IN 1829-30.

Collected at the anniversary $101.80
From one who was once a Sailor 25
From a friend, money found 1.00
From a lady of Murray-street Church 5.00
W. W. Jackson, New-York 2.00
W. C. Gilman, Norwich, Conn. by the hand of Edward Whiting 2.00
Catharine Hoffgood, by Rev. J. C. Brigham 2.00
A sailor's mother 5.00
A young gentleman 5.00
Robert Anderson, Hartford, Conn. 10.00
Capt. Bythewood, Georgetown, S. C. 10.00
Contributed for the American Seamen's Friend Society, on board the brig Roque, Capt. Seaver, of Salem, Mass. 15.00
Capt. John Willis, Newburyport, Mass. 10.00
Hon. W. B. Bannister, do. 5.00
Capt. Paul Simpson, do. 2.00
Philip Combs, do. 2.00
Michael Shepherd, Salem, Mass. 5.00
Ephraim Brown, do. 3.00
S. W. Shephard, Salem, Mass. ........................................... $1,00
T. P. Foster, do. ......................................................... 1,00
Ebenezer Dodge, do. .................................................. 2,00
Hon. Samuel Hubbard, Boston, Mass. ......................... 4,00
Homes & Homer, do. ................................................... 3,00
Jeremiah Evarts, Esq. do. ........................................... 2,00
Donations by the hand of Rev. L. D. Dewey ................. 25,00
A sailor at Newburgh, N. Y. ........................................... 25
A young female at Fishkill Landing .............................. 50
An elderly lady do. ..................................................... 1,00
A young lady do. ......................................................... 1,00
Cash, 3 donors, $1 each, do. ........................................... 3,00
Duncan McArthur, New-York ........................................ 2,00
A friend, New-Haven, for Canton mission ..................... 1,00
Bridgeport Branch Ladies' Sewing Society, do. ............ 10,00
M. Boardman, New-York, do. ....................................... 1,00
A lady, by Dr. Mathews, do. ........................................... 1,00
Collection in South Dutch Church, Oct. 4, do. ............. 248.71
Do. Middle do. Oct. 9, do. ........................................... 99.56
Donation from New-York Female Seamen's Friend Society, do. 30.00
Capt. Edward Whiting, Norwich, Conn. do. ................. 10.00
Collected in Norwich, by Capt. E. Whiting, do. .......... 58.00
Received by the Rev. C. P. McLivaine through the post-office, do. 5.00
Rev. I. P. Fenner, U. S. Navy, do. ................................. 5.00
Cash, do. ................................................................. 1.50
From a female, by the Rev. Dr. Knox, do. ..................... 87
From Rev. Isaac Ferris, collected in 2nd Ref. Dutch Ch., Albany, do. 29.00
A friend, by Mrs. Crane ............................................... 5.00
Dr. S. Brown, New-York ............................................... 2.00
Rev. Dr. De Witt .......................................................... 1.00
Donation by a friend ................................................... 2.00
Rev. Spencer H. Cone ................................................... 2.00
Donation by a stranger ................................................ 1.00
Mr. Chardavoyere ....................................................... 1.00
Perez Jones ................................................................. 2.00
"Ocean," Newburyport, Mass. ...................................... 3.00
A reader of the Magazine ............................................. 3.00
W. W. Jackson ............................................................ 1.00
Joseph Otis ................................................................. 2.00
A friend, Haddam ....................................................... 75
Rev. Dr. Lewis, Greenwich, Conn. ................................. 20.00
Cash, sent in a letter through the New-York post-office .... 3.00
A mite from a friend to seamen ................................... 75
APPENDIX.

Address of Mr. Dashiell, at the Anniversary, May 30, 1830.

I rise, Mr. President, for the purpose of offering a resolution, which I will venture to submit, when, with your permission, I shall have made some introductory remarks.

It is now twelve or fourteen years, since the commencement of a systematic attention to the present interests of seamen. During this period, the gospel of the grace of God has vindicated itself as the power of God to the salvation of many of them. And permit me to say, sir, that probably in no field has the gospel of Christ won more signal triumphs—amongst no class of men has its saving efficacy been more gloriously displayed: because no where has its success appeared less the result of human instrumentality—no where, (not excepting the abominable idolatries of heathenesses,) has it had greater difficulties to encounter. The seaman, sir—I speak generally—early cast upon the troubled waves of life; severed from all the sympathies and tender charities of sweet home: dissociated from all the connexions which bind community to moral order: alienated from the life of God, as we all by nature are, through the ignorance that is in him, because of the blindness of his heart; finds himself upon the boundless ocean, within the narrow limits of his vessel, shut up with a society, whose character formed of these elements, and under such circumstances, is already matured in evil—a society whose whole moral influence is to corrupt the less corrupted, and to harden each other in the ways of sin and iniquity. From such companionship is he to pick up a character—to learn the principles and means to shape his moral course;—from this point, and under such pilotage, to commence his voyage for that 'awful world unknown' that lies buried in eternity.—When this transient association is dissolved, it is only to be immediately renewed for one of a similar character. 'Unstable as water'—restless as their own sleepless element—glancing from port to port as they circle the world round, literally strangers and sojourners every where, even they, who spy the Bethel-flag and haul up under its sanctuary-privileges, pass immediately away, as the wave that is seen for a moment and anon is lost in its own deep trou-
bled world. Yet under these manifest disadvantages—with this almost utter destitution of moral and religious culture—He ' who came to seek and to save the lost,' has found one and another, and another, and placed them by scores in the life-boat of salvation—wafted them in the gospel-ship of glory to the haven of everlasting rest.

Under the preaching of the word, have we seen those rough hard men soothed and melted; the broken heart yielding its tribute to redeeming love, as the rock of the desert gushed in streams, when smitten by the prophet's rod. With our own ears have we heard their last faltering accents breathe the virtue of the cross.

But—rejoicing as we do in our confidence in these statements—it is joy in sorrow:—when we look back and around upon the many countervailing influences to the spread and power of the gospel among seamen. By those influences I do not mean, sir, those which belong to us all as sinful men, opposed to the very grace that bringeth salvation, nor to any which may be peculiar to maritime profession; but those which are extraneous—merely circumstantial—growing out of a long train of abuses, now matured into a system, the most deleterious to their social condition, and most adverse to religious character.

Look at facts, sir. As soon as a vessel arrives,—ere she is made fast,—while her men are yet engaged in their occupation, persons are admitted on board, under the pretence of offering refreshment and entertainment—but with the foulest means to accomplish the foulest ends. Rum is the refreshment—Rum is the entertainment. And in a little time, these poor unhappy men are literally 'led captive'—dispossessed of reason, quit of self-control—dragged in triumph at the heels of their cunning and exulting conquerors. These active emissaries of hospitality not only take charge of the person, but often most kindly relieve their guests of all care of the purse, by taking it into their own especial safe-keeping. Being thus the self-constituted almoners to lust and passion, every artifice and trick of knavery are practised to lump an account: and after two or three weeks ashore, the hard earnings of many months, and sometimes of years, absorbed into the bloated purse of the crimp and his procuresses, the swindled, debauched seaman is shipped, nolens volens, to try new hardships only to return again a prey to these hungry vultures—to spread a fresh feast to these filthy birds; those obscene harpies that spread universal defilement with their polluting touch—to pour out the water which he has purchased with his life-blood, as a drink-offering to these furious thirsty demons. This, sir, is the state of things—I grieve to say—in Philadelphia—I speak advisedly. And from what I can learn, they do not wear a more cheering aspect abroad. The sum, indeed, of the whole matter is, that all the world over, from time immemorial down to the present hour, the accommodating of seamen whilst on shore, with small exception (the more honourable indeed, but too small to exert any permanent or extensive influence) has been a most nefarious system of fraud and extortion, of plunder and oppression, of pandering to their lusts to rob them of their earnings, of allurements to vice, to fatten on its indulgencies. In referring to such vile abuses, I speak not of them so much as foul wrong
on property and right, but as impassable obstructions to the 'free course of
the gospel amongst seamen.' From these very causes, hundreds never reach
the Bethel, who might otherwise go; and many who go, are so bewildered
in mind, are so besotted in their senses, as to be incapable of receiving an
idea, much more of comprehending the system of truth: while those who
have been moved by its powerful appeals, and affected by the softening in­
fluences of the sanctuary, retiring into scenes of idle merriment and low
debauch, quickly lose all good impression; and through utter hopelessness
of getting rid of the temptations by which they are so easily beset, as well
as from a consciousness of inability to resist them, they cease to struggle:
like an overpowered man borne down by the relentless tide, they are swept
along to the devouring abyss.—As long as this state of things continues un­
checked, or unrelieved, I despair of seeing any permanent extensive
influence of the gospel amongst seamen. It will paralyze the power of the sanctuary.
It will quench out its light. The black ensign of the prince of darkness
must still fly at every mast head. Our Bethel-dove must wander on weary
wing, and find no rest for her foot.

Observation and experience, sir, have brought the friends of seamen every
where pretty much to this conclusion. After succeeding in the erection of
a house of prayer, and securing for them the 'ministry of reconciliation,'
their endeavour ought to be, as it is, to remove as far as practicable existing
hindrances to their personal attendance, and those causes that with such
fatal celerity erase from their minds all holy influence. This is the primary
object of the Seamen's Friend Society, which, I am happy to say, exists now
in almost every seaport of Great Britain, and of our own prosperous country.
The salvation of seamen now from the terrible reign of sin and death, and
its everlasting consummation in glory, I may boldly avow, is the primary
object of the society, whose anniversary we this evening celebrate. Yes,
sir, it has mighty aims. It is ambitious. It wishes not to be behindhand in
the grand enterprise of restoring this apostate world to its rightful sovereign.
It aspires to take a place amongst the armies of the living God in the league
of the kingdom of darkness. And I trust in God, the anniversary will soon
roll round—'incipient magni procedens mensae'—when the song shall come
up not only from the 'dwellers in the vales,' and on the mountain tops—
not only from airy halls of 'holy children's minstrelsy and these solemn
temples of parents praise; but when it shall be borne on the wings of every
breeze, from every vessel, strong as the 'voice of many waters,' loud as
'mighty thunderings,' saying, 'Alleluia, The Lord God omnipotent reign­
eth.'

But, sir, when I speak of the primary object which this society aims to
accomplish, I would not overlook the temporal advantages inseparably con­
ected with it. Some men, indeed, can only be moved by motives drawn
from this source. And the Gospel—thank God! whilst it lights up with
glory the 'life which is to come'—blesses the 'life which now is' in all its
duties and their connections.

It brings a present blessing to the seaman by the elevation of his character
and the bettering of his condition—by the introduction of order, peace, and
harmony into their insulated communities—and by the security thus given as to life and property, it brings a blessing to the merchant, and to all whose interests are afloat.

I hope we are not to be met with the objection, that the seaman is not himself concerned about his situation—that it is what he loves—that he neither believes in, nor desires the blessing that would result from a moral change in his character and habits. Is he therefore less the slave to sin? the less wretched? the less to be pitied and cared for?—Neither is the Indian who roams his native wilds, brandishes his reeking scalping-knife over his helpless prisoner, and startles the peaceful sleep with the war-whoop of death, conscious of his degradation. But is he not poor, and wretched, and blind, and sinful, and naked? Or was the Israelite, perhaps a more analogous case, even in the bosom of cultivated society, conscious of his degradation, or did he feel any thing painful in it, save the bloody scourge that lacerated his over-toiled frame. Ignorance and vice debased his mind, as they do the seaman’s. A mere animal—his soul cleaving to the dust—robbed of the spirit of his fathers—dead—vitamque reliquit in astris seriis—he thought of and cared for nothing but the onions, leeks, and flesh-pots of Egypt. He would not hearken, not though the music-voice of liberty summoned him to action, and the blushing vineyards of Eschol, and the ‘ land flowing with milk and honey’ were the reward of his enterprise.—If nothing, sir, be done for the slaves of ignorance and virtue, until themselves will shake their chains and struggle for redemption, the angel of doom may descend at once and unseal the bottomless pit for the human race—This is felt. Hence the exertions to save them. Hence the solemn command of the Redeemer, when just stepping into the chariot of his glory—‘Go ye into all the world, and preach the gospel to every creature’—and hence in the present movements of the church, some signs of our awaking conscience of the obligations to obey it. Let us not make seamen our first and only exception.—Moreover, the gospel will bless the seaman in his oft and distant voyage. The seas, sir, have been the highway of piracy, battle, murder, and sudden death. Even your merchantmen, sailing on the pacific errands of commerce, have been the scenes of insubordination, continued feud, and bloody strife. ’Whence come these wars and fightings?’ I will answer by asking, what else can be expected from men raked out of the kennels of filth and styes of pollution—when reason has been extinguished, and moral feeling and a sense of responsibility have drained their death-cup to the dregs? Your Bethel-institutions will correct all these things. My friend, Capt. Wooten, of the ship Pacific, on a voyage to Canton, had a crew of sixteen or eighteen men, indifferently collected. He carried our flag, and observed all of which it is the symbol. And no voyage, out of many prosperous, whose retrospect he assures me affords him as much pleasure. And even these men, rude in speech and manners, avow, that although so much singing and praying was not altogether to their taste, all was compensated by the infrequency of a harsh word and the absence of an angry one.—The ship Cambridge, of Bristol, England, now lying at Philadelphia, carries the flag: and the pilot observed, that there was there more of the order and decorum of a church.
SECOND REPORT.  [May,  

than of a ship. The crew are not pious—yet such is the peace-breathing spirit and the restraining influence of your institutions.

Sir, the time has gone by when religion was supposed to be injurious to aught useful in human life, or honorable in human character. It makes heroes in a righteous cause—as has been proved in every trial from the 'thundering legion' of Constantine down to the methodists of Nelson. From what enterprise however daring, what dangers however appalling, what labors however severe, what heights however arduous, pointed at by duty and plighted faith, have religious men ever shrunk? Captain Parry—a name associated with all that is gallant in enterprise, skilful in navigation, patient in virtue—on an occasion of great publicity and interest declared, as you know, sir, that the "very best seamen on board the Hecla—such, I mean, says he, as were always called upon in cases of extraordinary emergency, were without exception, those who had thought most seriously on religious subjects; and if a still more scrupulous selection were to be made out of that number, the choice would fall, without hesitation, on two or three individuals possessing dispositions and sentiments eminently Christian." And Captain Franklin, who like Parry penetrated the everlasting barriers of the Pole, observes, "Sure I am, that amidst the various trying scenes of professional life in which it has been my lot to be cast, neither I, nor those associated with me, could have borne up against them, but for the support of religion."

In such hands, sir, life and property may be safely entrusted. Religion is their conservator, as she is the soul of enterprise, the guardian of peace, and the redeemer from vice. Who does not see, sir, that useful and necessary as are physical qualities, that they cannot compensate for the absence of moral? that activity, strength, hardihood are of no avail, without orderliness, fidelity, vigilance, and sobriety? And who is incredulous as to the vast amount of property that has been wrecked—the number of valuable lives that have been lost, through moral delinquency? The deep will not tell the secrets of its prison-house till the sea shall give up its dead—but I will relate one case, a faithful representation, I fear, of hundreds, perhaps of thousands, to the point, on the authority of the Rev. W. Scoresby, F.R.S. Chaplain of the M. C. Liv.:—A collier brig was stranded upon Whitby Rock, and this gentleman was engaged with others in the interesting, but almost hopeless service of attempting a rescue of the crew. For the only material which could be procured in time was a very small rope, a leadline, by means of which they were to be drawn up a vertical cliff of two or three hundred feet in altitude. "The first two men who caught hold of the rope were hauled safely up to the top; but the next, after being drawn to a considerable height, slipped his hold, and he fell; and with the fourth and last who ventured upon this only chance of life, the rope gave way, and he was plunged into the foaming breakers beneath. Immediately after the vessel broke up, and the remnant of the ill-fated crew, with the exception of two who were washed into a cavern of the cliff, perished before our eyes." But what was the cause of this heart-rending event? Was it stress of weather, or a contrary wind, or an unavoidable accident? No, sir. Will you believe it—every sailor to a man was drunk! The helm was given to a boy who, ignorant
of the coast, ran the vessel upon this rock; and one half of this miserable dissipated crew awoke to consciousness in eternity. Had there been one religious man on board, neither ship nor crew would have suffered.

One religious man would have saved that ship by his moral conduct. Shall I be thought superstitious or fanatical, or imbecile of mind, if I should say, God would have spared the ship and crew for his sake? For Joseph's sake he blessed Pharaoh and his house—for Lot's sake he spared guilty Zoar—for Paul's sake he rescued a heathenish ungodly crew. The Bible will warrant the inference I would draw.

Now, sir, I will not consume your time by attempting to show, that your Bethel Institutions will accomplish all these desirable results. But the question is—shall they live or die? Shall they drag out a feeble languishing existence, unable to realize any thing they promise? or shall they act with vigour and energy the full exercise of their matured powers?

The question is one of commercial policy. Who have a greater interest in these results than merchants, underwriters, and ship-owners? To whom then ought these institutions more confidently to look for support?—Why is it not rendered?—Not because there is doubt as to the utility of moral conduct and the adaptedness of these institutions to promote it—not from want of discernment—not from want of liberality—not from a defect of means.

Sir, the merchants of our land are men of high moral worth; and that which they prize themselves they can estimate in others, and certainly prefer in a crew. They are men of large information—accustomed to minute calculation—of sound and discriminating judgment, evinced by the extent and success of their speculations. Their liberality is read in every monument of charity, every enterprise of benevolence, every work of improvement that blesses our land or distinguishes our age. As to these means—sir, when I look around upon the palaces which adorn your city, where they reside—the marble vaults which contain their treasures—their navies which bring home all that is precious in the products of every land, all that is curious and ingenious in human skill, all that is pleasant to the eye and profitable for use—it reminds me of that saying in scripture, "whose merchants are princes."

Here is modern Tyre—New-York, queen of commerce—situate at the entrance of the sea, a merchant of the people for many isles."—The ships of Tarshish did sing of thee in thy market; and thou art replenished and made very glorious in the midst of the seas. But who have carried thy borders into the seas? and what builders have perfected thy beauty?—I will not touch the argument of gratitude; but a princely heart would feel its claims. I doubt not these claims are felt and will be warmly acknowledged by the merchants of the land. Hitherto there has been no channel for their benevolence. One is now opened. It only asks of them a candid and unbiassed consideration, to receive their active and munificent patronage.—Without another word, I therefore submit the resolution.
Mr. Wyckoff's remarks on the same occasion.

MR. PRESIDENT:

It has been common to consider the Seamen's Friend Society as but a small affair—a very insubordinate part in the great drama of benevolence which is now acting on the theatre of the world. It is scarcely permitted to take rank with those prodigies of wonder-working piety, the American Bible Society, the American Board of Commissioners for Foreign Missions, the American Tract Society, the Home Missionary Society. It is true, sir, that this Society is among the last that has arisen to lay its claim before the Christian community. It is true, it pretends not with the Bible Society, to make one gigantic stride from the Atlantic to the Pacific ocean, and another from Cape Sable to the Lake of the Woods in two short years—nor with the American Board, does it aspire to enter into the houses of kings and offer its instruction to the nobles of the land—nor with the Tract Society, does it pursue its almost winged flight into my lady's chamber, and teach the maiden's gentle heart to glow with celestial fires, or the matron's how to touch her husband's and her children's heart, and move them on in the glorious path of virtue. Such "high emprise" this Society pretends not. I will grant, sir, that it is an humble nursling. I will not ask for its sustenance, the great loaf or the uncarved joint. I only beg for the crumbs and the fragments that fall from the tables of the great heralds of mercy.—But I think, sir, if the people will only give this meagre fare to our foster-child, they will yet see it grow up hardy and fearless—they will yet see it carry away the gates of Gaza and walking erect, and with unblinded eyes into the temple of the Philistines, and seizing its pillars, with one Sampson effort whelm it in ruins.

For, sir, I believe in the sentiment of the resolution, which it is my honor to move, this evening, "That the influence which seamen exert, especially in foreign countries, renders their conversion to the service of Christ, an indispensable means to the final conversion of the world, and gives a peculiar importance to the sea-mission, recently commenced by the Seamen's Friend Society."

To see the evidence of this proposition, Mr. President, it is necessary to consider the situation of the nations whose conversion is contemplated, and to consider facts relative to the case.

When we speak of foreign countries, let no man misunderstand us, as referring to those nations where the gospel is already established and known, but where there may still remain to be converted to a cordial reception of its doctrines and subjection to its precepts—nor yet to those with whom Christian nations hold diplomatic intercourse, and who have an opportunity to judge of the elevating effects of the gospel on honorable and pious men who are sent to them. But, sir, we allude to nations that remain to be reclaimed from utter heathenism, and who have been visited only for the purposes of gain—the dark forlorn idolater on the islands of the sea—the poor misguided
pagan on the shores of the ocean—the alarmed and injured African from the slave-dealing coast to the farther interior, whether the brut of Christian cruelty and abomination has come.

I may not omit to remark the influence of godly seamen. Even in Christian lands, in ports of Christian cities—it would be most salutary—would aid the cause of religion—would fill the mariner's churches—would encourage the hearts of the benevolent—would afford facilities of communication with foreign ports—would impress that class of people with whom they mostly mingle with most necessary and beneficial convictions of the power and beauty of true godliness. But while to these, the example and the precept of the pious seaman is only a good addition to all the mercies they enjoy—to the poor heathen whom we have named, they constitute the only source of information, the only guide of opinion—the only proof of the excellency of the knowledge of Christ, and the only example of the superiority of his religion over the gloomy systems of ignorance and superstition by which they are held in bondage. Oh how blessed in such circumstances is the influence of a pious ship's crew—how their clear and heavenly instructions pour celestial light on the eye-balls of the blind—how their just, amiable, and benevolent conduct impresses the natives with the beauty of Christian holiness—how, in one visit to such a desolate nook of the heathen world, they may have kindled a spark, which fanned by the kind breath of heaven, may be lit into a flame, and spread and enlighten and run around, until it might be written of them as in ancient prophecy—"The people that sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up."

But reverse this picture! Ah, how deleterious is the visit of ungodly seamen from a christian nation to a heathen port—how the true character of the Christian religion is belied—how the most inveterate prejudices are established—how the door of access by the true Christian philanthropist is barred—how the chains of superstition are rivetted—how the God of this world malevolently smiles over his strengthened and fortified empire—how (if angels weep) they join with pious men to weep over the dreadful inheritance of ignorance and vice and misery which is entailed in this hapless tribe, by these robbers, harpies, monsters of a Christian name.

Sir, how different must have been the effect had the first men from Christian lands, that visited heathen territories, been Christians indeed. Would the blood of the Incas have cried to heaven for vengeance as it does this day? Would the South Sea Islands have been almost swept of maid and matron by the vices imported by Christian seamen? Would Japan and China now be encircled as by a triple wall of brass against the introduction of the blessed truth of Christ?—O injured Africa, would thy heart-rending groans ascend into the ears of the Lord of Sabaoth, and thy imploring cry, "How long, O Lord, holy and true, shall thy vengeance sleep over our shed blood—over our desolate houses, and over our broken hearts?" O no!—Had but the Christian representatives been Christian men, the diadems of Incas had
been doffed to the King of Zion, and Lima and Mexico with all their hosts had been the Lord's—the wild and thankful air of maid and matron, multiplied in their offspring, had sweetly warbled up to heaven from the isles of the Pacific—and thou, Africa, ill-fated, injured land—by Christians injured—thou hadst hailed the swelling sail of thy white brother—thou hadst blest the day when he sought thy shores—thou hadst reared many an Augustine, Orig-gen, and Cyprian in thy bosom—thou hadst long since taught thy men and matrons, thy maidens and little children, to adore that great and holy Name, which thy white brother taught thee to know and love!

But, Mr. President, why should I picture to you what might have been, when I may detail to you what actually has been done, and what most easily may be done. On the destructive influence of ungodly Christian seamen in foreign ports and places, a most extended and gloomy catalogue might be formed. But why should I detail the horrors consequent upon the visits of Capt. Cook to the South Sea islands? Why should I describe the excesses of the crews of certain whale ships at the Sandwich islands—how they would have broken the sacred taboo—how they put the lives of the missionaries in the most imminent peril—how they threatened by one death blow, to crush the rising empire of morality and religion among them—If I could: why should I portray the enormities that have been committed by lawless seamen in the thousand ports which they have visited—the deadly prejudices they have created—the bloody purposes they have occasioned in the barbarian's mind—the insuperable barriers they have thrown up?—Ah, sir—the recital is too revolting to be repeated. And I stand not here to be the accuser of the sailor, or the publisher of his crimes. Perhaps, sir, if the sailor had not been so long and shamefully neglected—if he had not been a sort of outcast for whom no man cared, any farther than to obtain the avails of his perilous toil—if he had been sought out, and instructed, and prayed for, as he ought, none of these excesses had happened—none of these abominations had been recorded. And happily there are not wanting instances of the happy influence of pious and praying seamen in the places of their resort.

To the eye of the philanthropist what sight is more beautiful than the Bethel flag, floating in a sort of sacred beauty among all the streamers of the ships. Over that hour, though of sabbath time, once perhaps devoted to profanity and noise, now a sacred stillness reigns—the awning is stretched—as men going to inquire of the Lord you see the hardy tars gathering to the Bethel. All is still and serious, while some veteran rises to tell how he was steering, without chart or compass, over the stormy sea of life right on to the gulf of everlasting ruin, when lo! a breeze of mercy brought him all aback. Opening his eyes, he saw tremendous breakers just ahead; and when he was just giving up all for lost—behold the angel of the covenant was at the helm, and said—"Fear not, I am with thee; I will keep thee, I will bring thee to the fair haven of peace." And then he bowed, and in broken words he uttered such a prayer as no landsman can scarcely breath—so simple—so fervent—full of the deepest self-abhorrence—full of adoring praise, that my bosom heaved with emotion, and every eye streamed with tears. O, can
such scenes fail of doing good in any port? O, must they not contribute to the conversion of the world?

But, Mr. President, there was a moving, blessed scene on the shores of Hawaii, which mightily illustrates my topic. You heard of the revival in the ship Enterprise. You heard how they bent their knees night and day to the Lord of hosts, and how they went forth and spake of the wondrous works of God, and what was the result? Ask the missionaries who have had their houses thronged with inquirers. Ask the churches which were overflowed with sobbing auditors. Ask the Bethels which echoed with the prayers of hundreds. Ask the haunts of vice deserted by their visitors. Ay—ask the angels of God that bore the tidings of repenting souls to heaven, and made the celestial throng shout anew the notes of redeeming love—“The kingdoms of this world are becoming the kingdoms of our Lord and of his Christ.”

But, Mr. President, my due proportion of this time is exhausted, and I may not proceed. But oh, do not these glances of thought show that the influence which seamen exert, render their conversion a most important means for the final conversion of the world?—and do they not also give a peculiar importance to the sea-mission recently commenced by the Seamen’s Friend Society?

But, sir, the concluding clause of this resolution strikes a new chord in my heart. Sir, every mission associates a thousand sacred and spirit-stirring considerations: and I would glory to plead the cause of any mission that bears the uncorrupted gospel to the perishing children of men. But this mission to the port of Canton has peculiar claims to public attention.

It is peculiarly important in its circumstances.—A port where seamen lie for months unemployed, and at leisure to receive instruction.—A port where not a few sink down in disease and find their grave.—A port with which the United States carry on a great trade, and where many American seamen are usually found.

It is peculiarly important in its locality.—Here is a point of constant communication, not only with China Proper, but with Cochin China, Cambodia, the Malay Peninsula, and Siam; and also with the islands of Japan, Borneo, Java, Sumatra, and the whole of Austraslia.

This missionary station may constitute a great central light, which will radiate over a vast circle, and not only enlighten its more immediate vicinity, but shoot out some glimmerings of truth that shall reach to the mountains of Thibet and Tartary on the one side, and to the highlands of Java and the lowlands of New Holland on the other.

And, sir, if you would allow me to obtrude my private feelings on your attention, I would say, This mission has a most tender and peculiar interest to me.—The man whom you have sent to this far distant and perilous work, is my brother and my friend. In the Psalmist’s elegiac strain, I can only exclaim—“I am distressed for thee, my brother, David: very pleasant has thou been unto me.”—Him have you sent—alone, to grapple with the difficulties of this untried experiment.—Him have you sent—in feeble health,—perhaps to sicken and among strangers to die—to die—a martyr for Christ.
and for this cause! — O, who will forbid me to plead with earnestness for the countenance, and liberal contribution, of the christian community to this cause. — O! who will blame, if I ask every generous soul, alive to friendship and religion, to join with me in breathing the prayer—God of the land and sea, bless this mission—and bless the missionary dear to us and to thee!

A statement of the reasons which have led the American Seamen's Friend Society to undertake the sending of a Missionary to labor as Chaplain among the Seamen and others in the port of Canton in China. Read at the public meeting, October 4, 1829.

The idea of a Missionary to labor among seamen and other foreigners in Canton, originated with the Rev. Dr. Morrison, who has resided in that place ever since 1807, and is the only Protestant missionary that has ever resided there for any considerable time. His own attention, with that of his colleagues in that mission, who have resided at Malacca, has been directed to the Chinese. What time and strength they could spare from the severe labor of first learning and then using so difficult a language as that of China, they have employed for the benefit of the Europeans to whom they could have access. But they have felt that such incidental labors were not very profitable, and not at all adequate to the exigency of the case.

In one of his publications, he says, "After a man's whole time and strength are devoted to such duties as those of a Chinese missionary, he will have to regret the defects of his preaching, and teaching, and praying. To be lucid and impressive, and convincing in argument, (while laboring,) among a people of a strange language, and manners, and sentiments, that has no similarity to our early knowledge and associations of ideas, is very difficult." — See Memoir of Milne, p. 16.

So long ago as 1819, Dr. Milne, a member of the same mission, now deceased, made the following remarks on the importance of having religious instructions and worship among foreigners in China: "The Chinese, however opposed to the gospel themselves, yet never object to foreigners using the religions of their respective nations, whatsoever they may be. On the contrary, men who seem to regard no God, and treat with contempt every kind of religion, sink greatly in the estimation of the sober-minded. The foreign commercial establishments in China are considered the representa-
tives of their several countries; and to leave them totally destitute of religious ordinances, and of public teachers, tends to diminish their national consequence in the eyes of the Chinese; and not, as some have foolishly thought, to lessen the suspicions of that people. Independent however of any political consideration, the fact that the several factories are without Christian ordinances, and that there are several thousand foreigners during the time the ships are in China, entirely destitute of Christian instruction, will not be viewed as a light matter by the friends of truth, morality, and religion. And many of them die in China, without any one to administer salutary instruction and consolation in their last moments."—See Milne's Retrospect of the Mission, &c. p. 108.

He then pleads for a minister or two to be sent out for this specific object; and says, "I would gladly provoke the churches of England and America to this work of faith and labor of love;" and hope their choice of agents may fall upon men of piety, learning, and dignity of conduct—men who, while they are free from those useless peculiarities which would disgust persons of rank and education, will consider it as a duty cheerfully to attend the hamsmocks and sick beds of poor illiterate sailors—men whose conduct will command respect, reverence, and affection—do honor to their character as ministers of Christ—reflect credit on the Protestant faith in the midst of its enemies—and tend to draw forth the esteem of the heathen around them."—Ib. 109.

No further steps seem to have been taken of a very definite character till the year 1827. At that time several American gentlemen at Canton united in expressing the sentiment, that there ought to be there "a mission from the United States, to consist of two missionaries—one of them with a view to bring to the fold of Christ the thousands of seamen, who visit the port of Canton annually, who thus may become living epistles of Christ to China;" the other to make acquisitions for eventual usefulness in the establishment of Christianity in China.

It is worthy of a passing remark here, that in a manner perfectly unexpected and without concert, two men have been led to offer themselves to different societies, for precisely this allotment of service. Neither of them had this field in view a fortnight ago. The matter was brought to their consideration within twelve hours of the same time, at the distance of more than two hundred and fifty miles, and both presented themselves here the same day, and almost the same hour, ready to go, if it should appear to be the will of God.

To return to 1827. A respectable shipmaster, writing from Canton to a friend in this country, expressed his warm determination to do all in his power, "to have a missionary sent out to preach the gospel to the residents and the seamen at Whampoa."

Letters of Dr. Morrison.

Dr. Morrison, about the same time, laid the matter very earnestly before the American Board of Commissioners for Foreign Missions. In his letter, dated Canton, November 20, 1827, he says:
"The population here consists of idolatrous Chinese, English merchants and seamen, American merchants and seamen, and Lascar seamen. To communicate Christian knowledge to these, the British churches have sent the individual who now addresses you; and the English East India Company, of late years, have had a chaplain for the factory. The situation is vacant at present. The churches of the United States have not yet sent to this land any Christian minister, either for the heathen or for their own people.

"There are three places here where Protestant worship is desirable, viz. Canton City, Whampoa Anchorage, and the Macao Residence. From the city of Canton, about eleven miles distant, is the anchorage of Whampoa, and about eighty miles lower down the river is the settlement of Macao.

"At Canton, the sound of the gospel is occasionally heard—in English publicly, privately in Chinese. At Whampoa, the Bethel Flag has been hoisted a few times this season at the mast head of an American ship, the captain of which has read prayers and sermons to his countrymen. Some of the English captains read prayers on board their own ships. At Macao, Romanism is the religion of the Portuguese inhabitants; but they are deeply sunk in ignorance, superstition and vice.

"Of the seamen who understand the English language, there are annually at Whampoa, from two to three thousand, of whom, on an average, about two hundred die annually.

"It is sometimes thought, and argued, that missionaries and their constituents have nothing to do with professed Christians. This is perhaps a mistaken view of the subject. The spiritual condition of professed Christians, whether nominal or real, does not terminate on themselves. If they are living members of Christ's body, there is an expansive influence goes forth, in spirit, and language, and conduct, which makes them living epistles to the heathen observers. Whereas if they be dead branches, not only fruitless but leafless, they present an offensive and disgusting object, even to a heathen looker-on. On this account, therefore, Missionary Societies should bestow a portion of their attention on the professors wherever they may happen to reside. Every converted Christian becomes a missionary in a degree, and every spiritual church a Missionary Society.

"If this view of the subject be correct, it appears a duty of the American Missionary Association to send spiritual aid to their fellow-countrymen in China.

"To the preaching of the gospel in the English language, no political difficulties present themselves. The Chinese government do not interfere, in the slightest degree, with the religious observances of foreigners. And with American citizens, no other government can interfere, in China, to deny them a residence, or make that residence uncomfortable. The only difficulty, therefore, is the expense of supporting one or more Christian ministers in this land.

"An English press also, in Canton, in the hands of an American citizen, would be perfectly free."
In a letter of the same date, to a Christian friend, Dr. Morrison expresses his anxiety on this subject still more forcibly.

"You know it has long been my anxious wish to obtain a preacher of the gospel on the shores of this vast heathen country, to address such as understand the English language. The longer I live, the more do I see the desirableness of it, not only for the sake of the persons addressed, but also for the immediate benefit of the heathen, arising from the increase of godliness in those professed Christians who come among them, and from whom they form their opinions of the Christian character.

"Although it is not to be expected that the gospel preached in English here, will influence the whole body of foreigners, to the degree that is desirable; it will undoubtedly benefit many, and be the lifting up of a standard against the enemies of the cross. It will be bearing a testimony against irreligion and vice, which are so common among Christians in foreign lands. And who knows but a small spiritual church may be formed here soon, which God may bless to the conversion of a nation?"

"Since American ships pass from this to the United States and back, with such rapidity, and citizens of the union are under no restraint, from their own or any other government, I have long looked to the churches in America to take a part in this labor of love, which has for its object the spiritual welfare of this land.

"Would a young Christian minister give one or two years to the Lord's cause in China, by preaching Christ to Christian seamen and residents, I doubt not there are benevolent owners of ships, who would give him a passage hither and back—whilst there are benevolent residents who would give him board and lodging for a season."

About the same time, Dr. Morrison addressed a very feeling letter on this subject to the Committee of the Bethel Union in London, from which the following is an extract:

"A preacher is wanted at Whampoa. Some of the Company's captains read prayers on board their own ships on Sundays, and Capt. Crocker has read a sermon from Doddridge under the Bethel Flag—all of which cheers our hearts in these regions of idolatry and superstition. Still a faithful and devoted minister for the fleet is greatly to be desired. The churches of the United States enjoy facilities for supplying one; and I have, through a devoted Christian here, written to America, to induce some man mighty in the Scriptures, full of faith and the Holy Ghost, to come among us for a season. Such at present is the condition of things in reference to the sailors."

These views of the matter led the Executive Committee of the Seamen's Friend Society, very early after their operations were resumed the last year, to turn their attention to the sea mission to Canton as an enterprise of the first magnitude, to be kept constantly in view, and entered upon whenever God in his wise Providence should open the way. Their feelings were quickened by the receipt of a communication last winter, from a respected minister in Ohio, offering his services for that work. The offer was declined on
the ground that his being a married man would involve quite too great an expense.

As it was known that the American Board of Commissioners for Foreign Missions were contemplating the establishment of a mission for China, a correspondence was opened with them last spring, in order that we might be sure there would be no clashing between the two independent institutions. In reply, their secretary, Mr. Evarts, thus expresses himself:

"In regard to a missionary, stationed among the seamen who speak the English language, and of whom so many hundreds are always near Canton, I should strongly approve of one being sent by the society for which you act. It is a work which comes more clearly and appropriately into your sphere, than within ours. In case we should send a missionary, with a particular view to the Chinese, we should hail a missionary from your society, as a useful and desirable co-operator."

It was not until quite recently that the Committee were brought to the knowledge of the present very desirable opportunity for sending out a minister for seamen. After considerable inquiry for a proper person to be appointed, the Rev. David Abeel, an ordained minister of the Reformed Dutch Church, was named and recommended to the Committee. The subject was proposed to him, and after taking the advice of friends, and giving the matter a prayerful consideration, he offered his services, and on Monday last it was unanimously voted by the Committee that his offer should be accepted.

As the ship Roman is to sail on or before the 10th instant, it will easily be seen that the Committee have been called upon to decide with a promptitude, which to some friends of the cause may look like precipitancy. But the plan had in fact been for a long time the subject of deliberation and inquiry, and the Committee feel that, whatever the event may show respecting the wisdom of their proceedings, they have not acted hastily.

While there may be other foreign ports which are frequented by larger numbers of our seamen, there are two prominent considerations which in our view give to Canton a prior claim to be the seat of our first sea mission. One is that Canton must be regarded as possessing some peculiar advantages for evangelical labor among seamen. They come farther from home, and the kind attentions of a faithful minister will be more grateful. They are under a very rigid police, so as to have less exposure to the ordinary temptations of the shore. They are not as much hurried with business, and their stay in port is longer on an average, and would give the minister so much more opportunity to do them good.

Another consideration which the Committee will not withhold, respects the bearing of this effort upon China itself. With 150,000,000 of our fellow-men, sunk in superstition, the church of Christ has but one point of contact. We cannot but regard our enterprise as deriving unspeakable importance from this enlarged view of its remoter consequences, in facilitating the introduction of the gospel, with all its train of blessings, into that vast empire, and through the Chinese to one quarter of the whole human race,
to whom it is said that access can be had by means of the written language of China.

The other missionary who goes out in the Roman, the Rev. Mr. Bridge- man, is commissioned by the American Board, with which the Seamen’s Friend Society have no other connexion than that of Christian and friendly feeling. But as it is expected that, in case Providence should open the way, our own missionary, after laboring for a season in our service, will ultimately enter that of the Board, it is proper to state on the present occasion, that it is supposed there may eventually open to Mr. Abeel a very interesting field of labor in the islands of the Eastern Archipelago. Those countries are inhabited by vast numbers of Chinese, and a constant intercourse is maintained between them and China. So that from these outposts, if in no other way, the light of gospel truth may be thrown into the walled empire.

Much additional interest is given to the project by the fact that the Christian denomination to which our missionary belongs, has an ancient footing in these regions. And who can tell but this brother may be the instrument in the hands of God of bringing these two remote branches of the ancient Reformed Church in Holland into a most Christian and profitable union and intercourse?

Respecting the character of the men who planted these churches we have the following testimony from Dr. Milne.

"The first establishment of Christianity in the Molucca Islands, the translation of the whole Scriptures into the Malay, and the composition of several excellent theological pieces in the same language, will continue as long as history can preserve records, as an imperishable monument of the industry and extensive erudition of the Dutch divines; and of the liberality of that government which bore the whole expense. The faithful men who did the work have long since gone to their reward; but their labors remain. *Divine Providence has commanded devouring time to respect and spare them* for the instruction of future generations, and as facilities to future laborers."—See Milne’s Retrospect, p. 118.

These churches were first founded nearly 200 years ago, and a century ago were quite numerous. A remnant is still found in several of the islands who enjoy the labors of a few Dutch ministers. In several instances they have been dependent on the incidental efforts of the missionaries from the London Missionary Society for whatever religious instruction they enjoyed. No authentic documents of their present state have reached this country, but it is understood that they have felt sad effects from the prevalence of lax sentiments on the continent of Europe. It is to be hoped that God will revive their mouldering ashes, and make them a blessing to the untold millions of the heathen around them.

This full and explicit exhibition of the origin, motives, history, and object of our present undertaking, is due from the Committee to an enlightened christian community, on whom we are dependent, under God, to sustain our enterprise. In view of all the circumstances we do not ask whether we have
NOTICES.

SAILOR'S MAGAZINE.

This publication was commenced by the Executive Committee of the American Seamen's Friend Society in September, 1828. It is designed exclusively to promote the work of reformation among Seamen; and it is believed to be a useful publication, and interesting to all who feel any concern in the condition of this necessary class of men, whether afloat or in seaport towns, or inland. It contains 32 pages 8vo, beautiful type, fine paper, embellished with engravings—probably the handsomest monthly publication in the country. Price $1.50 a year, payable in advance.

MEMBERS OF THE SOCIETY.

A subscription of two dollars constitutes an annual member, twenty dollars a life member, and fifty dollars a life director of the American Seamen's Friend Society.

TO BENEVOLENT FEMALES.

Several ministers in New-York and elsewhere have been made life directors and life members, by ladies in their respective congregations. Subscriptions are in circulation, and nearly completed, for several others. Kind ladies! how much of your comfort and embellishment do you owe to sailors? Can you not do the same for your respected pastor?

GENERAL AGENT.

The Rev. Joshua Leavitt, No. 3 William-street, New-York, is the General Agent of the American Seamen's Friend Society, and Editor of the Sailor's Magazine. Communications respecting the Magazine, or any other concerns of the Society, may be addressed to him.

MAGAZINES GRATIS.

The Magazine is regularly sent to life directors, members, and annual contributors. Occasional numbers are often sent to individuals as samples of the work.

SUBSCRIBERS TO THE MAGAZINE.

Persons friendly to the cause, who may receive this report or a Magazine, are earnestly solicited to assist in procuring subscribers for the Magazine.