REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

Foreign Missions,

COMPILED FROM

DOCUMENTS LAID BEFORE THE BOARD

AT THE

TWENTY-FIRST ANNUAL MEETING,

Which was held in the City of Boston, Oct. 6, 7, 8, and 9, 1830.

BOSTON:

PRINTED FOR THE BOARD BY CROCKER AND BREWSTER,
No. 47, Washington Street.

1830.
LIST OF PERSONS

WHO ARE, OR HAVE BEEN,

MEMBERS OF THE BOARD,

UNDER THE

ACT OF INCORPORATION.

The following persons are deceased.

MAINE.—Rev. Jesse Appleton, D. D. President of Bowdoin College,

NEW-HAMPSHIRE.—Hon. John Langdon, LL. D. Governor of the State.
Rev. Seth Payson, D. D. Rindge,
Hon. Thomas W. Thompson, Senator in Congress.

President of the Board,
Rev. Samuel Spring, D. D. Newburyport,
Hon. William Phillips, Boston, Lieut. Governor of the State,
Hon. John Hooker, Springfield,
Rev. Zephaniah Swift Moore, D. D. President of Amherst
College,
Rev. Samuel Worcester, D. D. Salem, Corresponding Secretary of the Board,

RHODE ISLAND.—Hon. William Jones, Governor of the State.

CONNECTICUT.—Gen. Jedidiah Huntington, New London,
Hon. John Treadwell, LL. D. Governor of the State, and first
President of the Board,
Rev. Timothy Dwight, D. D. LL. D. President of Yale Col-
lege.
MEMBERS OF THE BOARD.

NEW YORK.—Hon. John Jay, LL. D. formerly Chief Justice of the Supreme Court of the United States, and Minister Plenipotentiary to Great Britain, and second President of the American Bible Society,
Col. Henry Lincklaen, Cazenovia,
Divie Bethune, Esq. City of New York.
Col. Henry Rutgers, City of New York.

NEW-JERSEY.—Hon. Elias Boudinot, LL. D. President of the American Congress, and first President of the American Bible Society.

DISTRICT OF COLUMBIA.—Elias Boudinot Caldwell, Esq. Clerk of the Supreme Court of the United States.

The following gentlemen are at present members of the Board.

MAINE.
Gen. Henry Siwall, Augusta,
Rev. William Allen, D. D. President of Bowdoin College,
Rev. Bennet Tyler, D. D. late President of Dartmouth College, now of Portland.

NEW HAMPSHIRE.
Hon. George Sullivan, Exeter.

VERMONT.
Hon. Charles Marsh, Woodstock,

 MASSACHUSETTS.
William Bartlett, Esq. Newburyport,
Rev. Samuel Austin, D. D. Worcester,
Rev. Edward D. Griffin, D. D. President of Williams College,
Hon. William Reed, Marblehead,
Rev. Leonard Woods, D. D. Professor in the Theological Seminary at Andover,
Rev. Lyman Beecher, D. D. Boston,
S. V. S. Wilder, Esq. Bolton,
Rev. John Codman, D. D. Dorchester,
Jeremiah Evarts, Esq. Boston,
Hon. Samuel Hubbard, LL. D. Boston
MEMBERS OF THE BOARD.

Rev. Heman Humphrey, D. D. President of Amherst College,
John Tappan, Esq. Boston,
Hon. Lewis Strong, Northampton,
Rev. Warren Fay, D. D. Charlestown,
Rev. Justin Edwards, D. D. Andover,
Rev. Benjamin B. Wisner, D. D. Boston,
Henry Hill, Esq. Boston.

CONNECTICUT.

Hon. John Cotton Smith, LL. D. lately Governor of the State, Sharon,
Rev. Calvin Chapin, D. D. Wethersfield,
Rev. Jeremiah Day, D. D. LL. D. President of Yale College,
Hon. Roger Minot Sherman, Fairfield.

NEW YORK.

Hon. Egbert Benson, LL. D. formerly presiding Judge of the Circuit Court of the United States, City of New-York,
Col. Richard Varick, City of New-York, President of the American Bible Society,
Hon. Stephen Van Rensselaer, LL. D. Albany,
Rev. David Porter, D. D. Catskill,
Hon. Nathaniel W. Howell, Canandaigua,
Hon. Jonas Platt, LL. D. late Associate Judge of the Supreme Court of the State, city of New York,
Rev. James Richards, D. D. Professor in the Theological Seminary at Auburn,
Rev. Alexander Proudfit, D. D. Salem,
Rev. Eliphalet Nott, D. D. President of Union College,
Rev. Henry Davis, D. D. President of Hamilton College,
Rev. Gardiner Spring, D. D.
Rev. William Mc Murray, D. D.
John Nitchie, Esq. city of New York,
Eleazar Lord, Esq.
Rev. Thomas De Witt, D. D.
Rev. Nathan S. S. Beman, Troy,

NEW JERSEY.

Rev. Phillip Milledoler, D. D. Professor in the Theological Seminary at New Brunswick,
Rev. Samuel Miller, D. D. Professors in the Theological Seminary at Princeton,
Rev. Archibald Alexander, D. D.
CORRESPONDING MEMBERS OF THE BOARD.

Rev. James Carnahan, D. D. President of Nassau Hall,
Hon. Theodore Frelinghuysen, Newark.

Pennsylvania.

Rev. Ashbel Green, D. D. late President of Nassau Hall, now of Philadelphia.

Robert Ralston, Esq.
Thomas Bradford, Esq.
Rev. Thomas McAuley, D. D.
Dr. Samuel Agnew, Harrisburg.

District of Columbia.

Joseph Nourse, Esq. late Register of the Treasury, Washington.

Virginia.

Rev. John H. Rice, D. D. Professor in the Union Theological Seminary,
Prince Edward County,
Gen. John H. Cocke, Fluvanna County,
William Maxwell, Esq. Norfolk.

South Carolina.


Georgia.

Dr. John Cumming, Savannah,
Rev. Moses Wadbell, D. D. late President of the University of Georgia.

Tennessee.

Rev. Charles Coffin, D. D. President of the College at Knoxville

Kentucky.

Rev. Gideon Blackburn, D. D. President of the College at Danville.

Ohio.


CORRESPONDING MEMBERS.

At a Meeting of the Board, Sept. 15, 1819, the following Resolution was adopted:

"That individuals, clergymen, and laymen, residing in different and especially in distant parts of the United States, and in other lands, be now, and, as shall be deemed advisable, hereafter, elected by ballot, to be con-
CORRESPONDING MEMBERS OF THE BOARD.

Connected with this Board as Corresponding Members; who, though it be no part of their official duty to attend its meetings, or to take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and by communicating information, and in various other ways, enlighten its course, facilitate its operations, and promote its objects."

The following gentlemen have been elected.

IN THE UNITED STATES.

TENNESSEE.—Dr. Joseph C. Strong, Knoxville.
CHEROKEE NATION.—*Col. Return J. Meigs, late Agent of the U. S. for that nation.
ALABAMA.—Col. John M'Kee, late Agent of the U. S. for the Choctaw nation.
MISSISSIPPI.—*Samuel Postlethwaite, Esq., Natchez.
LOUISIANA.—*Rev. Sylvester Larned, New Orleans.
SOUTH CAROLINA.—*Dr. Edward D. Smith, late Professor in the College.
NORTH CAROLINA.—*Gen. Calvin Jones, Raleigh.

IN FOREIGN PARTS.

BOMBAY.—Sir John Malcolm, Governor of Bombay.
HONORARY MEMBERS.

At the Meeting of the Board, Sept. 19, 1821, the following Resolution was adopted:

"That any Clergyman, on paying $50, and any Layman, on paying $100, at any one time, shall have the privilege of attending the meetings of the Board, and of assisting in its deliberations, as an Honorary Member, but without the privilege of voting; this latter privilege being restricted, by the Act of Incorporation, to members elected by ballot."

The following gentlemen were constituted Honorary Members of the Board, before the last report was printed.

---

Aiken, Rev. Samuel C., Utica, N. Y.
Alexander, Joseph, Albany, N. Y.
Allen, Rev. Jacob, Glasenburg, Ct.
Allen, Moses, New York City.
Allen, Peter, South Hadley, Ms.
Allen, Tillo, Albany, N. Y.
Ambler, Rev. James B., Cherry Valley, N. Y.
Andrews, Rev. William, Cornwall, Ct.
Armstrong, Samuel T., Boston, Ms.
Atkinson, Rev. Eliza, North Killingly, Ct.
Atwater, Caleb, Wallingford, Ct.
Atwood, Rev. Aman S., Middletown, Ct.
Averill, Rennan, New York City.
Atwood, Rev. Thomas, North Woodstock, Ct.
Bacon, Rev. Leonard, New Haven, Ct.
Bacon, John F., Albany, N. Y.
Bader, Rev. Milton, Andover, Ms.
Bailey, Rev. Rufus W., Columbia, S. C.
Bailey, Rev. Latimer, Medway, Ms.
Balch, Rev. S. B., D. D., Georgetown, D. C.
Baldwin, Rev. Franklin, Ct.
Baldwin, Rev. E. W., New York City.
Barbour, Rev. Isaac R., Newbury, Ms.
Bardwell, Rev. Horatio, Holden, Ms.
Barrett, Rev. Amasa, Plymouth, Ms.
Barlett, Rev. Jonathan, Reading, Ct.
Bachelder, Golen, Albany, N. Y.
Bates, Rev. James, Newton, Ms.
Battell, Joseph, Norfolk, Ct.
Beattie, Rev. John, New Utrecht, N. Y.
Beatty, William, Salem, N. Y.
Beckwith, Rev. George C., Lowell, Ms.
Beecher, Rev. Edward, Boston, Ms.
Beecker, Germain, New York City.
Benedict, Rev. Henry, Norwalk, Ct.
Bent, Rev. Josiah, Weymouth, Ms.
Bergen, Rev. John G., Bottle Hill, N. J.
Beilan, Rev. George W., New York City.
Bigelow, Richard, Hartford, Ct.
Bigelow, Rev. Jonathan, Rochester, 1 par. Ms.
Bingham, Rev. Hieram, Miss., at Sandwich Isl.
Bird, Rev. Isaac, Miss., to West Asia.
Bishop, Rev. R. H., D. D., Oxford, O.
Bissell, Josiah, Jr., Rochester, N. Y.
Blain, Rev. William, Goodwill, N. Y.
Blake, Gardiner S., Wrentham, Ms.
*Blakeford, Rev. S. D., Lansingham, N. Y.
Bleecker, Barent, Albany, N. Y.
Bleecker, John R., Albany, N. Y.
Boardman, Rev. Elderkin J., Danville, Vt.
Boardman, Rev. Charles A., New Haven, Ct.
Boody, Rev. Artemas, South Hadley, Ms.
Booth, Rev. Chauncey, South Coventry, Ct.
Boone, Rev. William, New Canaan, Ct.
Bowditch, Rev. Jonathan, Eastham, Ms.
Borton, Rev. Samuelson, Concord, N. H.
Boyd, John T., Albany, N. Y.
Boyd, James, Albany, N. Y.
Boyce, Robert, Albany, N. Y.
Bunce, Rev. Job, Wakefield, Ct.
Bryant, Rev. J., D. D., Utica, N. Y.
Buckett, Rev. Joseph, Eastonville, N. Y.
Bradley, Rev. Caleb, Westbrook, Ms.
Braun, Rev. Isaac, New Lebanon, Ms.
Boy, Rev. E. L., Prospect, Ct.
Brigham, Rev. John C., New York City.
Brionesen, Rev. P. J., Hartford, Ct.
Brooks, Rev. Jacob, D. D., New York City.
Brown, James, Albany, N. Y.
Brown, Rev. A. H., Hartford, Vt.
Brown, Rev. S. C., W., Bloomfield, N. Y.
Brunner, Rev. Mathias, New York City.
Bell, Rev. Edward, Lebanon, Ca.
Bonomo, Justus, Boston, Ms.
Burge, Rev. Caleb, Utica, N. Y.
Burleigh, Rinaldo, Plainfield, Ct.
Bump, Rev. Uziah C., Chester, Vt.
Burr, Joseph, Manchester, Vt.
Burt, David J., Richmond, Va.
Burrington, B., Savannah, Ga.
Burt, Rev. Enoch, Manchester, Ct.
Burt, Rev. Julius, Canton, Ct.
Burro, Rev. Asa D., Thetford, Vt.
Bushnell, Rev. Jedediah, Cornhill, Vt.
Calm, Rev. George A., N. Coventry, Ct.
Camp, Rev. Joseph E., Litchfield, Ms.
Campnsc, Baron de, Flincfon, Switzerland.
Campbell, Rev. John N., Albany, N. Y.
Campbell, Rev. A. E., Palmyn, N. Y.
Carrington, Henry Beecher, Wallingford, Ct.
Carroll, Rev. Daniel Lyman, Brooklyn, N. Y.
Case, Elzib, Simsbury, Ct.
Chamberlain, Richard, Boston, Ms.
Chamberlain, Levi, Miss., at Sandwich Isl.
*Chapin, Rev. Walter, Woodstock, Vt.
Chapin, Rev. Aaron, Hartford, Ct.
Chase, Rev. Alfred, Rhode, N. J.
Chester, Rev. John D., Albany, N. Y.
Chesley, Rev. William, Madison, N. Y.
Christie, Rev. John L., Warwick, N. Y.
Church, Rev. Nathan, Bataville, Ms.
Chapp, Rev. Samuel G., Enfield, Ms.
Clark, Rev. Benjamin P., Buckland, Ms.
Clark, Rev. John, N. Y.
Clark, Rev. Dudden, Bedford, Ms.
Clark, Isaac, Boston, Ms.
Clark, Rev. Terriss P., Deerfield, Ms.
Clark, Rev. Eber J., Winchester, Ms.
Chaveland, Rev. John P., Salem, Ms.
HONORARY MEMBERS OF THE BOARD.

Cobb, Richard, Boston, Ma.
Che, George W., Savannah, Ga.
Coleman, Rev. Lyman, Belchertown, Ms.
Colton, Rev. Calvin, Cotton, Rev. Simon, Amherst, Ms.
Colton, Aaron, Hartford, Ct.
Condit, Rev. Aaron, Hanover, N. J.
Converse, Rev. James, Westfield, Vt.
Cook, Rev. Parsons, Ware, Ms.
Cook, Thomas B., Catskill, N. Y.
Cook, Rev. Phineas, Lebanon, N. H.
Cooley, Rev. Eli F., Trenton, N. J.
Cooley, Rev. Timothy M., Granville, Ms.
Core, Rev. Rev. Elias, D. D., Boston, Ms.
Coring, Rev. Richard S., Oise, N. Y.
Coring, Gorden, Troy, N. Y.
Cowan, Rev. Alex. N., Skeneateles, N. Y.
Cowles, Rev. George, Dunmore, Va.
Cromwell, Rev. Ralph S., Woodstock, Ct.
Crane, Rev. John R., Middletown, Ct.
Croswy, Rev. Daniel, Conway, Ms.
Cumming, Rev. Asa, Portland, Me.
Cummins, Rev. Charles, Florida, N. Y.
Cushman, Rev. Ralph, Marlmius, N. Y.
Cushman, J. P., Troy, N. Y.
Cutler, Rev. Benjamin C., Quincy, Ms.
Cutler, Flinto, Boston, Ms.
Dana, Rev. Samuel, Marblehead, Ms.
Davis, Rev. Daniel, D. D., Newburyport, Ms.
Dana, Rev. Sylvester, New Bedford, Ms.
Danforth, Rev. Joshua N., Washington, D. C.
Day, Orrin, Catskill, N. Y.
Delavan, Edward C., Alnany, N. Y.
Dickinson, Rev. Baxter, Newark, N. J.
Dickinson, Rev. Austin, New York City.
Dimmock, Rev. Luther F., Newburyport, Ms.
Dodge, Rev. Nath. B., Harmony, Osage Nat.
Doolitt, Count, Hohendorf, S. Prussia.
Dorr, Rev. Benjamin, Waterford, N. Y.
Downes, Rev. Gardern, Windsor, Ms.
Doubleday, Ammi, New Hartford, N. Y.
Douglass, James L., Alnany, N. Y.
Douglass, Benjamin, New York City.
Douglass, David B., New York City.
Douglass, George, New York City.
Douglass, Jno. A., New York City.
Douglass, Richard H., New York City.
Down, Rev. Daniel, Taunton, Ct.
Durly, Rev. Calvin, Nuttery, N. Y.
Dwight, Henry, Geneva, N. Y.
Dwight, Rev. Safari E., New Haven, Ct.
Eastman, Rev. Orman, Cincinnati, O.
Eaton, Rev. Assa, D. D., Boston, Ms.
Eaton, Rev. Peter, D. D., New York City.
Eaton, Rev. William, Middleboro', Ms.
Eaton, Rev. Peter, Amesbury, Ms.
Edgcy, Rev. Adel, Canandaigua, N. Y.
Eddy, Rev. Chauncey, Penany, N. Y.
Edson, Rev. Ambrase, Brooklyn, Ct.
Ewingwood, Rev. John, New York City.
Ellis, Rev. Gen., Missionary, now in Eng.
Ely, Rev. Joseph, Rochester, N. Y.
Ely, Rev. Reuben, P. D., New York City.
Emerson, Rev. Brown, Enfield, Ms.
Emerson, Rev. Joseph, Westfield, Ct.
Emerson, Rev. Ralph, D. D., Andover, Ms.
Emmons, Rev. Nathan, D. D., Franklin, Ms.
Emmons, Elihu, N. Y.
Passet, Timothy, Albany, N. Y.
Feit, Rev. Joseph B., Hamilton, Ms.
Penn, Rev. Benjamin, Nelson, O.
Ferguson, Rev. John, Altonboro', Ms.
Perry, Rev. Adolphus, Hartford, Ct.
Perry, Rev. William W., Blackmaan.
Pessand, Rev. J. P., Kenesawmport, Me.
Field, Rev. David D., Stockbridge, Ms.
Finney, Rev. C. C., Whiteboro', N. Y.
Fisk, Alvane, Natchez, Miss.
Fiske, Rev. Leistin, Wrenthman, Ms.
Fiske, Rev. Wm. S., Amherst Coll., Ct.
Fitch, Rev. Charles, Hallston, Ms.
Flemming, Thomas, Charleston, S. C.
Ford, Rev. John, Parupann, N. J.
Foot, Rev. Joseph L., Brookfield, Ms.
Fowler, Rev. Ora, Plainfield, Ct.
Fowler, Rev. William C., Middletown, Vt.
Fowler, Rev. Oren, Newfield, w. Mr.
Fremant, Rev. Frederick, Plymouth, Ms.
Frost, Rev. John, Wattesboro', N. Y.
Gage, Rev. Benjamin, Liver, N. Y.
Galtandet, Rev. Thomas H., Hartford, Ct.
Gillett, Rev. Timothy F., Cranford, Ct.
Gill, Rev. Benjamin, N. Y.
*Gosbell, Rev. David, Littleton, N. H.
Goodall, Rev. Seth, N. H.
Goodman, Rev. Ephraim, Torrington, Ct.
Goodrich, Rev. Samuel, Walthington, Ct.
Goodwin, Capt., New York City.
Gosman, Robert, Upper Red Hook, N. Y.
Gosman, Jonathan B., Densby, N. Y.
Gould, Rev. Vinson, Nantucket, Ms.
Gould, Rev. William, Fairhaven, Ms.
Green, Rev. Samuel, Boston, Ms.
Griswold, Rev. Edward, Westfield, Ms.
Griswold, Rev. Samuel, Glastonbury, Ct.
Griswold, Rev. Daniel, Watertown, Ct.
Haines, R. T., New York City.
Hall, Rev. Enos, West Hampton, Ms.
Hall, Rev. Jonathan L., Cotton, N. H.
Hall, D. W., Baltimore, Md.
Hall, Rev. Robert, Leicester, Eng.
Hall, Rev. George, New York City.
Hall, Rev. Robert, New York City.
Hall, Rev. Robert, New York City.
Hall, Rev. Moses, Plainfield, Ms.
Hammer, Rev. J. G., Frederick city, Md.
Harding, Rev. Sewall, Wilmingon, Ms.
Harris, Rev. Walter, D. D., Dunbarton, N. H.
Harson, Rev. Roger, Tolland, Ct.
*Hunt, Rev. Isaac, Stonington, Ct.
Harvey, Rev. Joseph, East Haddam, Ct.
Hawes, Rev. Joel, Hartford, Ct.
Hawley, Rev. William A., Hopidale, Ms.
Hay, Rev. Philip C., Newark, N. J.
Hayes, Rev. Joel, South Hadley, Ms.
Hazen, Rev. Asan, Hartford, Vt.
Hemenway, Rev. Daniel, Norwich, Ct.
Heyer, Rev. Franklin, Wall Land, N. Y.
Hitchcock, Rev. Edward, Amherst Coll., Ms.
Hitchcock, Jacob, Dwight, Arkansas, Tab.
Hitchcock, Rev. J. S., Littlefield, Ct.
Hilley, Rev. Aas, D. D. Orange, N. J.
Hills, Eleanor, Auburn, N. Y.
Hills, Horace, N. Y.
Hinsdale, Rev. Chas. James, Meriden, Ct.
Hodgley, Rev. R. W., Bradford, Ms.
Hollister, Rev. Caleb, New York City.
Hoff, Lewis, Winchester, Va.
Hobrock, Rev. Wm. W., Rowley, Ms.
Holmes, Rev. Sylvester, N. Y.
Hopkins, Samuel M., Albany, N. Y.
<table>
<thead>
<tr>
<th>Name</th>
<th>City or Location</th>
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<tbody>
<tr>
<td>Homer, Rev.Jonathan</td>
<td>D. E. Newton, Mas.</td>
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<tr>
<td>Howe, Henry, Boston,</td>
<td>Ms.</td>
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<td>Hooker, Rev. Robert</td>
<td>D. C. Harrington, Mas.</td>
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<td>Hooker, Rev. Horace</td>
<td>Hartford, Ct.</td>
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<td>Holbrook, L.</td>
<td>New York city</td>
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<td>Howe, Rev. James</td>
<td>Pepperell, Ms.</td>
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<td>Howe, Rev. Joseph</td>
<td>Springfield, N. Y.</td>
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<td>Hoyt, Rev. Otto</td>
<td>E. Hinesburg, Vt.</td>
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<td>Richardson, Rev. John</td>
<td>D. New York city</td>
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<td>Hudson, Barzillai</td>
<td>Hartford, Ms.</td>
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<td>Hudson, Henry</td>
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<td>Hudson, Ward Woodbridge</td>
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<td>Hudson, John</td>
<td>Trumbull, Hartford, Ct.</td>
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<td>*Huill, Rev. A. B.</td>
<td>Worcester, Ms.</td>
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<td>Huan, Rev. David</td>
<td>Sandwich, Ct.</td>
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<td>Hunt, Rev. William</td>
<td>Amherst, N. Y.</td>
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<td>Hunter, Rev. John</td>
<td>Fairfield, Ct.</td>
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<td>Hyde, Rev. Lavius</td>
<td>Boston, Ct.</td>
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<td>Ingram, Rev. Ira</td>
<td>West Bradford, Mas.</td>
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<td>Jackson, Rev. Samuel</td>
<td>C. Andover, Ms.</td>
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<td>James, J. E.</td>
<td>New York city</td>
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<td>James, John</td>
<td>Albury, N. Y.</td>
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<td>James, Fleming</td>
<td>Richmond, Va.</td>
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<td>Jarvis, Rev.</td>
<td>E. D. D. now in Europe.</td>
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<td>Jenkins, Rev. Charles</td>
<td>Portland, Me.</td>
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<td>Jenkins, Joseph</td>
<td>Boston, Ms.</td>
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<td>Jenkins, Henry</td>
<td>Boston, Ms.</td>
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<td>Jewett, Rev. David</td>
<td>Gloucester, Ct.</td>
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<td>Janes, Rev. Frederick</td>
<td>W. Nicholson, N. Y.</td>
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<td>Johns, Rev. Evan</td>
<td>Canandaigua, N. Y.</td>
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<td>Johnson, Rev. Daniel</td>
<td>Orleans, Ms.</td>
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<td>Jones, Rev. Isaac</td>
<td>Suffolk, Ms.</td>
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<td>Kellogg, Rev. Hiram</td>
<td>Sulina, N. Y.</td>
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<td>Kent, John</td>
<td>Suffolk, Ct.</td>
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<td>King, Rev. John</td>
<td>Tallagadge, O.</td>
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<td>Kilbourn, Jonathan</td>
<td>Sandisfield, Ms.</td>
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<td>Kimball, Rev. David</td>
<td>Ipswich, Ms.</td>
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<td>Killman, Rev. David</td>
<td>D. B. Utica, N. Y.</td>
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<td>Lathrop, Rev.    Leon</td>
<td>ard, Salisbury, Ct.</td>
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<td>Leach, Shepherd</td>
<td>Easton, Ct.</td>
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<td>Lewis, Rev. Isaac</td>
<td>D. D. Greenwich, Ct.</td>
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<td>Lewis, Zechariah</td>
<td>Brooklyn, N. Y.</td>
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<td>Lindsey, Rev. Joel</td>
<td>Hartford, Ct.</td>
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<td>Lockwood, Rev.</td>
<td>Wm., Gladstone, Ct.</td>
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<td>Lombard, Rev.</td>
<td>Horatio Jones, Owego, N. Y.</td>
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<td>Leonis, Rev. Hubbell</td>
<td>Wiliington, Ct.</td>
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<td>McDowell, Rev. W. A.</td>
<td>D. C. Harrington, S.C.</td>
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<td>McDowell, Rev. J.</td>
<td>D. D. Elizabethstown, N.J.</td>
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<td>McIntire, Charles</td>
<td>Charleston, S. C.</td>
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<td>McLear, Rev. Allen</td>
<td>Simsbury, Ct.</td>
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<tr>
<td>*McLeod, Norman</td>
<td>Boston, Ms.</td>
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<tr>
<td>McMillan, Rev.</td>
<td>Wm., New Athens, O.</td>
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<td>Malby, Rev. Pershawn</td>
<td>Trumpton, Ms.</td>
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<td>Malby, Rev. Joseph</td>
<td>Sutton, Ms.</td>
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<td>Mann, Rev. Cyrus</td>
<td>Westminster, Ms.</td>
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<tr>
<td>Manning, Rev. Abel</td>
<td>Chester, N. H.</td>
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<tr>
<td>Mason, Rev. Stephen</td>
<td>D. New York city</td>
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<td>Meach, Rev. Asa</td>
<td>Hull, L. C.</td>
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<td>Meull, Rev. F.</td>
<td>Lyndeboro', N. H.</td>
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<td>Merrill, Rev. Nath.</td>
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<td>Merrill, Rev. Harry</td>
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<td>Merrin, Rev. Samuel</td>
<td>New Haven, Ct.</td>
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<tr>
<td>Miller, Rev. Rodney</td>
<td>A. Worcester, Ms.</td>
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<tr>
<td>Mills, Drucce</td>
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<tr>
<td>*Miller, Rev. Joseph</td>
<td>L. Becket, Ms.</td>
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<td>Miller, Rev. Moses</td>
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<tr>
<td>Milton, Rev. Charles</td>
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<tr>
<td>Mitchell, Rev. Alfred</td>
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<td>Montcath, Rev. Walter</td>
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<td>Murray, John</td>
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<td>Murray, John R.</td>
<td>Jr., New York city.</td>
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<tr>
<td>Nash, Rev. Ansel</td>
<td>Tolland, Ct.</td>
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<tr>
<td>Nash, Rev. Sylvester</td>
<td>St. Albans, Ms.</td>
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<tr>
<td>Norton, John</td>
<td>T., Albans, N. Y.</td>
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<tr>
<td>Norton, Rev. Herman</td>
<td>Reading, Pa.</td>
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<tr>
<td>Nott, Rev. Samuel</td>
<td>D. D. Franklin, Ct.</td>
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<tr>
<td>Ogden, Rev. David</td>
<td>London, Southport, Ms.</td>
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<tr>
<td>O'Neal, Rev.</td>
<td>D. D. Springfield, Ms.</td>
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<td>Orsfield, Rev. David</td>
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<td>D. D. Medford, Ms.</td>
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<tr>
<td>Packard, Rev. Levi</td>
<td>Spencer, Ms.</td>
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<td>Page, Rev. Robert</td>
<td>Duntumton, N. H.</td>
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<td>D. D. London, Ct.</td>
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<td>Patterson, Rev. James</td>
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<td>Nicholas, Ms.</td>
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<td>Payson, Rev. Philip</td>
<td>Phillips, Loomington, Ms.</td>
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<td>Peck, Rev. George</td>
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<td>Penny, Rev. Joseph</td>
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<td>Ashburnham, Ms.</td>
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<td>Perry, Rev. Gardner</td>
<td>B. Bradford, Ms.</td>
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<td>Pierce, Rev. George</td>
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<td>Phelps, Rev.</td>
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<td>Phelps, Rev. Dudley</td>
<td>Haverhill, Ms.</td>
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<td>Phelps, Rev. Eliakim</td>
<td>Philesfield, Ms.</td>
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<tr>
<td>Pinneo, Rev. Bezaleld</td>
<td>Milford, Isth.</td>
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<td>Pitstone, Rev. Ithael</td>
<td>Leeds, Roch., Ms.</td>
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<tr>
<td>Pomeroy, Rev. Thaddeus</td>
<td>Gorham, Ms.</td>
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<td>Pomeroy, Rev. Swan</td>
<td>L., Bangor, Ms.</td>
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<tr>
<td>Pond, Rev. Enoch</td>
<td>Cambridge, Ms.</td>
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<tr>
<td>Porter, Rev.</td>
<td>Wm., Lith., Williams Co.</td>
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<td>Porter, Rev. James</td>
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<td>Post, Rev. Reuben</td>
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<tr>
<td>Potter, Rev. Alonzo</td>
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<td>Prentice, Rev.</td>
<td>Joseph, Northwood, N. H.</td>
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<td>Proudfoot, Rev. John</td>
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<td>Punderson, Rev.</td>
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<td>Putnam, Rev. Rufus</td>
<td>A., Fitchburg, Ms.</td>
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<tr>
<td>Rand, Rev. Asa</td>
<td>Boston, Ms.</td>
</tr>
<tr>
<td>Rankin, John</td>
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<tr>
<td>*Reed, Rev. Augustus</td>
<td>B., Ware, Ms.</td>
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<tr>
<td>Reed, Eliakim</td>
<td>Greenville, N. Y.</td>
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<td>Remsen, Peter</td>
<td>New York city.</td>
</tr>
<tr>
<td>Riddell, Rev. Samuel</td>
<td>H., Gladstone, Ct.</td>
</tr>
</tbody>
</table>
HONORARY MEMBERS OF THE BOARD.

11

Richards, Rev. Wm., Miss'y., Sand. Islands.
Robinson, Charles, Southington, Ct.
Robinson, George, New Haven, Ct.
* Robinson, Rev. Wm., Southington, Ct.
Robbins, Rev. Francis B., Endfield, Ct.
Robbins, Ann/ius, Troy, N. Y.
Rockwood, Rev. Eliza, Westboro, Ms.
Ropes, William, Boston, Ms.
Rowell, Rev. Joseph, Cornish, N. H.
Russell, Joseph, Troy, N. Y.
* Salisbury, Josiah, Boston, Ms.
* Salisbury, Stephen, Worcester, Ms.
*Sandelius, Thomas, Whiting, Ms.
Sanford, Rev. B. H., Bridgewater, Ms.
Scales, Rev. S. D., Albany, N. Y.
Scraton, Rev. Erastus, North Milford, Ct.
Scopec, Ichabod, Albion, N. Y.
Scarce, Rev. Moses, Groton, Ms.
Searie, Rev. Jeremiah, Cossaxie, N. Y.
Seims, Rev. Reuben, Chelmsford, Ms.
* Sewall, William, Boston, Mass.
Sheldon, Rev. Luther, Easton, Ms.
Shelden, Rev. Noah, Stockbridge, Ms.
Shepard, Rev. Samuel D., Lenox, Ma.
Shepard, Rev. Thomas, Ashfield, Ms.
Sherman, Rev. Alfred, Albany, N. Y.
Shipman, Rev. Thomas L., Southbury, Ct.
Slyter, Rev. Francis B., Chenoweth, N. Y.
Smith, Grace, Hadley, Ms.
Smith, Rev. Ethan, Poultney, Vt.
Smith, Rev. Wm., Alton, Ms.
Smith, Israel, Albany, N. Y.
Smith, Rev. Hervey, East Stafford, Ct.
Smith, Rev. Thomas M., Suffield, Ms.
Smith, Normun, Jr., Hartford, Ct.
Smith, Gerrit, Peterboro', N. Y.
Smith, James A., Andover, Ms.
Smith, Thomas, Hartford, 1st So.
Smith, Rev. Thomas, North Brookfield, Ms.
Snowden, Rev. Samuel F., Sackett's Harbor.
Spofford, Jeremiah, Bradford, Ms.
Spofford, Rev. Lake A.
Sprague, Rev. Wm. D., D. D., Albany, N. Y.
Spring, Rev. Samuel, Hartford, Ct.
Starkeather, Charles, Northampton, Ms.
*Sstarr, Rev. Peter, Warren, Ct.
Steece, Rev. Julius E., Bloomfield, N. Y.
Stone, Rev. John S., Litchfield, Ct.
Stone, Rev. Cyrus, Miss'y, Bombay, India.
Stowe, Rev. Jeremiah, Livonia, N. Y.
Stors, Rev. Richard B., Braintree, Ms.
Strong, Rev. William L., Somers, Ct.
Strong, Rev. Lyman, Hebron, Ct.
Strong, Rev. Henry F., Phelps, N. Y.
Smith, Rev. Zenas, Westfield, Ct.
Tallmadge, Benjamin, Litchfield, Ct.
Terry, Josiah, Troy, N. Y.
Tappan, Rev. Benjamin, Augusta, Ms.
Tappan, Rev. C. W., Cherry Valley, N. Y.
Taylor, Rev. James, Sunderland, Ms.
Taylor, Knowles, New York city.
Thomas, Rev. Daniel, Abington, Ms.
Thomson, Rev. Lathrop, Cornish, N. H.
Torrey, Rev. Rufus, Le Point, Alton, N. Y.
Train, Samuel, Boston, Ms.
Trotter, Matthew, Albany, N. Y.
Trask, Israel E., Springfield, Ms.
Treat, Rev. Joseph, Windham, O.
Tucker, Rev. Mark, Troy, N. Y.
Turner, Ralph, North Ferriby, Eng.
Turner, Rev. Wm. W., Hartford, Ct.
Vail, Rev. Joseph, Brimfield, Ms.
Vail, George, Troy, N. Y.
Van Rensselaer, Philip S., Albany, N. Y.
Van Rensselaer, Stephen J., Albany, N. Y.
Van Rensselaer, Philip S., Arlington, N. Y.
Van Rensselaer, W. Patterson, Albany, N. Y.
Van Vechten, Rev. Jacob, Schenectady, N. Y.
Van Zandt, Rev. Susan, Beverly, N. Y.
Van Urk, Rev. Leonard B., Cosxexie, N. Y.
Vandorpe, Rev. J. C., Basking Ridge, N. J.
Vesey, Thomas, Boston, Ms.
Waiden, Ebenezer, Buffalo, N. Y.
Wallace, William, Newark, N. J.
Walker, Rev. Charles, New Ipswich, N. H.
Ware, Rev. Samuel, Ware, Ms.
Warner, Rev. Ann, Medford, Ms.
Waterbury, Rev. Jared B., Portsmouth, N. H.
Weed, Rev. Henry R., Albany, N. Y.
Wells, Rev. Edijus D., Oxford, N. Y.
Weston, Rev. Isaac, Cumberland, Ms.
Whidley, Rev. Saml. W., East Windsor, Ct.
Whipple, Charles, Newburyport, Ms.
White, Rev. Senech, Rotn, Ms.
White, Rev. Charles, Cazenovia, N. Y.
Whiting, Rev. John, New Canaan, N. Y.
Whitmore, Rev. Roswell, Westfield, Ct.
Wickes, Rev. Theo., S., Greenbush, N. Y.
Wickham, Rev. J. D., New Rochelle, N. Y.
Williams, Rev. Samuel, Newburyport, Ms.
Williams, Rev. S., Northampton, Ms.
Williams, Rev. William, Salem, Ms.
Williams, William, Ula, N. Y.
Williams, Rev. Joshua, Newville, Pa.
Williams, Rev. Abel, Dudley, Ms.
Williamson, Rev. Seth, Durham, N. Y.
Williamson, Rev. David H., Tunbridge, Vt.
Wils, Rev. Mark, Paris, France.
Wilson, Rev. Daniel, Loudon, Ms.
Withington, Rev. Leonard, Newbury, Ms.
Wijlard, John, Albany, N. Y.
Woodbridge, Rev. John W., South Hadley, Ms.
Woodbridge, Rev. John D., D. D., Hudson, N. Y.
Woodbridge, Rev. Benjamin, Palmer, Ms.
Woodworth, John, Alton, N. Y.
Wondry, Rev. Wm., New York city.
Wright, Rev. E. B., Ludlow, Ms.
Yale, Rev. Calvin, Charlotte, Vt.
<table>
<thead>
<tr>
<th>Name</th>
<th>City/City.</th>
<th>Position/Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abbot, Rev. John S. C.</td>
<td>Worcester, Ms.</td>
<td>La. asso. in Calv. so.</td>
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<tr>
<td>Arbuckle, Rev. James</td>
<td>Blooming Grove, N.Y.</td>
<td>Church coll.</td>
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<tr>
<td>Blissard, Rev. Amos</td>
<td>Lowell, Ms.</td>
<td>Mon. con. in 1st cong. chh. and so.</td>
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<td>Boardman, Rev. John</td>
<td>West Boylston, Ms.</td>
<td>La. asso.</td>
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<tr>
<td>Cannon, Rev. Frederic E.</td>
<td>Ludlow, Vt.</td>
<td>Mrs. M. Fletcher, la. asso. and mon.con.</td>
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<tr>
<td>Chickering, Rev. Joseph</td>
<td>Philadelphia, Ms.</td>
<td>La. asso.</td>
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<tr>
<td>Child, Rev. Willard</td>
<td>Pittsford, Vt.</td>
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<td>Clark, Rev. Orange</td>
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<td>J. Knickerbacker.</td>
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<td>Crane, Rev. Elias W.</td>
<td>Jamaica, N. Y.</td>
<td>E. Wickes.</td>
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<td>Deming, William</td>
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<tr>
<td>Elphinstone, Hon. Mountstuart</td>
<td>late Governor of Bombay, India.</td>
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<td>Fairchild, Rev. Edward</td>
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<td>Union benev. so.</td>
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<td>Parish, J.</td>
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<td>Field, Rev. Timothy</td>
<td>Westminster, Vt.</td>
<td>La. asso. Canandaigua, N. Y.</td>
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<td>Fuller, Rev. Joseph</td>
<td>Kennetunk, Me.</td>
<td>Various sources.</td>
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<td>Graves, Rev. Allen</td>
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<td>Henry Hill.</td>
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<td>Grout, Rev. Jonathan</td>
<td></td>
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<td>Harrington, Hon. Herbert</td>
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<td>Hawley, Rev. Wm. A.</td>
<td>Hinsdale, Ms.</td>
<td>An indiv. in Berkshire co. Ms.</td>
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<tr>
<td>Hill, Rev. John H.</td>
<td>Missionary to Greece, Augustus, N. Y.</td>
<td>Henry Hill.</td>
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<tr>
<td>Hull, Rev. Leverett</td>
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<td>Mon. con.</td>
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<td>Labrop, Rev. Eleazer T.</td>
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<td>Mead, Rev. Asa</td>
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<td>N. Smith, Jr.</td>
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<td>Wareham, Ms.</td>
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<td>Cambridgeport, Ms.</td>
<td>Mon. con.</td>
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<td>Phoenix, Rev. Alexander</td>
<td>Chickopee, Ms.</td>
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<td>Palmyra, N. Y.</td>
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<td>La. asso.</td>
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<td>Exeter, N. H.</td>
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<td>Orange, W. Haven, Ct.</td>
<td>Gent. asso. and boarding sch. asso.</td>
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<td>Temple, Rev. Daniel</td>
<td>Miss to the Mediter., Jeremiah Evarts.</td>
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<td>Thatcher, Rev. Wash'ton</td>
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<td>Fresh. so.</td>
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<td>Benton, N. Y.</td>
<td>Mon. con. in Penyan.</td>
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<td>Tracy, Geo. M.</td>
<td>New York City,</td>
<td>Fem. asso. of Brick chh.</td>
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<td>Van Rensselaer, Cortland</td>
<td>Albany, N. Y.</td>
<td>S. Van Rensselaer.</td>
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<td>Vermilye, Rev. Thomas E.</td>
<td>W. Springfield, Ms.</td>
<td>La. of 1st par.</td>
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</tbody>
</table>
At the nineteenth annual meeting of the Board, which was held in Philadelphia, Oct. 1, 1828, the following resolution was adopted; viz.

"That the President of each Auxiliary Society, whose annual contribution to the funds of the Board shall be one thousand dollars, shall be, ex-officio, an Honorary Member of the Board, with the privilege of holding a seat at its annual meetings, and taking part in its deliberations."

The following is a summary account of the Board and its members.

At the nineteenth annual meeting of the Board, which was held in Philadelphia, Oct. 1, 1828, the following resolution was adopted; viz.

"That the President of each Auxiliary Society, whose annual contribution to the funds of the Board shall be one thousand dollars, shall be, ex-officio, an Honorary Member of the Board, with the privilege of holding a seat at its annual meetings, and taking part in its deliberations."

The following is a summary account of the Board and its members.

It was organized in 1810, and incorporated in 1812.

The members of the corporation are elected by ballot. The whole number of persons, who are and have been members of the corporation is ninety. Two gentlemen resigned their place, and their names, in compliance with their known wishes, are omitted in the preceding lists. They are decided friends to the Board, and wish well to all its operations.

Twenty-two are deceased; viz. nine clergymen, and thirteen laymen.

The present number of Members of the corporation is sixty-six; of whom 38 are clergymen, and 28 are laymen. The Act of Incorporation prescribes, that the Board shall consist of at least one third laymen, and at least one third clergymen.

Of the Corresponding Members ten are dead, and twenty-one survive; viz. 12 clergymen and 9 laymen, in various parts of the world.

Of the Honorary Members 25 are deceased; viz. 13 clergymen and 12 laymen.

The number of Honorary Members, who were thus constituted by the payment of donations, and who now survive, is 606; viz. 434 clergymen and 140 laymen in our own country, 14 missionaries among the heathen, 7 clergymen and 11 laymen in foreign countries.

The number of Honorary Members ex-officio, as Presidents of Auxiliary Societies, is eighteen.

Recapitulation.

<table>
<thead>
<tr>
<th>Members of the corporation</th>
<th>66</th>
</tr>
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<tbody>
<tr>
<td>Corresponding members</td>
<td>21</td>
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<tr>
<td>Honorary members, thus constituted by the payment of money</td>
<td>606</td>
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<tr>
<td>Honorary members ex-officio</td>
<td>18</td>
</tr>
</tbody>
</table>

711
TWENTY-FIRST ANNUAL MEETING

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

Foreign Missions.

The Twenty-first Annual Meeting of the American Board of Commissioners for Foreign Missions was held in the chapel of the Old South Church, in the city of Boston, on the 6th, 7th, 8th, and 9th days of October, 1830. Of the Members there were present:—

Hon. John Cotton Smith, LL.D. President.
Hon. Stephen Van Rensselaer, LL.D., Vice President.
Gen. Henry Sewall,
Rev. David Porter, D. D.
Rev. Calvin Chapin, D. D.
Hon. Jonas Platt,
Rev. Archibald Alexander, D.D.
Rev. Alexander Proundfit, D. D.
Rev. Samuel Miller, D. D.
Rev. Lyman Beecher, D. D.
Rev. Leonard Woods, D. D.
Rev. John H. Church, D. D.

Hon. William Reed,
Rev. Joshua Bates, D. D.
Rev. Thomas De Witt, D. D.
Rev. William Mc Murray, D. D.
S. V. S. Wilder, Esq.
Rev. William Allen, D. D.
Rev. John Codman, D. D.
Jeremiah Evarts, Esq.
Rev. Samuel Hubbard, LL. D.
John Tappan, Esq.
Rev. Benet Tyler, D. D.
Rev. Warren Fay, D. D.
Rev. Justin Edwards, D. D.
Rev. Benjamin B. Wisner, D. D.
Henry Hill, Esq.

Of the Honorary Members there were present:

The Rev. Dr. Mc Murray was appointed Assistant Recording Secretary for the session; and, on his leaving the city, the Rev. Mr. Anderson was appointed in his place.

Religious Services.

The meeting was opened with prayer, at 10 o'clock, A. M. on the 6th, by Dr. Church; and on the succeeding days by Drs. Allen, Jenks, and Edwards; and was closed with prayer by Dr. Beecher.

On Wednesday evening, the 6th, Dr. De Witt preached the annual sermon in Park-street church, from Matt. ix. 37, 38.

On Thursday, at 3 P. M. the Board united with numerous professed disciples of the Lord Jesus in Park-street church, in commemorating the Lord's Supper. The services were conducted by Drs. Proudfit, Mc Murray, Tyler, and Porter, and the Rev. Mr. Holmes.

At 7 o'clock in the evening, a meeting was held in the same place, and numerously attended, when the Corresponding Secretary read the concluding remarks of the Annual Report of the Prudential Committee, and addresses were delivered by Drs. Allen, Bates, and Miller. The prayers were offered by Drs. Day and Church.

Collections were taken at both of the evening meetings, amounting to $395.

Treasurer's Accounts.

The Treasurer's accounts, as certified by the Auditor, were presented, read, and accepted by the Board.

The following is a brief view of the receipts and expenditures within the year.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Donations</td>
<td>$75,408 73</td>
</tr>
<tr>
<td>Legacies</td>
<td>5,379 43</td>
</tr>
<tr>
<td>Income of Permanent Fund</td>
<td>2,218 71</td>
</tr>
<tr>
<td>Refunded by an individual</td>
<td>12 50</td>
</tr>
<tr>
<td>Net receipts of the Board</td>
<td>$83,019 37</td>
</tr>
</tbody>
</table>

Transfer from the Permanent Fund, for amount of loss by the failure of the Eagle Bank which had been charged to the current fund, 4,000 00

Total receipts of the Board, $87,019 37

Balance for which the Board is in debt, carried to new account Sept. 1, 1830,† 5,562 27

$92,582 24

* It is possible that the names of some Honorary Members may have been omitted in the above list, though particular pains were taken at the time, to ascertain the names of all who were present.

† In the course of the year past, the mode of remittance has been changed, after a good deal of deliberation, so that, instead of sending specie to India, bills of ex-
MINUTES OF THE ANNUAL MEETING.

EXpenditures.

The payments from the Treasury to meet the current charges of the various missions and operations of the Board, were

\[ \text{Balance for which the Board was in debt, Sept. 1, 1829,} \]

\[84,797.66 \]

\[7,784.58 \]

\[92,582.24 \]

\[92,582.24 \]

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

To the Permanent Fund for Corresponding Secretary, viz.

From individuals, - - - - - - - 146 50

For profits of the Missionary Herald, received during the year, 2,288 73

Received of the Merchants Insurance Company, for insurance on copies of the Missionary Herald destroyed by the fire, 1,500 00

Interest, in part, on this fund, - - - - 99 77-4,035 00

To the Permanent Fund for Treasurer, viz.

From an individual, - - - - - - 83 50

Interest on this fund, - - - - - 86 00-174 50

For interest on the Fund for the printing establishment for Western Asia, - - - - - 190 00

The payments on account of the expenses for the printing establishment for Western Asia, within the year past, have amounted to - - - - - 3,872 82

This sum exceeds the balance of that fund by $364 11; which amount has been charged to the Mediterranean Mission.

Appointment of Committees.

Drs. Wisner and Codman, and Mr. Armstrong, were appointed a committee to make arrangements for the services, at various public meetings, during the session.

Messrs. Platt, Sewall, and Van Rensselaer, and Drs. Bates, Fay, Mc Murray, and Day, were appointed a committee to consider the expediency of electing new members, and to report a nomination in case they should think proper.

The greater part of the first day was occupied in reading the Report of the Prudential Committee. On the several parts of that Report, committees were appointed as follows: viz.


change are drawn, payable in London, for which provision is to be made in that city, when they become due. It thus happens, that the payments actually made from the treasury, within the year, for the missions of Bombay and Ceylon, have been small; while expenses have been actually incurred by those missions, to the amount of $14,000 more than has been remitted in specie, which sum must therefore be considered as a debt of the Board, in addition to the balance above stated, making the actual debt, Sept. 1, 1830, $19,662 87.
On the Mediterranean Mission—Drs. De Witt, Jenks, Codman, and Church, and Rev. Mr. Rand.


On the Conclusion—Drs. Miller and Mc Murray, Rev. Messrs. Oliphant and Beecher, and Mr. Tappan.

Drs. Proudfit, Alexander, and Church were appointed a committee to present the thanks of the Board to Dr. De Witt for his sermon, and to request a copy for publication.

Mr. Evarts, Drs. Miller and Porter, and Rev. Messrs. Bond and Holmes, were appointed a committee to consider and report on the subject of the obligations of the Board to missionaries, who shall have returned from the field of missions in ill health, and who are unable, from that cause or any other, to obtain a support for themselves and their families.

Drs. Bates and Dana, Rev. Mr. Nelson, and Messrs. Van Rensselaer, Platt, Hubbard, and Tappan, were appointed a committee to consider whether any alterations should be made, and if any what, in conducting the executive business of the Board, in regard to the number of persons employed at the Missionary Rooms, the compensation given them, the contingent expenses generally, and the agencies for raising funds.

The same committee was instructed to report how far it might be expedient for the Prudential Committee to make pecuniary engagements beyond the estimated receipts.

A statement prepared under the direction of the Prudential Committee, exhibiting the claims of the children of missionaries in Ceylon, having been read, Messrs. Wilder and Evarts, Drs. Alexander and Allen, and Rev. Messrs. Beecher and Perry, were appointed a committee to take into consideration the claims of those children, and report thereon; and they were instructed to report also such general principles relating to the children of missionaries, as they might think proper.

Drs. Church, Edwards, Day, Tyler, and Jenks, were appointed a committee to inquire and report what means may be adopted to diffuse missionary intelligence more generally, and to excite a more universal obedience to the Saviour's command, *Go ye into all the world and preach the Gospel to every creature.*

Drs. De Witt, Beecher, and Church, were appointed a committee to report in regard to the most suitable place for the next annual meeting of the Board, and to nominate preachers for the occasion.

*Reports of Committees.*

*On the Election of Members.*—The Committee appointed to consider the expediency of electing new members, reported, whereupon,

The Hon. George Sullivan, of Exeter, New Hampshire, and the Hon. Roger Minot Sherman, of Fairfield, Con., were elected members of this Board.

Sir John Malcolm, Governor of Bombay, Sir Richard Otley, Chief Justice of Ceylon, and Arch-deacon Glenie, of Ceylon, were appointed corresponding members of this Board.

*Annual Report.*—The committees on the several parts of the annual Re-
The committee recommended its acceptance, with a few modifications; and the Report as a whole was adopted, and ordered to be printed.

The American Indians.—The committee on that part of the Report, which related to the Indian missions, presented the following resolution, which was adopted, after a long and interesting discussion: viz."

"In adverting to the painful and important subject of the claims of the State of Georgia to the absolute right of property, as well as the exclusive jurisdiction, over the territory of the Cherokee Indians within that state, and the projected removal of those Indians, together with the Creeks, Chickasaws, and Choctaws, to a region beyond the Mississippi, this committee report for the consideration of the Board, the following resolution: viz."

"Resolved, That, from the peculiar relation in which those defenceless and unoffending Indians stand to this Board, we feel it to be our indispensable duty, at this crisis of their destiny, to express our sympathy in their distressed condition; and also our deep sense of the solemnity of the obligations, which treaties, superadded to the claims of natural justice, have imposed on the government of our country in their behalf; and we earnestly implore the blessing of Almighty God to enlighten and to guide the deliberations of the constituted authorities of our country, so as to secure the just rights of the Indians and preserve the faith and honor of the government."

The following resolution was also adopted: viz.

"Resolved. That the Prudential Committee be instructed to prepare and present to both houses of Congress a memorial, earnestly and respectfully expressing the views and sentiments of this Board on the subject of the proposed removal of the Indians, residing in the states of Georgia, Alabama, and Mississippi, to a region beyond the Mississippi, in reference to the benevolent plans of extending to those Indians the blessings of civilization and religious instruction."

Children of Missionaries.—The committee, to which was referred the statement respecting the claims of the children of missionaries in Ceylon, reported several resolutions, which were adopted. They will be given in an appendix to this Report, in connexion with a statement of the reasons on which they are grounded.—The same committee reported the following general principles which were approved by the Board: viz.

"1. That the allowances made, on account of the children of living missionaries in the service of the Board, wherever educated, be charged to the mission to which the parents belong.

"2. That the allowances made, on account of orphan children, shall, in all ordinary cases, be charged to the mission to which the parents belonged at the time of their decease.

"3. To children, who shall hereafter be sent to this country without charge to the Board, the Prudential Committee may make allowances, when it shall be necessary, for the support and education of the children, to the amount which would have been allowed for them, had they continued at the missionary stations.

"4. That it is inconsistent with the multiplied duties and cares of the Prudential Committee, for them to undertake the guardianship of the children of missionaries sent to this country for education."
Expenses at the Missionary Rooms, and for Agencies, &c.—The committee appointed, "to consider, whether any alterations shall be made, and if any what, in conducting the executive business of the Board," &c., reported, "that after all the attention, which they have been able to give the subjects committed to them, they found occasion to recommend no specific directions to the Prudential Committee. On the contrary, they were satisfied, that the executive and pecuniary business of the Board had hitherto been transacted with economy, prudence, and fidelity, and that the whole subject might be safely left in the hands of the Prudential Committee."

Special Agencies.—The Prudential Committee reported that, in compliance with a resolution of the Board, passed at the last annual meeting, the committee prepared and issued a circular, in the form of a commission, and addressed it to above fifty clergymen individually, requesting each one to act as an agent, within a certain assigned sphere, for the purpose of calling forth the resources of the Christian community. These commissions were first issued in April last.

From some of the clergymen applied to, very prompt aid had been received; others had declined on account of ill health and other causes; and, from others still no answer had been received.

The Committee added, that, "they had long felt the vast importance of having a general agent, or agents, to visit all parts of the United States for the purpose of calling the attention of the churches to the necessities of the Board, and the perishing condition of the heathen world."

The following resolutions, proposed by an Honorary Member, were adopted at the close of an eloquent discussion of the causes of the deficiency in the receipts of the Board the past year, and of the methods by which a more extended and efficient patronage may be secured.

"Whereas the period has arrived in which it is incumbent on those who love the Lord Jesus, and pray for the subjection of all nations to his reign, to make greater efforts and sacrifices, in order to carry forward, to its entire accomplishment, the sacred enterprise in which this Board is engaged—Therefore,

"Resolved, That it be recommended to the Prudential Committee to appoint, as speedily as possible, such a number of general and other agents, in different parts of the country, as in their judgment may be necessary to bring before the community the duty of aiding in the great work of converting the world.

"Resolved, That the Prudential Committee be requested also to consider whether it may not be expedient occasionally to call home, for a season, missionaries now in the field to plead this cause among the churches of the land.

"Resolved, That it be further recommended to the Prudential Committee to take into consideration the question, whether the greatest permanent success of the cause of Foreign Missions, both at home and in Pagan lands, do not render it important that a delegation be appointed to visit the stations now under the care of the Board, in different parts of the world.

"Resolved, That it be respectfully and earnestly recommended to the friends and supporters of foreign missions, in connection with this Board,
vigorously to sustain the Prudential Committee in any or all of the foregoing measures, which shall be adopted, and in any other measures, which shall be found necessary for the efficient and successful prosecution of this benevolent object."

The committee appointed to inquire and report how missionary intelligence might be more generally diffused, reported in substance a recommendation, that the publications of the Board should be multiplied; which was approved by the Board.

Disabled Missionaries, and Widows and Orphans of Missionaries.—The committee appointed to consider and report on "the obligations of the Board to missionaries, who shall have returned from the field of missions in ill health, and who are unable from that cause or any other, to obtain a support for themselves and their families," reported as follows:

"As the missionaries and assistant missionaries, who go abroad as the messengers of the churches and expose themselves to untried climates for the cause of Christ, are the agents and almoners of the Christian community, it is manifest that they are entitled to a large share in the sympathy and regard of their brethren at home. The apostle commands us to bear each others burdens, and so fulfil the law of Christ; and certainly the claims of missionaries upon their brethren present as clear a case of this kind, as any which can be stated.

"While these principles are clear, it is equally manifest that to have a great charge brought upon the treasury of a missionary society by a large number of superannuated, or enfeebled missionaries, widows and orphans, would operate unfavorably to the missionary cause.

"The committee think it extremely desirable, therefore, that the friends of missions generally should take this subject into their consideration, and that they should cherish such an affectionate regard to the missionaries, with whom they are personally acquainted, and who went from their respective portions of country, as shall secure to these missionaries and their families a kind reception and a comfortable provision, without recourse to the treasury of the Board, whenever Providence shall render such a provision a Christian duty. To accomplish such an object requires time and system; but it is probably attainable; and proper efforts should be made to attain it. But, should no provision be made in any other manner, the committee are of opinion, that the Board owes it to the cause of missions, and to the wishes and expectations of intelligent and cordial friends of missions, to make such moderate provision for superannuated and disabled missionaries, and for the widows and orphans of missionaries, as shall be adequate to the supply of their wants and to save them from suffering, in the situation to which their zeal and self-denial have reduced them.

"In conclusion, the committee would recommend the adoption of the following resolutions as expressing the sense of the Board on this subject.

"Resolved, That the Board and the Christian community are under obligation to extend a kind and sympathizing regard to superannuated, disabled, and enfeebled missionaries, who have been compelled by ill health, or other causes, to leave their respective fields of labor; and that they are also under obligation to supply the wants of such missionaries and of the widows and
orphans of missionaries destitute of the means of support, in such a manner as shall manifest the gratitude and confidence of the friends of missions.

"Resolved, That, in all provisions for this purpose, the Prudential Committee shall act according to the circumstances of each case, until a system shall have been adopted and sanctioned by the Board; and that, in all cases, a strict regard be had to economy.

"Resolved, That it is expedient that a separate fund be established for the class of persons above mentioned, which fund shall be constituted in the following manner:

"1. By donations from missionaries on their entering upon missionary service; which donations shall be preserved and invested by the Board, in the most prudent manner, and which shall be reserved for the use, in the first instance, of the donors themselves and their families, should need require; but, if not required for the donors and their families, they shall form part of a permanent fund, the interest of which alone shall be applied to the purposes here contemplated.

"2. By donations and legacies, which shall be given for this specific object.

"3. By occasional grants, when necessary, from the general treasury of the Board."

The foregoing report was accepted, and the accompanying resolutions were adopted.

Next Annual Meeting.—The committee appointed on this subject recommended, and it was voted, that the next annual meeting be in the city of New-Haven, Conn. on the first Wednesday in October, 1831, at 10 o'clock, A. M., and that Dr. Woods be the preacher, and Dr. Allen his substitute on the occasion. It was also voted to request the Rev. Messrs. Merwin, Bacon, and Boardman, to make arrangements for the accommodation of the members, who shall attend the meeting.

Officers.

The following officers were appointed for the year:

Hon. John Cotton Smith, LL. D. President;
Hon. Stephen Van Rensselaer, LL. D. Vice President;
Rev. Calvin Chapin, D. D. Recording Secretary;
Hon. William Reed,
Rev. Leonard Woods, D. D.
Jeremiah Evarts, Esq.  
Hon. Samuel Hubbard, LL. D.
Rev. Warren Fay, D. D.
Rev. Benjamin B. Wisner, D. D.
Jeremiah Evarts, Esq., Corresponding Secretary;
Rev. Rufus Anderson;
Mr. David Greene,  
Henry Hill, Esq., Treasurer;
John Tappan, and
Charles Stoddard, Esq.'s,  
Prudential Committee;
Assistant Secretaries;
Auditors.
Miscellaneous Business.

The President presented the answer of the Secretary of the Navy to a communication made to him by order of the Board, respecting the result of a Court of Inquiry on the conduct of Lieut. Percival towards the missionaries of the Sandwich Islands.

The thanks of the Board were voted to those individuals and families in Boston, whose kindness and hospitality the members enjoyed during the session.

To the choir of singers of the Park-street church for their very acceptable services, in connection with the public religious exercises of the session.

To the proprietors of the chapel of the Old South church, for the accommodation afforded by the use of their chapel during the session. And,

To the members of Park-street church for the use of their place of public worship, in the religious services of the session.
Mr. President,

Twenty years have elapsed, since the first organization of this Board; and almost nineteen, since the first embarkation of missionaries from America to distant parts of the heathen world. In June 1810, the attention of our churches was suddenly arrested, by the self-consecration, to the missionary service, of four young men, who were then members of the Theological Seminary at Andover. The Board, under its present designation, was immediately instituted; and the first annual meeting was held in September of the same year.

One fifth of a century has already passed away. The greater part of the early members of the Board now sleep with their fathers; and of those, who, for several years, had the principal agency in conducting the executive business of the institution, the present Corresponding Secretary is the only survivor. It would seem proper, after the lapse of such a period, to look back upon the path through which Providence has led us, and to derive from the retrospect such lessons of instruction and encouragement, as it is calculated to afford.

It is an obvious remark, but a most important one, that all the reasons, which were first urged in favor of missions to the heathen, are proved to be true and valid. Not a flaw has been discovered in one of them. Not an imperfection, not a weakness, has been
detected in a single reason, on which the friends of missions ever placed much reliance. On the contrary, the more the subject has been examined, the more the condition of the heathen has been explored, and the more the effects of introducing the Gospel among pagans have been witnessed, the stronger do all the arguments in favor of missions appear.

When it is considered that the missionary cause has now, for a long time, been exposed to the scrutiny of friends and enemies;—to the doubts of the timid, the scoffs of the profane, and the sophistries of the sceptical; and when the solidity of its foundations is proved by every trial, there need be no apprehension as to its permanency and its ultimate triumph. All systems of false doctrine, and all codes of unsound morality, are subject to continual variations. They are sustained, so long as sustained at all, by a series of temporary expedients. The reasons assigned at one time, especially in all cases of practical error, are essentially different from those, which had been assigned at another. The inference is inevitable.

But though the principles, upon which missions to the heathen have been urged, are unchangeable, the agents and the circumstances are constantly experiencing that mutability, which belongs to all terrestrial objects. The members of this Board, one after another, disappear from among men. Missionaries leave their bones in the ocean and on the land,—in their exploring journeys, and at their several stations. Others of their number, debilitated by fatigue, and exposure, and constant care, are unable to pursue their labors. The most active and useful friends and patrons of missions have limits assigned to their influence and exertions. The attention of many good men is divided and weakened by the multiplicity of charitable exertions; and the incessant care of the multitude is directed to perishable objects and pursuits.

It may be assumed, indeed, that American Christians will not relinquish the cause of missions; but great efforts will be necessary to raise the tone of missionary feeling to its proper elevation, and to keep it from sinking: and no human efforts, unaided from above, will be adequate to such a result, desirable as it is, and as all Christians will acknowledge it to be.

During the last twenty years, many favorable changes have taken place, in the religious state of the world. Many benevolent enterprises have been commenced and prosecuted with success. Much has been done, in the way of getting access to various classes of the
miserable. The Gospel has proved its efficacy upon multitudes of all classes, and in all situations. It has been shown to be adequate to every emergency; and, to the considerate and well informed mind, it stands forth as the only hope of the world.

Yet the opposing influences are many and strong. Though these influences may all be traced to the depravity of our nature, and to the machinations of the god of this world, they are still exceedingly complicated and various. In less enlightened nations, superstition, inveterate customs, perverse habits, dread of innovation,—all withstand the progress of truth. In countries where free discussion is enjoyed, and the power of the press is felt, it is easy to take advantage of ignorance and credulity, and to disseminate false doctrine, skepticism, infidelity, and practical atheism. Even in the church of God, formality, spiritual pride, a desire of pre-eminence, and a love of ease, have too often fortified themselves, and greatly diminished, or utterly excluded, the genuine fruits of the Gospel. With all the frightful mass of guilt and crime under which the heathen world is groaning;—with selfishness in a thousand forms;—with pride, irreligion, and sensuality, in all their odious and disgusting varieties;—with enemies abroad, and enemies in their own bosoms, have the disciples of Christ to contend, as they go forth to labor for the establishment of his kingdom. The contest would indeed be hopeless, were they not authorized to expect help from on high. While looking within themselves, and on the world far and near, in parts or in the whole, causes of overwhelming despondency would be found. But when the eye of faith is lifted to heaven; when the promises of the inspired page are considered, and the powerful effects of the Gospel are duly regarded;—then it is, that all doubts are dismissed, and the soul prepares to put forth its full vigor in the cause of God and his church.

We have been called to lament the death of the late Col. Henry Rutgers since the last annual meeting. After a life of consistent piety and great benevolence, he was removed from the world at the age of eighty-four. He early consecrated himself and his possessions to that Saviour, in whom alone he trusted, and whose cause was ever near to his heart. Providence had given him the means of relieving the wants of his fellow-men; and these means he was happy to dispense, not only through the great religious societies of the day, but in numerous more private channels.
The Committee proceed to report the state of the missions under the care of the Board.

I. BOMBAY.

Rev. Allen Graves, Missionary; Mrs. Graves.  
Mr. James Garrett, Printer; Mrs. Garrett.  
Rev. Cyrus Stone, Missionary; Mrs. Stone.  
Rev. David Oliver Allen, Missionary; Mrs. Allen.  
Miss Cynthia Farrar, Superintendent of Schools for Native Females.

The period embraced in the present Report extends from Feb. 9th of the last year, to Jan. 18th of the present.

The health of Mr. Graves had suffered so severely from the liver complaint, that physicians advised him strongly to visit America. They thought he could obtain no relief in India; but gave it as their opinion that, if he were to reside two or three years in the United States, he might return to Bombay with as good prospects of being able to pursue his work, as if he were a new missionary. He was extremely reluctant to follow their advice, and concluded to try the effect of a voyage to sea.

He and Mrs. Graves accordingly left Bombay about the first of December for Quilon, intending to proceed thence to Ceylon. They stopped, however, at Allepie; and, in a few days, proceeded to Cotym, a missionary station among the Syrian Christians of Travancore. Here they remained awhile; and, as no opportunity was offered of going to Ceylon, and as the health of Mr. Graves had experienced no considerable change, they were advised to proceed without delay to the Neilgherry hills, which they expected to do when the last intelligence, which has been received here, was transmitted by them to Bombay.

In the course of the year they were afflicted with the loss of their only child.

The other members of the mission appear to have enjoyed rather better health than usual.

The preaching of the Gospel at the mission chapel, and the other evangelical efforts by oral instruction, are continued as in former years. During the first six months of 1829, there was an increase of the regular congregation, and of serious attention to preaching.
The panic, which was consequent upon a brahminical decree of the preceding year, had passed away, with all the dread of odium, which accompanied it; and things had arrived at such a state, that the most respectable natives did not consider it a disgrace to give their attendance at the chapel. The aspect of the worshipping congregation was much more devotional than formerly. The missionaries, as they looked around upon the natives, could not help feeling encouraged, although their hopes of witnessing a season of spiritual inquiry had not been realized. They doubted not that many were speculatively convinced of the truth of Christianity, and that their peace was disturbed by the remonstrances of an enlightened conscience.

The catechetical instruction of the boys on the Sabbath was a most interesting exercise, at the date of the last communications. The pupils were the most forward and intelligent lads from all the native schools, within a convenient distance. Nearly two hundred of these, with animated countenances, assembled in a temple of Jehovah, were thus in the weekly habit of being taught the great things of the word of God. After reading a portion of Scripture, the more advanced boys are questioned as to the meaning, in which exercise they generally give prompt and correct answers. Twenty teachers, or more, are present on these occasions, who, in consequence of their employment, have become familiar with the New Testament. Among these teachers are several brahmins, who regularly attend Christian worship.

A meeting is held on Tuesday afternoon, for the purpose of giving biblical instruction to the teachers, and to the larger pupils in the schools of females. The missionaries regard this exercise as one of peculiar importance and promise.

All the school-houses are occasionally transformed into little sanctuaries, in which the Gospel is proclaimed to the pupils, their parents, and others assembled to hear. Much divine truth is dispensed by the way side, in places of concourse, and on various occasions, where access can be gained to the minds of the people. Sometimes the missionary preaches to as many, as can gather within the hearing of his voice. Truth is making a silent progress, and the way is preparing for more effectual labor hereafter. If the Lord of missions should see fit to open the hearts of multitudes, a single preacher could address immense crowds daily.
In February of last year, Mr. Stone made a tour on the continent, which occupied eleven days. He visited the schools of the mission at many villages, and had much opportunity to judge of the effect of missionary labor. At the close of this tour, he says, that he found a spirit of inquiry among all classes of natives, especially among the brahmins of several villages, which made a demand for his books;—particularly for the Scriptures. He gave more than a thousand portions of the Scriptures and tracts, distributing them to those persons only who could read; and who promised to read what they received to their friends and families.

Mr. Stone has a lecture every Friday, in one of the suburbs of Bombay, where he preaches to a few Roman Catholics, of Portuguese descent, and a few Europeans who understand English. This meeting promises much good. The Catholics have been prohibited, by their ecclesiastical superiors, from being present at this service. Some have been deterred; but others continue their attendance. One European, an elderly man, has been hopefully converted. He is engaged in teaching school, and appears to exert a good influence. His wife, who had for a long time lived in the neglect of Christian ordinances, has been seriously affected also; and both have been added to the mission church. Others have been awakened to religious inquiry.

Mr. Graves made a journey of 200 miles into the interior, immediately after that of Mr. Stone. He visited the grave of Mr. Hall, and erected a small monument to mark the place. It is to be regretted, that the Committee have received no account of this journey from the pen of Mr. Graves, his ill health probably not permitting him to write much.

Mr. Allen made a visit to Panwell on the continent; so that all the schools of the mission were thoroughly examined about the same time, and opportunity was enjoyed of witnessing the gradual diffusion of light.

The Press. In the first six months of last year, 12,000 copies of portions of Scripture and tracts were worked off, amounting to 510,000 pages. A few pamphlets in English were printed also.

Education. There were, at the last accounts, thirty-one schools; viz. twenty in Bombay, and eleven on the continent. Of those in Bombay, twelve were for females exclusively. There were regu-
larly in school about 1,000 boys, and 400 girls, though the number on the lists was much larger. Improvement was made, however, in regularity of attendance.

The education of native females is attracting much favor here, and in other parts of India. Sir John Malcolm, the present governor of Bombay, presented the American missionaries with 300 rupees, (about 130 dollars,) to aid in supporting schools for native girls; and in an accompanying note, expressed his cordial approbation of the measures of the missionaries, and the satisfaction he experienced in hearing of the success of their labors. Other friends of female education added 1,200 rupees, though there are many charitable societies in Bombay, calling for the benefactions of Englishmen.

In the account of the schools for females, Miss Farrar makes mention of the encouragements, which had been received from the experiment another year. The principal object, so far as teaching is concerned, is to enable the pupils to read printed books. They will thus be prepared to receive the Scriptures to advantage, as well as to improve their minds by the acquisition of other useful knowledge.

By means of the schools for girls, needle-work is added to the list of their occupations. This is a new employment to them; and they were at first prejudiced against it, as mean and degrading. By perseverance, on the part of Miss Farrar, their prejudices were overcome, and they are now very fond of being employed in this way.

There are adult females, connected with some of the schools, who give pleasing attention to religious teaching. These, with some of the larger children, from 30 to 50 in number, attend the Mahratta service in the chapel. At first, they were rather disorderly; but they have so much improved in their deportment, that they will bear a good comparison with the children of well-regulated Sabbath schools in America.

At the annual examination, which was held during the meeting of the Missionary Union, upwards of 300 female pupils were present; and their improvement was witnessed by several European ladies and gentlemen, who expressed much satisfaction. These public examinations do much to excite interest, not only in the intelligent spectators, but in the children themselves. This must be
eminently the case with females in India, who have hitherto been kept in a state of degradation.

Miss Farrar observes, that persons, who have lived only in Christian countries, or who have made transient visits merely to heathen nations, can have little idea of the change which must be wrought, before the female character in India can be raised to its proper elevation. In this enterprise, as in every other work of Christian benevolence, there will be need of much patience, strong faith, and fervent prayer. Nothing but experience can give a proper and adequate view of the prejudices to be overcome, and the difficulties to be encountered in this great work—this self-denying, yet delightful employment.

Mr. Stone found everywhere in his tour most gratifying evidence, that the school system is producing a change highly favorable to the introduction of the Gospel. Before missionary operations began, a part of the boys had some teaching to fit them for business; but their education did not extend to reading printed books. This art is acquired only in the mission schools, or other schools, established on the same plan, by Europeans. Reference is had, in this description, to the middle class of natives; and not to the small number, who make the native literature, such as it is, their profession. It is manifest to the children and the parents, that the pupils of the mission school learn more and better things, than they were able to learn from any other quarter.

At the first village on the continent, which Mr. Stone visited, he found a little boy of nine years old, whose father was delighted that the child could read a tract, and repeat the ten commandments. This had been learned in a mission school; and the father professed to have heard much of the Christian religion from his child. He treated Mr. Stone with great respect and attention. At a place called Allabag, a school of 31 Jewish children was lately formed. Of these, twenty began to read easy lessons in Hebrew. At another place, there is a Jewish school containing ninety scholars. It is supported by the Jews's society in Andover, Mass. The sight of these and similar schools, for Jews and heathens, prompted Mr. Stone to exclaim: "Oh that I had the thousandth part of the resources of the American churches: then would I establish schools in all these pagan villages, which, like so many springs of living water, breaking out in a desert, would soon, by the blessing of God, change this vast moral waste into the garden of the Lord."
At one place, Mr. Stone found that several of the larger scholars had a good understanding of the Christian religion. They acknowledged their belief in its truth, and said it was wrong to worship idols. But what could they do? They thought there was no other way than to do as their fathers did. This is one instance, out of many that are constantly occurring, all uniting to prove, that the people are extensively ready to desert idolatry, as soon as they can be countenanced by public opinion. Their renunciation of idolatry may also be expected, as soon as they can be induced to inquire seriously what they must do to be saved.

At Parlee, the school had been in operation but four months; yet all the pupils, sixty in number, could read some. The teacher is a respectable brahmin, and a large proportion of the scholars are of the brahmin caste.

The father of the teacher, a venerable brahmin, invited Mr. Stone to his house, and treated him with much attention. On being told what was doing in Bombay for the promotion of female education, he expressed much surprise and a strong desire that his daughters might be taught.

At Nagoatnay is the best school under the care of the mission. It has forty readers, most of whom have committed to memory the commandments and catechism, and understand the simple rules of arithmetic. It contains about thirty-five brahmin boys. In another place are two schools, composed entirely of brahmin children,—one school for children of the caste next in elevation to that of brahmans, and a Jewish school. It is unnecessary to remark upon the amazing effects, which must be produced in India, whenever a considerable proportion of the brahminical order shall become acquainted with the rudiments of Christianity, and shall consequently see the absurdity of the whole idolatrous system.

Mr. Stone, at the close of his tour, observes, that he found the schools generally in a flourishing state, and exerting a manifest influence on the minds of the natives, in the villages, where these little seminaries have been sometime in operation. He found the prejudices against female education giving way. Two applications were made for the establishment of female schools;—and they might doubtless be commenced at several places along the coast.

Allabag, which has been already mentioned, is an inviting place for a new mission. It contains about 12,000 inhabitants, and lies 25 miles south of Bombay, on the sea shore.
FIELD FOR ENLARGED OPERATIONS.

MISCELLANEOUS NOTICES. It is a pleasing fact, that evidences are multiplying yearly of the good accomplished by the earlier missionaries who have been removed from their labors. Mr. Stone remarks, in the course of his tour, that Mr. Hall’s tract, called “the Three Worlds,” silences the brahmins, when they pretend to worship the true God in their idols; and that the tract, entitled “Glad Tidings,” written by Mr. Newell, has a similar effect. It is a delightful consideration, that these first efforts of the American missionaries may reach the minds of millions of idolaters, and aid in delivering them from the power of their false system.

It is very obvious, from what has appeared during several years past, that the field is open, for an indefinite enlargement of missionary operations, at Bombay and on the neighboring continent. New stations may be selected; schools may everywhere be instituted; and tracts may be distributed with the most encouraging prospects. For the means of increasing the distribution of tracts an application has been made by the missionaries to the American Tract Society. The Committee seconded the application, and made out an estimate for the information of the conductors of the excellent institution, whose co-operation in this great work is desired. There is no doubt that tract societies may most beneficially avail themselves of the agency of missionaries in heathen countries.

The missionaries at this station have hoped to set up a type foundry, which would be a very convenient appendage to their printing establishment. For this purpose, they availed themselves of the ingenuity of a Mr. Baker, of Massachusetts, who was mentioned in the last Report as having joined the mission church, after having received deep religious impressions at the Sandwich Islands. This man has been obliged to leave Bombay on account of his health; but his departure did not occasion the relinquishment of the design. Some delay, however, in executing it, is unavoidable.

The mission premises have been enlarged by the purchase of land and the erection of buildings; which is thought to be better economy, than to live in hired houses. By this measure, the expenses of the mission are increased for the present.

In the sickness of Mr. Graves, and on former occasions, Dr. Maxwell, an eminent practitioner of physic, has shown himself extremely kind in rendering gratuitous attendance and advice, and is entitled to the grateful notice of the Committee.
The Committee are happy to add, that a number of the Oriental Christian Spectator, edited by the American missionaries, and published at the mission press, has come to hand, at the very moment when this Report is offered. It is a monthly religious magazine, of very respectable appearance, which does credit to the editors, and will doubtless be the means of much good to readers of the English language in the East. The edition was probably small; but it was soon found necessary to reprint the two first numbers. The missionaries at other stations will do well to consider, whether they may not usefully employ the presses at their disposal for printing more in English, than they have ever done heretofore.

Reinforcement. It was mentioned, in the last Report, that a reinforcement, consisting of two ordained missionaries, was in contemplation; though but one was then actually engaged. The Committee have now the satisfaction of stating, that they have sent forth three missionaries, with their wives, to aid in carrying forward the interesting work, which has been described.

The names of these missionaries are, William Hervey, Hollis Read, and William Ramsey. They all received their theological education at Princeton. Messrs. Hervey and Read were ordained in Boston last fall, and have spent the interval partly as agents of the Board, and partly in making preparations for their departure. Mr. Ramsey was a successful missionary in Philadelphia, where he gathered a church, and became its pastor. Having a great desire to preach the Gospel to the heathen, he consented to the disruption of ties, by which he was very strongly held to this country.

The missionaries sailed in the ship Corvo from Boston, bound to Calcutta, on Monday the 2nd of August. Prayers were offered and a hymn sung on the wharf, in the presence of a large assembly of Christian friends. Mr. Jones and his wife, who were sent out by the Baptist Board of Foreign Missions, embarked in the same vessel.

On the preceding evening, the instructions of the Prudential Committee were delivered to the missionaries of the Board, by the Corresponding Secretary, in Park Street Church. The Rev. Mr. Fairchild, of this city, gave a fraternal address; and other appropriate services were attended.
II. CEYLON.

The period embraced in the present Report extends from Jan. 26, 1829, to Jan. 22, 1830.

TILLIPALLY.

Rev. Levi Spaulding, Missionary; Mrs. Spaulding.
Timothy Dwight, N
Michael B. Latimer, N
Archibald Alexander, N
Seth Payson, Native Assistant.
Jordan Lodge, Native Superintendent of Schools.
Charles Hodge, N
Azel Backus, N
Cyrus Kingsbury, N
Devasagayam, N

Native Teachers in the Preparatory School.

Native Readers and Catechists.

At the close of the last year, Mr. Spaulding took a circuit among the natives, twenty miles or more east of the missionary stations. He found the people so importunate for schools, and for some person to reside among them, who could read and explain the Bible to them, that he kept two of the native readers there, for three months, and encouraged the people to hope that something could be done for them, with a view, it is presumed, to their permanent instruction in Christianity.

The Preparatory School consists of 77 boarding scholars and 15 or 20 day scholars. Twenty-four boys had been dismissed, on the ground that they did not show sufficient talent to entitle them to a longer continuance in school. The progress of the boys has been various. Some of those, who had been more recently admitted, outstripped others of an earlier standing; and Mr. Spaulding observes, that the friends of the children in America must not be surprised, if it should be necessary to dismiss a few more.

It must not be concluded, however, that all the time and pains and money, which have been expended upon pupils who have left the school, or who have been dismissed by the missionaries, were either expended unwisely at the time, or will be useless. It is not probable that efforts of this kind will be utterly lost. The recent history of the Choctaw mission has shown, that children, who appeared unpromising, were in fact better prepared to receive the
Gospel, than they could have been, if they had never entered a mission school.

The free schools, on the last day of December, contained 877 boys and 170 girls, of whom 691 boys and 130 girls were present at the monthly examination.

Cornelius Atwood, a member of the Preparatory School, was admitted to the church during the last year; which is the only case of admission at the station, within that time.

Mr. Spaulding had just commenced a small school of select pupils from the free schools, with a view to prepare them to become village school-masters. They were beginning a course of study, which he hoped would be of great use to them.

BATTICOTTA.

Rev. Benjamin C. Meigs, Missionary; Mrs. Meigs.
Rev. Daniel Poor, Missionary and Principal of the Mission Seminary; Mrs. Poor.
Samuel Worcester, John Griswold,
Israel W. Putnam, {Teachers in the Seminary.
Ebenezer Porter, Superintendent of Free Schools.

In June of last year, Mr. Poor was thrown from a bandy, (a sort of chair or chaise,) and received a serious injury from the fall. He was mercifully restored to health, after a close confinement for a considerable time. Being thus taken off from the labors of the Seminary, he occupied the tedious and painful hours in composing a tract, which he called the Remembrancer, and which he addressed to the inhabitants of the district, to whom he had often preached the Gospel. Of this tract, containing 24 pages 12mo. which was to make up the loss occasioned by his long silence, 3,000 copies were printed, and put into circulation.

Mr. Meigs supplied the place of Mr. Poor in the Seminary, so far as he was able; and the usual course of study was not suspended. The annual examination, however, was deferred.

Gabriel Tissera, who was one of the first native assistants of this mission, and has been for some years a licensed preacher of the Gospel, became suddenly deranged, about the close of the period embraced by the last Report, and there appears to be no hope of his recovery. "This," says Mr. Poor, "has been, in many re-
The Seminary answers the ends, for which it was instituted, in a very good degree. It contained, at the date of the last accounts, 77 members, of whom 22 were professors of the Christian faith, and regular communicants. Funds were needed to complete Ottley Hall, the principal building; and the missionaries think, that a larger appropriation for the general purposes of the Seminary would be a wise use of money designed to aid in the promulgation of the Gospel. In this opinion the Committee fully concur; and would express the hearty desire, that the funds placed at the disposal of the Board may be so abundantly supplied, as to authorize more liberal aid to this institution.

Various articles, parts of a philosophical and mathematical apparatus, had been received from London; and, among them, one of Dolland's achromatic telescopes, a present from J. N. Mooyart, Esq. who has been a warm friend of the mission from the beginning. An orrery, (one of the articles purchased,) is particularly useful to the students, as it aids much in refuting the crude system of astronomy, which is closely entwined with the religious prejudices of the country.

While Mr. Woodward was absent, on his visit to the continent, and at his residence on the Neillgherries, he received $600 in donations to the Seminary; to which an officer, who visited Batticotta, added fifty dollars.

In communications dated April 12, 1829, the missionaries mention that, in a recent period of uncommon seriousness, they had entertained hopes of a revival of religion, especially among the youths of the Seminary. A considerable number of these youths had voluntarily attended the inquiry meeting; and had appeared to be more or less engaged, in seeking the salvation of their souls. Good had been done; but to what extent, it was not so easy to determine. A number of the pupils, both in the Seminary, and in one of the free schools, desired admission to the church; but their application was deferred for the present, with a view to gain more satisfactory evidence of piety.

The congregation on the Sabbath is larger and more regular than formerly. Most of the individuals, who hear the Gospel, may be said to hear it understandingly. It is very evident that light is spreading among the people. Messrs. Meigs and Poor preach al-
ternately at the station on Sabbath forenoons; and, in the afternoon, there is preaching in one of the school-houses. The native members of the church continue the practice of going out into the villages, on Sabbath afternoon, to speak to the people, distribute tracts, catechise the children, and read portions of the Scriptures. They were much encouraged in this work. Many of the people persuaded themselves, that they should embrace Christianity, were it not for fear of their friends and neighbors. The brahmins are far more ignorant of Christianity, than other classes of people. This arises from their pride and self-conceit, and their obstinate determined prejudices, fortified by self interest. They complain, that their idolatrous celebrations are much less attended than formerly; and say, that the country will be ruined by the missionaries.

Mr. Poor has had much discussion with the learned, in regard to eclipses and various mathematical questions. In one of his communications, he observes, that he has recently received a new impulse in the blessed work of preaching the Gospel, as even the learned feel obliged to listen to what we say.

At this station are 13 free schools, containing 601 boys and 89 girls.

ODOOVILLE.

Rev. Miron Winslow, Missionary; Mrs. Winslow, Superintendent of the Female Central School.
C. A. Goodrich, Native Assistant.
Nathaniel, Superintendent of Schools.
A. Frazier, Teachers in the Central School.
Solomon,
J. B. Lawrence, Reader and Catechist.

The Central School consists of 23 girls, of whom 8 are members of the church.

Seventeen free schools are connected with the station, containing 624 boys and 132 girls.

Ten members of the Central School have closed their connexion with it, having been dismissed by the examiners. The reason is not clearly stated; but it appears to have been this, namely, that the girls had acquired such an education, as would be useful to them in obtaining a support, and therefore it was not advisable to continue them longer on the list of beneficiaries. One of them was em-
ployed as a school-mistress. Some of them were not particularly promising; but they had obtained sufficient knowledge of Christianity to see its superiority to heathenism. The vacancies occasioned by the removal of these pupils had not been supplied by new admissions. The school has made better progress, than during any previous year. All the older girls are professors of religion. They are teachers in the Sabbath school for girls, which usually contains about an hundred; and, in this character, they take pains to make the lessons understood.

The native assistants, who have much intercourse with the people, sometimes remark: "It is now our business, wherever we go, to answer inquiries concerning Christianity: the people will not let us rest." These native assistants devote part of their time to the studies of the theological class. The class of monitors, eighteen in number, meet with the schoolmasters, once a week, as a Bible class, and give Mr. Winslow much satisfaction. In these various ways "knowledge is increased," the "fallow ground" is broken up, and "the way of the Lord" is in some measure prepared.

PANDITERIFO.

Rev. John Scudder, Missionary; Mrs. Scudder.
T. W. Coe, Readers and Catechists.
Sinnatambe, Preaders.
Pareatambe, Medical Assistant.

Fourteen native free schools, containing 300 boys and 105 girls, are attached to this station.

Dr. Scudder's health had for some time been impaired; and, as Mr. Woodward had derived much benefit from an absence on the continent, it was thought best that Dr. Scudder should resort to the same means of recovery. Accordingly, he left his station on the 7th of July 1829, and proceeded to the Neighherries, that is, the Blue Mountains, of the Indian peninsula. In the autumn, his health being a good deal improved, he was about returning. He first took a journey to Mysore, hoping to see the Rajah and obtain a subscription from him to the Seminary. On his return, he slept at the foot of the mountains, and took what is called the jungle fever, a disease resembling the yellow fever of our country. In the course of the fever he came very near death, and experienced extreme suffering, though he received every attention that could be rendered to him.
1830.

ACCOUNT OF THE NEILGHERRIES.

Dr. Pendergast, a physician who was providentially at hand, spent fourteen nights in his room; and Mr. Miller, a missionary, and Major Brett, a British officer, did all in their power for his relief. To the latter gentleman, especially, the missionaries and the Board are much indebted for his kindness and hospitality.

Hearing of Dr. Scudder's illness, after he was supposed to be out of immediate danger, Mrs. Scudder set out to visit him on the 4th of January last. Mr. Poor accompanied her, expecting to go as far as Trichinopoly.

From the accounts given by Mr. Woodward and Dr. Scudder, it would seem that the climate of the Neilgherries must be very favorable to the restoration of health to Europeans and Americans. It is less variable, than in almost any temperate region, of which we have any knowledge. The average of the thermometer through the year is between 50 and 60. In the winter, there are gentle frosts upon the table land generally, and severe frosts in the vallies, ice being formed there more than an inch in thickness. It is but a few years since this place was discovered by the English. Two villages have already been built for the accommodation of invalids and other visitors; and both are thronged with company. It is the prevailing opinion, that a residence on these mountains will, in most instances, supersede the necessity of a voyage to Europe or America, for the purpose of re-invigorating the constitution. Dr. Scudder says, "At least a trial should be made of a residence here, previously to taking so serious a step."

These mountains are near the Malabar coast, in N. latitude 11, E. longitude 77, about 250 miles from Jaffna in Ceylon, and 600 miles from Bombay. The table land extends 30 miles from north to south, and 20 miles from east to west. It is elevated more than 6,000 feet above the plains below.

There are three small tribes of original inhabitants, residing on the mountains, very different, in their characteristics, from the Hindoos generally. They are in a very low state of civilization. Polygamy and infanticide have been practised among them. They have some idea of a Supreme Being, and do not worship idols. It would seem, that if their language were learned by missionaries, they would be in more favorable circumstances to hear the Gospel, than most heathen nations.

The station of Dr. Scudder must doubtless feel the loss of his presence. It was contemplated, however, that his pulpit would be
supplied by Mr. Meigs, or Mr. Poor, on the Sabbath, which would have been the case, had not Mr. Poor experienced the injury, which has been mentioned. The missionaries, at the other stations, doubtless do what they can to keep up the usual course of superintendence here.

The controversy with the Catholics, which has been sometime in progress, was producing good effects. The priests furnished evidence against themselves by their own writings. In January 1829, the little tract society of the station published an answer to the priest in Jaffna, on the duty of searching the Scriptures. More than thirty errors of the Romish church were pointed out, and the priest was accused of keeping the Scriptures from the people, in order to conceal these errors from them. This produced a great excitement. The people made some discoveries of the weakness and rottenness of the Catholic system; and the priests uttered their anathemas against all, who should receive the tracts of the missionaries. Several inquiries have been made of late for the Scriptures.

The power of the brahmans, in the neighborhood of this station, is much weakened. One of them complained, in the village of Santillipay, that only twenty-five or thirty came to the temple to hear the mythological poem read; whereas the number of hearers was formerly eighty or a hundred. The brahmin of another temple declared, that formerly the people came of their own accord to hear this poem, but now they were unwilling to come, though expressly invited. He complained, also, that the means of support were failing. Though it must not be inferred, that leaving off the attendance on idolatrous worship is equivalent to a cordial reception of Christianity; yet, in the ordinary course of Providence, it is a necessary preparation, and as such may well be the source of encouragement. The labors of a missionary, in most parts of the world, consist nearly as much in exposing the folly and absurdity of error, as in exhibiting the beauty and symmetry of truth. This course seems indispensable, and is sanctioned by the example of the prophets and apostles.

Rev. Henry Woodward, Missionary; Mrs. Woodward.
Catheraman, Reader and Catechist.
Sinnatambe, Superintendents of Schools.
Veerasingum, R. W. Bailey, Native Teacher and Writer.
Fourteen native free schools, containing 300 boys and 175 girls.

On the 3d of April 1829, Mr. Woodward returned from his residence on the Blue Mountains, with his health much improved, after an absence of more than eleven months. Mrs. Woodward had joined him, on the September preceding. For a month before leaving the mountains, they had been kindly entertained at the house of Major Brett, an officer in the British army.

As Mr. Woodward entered again upon his accustomed missionary labors, he resumed the station, which he had left eight years before, on account of ill health. The change, during that time, was striking. The school system was then but just begun, only ninety pupils being on the list. Nor was there, at that time, a single hopeful convert. Now there are fourteen communicants at the station, and others seriously inquiring. The congregation on the Sabbath, consists almost entirely of teachers and scholars, and amounts to 450. There have been two recent admissions to the church, one of whom is a native superintendent of schools. He has experienced persecution in his own family, on account of his having taken a decided stand on the side of the people of God. He is considered as having brought disgrace upon his relatives by drinking from the same cup with persons of a lower caste.

GENERAL STATE OF THE MISSION.

About 130 native converts have been admitted to the church within the period, which has elapsed since the first religious inquiry began. Of these, seven have died, five have been excommunicated, and several have removed to other parts of the island. The rest retain their Christian character; and, as a body, seem to rank higher as to piety, than would have been expected, considering all the circumstances of their condition.

The theological class, under the instruction of Mr. Winslow, is fraught with great promise of usefulness. There are twenty individuals, who belong to it. They have written on the most important topics, in a course of divinity, and attended somewhat critically to the study of the Scriptures. At their examination in October last, the missionaries were much encouraged, and induced to put forward greater exertions in this branch of the service. Three of these young men were designated for receiving license speedily as preach-
ers of the Gospel, four as catechists, and seven as readers; leaving six to be appointed hereafter as they shall be further advanced.

Much has been done in the distribution of tracts. The Tract Society of the district has published fourteen tracts, prepared to suit the circumstances of the people. A brahmin once told one of the young men, that, by giving tracts, they had destroyed his means of getting a living; and that it would be necessary for the brahmins to leave that country and go to another. A tract called the True Doctrine had set forth the abominations of the heathen gods in such a manner, as to make some of the learned men leave off their boasting. Many receive the tracts gladly, and read them carefully; and some come from a distance to beg them.

Mr. Spaulding visited the pearl fishery at the proper season, and took with him half a dozen native assistants. During a stay of 15 days, they had much intercourse with different classes of people, and distributed 7,000 tracts, and 170 portions of Scripture. The tracts were distributed with great care; but 20,000 might have been given, if they could have been obtained. Native Christians were among the multitude, from Tanjore, Madras, and other places on the continent, and many parts of Ceylon. Mr. Spaulding collected them on the Sabbath, and preached to them. On summing up an account of what he heard and saw, this ardent and faithful missionary wishes he could give his American friends a view of what he beheld, and could describe how much the cause suffers for the want of more funds to print tracts.

The schools have been better supplied the year past with portions of the Bible and tracts, than at any previous time. The late editions of the Tamul Scriptures, at Madras, are very beautiful. The new translation has proceeded as far as Romans. It is printed in 8vo.; and, being bound in different portions, it affords excellent reading lessons for schools. The number of good tracts, printed at the mission press at Nellore, under the direction of the Church Missionary Society, is greater than in any former year, though by no means an adequate supply for the surrounding population.

A school has been opened, on the mission premises at Batticotta, for the purpose of training up for schoolmasters the most promising boys, at the several stations, who have been employed as monitors. In this way, there is a prospect of increasing the number of competent teachers.
Within the year past, various little narratives and journals, written by the native assistants, have been received in America. They are very interesting, as they indicate an inquiring disposition, and a benevolent regard to the spiritual condition of the people. One of these assistants was a poor ignorant fisherman, till enlightened by the Gospel. He is now a member of the theological class; has become quite versed in the Scriptures, repeating large portions most appropriately, when engaged in controversy or exhortation. His name is Catheraman. He is very active and zealous in making known the Gospel, being employed as a reader at Manepy.

A familiar acquaintance with the various exhibitions of idolatry, for a series of years, has not removed from the minds of the missionaries their first impressions of its debasing character. It universally corrupts the heart, while it debases the intellect. The injunctions of morality, interspersed here and there, have no restraining or purifying influence, being destitute of any sanction; and the examples of the fabled deities are not only destitute of holiness, or even decency, but are deformed with flagitious crimes. The system of polytheism furnishes no support under the troubles of life; and the heathen of Ceylon have never heard of such a thing, as that a man should be willing to die. The composure, resignation, and triumph of a death bed, which are common in every village, where Christianity exerts its proper efficacy, are totally beyond the comprehension of the heathen; and when they see individuals of their own number, who have been transformed by the efficacy of the Gospel, manifest a superiority to the terrors of the grave, they are struck with great astonishment.

The other missionary institutions, under whose direction evangelical labor is performed in Ceylon, continue their various operations with an encouraging degree of success. Mr. Chater, long known as a faithful missionary of the Baptist denomination, died not many months ago, on his way to England. Mr. Stoup, one of the Wesleyan missionaries, died last October, at Colombo, much lamented. He departed in great peace.

The government of Ceylon has instituted a commission of inquiry, on the subject of education in the island. The commissioners have opened a correspondence with the American missionaries, soliciting the results of their knowledge and experience. There is no doubt that any discoveries or improvements, which they may have made, will serve to promote the cause of education generally.
The disposition, which shall be made of the children of missionaries, as they arrive to years of discretion, is a subject, which has pressed with great weight upon the minds of the missionaries, not only in Ceylon, but in many other places; and which has many times engaged the deliberations of the Committee. The elder daughters of Mr. Meigs, and the oldest son of Mr. Poor, are now at such an age, that their parents wish to send them to America for education, and wait with anxiety for the directions of the Committee, in regard to such a measure. Feeling the importance and the delicacy of the subject, the Committee have determined to lay it before the Board, with suitable statements, and explanations, in a document drawn up for that purpose.

At the close of this annual review of the mission, it may be well to advert, for a moment, to the effects of the boarding schools connected with the mission. Beneficiaries, to the number of 385 have been admitted into these schools. Of this number, all but 53, that is, 332, have been carried through the regular term of residence, or are now in school. Of those who have been, or now are, in school, 75 became hopefully pious, and were admitted to the church. Four of these have died in hope, and three have been excommunicated. Of the girls thus educated, nine have been married to Christian husbands, and settled with fair prospects. Of the lads, three have obtained respectable offices under government; three are teachers, in connection with other missions; and seventeen are attached to the American mission, as assistants in different departments of the work. Considering the short period, within which these results have been produced, the friends of missions will see abundant reason to sustain the work, and to proceed in it with increased alacrity and vigor.

III. WESTERN ASIA.

The past year has been rather a season of preparation for more extensive evangelical labor in this field, to be performed hereafter, than of direct encroachments upon the kingdom of error. The Turkish war, and the unsettled state of Greece, necessarily impede some of the contemplated operations of the Board, in that quarter of the world.
Rev. Daniel Temple, Missionary; Mrs. Temple.

Rev. William Goodell, Missionary; Mrs. Goodell.

Mr. Homan Hallock, Printer; Mrs. Hallock.


On the eighteenth of January, Mr. Temple embarked at Boston for Malta, with his wife and two little sons. They arrived at the destined port, on the 25th of February, after a favorable passage. Mr. Temple expresses, with great feeling and propriety, an acknowledgment of the goodness of God to him, during his absence from the scene of his former labors. He looks back upon the land of his birth with the fondest affection, as a land distinguished by its religious privileges, and therefore totally different from every thing that he had seen in the east. The contrast between all that he saw and heard in America, and all that strikes the eye or the ear in Malta, he declares to be great and even appalling. Yet the change that has been wrought there, since he first landed, which was eight years ago, is very manifest. There is a different state of feeling, on subjects connected with the diffusion of religious knowledge; and prejudice is certainly disarmed, to some extent, among the people.

The mission does not appear to have suffered by the absence of Mr. Temple. The deficiency which would otherwise have existed, was supplied by the labors of Messrs. Bird and Goodell.

The Press. The operations of this department of evangelical labor have been principally under the direction of Mr. Goodell the past year, as Mr. Smith was absent during a great part of it, in performing his exploring tour with Mr. Anderson, and was much employed, after his return, in preparations for another tour, upon which he has since entered.

During the year 1829, the following numbers of books and tracts were published; viz. in Modern Greek, new editions three, first impressions nine; in Armeno-Turkish, sixteen, all first impressions; and in Italian, five, all first impressions. The greatest number of pages, in any one work, was 166, and the smallest was four. The number of copies was 69,300, the number of pages, 2,943,200, and the average number of pages in a copy forty-two.
Only about two thirds as many books had been issued, as had been printed; and there remained in the depository, at the close of the year, a pretty large supply of nearly all the tracts, which had been printed at the mission press. Ways were opened and opening, however, in which the circulation of books could be greatly increased.

The Committee has given directions that school-books should be prepared and published in such quantities as to supply any probable demand for the rising schools in Greece, and in such other places, as have begun to experience the benefits of instruction, and as lie within the reach of this mission.

But the most important use, to which the press is now applied, is the printing of the New-Testament in Armeno-Turkish, that is, in the Turkish language and the Armenian character, under the patronage and at the expense of the British and Foreign Bible Society. Mr. Leeves, as the agent of that Society, had caused a translation to be made, while he was at Constantinople, from the Armenian version into Armeno-Turkish. The translator was an Armenian priest. Mr. Goodell, while at Beyroot, had translated the New Testament from the original Greek into Armeno-Turkish, with the aid of the Armenian bishop, who has labored so many years under his direction. This translation he sent to London, for the inspection and examination of Mr. Leeves and the Committee of the Bible Society. An interesting correspondence followed, the result of which was, that Mr. Goodell engaged to print, at the American mission press, for the British and Foreign Bible Society, an edition of the New Testament;—taking for the basis the translation procured by Mr. Leeves at Constantinople, but correcting it by a constant reference to the original Greek. The work was accordingly commenced soon after the engagement was made; and, at the date of the last intelligence, the Gospels of Matthew and Mark had been printed. Probably the precious volume will soon be in the hands of an ingenious and inquiring people anxious to receive it.

The reasons, which induced Mr. Goodell to comply with the request of the Bible Society, are thus briefly and happily expressed by him, in a letter to the Corresponding Secretary.

"It will be turning to the best account the knowledge of the Armeno-Turkish language, which I have acquired; and also—the knowledge, experience, and accuracy of bishop Carabet. It will be putting to immediate use the labors we performed at Beyroot; and will
prevent them from being, as they probably otherwise would be, at least for a considerable time, without profit to the church; and will be the means of giving to the Armenians a more faithful and correct version of the New Testament than they have had, certainly for many generations, or than they otherwise probably would have, for a long time to come. It is, moreover employing our press in a great and blessed work. It is giving me, while I am stationed at Malta, a most important and delightful employment.

"Though it is proposed, that I adopt the translation made under the direction of the Rev. Mr. Leeves at Constantinople as the basis, yet it will be just about the same, as if it had been proposed, that I adopt my own as the basis; for I should have made alterations in my own, and Mr. Leeves's letter gives me as much liberty, as I could reasonably expect or desire, to make alterations in his: and thus the two great objects, which I had in view in making my translation, will be answered; namely, conforming it to the Greek, and purging it from Arabic and Persian words, which rendered the former translation more or less unintelligible to the great body of Armenians.

"It is a great work; but it is perhaps no greater than my health and spirits require. It is one suited to my taste: and it is one, for which, perhaps, I am as well qualified, as for any other pertaining to missionary operations, in this part of the world."

The Committee ought to state, that the preference of the Bible Society for the translation of Mr. Leeves seems to have been grounded altogether upon the desirableness of conciliating the favor of the Armenians, especially the ecclesiastics, by presenting them with a translation of their own New Testament into Armeno-Turkish, having corrected it by reference to the original, rather than by bringing before them a version, which should have no connection with the venerated copy in the Armenian language. The letters of Mr. Goodell to Mr. Leeves, written with great frankness and good sense, show very clearly, that he will not be slow to detect material variations from the meaning of the original Greek, and that he will be competent, with the aid of Carabet as an Armenian and Turkish scholar, and a close follower of the original, as well as an accurate corrector of the press, to apply the proper remedy.

The printing fund for this mission, which was supplied some years ago by the generosity of a few individuals, is now exhausted. The whole of this fund, principal and interest, has amounted to $16,201 65, and has been expended as an extraordinary resource.
The Christian public would not be willing to have the operations of the press at Malta suspended, or diminished; but it is to be observed, that expenditures on this account have not hitherto been reckoned among the general payments of the Board. If the same operations are continued, (and they should not only be continued but greatly increased,) the charge, whatever it may be, must come upon the general treasury.

The last Report left Mr. Anderson in the Morea, on the 28th of May, 1829. Leaving Argos on the 2nd of June, he and Mr. Smith ascended to the plain of Tripolitsa, and witnessed the desolations of the place, which had been occasioned, as well as those of most other places in Greece, by the war, which had just closed. The commissioner of Arcadia, to whom they presented their letter from the government, treated them with respect and attention. Here they saw a school of 200 pupils, taught in the Lancasterian manner. Hence they proceeded, by a circuitous route, to Navarino; and thence to Modon, Corone, and through the ancient Lacedaemon, to the eastern coast. From Monembasea they embarked for Egina, where they arrived on the 6th of July, after having very thoroughly explored the Morea. In this tour, they neglected no opportunity of making such inquiries as related to the objects, which they had particularly in view. Afterwards they visited several of the Cyclades; viz. Syra, Tenos, Andros, Myconos, and Delos.

On the 4th of August, they arrived at Smyrna, where they remained ten days. Embarking at that place, and coasting along the shores of the Peloponnesus, they reached Malta on the 4th of September. During the detention of a long quarantine, Mr. Anderson was employed in arranging and preserving the information, which he had collected.

After interesting consultations with the missionaries at Malta, he embarked for the United States on the 12th of October, and reached Salem just two months from that day.

The zeal, fidelity, and success, with which Mr. Anderson discharged the duties assigned him, were very gratifying to the Committee. The reasons for the voyage and exploring tour appear to have been well founded; and the advantages of the deliberations at Malta, in regard to the best manner of conducting the press, the
most inviting fields of missionary labor, and fundamental principles in the conduct of missions, will long continue to be felt.

The intercourse of Mr. Anderson with the government of Greece, related to the subject of education. It commenced by the delivery of a letter to the President of Greece from the Corresponding Secretary of the Board. The President conversed freely on the necessity of having common schools for the whole population, and declared it to be his intention to accomplish that object. Mr. Anderson laid before the President a statement of the manner, in which friends of Greece in the United States supposed they could aid in the institution and support of schools for Grecian children. The plan comprised the formation of Lancasterian schools, the introduction of portions of the Scriptures as reading lessons, and the regular supervision of the schools by an agent. This statement appeared to be satisfactory to the President. He had previously written to the Society for Elementary Instruction at Paris, requesting that Greece might be aided by a loan, made for the purpose of promoting education. He would be glad to receive aid for his country, in the same manner, from the friends of Greece in America. He obviously thought it became his situation not to accept the offer of gratuitous aid, however justly soever he might have appreciated the design and motives of those, from whom the offer proceeded. Nothing was said, however, which implied, that the government would interpose obstacles to such gratuitous operations, as judicious friends of Greece might commence for the instruction of the rising generation.

The President addressed an official communication to Mr. Anderson, explaining at large his views of the importance of general education, the kind of instruction which should be given, and the efforts which he was making on that subject. It is peculiarly pleasing to see, that he numbered the Bible among the books to be introduced into the common schools. For money, in the form of a loan, and as a necessary mean of bringing forward the education of the people, he made a direct application to the Board, as he had done to the above-mentioned society in Paris.

As soon as possible after the return of Mr. Anderson, the Committee considered the various documents and facts, which were laid before them; and inquired what they could do immediately for the benefit of liberated Greece. They could not but consider themselves as called upon to give a special impulse to the press, in regard to such works in Modern Greek, as would be serviceable in schools.
It was particularly resolved by the Committee, that, in all the school books prepared for Greece, should be found a good proportion of moral and religious truth. There is nothing in the prejudices of the Greeks, which would make such a course difficult, or embarrassing. On the contrary, they have been accustomed to see religion hold a prominent place in their school books; and extracts from Scripture, or plain statements of moral and religious doctrines and duties, would be received with favor.

Measures were also taken to have a responsible and efficient agency in Greece; and appointments were made for securing that object.

The Rev. Jonas King was appointed a missionary of the Board, with the view of his becoming an agent. As he was in the employment of the Ladies' Greek Committee of New York, application was made to that Committee, to ascertain whether Mr. King could be released from their service. The ladies were inclined to leave the matter very much to Mr. King's judgment. The appointment by the Prudential Committee was therefore communicated, and Mr. King's acceptance has been lately received. He is now at Tenos, where he has been residing the year past. He has under his care a school of females, containing thirty or forty pupils. He has distributed Bibles and tracts. Copies of the Scriptures have generally been sold. In two weeks, Mr. King sold five hundred copies of the Greek Spelling Book, issued from the mission press at Malta. This elementary work was prepared and published by Mr. Temple. It became a popular school book in Greece, was carefully revised, and is now in circulation, in this improved form.

What impediments will be found in the way of enlightening the people of Greece, cannot now be foreseen. It is hoped, however, that the establishment of schools, the circulation of the Bible, and other causes now in operation, will prepare the inhabitants to receive direct instruction in those things, which belong to their everlasting peace. The experience of Mr. King in missionary labors, the deep concern which he feels for the improvement of the people around the Mediterranean, and the interest excited by him personally in the minds and hearts of many Christians, in Europe and America, all conduce to the satisfaction of the Committee in numbering him among the missionaries and agents of the Board.

The Committee appointed, also, as an associate with Mr. King, a clergymen of New England, whose connection with his people had
been dissolved, in consequence of ill health. The state of his health was such, however, as to give a reasonable expectation, that he could fully discharge the duties here assigned him. After holding the matter under consideration and advisement for some time, he felt it to be his duty to decline. The Committee seize this occasion of remarking, that cases may hereafter occur, where it will be right to appoint settled pastors to go on some foreign service of the church, and where it will be the duty of the most affectionate people to give up their minister for such an employment.

It is peculiarly necessary that the first evangelical operations in Greece should be conducted with judgment and caution. The people are ignorant and superstitious, and their prejudices are easily excited. Books and schools seem likely to exert more beneficial influence, with less liability to opposition or suspicion, than any other means that can be freely used at present. The uncertainty attending the government of Greece must have some influence to retard evangelical efforts. It is matter of gratification, that the three great powers, in their arrangements for the pacification and government of this interesting portion of Europe, have established the principle of religious toleration. We can hardly err in supposing, that great events are to proceed from the Greek revolution; and that these events will have an ultimate bearing on the diffusion of religious knowledge and the establishment of Christ's kingdom.

EXPLORING TOUR ON THE NORTHERN COAST OF AFRICA.

For several years past, the missionaries in the Mediterranean from different societies, and their employers at home, have been desirous of ascertaining what encouragement there is to attempt evangelical operations in any of the Barbary states. In the autumn of 1824, Mr. Greaves, an agent of the British and Foreign Bible Society, visited Tunis; and made such inquiries there, as would naturally be suggested to him in the discharge of his office. With this exception, nothing had been done by Protestants to explore this field of missionary enterprise.

Soon after the return of Mr. Bird from Beyroot to Malta, he determined to visit the coast of Africa, if possible. An arrangement was planned, by which he and Mr. Nicolayson, a missionary from the Jews's Society, expected to make the tour together. But Mr. Nicolayson was called to go in a different direction, and Mr. An-
derson arrived from America; so that the execution of Mr. Bird's intention was deferred. As the design was warmly approved by Mr. Anderson, in common with his brethren at Malta, Mr. Bird embarked for Tripoli, on the 9th of April, 1829, and arrived on the 12th. He was kindly invited to the house of Mr. Coxe, the American consul, and hospitably entertained there till his departure for Tunis on the 5th of June. During this stay, he had opportunities of conversing with Jews, Moslems, Papists, and persons of no religion. Three or four individuals, who had been educated in the Roman church, but were inclined to renounce its ceremonies and superstitions, discovered a great interest in conversations upon the obvious meaning of the New Testament. They received books and tracts and promoted the circulation of them. Through every practicable channel, Mr. Bird labored to dispose of the Scriptures, and tracts. They were principally in the Hebrew and Arabic languages. He received more than thirty dollars for books sold. When it became known that books were in circulation, the Roman priesthood did not fail to forbid the reception and reading of them. The tracts seemed to be objects of peculiar suspicion and dread. The people, who considered themselves as belonging to the Roman church, were greatly afraid of persecution from the priests. On the whole, it would seem from the facts stated by Mr. Bird, that a faithful and prudent man, who could speak Arabic well, residing at Tripoli as an agent of the churches, would, in a course of years, do much towards introducing pure Christianity into northern Africa.

From Tripoli to Jerba, and thence to Sfax, Mr. Bird went by water, and from the latter place to Tunis by land. At Jerba, he conversed with a Spanish unbeliever, who held the priesthood of Roman Catholic countries in utter abhorrence. He considered the priests as the authors and instigators of all those tyrannical measures, which weigh so heavily upon the people of Spain. A long conversation was also held by Mr. Bird with several Moslems at Jerba.

The American consul at Tunis, Dr. Heap, sent for Mr. Bird immediately on his arrival, and made him welcome in the kindest manner. The next Sabbath, a meeting was held at the consul's house, and the Gospel was preached to about twenty souls. Among the individuals, with whom Mr. Bird became acquainted in Tunis, was a Greek priest, the father of one of the Greek youths now receiving an education in this country. He retained an affectionate
remembrance of Mr. Fisk, by whose advice, and under whose patronage, his son had been sent to the United States.

After spending about five weeks at Tunis and in the vicinity, conversing with Moslems and others as he had opportunity, and distributing there 40 copies of the Scriptures and a few tracts, Mr. Bird took passage for Malta on the 28th of July, and arrived on the 31st. In the account of this tour, which Mr. Bird has transmitted, he relates what he saw and heard, but indulges very little in speculations as to the future. What success a well qualified, pious, and devoted missionary would meet with, if sent to one of the most eligible places on this coast, can be known only by the experiment. It is no doubt the duty of the Christian church to have agents stationed at every accessible point, and prepared to avail themselves of every favorable opening.

The recent capture of Algiers, followed by the remarkable events which have since transpired in Paris and throughout France, can scarcely fail to invite Christian enterprise into the northern parts of Africa. A toleration of religion at Algiers is already a matter of stipulation; and it would seem highly probable, that the other states of Barbary will gradually be compelled to adopt a more liberal policy, than has ever characterized them hitherto.

In most of the political changes, which have taken place within the last ten or fifteen years, the tendency has been in favor of liberal principles, general education, free inquiry, the circulation of the Scriptures, and the increase of religious knowledge. If all these results have not been witnessed at once, and in every case, it is easy to see how they may yet be produced as consequences. The friends of missions, should study diligently to make the best use of the means at their disposal; and to stand ready for every service, to which their Divine Master may call them.

**REINFORCEMENT OF THE MISSION.**

On the 21st of January, the Rev. H. G. O. Dwight, and the Rev. George B. Whiting, with their wives, embarked from Boston for Malta. Mr. Dwight received his theological education at Andover, and Mr. Whiting at Princeton. They had both been employed the greater part of the time for two years, as agents of the Board for raising funds; and, in this capacity, had visited many parts of the country. It was expected by the committee, that one
of these missionaries would be associated with Mr. Smith, in an exploring tour to Armenia, and the other with Mr. Bird in his return to Beyroot. This expectation has been fulfilled, as will appear in what remains to be stated.

The reinforcement arrived at Malta on the 27th of February, after an agreeable passage. The kindness of Capt. Smith, with whom they sailed, is mentioned by the missionaries in grateful terms.

EXPLORING TOUR OF MESSRS. SMITH AND DWIGHT.

On the arrival of Mr. Dwight at Malta, Mr. Smith lost no time in preparing to accompany him, on the contemplated eastern tour. By using the greatest diligence, he was able to deliver the concerns of the press into Mr. Temple's hands, and to collect from books a very considerable amount of information respecting Armenia. Mrs. Dwight being left with the mission families at Malta, the two explorers embarked for Smyrna, on the 17th of March, in the same vessel, which had conveyed Messrs. Dwight and Whiting from Boston to the Mediterranean. After a passage of ten days they reached Smyrna, and lodged with Mr. Brewer, who had commenced a residence there about two months before. Thence they proceeded to Constantinople by land. The journey occupied eight days.

While at Constantinople, during their stay of a month, they had preached, on every Sabbath, to the English and American residents there. About twenty individuals were present, on these occasions, at the house of Mr. Rhind, the American consul at Odessa. This gentleman was extremely kind and attentive, and interested himself much in behalf of the missionaries. He obtained for them firmans, or passports, as American citizens. By his agency, also, they were favored with a circular letter to the Pashas, and a letter of introduction to the governor of Georgia from the Russian ambassador. They also had a letter from the English consul general to the British ambassador at Tebreez.

The following route was prescribed in the directions, which Messrs. Smith and Dwight received from the Committee; viz. to sail from Constantinople to Trebizond, cross the mountains to Erzroom, visit the Armenian patriarch at Etchmiazin, and take all proper measures to ascertain facts in regard to Persia, the nations around mount Caucasus, the Georgians, and the Nestorians of Koor-
distan. The investigations required were such as should disclose the state of the people, and show the means by which their condition may be improved. The intellectual and moral state of the inhabitants of these countries; how far the press can be employed for their benefit; what is the population of the different races of men; what is the character of the priesthood; what the stability of the government; how far foreigners would be safe, and other similar topics, would be among the principal subjects of inquiry.

From these instructions the missionaries had, of course, the discretion of varying, so far as circumstances should obviously require. They found, that a loss of time would be occasioned by waiting for a passage to Trebizond; and the uncertainty of the voyage was such, that they concluded to travel on horseback by the way of Tocat and Kars. After making suitable preparations, they left Constantinople on the 21st of May.

Intelligence has this morning been received, that they reached Tocat on the last day of May, having travelled 500 miles in ten days. This was a more rapid advance than they had expected. Their health had been good, and the circumstances of their journey extremely favorable. They immediately sought the grave of Martyr, (which was easily found,) and made all practicable inquiries respecting his death. They were expecting to resume their journey soon. The date of their letter from Tocat is the 1st of June.

For many years the Christian world has looked to Armenia as likely to become an interesting field of missionary labor. There has been, however, a great deficiency of information respecting this field and the neighboring regions. It is much to be desired, that the missionaries, who have entered upon the duty of personally visiting these ancient parts of the world, which are generally supposed to have been the cradle of the human race, may be under the special guidance and protection of Heaven, and may bring such a report as shall authorize the immediate establishment of a new mission.

Mr. Goodell sent to the Committee last fall an interesting memoir on the history and present state of Armenia, which he had compiled with great care, and with the aid of such information as he could obtain from Carabet and Wortabet, the two Armenian ecclesiastics, with whom, for several years past, he has had much intercourse. Every such document adds to the materials for investigation, and suggests topics of inquiry.
RETURN TO BEYROOT.

The English consul, Mr. Abbott, from whom the missionaries had received so many acts of kindness and protection, having returned to Beyroot, it was thought desirable that the American mission in Syria should be resumed. Accordingly, Mr. Bird and his family, accompanied by Mr. and Mrs. Whiting, embarked on the first of May, in a vessel bound directly to Beyroot.

In a letter dated May 4th, Mr. Goodell says: "Our dear brethren and sisters left us, on the 1st inst. Again and again have they been, both publicly and privately, commended to the care and guidance of the great and good Shepherd."

"To those of us, who, for nearly eight years, have been so closely associated in missionary labors, who have passed together through so many scenes of trouble and of joy,—who have seen so much of the goodness of God towards our families,—who have so often been in circumstances to comfort and assist and encourage each other, and have so often borne each other's burdens, the separation was truly painful. We had become exceedingly endeared to each other by numerous tender and affecting associations."

Though letters from Mr. and Mrs. Abbott, and from several natives of Beyroot, were of an encouraging character, yet Mr. Bird could not but remember the insecurity attending a residence there. The blessings of a regular civil government are fully appreciated by those only, who have felt the want of them. It is obvious that moral changes may follow the political changes which have recently taken place in the Ottoman empire. All the friends of Christ should be incessant in their supplications to the Supreme Ruler of the kingdoms of this world, that they may soon become the kingdoms of Christ.

The Committee have just learned, that Messrs. Bird and Whiting arrived at Beyroot on the 18th of May, having touched at Cyprus. They were received with much kindness by Mr. Abbott and his family. Two of the former friends of the mission, who appeared to sustain the character of true believers, were of course glad to witness the return of Mr. Bird, accompanied by a new missionary. The people generally respectfully saluted them, as they passed the streets. Indeed, their reception was just what could have been
wished. The priests, however, were much disturbed; and the very next day, the papal thunders began to roar in the churches.

IV. MISSION TO CHINA.

The appointment and destination of Mr. Abeel, as preacher of the American Seaman's Friend Society, and of Mr. Bridgman, as missionary to China, were mentioned in the last Report. These two missionaries, having been consecrated to their work, and commended to the grace of God, by the prayers of many friends of missions in New York, embarked at that city, on board the ship Roman, captain Lavender, the 14th day of October last. They were accompanied on board, by the secretaries of the two institutions, under whose auspices they went forth, and by several other Christian friends, who united with them in a parting hymn, and a prayer offered by the Rev. Daniel A. Clark, of Bennington, Vt.

The ship arrived in the river of Canton, on the 19th of February; and the missionaries, learning that Dr. Morrison was not at Macao, lost no time in going to Canton, where they found him on the 25th, and were received by him in the most affectionate manner, and cordially welcomed to the new scene of their labors.

Mr. Abeel entered immediately upon the performance of his peculiar duties, and Mr. Bridgman sat down to the acquisition of the Chinese language, in which he had been somewhat employed during the voyage. In the commencement of this arduous work, he received the best and kindest assistance from Dr. Morrison, who presented him with many books, and lent him others, so that he was well supplied with helps for learning.

The last letter from Mr. Bridgman is dated April 16th, before which date he had been introduced to Leang-afa, a recent Chinese convert, who has already been employed in preaching the Gospel from house to house, and in printing and circulating Christian books. Though he has been spoiled of his goods, imprisoned, and scourged, as a consequence of his having embraced Christianity, yet his zeal and courage remain unchecked, and he seems prepared still to suffer for a testimony to the truth. He wrote a letter to the Corresponding Secretary of this Board, replete with the enlarged philanthropy of the Gospel, and expressing an earnest desire, that more missionaries may be sent.
A letter has been received from Dr. Morrison also, proffering his aid and co-operation in the kindest manner.

As the ship sailed in sight of numerous islands of Australasia, and Mr. Bridgman beheld the pagan inhabitants on the beach, his heart was deeply affected with the view of their spiritual condition. He inquires, how long the disciples of Christ shall sleep? It is indeed worthy of very serious consideration, that the disciples of Christ in the United States, if they were all as much awake, as some of them are, might easily and speedily have a mission in every populous island of Australasia and Polynesia. If there were such a mission in every island, or every group, there is much reason to believe that the work of conversion would proceed, till all the natives of these long neglected parts of the world would come under the influence of the Gospel. It seems to be a matter of regret, and even of lamentation, that some method cannot be devised for drawing forth the cheerful offerings of all the friends of Christ, and applying them to the removal of ignorance and idolatry, and the substitution of peace, hope, and joy in the Holy Ghost.

Instructions have been sent to Mr. Abeel, under which he will act as the missionary of this Board, and become more strictly associated with Mr. Bridgman, in case he should not continue in the service of the Seaman's Friend Society.

The establishment of an American mission in China is a sublime spectacle. It ought to have been witnessed many years ago; and it should be our grief that it was not. Still, to the man, who studies effects in their early causes, and considers how many millions may be beneficially interested in this movement, it is a sublime spectacle. Doubtless the mere recurrence of it to the mind, will call forth many a prayer, that the pioneers in that warfare may be sustained by a host of followers; and that the issue of their labors may be such, in connection with the labors of that distinguished missionary who preceded them, and whose zeal and perseverance have erected for him an imperishable monument, that the great idolatrous community, which boastingly calls itself the Celestial Empire, may become entitled to that appellation, on account of the innumerable millions who will go thence to heaven, through the blood of Christ, and the preaching of his Gospel.
V. SANDWICH ISLANDS MISSION.

The period embraced in this Report, extends from Jan. 2, 1829, to Feb. 20, 1830.

In the autumn of 1828, the Rev. Charles Samuel Stewart, having accepted the office of chaplain in the navy of the United States, with the prospect of being assigned to a ship then about to visit the Pacific ocean, was appointed by the Committee a special agent to the Sandwich Islands. Mr. Stewart having been for three years a member of this mission, and feeling a deep interest in the missionaries personally, and in the success of their labors, possessed great advantages for conveying, in the best manner, the sympathy of the Committee to these distant brethren, and for learning their state, and advising them, in regard to their duties, in the responsible station which they occupy. He sailed from the United States as chaplain of the frigate Guerriere, in February, 1829; was transferred to the sloop of war Vincennes, captain William Bolton Finch, while on the western coast of South America; and visited the Sandwich Islands, in the latter vessel, on his way home by the Cape of Good Hope.

In passing up the eastern side of Hawaii, the ship entered the port of Byron's Bay, or Waiakea, where she remained several days. At this place is a missionary station, which, owing to various causes, has enjoyed less evangelical labor, than any other station at the islands. Yet Mr. Stewart found here a very great attention to religion.

On the 14th of October, the Vincennes arrived at Honoruru, and, after a short stay, took some of the highest chiefs on board, and visited Lahaina, Kairua, and Kaavaroa.

Captain Finch was intrusted by the President of the United States with a letter to the king of the Sandwich Islands, signed on behalf of the President, by Mr. Southard, secretary of the navy. This document is such as became the government of a Christian nation. It recommends to the natives "the true religion—the religion of the Christian's Bible." It recognizes the rapid progress, which had been made at the islands, in letters and religion. While it asks protection for citizens of the United States, who conduct peaceably, it asserts that others are subject to the censure and punish-
ment inflicted by the laws of the place. It states, also, that the government had heard with pain of the violation of these laws by American citizens, and had sought to know and to punish the guilty; and it closes with bespeaking the favor of the rulers for the missionaries.

The President sent the following articles to the rulers, as tokens of his regard, and a testimony of the interest, felt by the government of the United States, in the prosperity and improvement of the people of the Sandwich Islands; viz. a pair of globes, and a map of the United States, to the king; a silver vase to Kaahumanu, with her name and the arms of the United States engraved upon it; two silver goblets to Nahienaena, with a similar engraving; a map of the world to Boki, and a similar map to Kuakini.

Capt. Finch communicated these presents and the letter from the government, in the kindest and most respectful manner, and accompanied them by a handsome letter of his own. The intercourse of this commander, and his officers, with the young king and chiefs, was of a very favorable character, and left a most grateful impression upon their minds.

It can be scarcely necessary to add, that the missionaries received kind and respectful treatment from captain Finch and his officers. On the whole, the visit of the Vincennes, taking into consideration all the circumstances of the case, seems to have been one of the happiest events, which have taken place since the origin of the mission. The expressions in the President's letter on two points were exceedingly valuable; viz. the recommendation of the Bible, and the declaration that the rulers might punish American citizens, and of course all foreigners, who should violate the laws of the islands. On these two points, profligate foreigners had labored hard to mislead the chiefs and people. They were accustomed to assert, that kings, and presidents, and other great men, in civilized countries, looked down upon the Christian religion as beneath their notice, and as fitted only for the lowest of the people. And, in regard to the conduct of foreign residents, it was repeatedly and often stated, in a threatening tone, that the government of the United States would be displeased, if Americans should be punished for violating the laws of the chiefs. Though these assertions were but partially believed, it was yet a great satisfaction to the chiefs to learn from the President of the United States himself, that they had a right to enforce their laws upon all persons, within their own territory.
1830. SANDWICH ISLANDS. HONORURU.

The Vincennes arrived at New York, on the 8th of June. Since that time, Mr. Stewart has visited the Committee, and given them a very interesting account of his intercourse with his former associates in the mission, and with the natives. He describes the progress of the people in knowledge, religion, and civilization, as being much greater, during the four years after he and his family left the islands, than he could have supposed, from any accounts which have been published.

Mrs. Stewart, by whose ill health her husband was induced to think it his duty to return with her to this country, has quite recently been removed by death. The disease, under which she languished and finally sunk, was contracted on the field of missionary labor. She had cheerfully devoted herself to the service of Christ among the heathen; and she cheerfully bore the burdens, which her Saviour saw fit to lay upon her. She was of a meek and quiet spirit; and her kind and amiable manners gained her numerous friends, by whom she will be long and affectionately remembered.

HONORURU.

Rev. Hiram Bingham, Missionary; Mrs. Bingham.
Rev. Ephraim W. Clark, Missionary; Mrs. Clark.
Mr. Levi Chamberlain, Superintendent of Secular Concerns;
Mrs. Chamberlain.

Dr. Gerrit P. Judd, Physician; Mrs. Judd.
Mr. Stephen Shepard, Printer; Mrs. Shepard.
Miss Mary Ward.

A new place of worship, capable of containing an audience of four thousand, was opened for public worship, on Friday, July 3, 1829. The young king took a very decided, and a very dignified part, on that occasion. This is the more remarkable, as his age did not then exceed sixteen, and as great pains had been taken by foreigners, who had access to him, not only to prejudice his mind against the missionaries, but to mislead, debase, and destroy him.

At the close of the services, he arose and said, Let us pray. In the prayer, which he offered, he spoke in behalf of the rulers and the people, and thus gave the house anew to God, acknowledged God as his sovereign, yielded the kingdom to God, confessed his own sinfulness, supplicated the mercy of God for himself as a sinner, who needed mercy, pardon, and cleansing, and prayed to be preserved
from temptation and delivered from evil. He prayed for different classes of his subjects,—for chiefs, teachers, learners, and common people,—for the missionaries and foreign residents,—and concluded, in a very appropriate manner, by ascribing to God the kingdom, power, and glory.

It should be remembered, as some explanation of his manners, and self-possession in such circumstances, that, from his earliest years, he has considered himself born to rule; has expressed his opinion on public affairs, though controlled by his counsellors; and probably feels as unembarrassed, in speaking or praying, in the presence of thousands, as he would in his closet.

From about this time, this young ruler has shown a marked attachment to the missionaries, and to the cause of improvement and of good morals. On the 7th of October, he issued a proclamation, signed by himself and eleven counsellors, in which he declared, that the laws of his country against murder, theft, licentiousness, retailing ardent spirits, Sabbath-breaking, and gambling, were in force against foreign residents, as well as against his own people. So decided a step, just before the arrival of the Vincennes, argued well, and was well sustained by the letter from the President of the United States, which has been described.

It must not be supposed, however, that it is an easy matter to enforce salutary restraints upon bold, artful, and abandoned foreign residents. It needs a vigorous arm, directed by wise counsels emanating from a civilized community, to curb the licentious practices of men hardened in depravity, and conscious of their superior cunning. On this subject, there is a touching paragraph in the king's proclamation, which, as it is altogether native in its conception and its language, deserves to be quoted here.

"This is our communication to you all, ye parents from the countries whence originate the winds: have compassion on a nation of little children, very small and young, who are yet in mental darkness; and help us to do right; and follow with us that, which will be for the best good of this our country."

How modestly and admirably does the proclamation intimate, that foreigners from every part of the civilized world ought to assume the character of parents, in regard to a nation of little children, among whom they have come to reside; and what hearts of adamant must men have, who refuse to listen to such a consideration. The same thought was expressed by a Choctaw chief, about the same
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time, and in nearly the same language. "We are little children," said he, "about so high," making a gesture with his hand down to the level of his knee; "we are little children, and have just begun to walk;" and he might have added, "Yet, children as we are, we are called to contend with the giant frauds and perfidies of civilized men." Had he made such an addition, the facts adduced in his speech would have been an ample justification. Were a complete history written of human depravity, as exemplified in the conduct of men, perhaps no chapter would contain such odious details, as that which should describe the treatment received by pagan and uncivilized nations from individuals educated in Christian countries, and from communities nominally Christian. This abuse of superior privileges, and the perversion of them to purposes of cruelty and oppression, cannot but expose the perpetrators to the sentence pronounced by the compassionate Saviour against the man, who should cause one of these little ones to offend;—the man, who should take advantage of his superior skill and power to lead the ignorant and the helpless into the way of folly, sin, and ruin.

The schools, at all the stations, are on the increase, and in a state of improvement. The qualifications of teachers are raised, as fast as possible. The greater portion of learners, at all the stations, is composed of adults. These attend, as they can get leisure from their avocations, from a desire to learn. Probably most of them labor a part of each day, and attend school another part. In the island of Oahu, there are 221 schools, containing 6,398 pupils.

The press. More books were printed and distributed in 1829, than in any previous year. During the period embraced by this Report, 10,000 copies of Luke, and as many of the Acts, with several smaller selections from Scripture, were printed and put into circulation. These, with the copies of the other Gospels printed in the United States, are in the hands of the people, and are read and studied by multitudes with great satisfaction. Henceforth it will be in the power of the missionaries to put some portion of the Scriptures into the hands of every man, woman, and child, who has learned to read. The number of copies printed, within the time above-mentioned, is 114,000, and the number of pages 4,448,000.

Perhaps there is no community on earth for which the press can do more, within a short period, than for the inhabitants of these
islands. They can easily learn to read; elementary books can be easily furnished to them; and the Scriptures can be put into their hands.

The proclamation of the king in regard to the extent of the laws, the letter of the President of the United States, and that of captain Finch, were printed in English and in the vernacular tongue. For such purposes, the press is of inestimable value; for the people can be informed at once, and in all parts of the islands, of any thing which intimately concerns them.

The Jesuit missionaries continue their silent operations here; and seem to be making some little progress. They have neither influence nor intercourse with the government of the islands. It is not easy to foresee the effects of their establishment at a place, which has been so remarkable on account of the introduction of pure Christianity. A few of the lowest class of people attend their services.

To the church at Honoruru 74 natives have been admitted as members. The whole number, at all the stations, as yet admitted to communion, is 185, although many more give evidence of piety. Thus, at Waiakea, but a single native had been baptized and received to the church, though many hundreds, when Mr. Stewart was there, were anxiously attending to the concerns of religion. It is now six years since the first hopeful conversion took place at the islands. Several converts, and among them four high chiefs, have died in the faith. There has yet been no case of a person admitted to the church, from whom the missionaries have felt constrained to withdraw the charitable opinion, which they had once formed. But they still think it their duty to be cautious, in all their proceedings respecting new converts.

WAIMEA.

Rev. Samuel Whitney, Missionary; Mrs. Whitney.
Rev. Peter J. Gulick, Missionary; Mrs. Gulick.
Miss Maria C. Ogden.

The number of schools on the island of Tauai is 80;—the number of pupils 2,350. The governor Kaikioeva, and six others, have been received to the church the last year. The governor and his wife, who is also a professor of religion, exert a very salutary influence upon the schools.
Three school visitors have been appointed, one of whom is George Sandwich, who was educated in the United States, and who has proved a faithful and exemplary helper.

In the middle of last year, there was a great and general attention to religion at this station. Meetings were crowded; earnest and anxious inquirers were numerous; the houses of the missionaries were thronged with those, who came to converse respecting the condition of their own souls. These individuals were more deeply affected with a sense of sin, and more anxious for salvation, than had been common among inquirers of preceding years. The people are not so far advanced in a knowledge of Christianity, as the inhabitants of some islands of the group; but there is enough seen here to afford abundant encouragement to effort.

Lahaina.

Rev. William Richards, Missionary; Mrs. Richards.
Rev. Lorrin Andrews, Missionary; Mrs. Andrews.
Rev. Jonathan S. Green, Missionary; Mrs. Green.
Stephen Pupuhi and Taa, Native Assistants.

Mr. Green was absent on an exploring tour to the N. W. coast, from Feb. 13th to Nov. 9th of last year. For some time before sailing, and after his return, he resided at Honolulu, where he left Mrs. Green during his absence.

Mr. Andrews expected to spend a part of the present year with Mr. Goodrich, at Waiaka, where he would naturally be led to converse more with the natives than at Lahaina, and would thus acquire a familiar use of the language for talking and preaching. His labors in translating, or rather preparing to translate, have taught him to write it. Mr. Richards, also, will probably spend a few months with Mr. Goodrich. A large part of the time of the missionaries, at this station, will be employed, for some years to come, in translating with care from the original languages of Scripture.

A good stone church has been commenced at this place, and was near its completion at the last dates.

The number of schools under the care of this station is 173, containing 10,385 pupils. The number of persons admitted to the church within the year 1829, is 23; the number of marriages, solemnized in a Christian manner, 762.
The upright and faithful governor of Maui still administers the civil concerns of the people; and, as nothing is said of his ill health recently, it is hoped that his life may be spared for some time to come.

KAIRUA.

Rev. Asa Thurston, Missionary; Mrs. Thurston.
Rev. Artemas Bishop, Missionary; Mrs. Bishop.
John Elliot Phelps, Native Teacher.

A matrimonial union has been formed between Mr. Bishop and Miss Stone.

Kuakini, governor of Hawaii, was admitted to the church, with thirty-six others, during the last year. This man's conversion, should it prove genuine, as the missionaries hope it will, is a very important thing to the mission. He is in the vigor of life, between thirty and forty years of age, and has long had great influence in the government. At the establishment of the mission, and for some time afterwards, he was rather distant and reserved concerning it, and was perhaps somewhat affected by the representations of its calumniators. From the resumption of a residence in this place, however, by Messrs. Thurston and Bishop, in the year 1824, he became a patron and benefactor of the missionaries. More recently, he has been attentive to the great duty of personal religion; and the result is as above-stated. Since he joined the church, all the chiefs, who have much influence in the public affairs of the islands, are the professed disciples of Christ. His two sisters were among the earliest converts, and have exerted the happiest influence. One of them recently died, leaving the best hopes respecting her, for the consolation of her Christian friends. For Kuakini the prayers of the whole church in the islands have long been offered.

As he was about to leave his people for a season, that he might visit his dying sister, he arose, after the morning sermon of the Sabbath, and addressed the great congregation in a pious and affectionate manner, exhorting all to turn from their sins and follies and give themselves up to Christ. "As for myself," said he, "I have resolved to serve the Lord; and to seek for the salvation of my soul through Jesus Christ. As he has given himself up a sacrifice for our sins, so"—said he, in allusion to the morning sermon,—"do ye present your bodies a living sacrifice, holy and acceptable unto God,
which is your reasonable service." He confessed to his people his former remissness in regard to detecting and punishing offences, and declared it to be his intention to act differently in future.

Social meetings, for purposes of religious edification, are held as among Christians in the United States, and conducted much in the same manner. The seriousness and inquiry respecting salvation, appear to have continued without intermission, for more than a year. The missionaries suppose, that 150 individuals converse with them weekly, on the subject of personal religion. Not a day, nor an evening, passes without visiters at the mission houses, for this purpose; except Saturday evenings, which are expressly reserved for the studies and meditations of the missionaries. No other time is at their command; and they sigh in vain for retirement, as they have very little opportunity, to read, study, translate, or do any thing, except give religious instruction.

The number of schools, under the superintendence of this station, is 200, containing 8,575 pupils. Native teachers have assembled to the number of 150, and remained together several months at a time, in order to be the better qualified for their duties. Phelps, who was educated in the United States, and became pious here, in the family of a minister who kindly instructed him, sailed from Boston with the last reinforcement. He had spent several years in the Foreign Mission School, and is now pronounced, by the missionaries, a competent and faithful teacher of these assembled school-masters.

WAIAKEA.

Rev. Joseph Goodrich, Missionary; Mrs. Goodrich.
John Honorii, Native Assistant.

The house for public worship, which was mentioned in the last Report as unfinished, has been completed. Mr. Stewart saw it crowded with thousands of worshippers, many of whom appeared to be deeply interested in the preaching of the Gospel, and all of whom were attentive. This was on the first Sabbath of October last.

The manners of the place had undergone a great change, since the Gospel began to be preached here. All the people were strictly observant of the Sabbath. Sailors of the Vincennes, who landed on that day, could not buy a watermelon, though that species of fruit was very abundant. The people would not sell any thing on the Sabbath. They offered melons gratuitously; but the sailors
would accept nothing in that manner. They declared, that they had never before been in a port, where such strictness prevailed. And, what is quite important, the same kind of strictness, or conscientiousness, was observed in other respects, during the whole time of the ship's stay.

The cause of religion and of good order received a very decided advantage from the influence of Kuakini, the governor of the island, who resided here three months, for the purpose of expediting the erection of the church. The inferior chiefs and people, seeing his engagedness, and hearing his exhortations, were induced to think more favorably and seriously of the mission, than they otherwise would have done; and, as they came to hear the missionary, their hearts seem to have been opened to receive deep and salutary impressions.

The number of pupils under the care of this station is about 6,500.

KAAVAROA.

Mr. Samuel Ruggles, Missionary; Mrs. Ruggles.
Thomas Hopu, Native Assistant.

The health of Mr. Ruggles has been very bad, during the period here under review. It was determined at last, that it was his duty to return with his family to the United States, and he engaged a passage accordingly. The ship, in which they embarked, sailed from Honoruru, and was to touch at a port of Hawaii, and land some natives there. Before this was done, Mr. Ruggles ascertained that the captain had been guilty of immoralities, of the same kind as those, which have a most baneful influence on the character and prospects of the natives. Both Mr. and Mrs. Ruggles determined, though they considered life at stake, not to come in a ship under such a captain. They assigned the reason, and were landed on Hawaii. It is hoped the health of Mr. Ruggles may be improved, by a residence on the high table land hereafter to be mentioned.

A great attention to religion commenced here, in February 1829. Mrs. Ruggles was then alone, her husband being absent on a tour for examining the schools. Without any known cause of excitement, her house became crowded with inquirers, principally from the neighboring villages. On the following Sabbath, one of the missionaries being present, not less than 200 individuals came with the great inquiry: "What shall we do? We have long lived in sin. We have..."
slighted the instructions of our teachers. Our hearts have not consented to God's law." Kapiolani, and other native converts of some years standing, shed tears of joy, on witnessing such a spectacle.

The meeting on Fridays, for females who profess to have embraced the instructions of the missionaries, is attended by 300 members. The meeting on Saturday evening for hopeful converts, including fifteen church members, is attended by 50, or 60, and is constantly increasing.

The number of pupils in the schools is about 5,000.

The assembled missionaries gave it as their opinion, in January last, that no station furnished a more promising field for missionary labor than Kaavaroa. Some of the facts just stated must appear very striking to any person, who reflects upon the former condition of the people. Here, on the very spot where captain Cook was killed, and where, only six years ago, the people were in the most besotted ignorance and depravity, the wife of a missionary is left alone, in circumstances of perfect safety, while her husband traverses the neighboring country to visit Christian schools, which are opened and closed with prayer by the native teachers. While thus absent, the people, where he and his predecessor had been preaching, come to his house, in the fulness of their confidence, to learn from his wife how they may escape from the punishment of sin, and be numbered among the people of God. How marvellous a change; and how much is implied in it; especially, when taken in connection with all the other known facts of the case.

GENERAL NOTICES.

The Rev. James Ely, formerly the sole missionary at Kaavaroa, where his labors were highly favored of the Lord, was mentioned in the last Report, as having been induced by ill health to return to his native country. After trying the effects of our climate for nearly a year, he found no reason to hope that his health would permit his return with a prospect of usefulness. He therefore requested, that his connection with the Board might be dissolved; which was done accordingly. He will ever have the consolation of reflecting, that his efforts among a pagan and savage people were so blessed, as to raise the noisy, thoughtless, drunken rabble of a heathen village to the order and decorum of Christian society, in which every species
of immorality was discountenanced, a church of true believers formed, and the family altar erected in many habitations.

As a large part of the missionaries have suffered much from the liver complaint, which has compelled several of them to leave their stations, and has interrupted the labors of others, they have recently endeavored to ascertain whether they cannot find a place on the highlands of Hawaii, where they can enjoy the influence of a cool and invigorating atmosphere. The probability is very great, that such a place may be found; and that, in many instances, the necessity of a voyage to America may be avoided. Two or three of the missionaries made an exploring expedition for this purpose. At Keaalii, in the northern part of the island, about eleven miles from the sea, at an elevation of about 2,600 feet, the temperature is delightful, and would seem to promise that a residence there, free from care and labor, must have a restorative influence.

A general meeting of the missionaries was held at Honolulu, about the middle of January last, the minutes of which fill 35 pages, in a pamphlet, printed at the mission press. The list of topics proposed for the consideration of the meeting was twenty-nine. Several of them embraced subjects of great importance; and when it is remembered, that only ten years before, the first missionaries were on the eastern side of Cape Horn, the mind is filled with wonder and gratitude.

Mr. Stewart stated to the Committee verbally, that the cause of religion was advancing at all the stations, when he left the islands in November; and three months afterwards, the missionaries make the same declaration, in their joint letter. Never was the Gospel preached to a heathen people more ready to hear it without cavilling. Never were missionaries more evidently sustained and aided from on high; and never were the friends and patrons of missionaries more plainly called upon, than we are, to ascribe all the success to the power and grace of Christ, and all the honor to his great and adorable name.

The change, which has been wrought, is by no means confined to the more solemn duties of religion, or to the individuals who give evidence of piety. Honesty in dealing has succeeded to fraud and falsehood. There have been striking instances of restitution of property, which had been purloined, or which had come by mistake into the hands of those who restored it; but who, in their former state, would not have thought of restitution.
There are many places at the islands, where missionary stations might be advantageously formed; where the people are in most urgent need of instruction, and are very desirous to receive it. On this account, and considering the inroads which are made upon their number by disease, the laborers now in the field intreat the Committee to send another reinforcement. The reasons for such a measure are imperious, and the Committee are unable to resist them. It has been resolved, therefore, that, with the leave of Providence, a reinforcement be sent forth this fall, consisting of at least three ordained missionaries; and of more, if suitable persons can be engaged for the service.

It has also been resolved, to establish a mission at the Marquesas islands, as soon as possible. If five missionaries should be engaged for the reinforcement, two of them might be stationed at the group just mentioned, and might be joined by one now at the Sandwich Islands. The language of all these islanders, it will be observed, is substantially the same; and the helps already possessed, for studying it, could be easily applied to the advantage of a new mission.

The Vincennes touched at the Marquesas islands, and Mr. Stewart conversed with the natives respecting the commencement of a mission there. The subject was not new to them, though they are in a state of entire paganism. They had heard that there were missionaries in other islands, and declared that they would receive similar teachers, and treat them kindly. This was particularly the case with the high priest, who seemed to be sensible that the old superstition must give place to something better.

VI. CHEROKEE MISSION.

STATION OF BRAINERD.

Mr. John C. Elsworth, *Teacher and Superintendent of Secular Concerns*; Mrs. Elsworth.

Mr. John Vail, *Farmer*; Mrs. Vail.

Mr. Ainsworth E. Blunt, *Farmer and Mechanic*; Mrs. Blunt.

Mr. Henry Parker, *Miller*; Mrs. Parker.

Mrs. Fernal, whose name stood on the list of missionaries last year, died on the 13th of October, after a short illness. She enjoyed the presence of God as death approached, felt the Saviour to
be precious, and left evidence that she has gone to rest with him. Mr. Fernal, having the charge of little children thus brought upon him, asked permission to leave the service of the Board; which was granted. He had labored faithfully in the mission four years.

Mrs. Parker has long been ill, and probably may not be living at the present time.

The mission house, school-house for girls, dining hall, and other buildings were consumed by fire, on the 12th of March last. This was a serious loss, both in regard to the amount of property destroyed, and the inconvenience to which the mission was necessarily subjected. The schools were immediately suspended. The Committee have authorized the erection of such buildings only, as can be erected at a moderate expense.

It is a subject of gratitude, that no lives were lost, though the fire took place about midnight, and had made such progress, that it was with great difficulty that some of the Cherokee children escaped.

The schools were probably never in a better state, than when they were thus suddenly interrupted.

CARMEL.

Rev. John Thompson, Missionary; Mrs. Thompson.

Mr. Isaac Proctor, Teacher and Catechist; Mrs. Proctor.

Mr. Josiah Hemmingway, Farmer.

The labors of Mr. Thompson in preaching from house to house, and wherever meetings can be gathered, have not been without effect. The attention to public worship has been increasing. It has been difficult to obtain a steady interpreter; and, without aid of this sort, the Gospel cannot be preached to the mass of the people. A white man, in the vicinity of this station, who has been grossly intemperate for many years, and is 70 years old, has been hopefully converted. Whatever apprehensions may be entertained respecting his perseverance, there has been already an entire external reformation.

Miss Kelly returned to the north last spring, at her own request.

Mr. Hemmingway has asked to be released from the mission this autumn; and the Committee could not object to it, though his labors are very useful. For seven years he has been employed in the farming department of the mission, which he has conducted with great fidelity, industry, and judgment. For these services he, like
his brethren employed at all the Indian missions, has received no compensation, except food and raiment for the time.

The school has been in a prosperous state; and the influence of the station is encouraging.

Five Cherokees were admitted to the church at this place last fall, and several others were in a state of deep religious inquiry.

Mr. Thompson found, that the distribution of books in the Cherokee language attracted great attention. The people were exceedingly desirous of obtaining copies of Matthew's Gospel, as soon as it was published. The minds of the people are prepared to receive with great facility such instruction, as is contained in religious tracts and small portions of Scripture; and it would seem reasonable, that Christians in the United States should place in their hands immediately so much truth, at least, as should give just and adequate views of the Gospel.

REV. WILLIAM POTTER, Missionary; Mrs. Potter.
Miss Erminia Nash, Assistant.
Miss Delight Sargent, Teacher.

The school was taught by Miss Sargent till some time in the winter; then by Mr. Potter; and again, as is supposed, by Miss Sargent, after the calamity at Brainerd, whither she had been called to share in the labors of that establishment.

Mr. Potter has been invited to take part in the management of an academy in West Tennessee, established upon the plan of the students supporting themselves, in part or in whole, by their own labor; but he is so strongly attached to the Cherokee mission, that he can not think of leaving it.

At this station died Mr. David Brown, on the 15th of September last year. This amiable young man became hopefully pious in the spring of 1820; spent several years at the north in acquiring an education; visited many parts of the United States, everywhere forming acquaintances with the pious and estimable part of society, thousands of whom remember him with great affection. He was somewhat engaged in public business, after his return to his own country; visited his parents on the Arkansas; and, at the time of his last illness, was pursuing study with a view to preaching the Gospel. He lingered several months with a pulmonary complaint, during which
time he was in the happiest state of mind, full of love to his Redeemer and his fellow men.

He is the fifth member of the same family, who has died triumphantly in the Christian faith, as a consequence of the establishment of the mission at Brainerd.

HIGHTOWER.

Rev. Daniel S. Butrick, Missionary; Mrs. Butrick.

At this station, fifteen children are boarded and taught; and a few others attend school.

The disputed Creek boundary passes near this station, and, to some extent, agitates the minds of the people. They generally remain in a tranquil state, and trust that they shall be delivered, though they cannot tell how.

WILLSTOWN.

Rev. William Chamberlain, Missionary; Mrs. Chamberlain.

Mr. Sylvester Ellis, Farmer; Mrs. Ellis.

Mrs. Hoyt, Widow of the Rev. 3rd Hoyt.

John Huss, Native Assistant.

Three members were added to the church in March last. The school is doing well. The number of pupils, who attend steadily, is eighteen. Nearly all these are boarded in the mission family.

HAWIEIS.

Dr. Elizur Butler, Physician and Catechist; Mrs. Butler.

Miss Nancy Thompson, Assistant.

Miss Catharine Fuller, Teacher.

Miss Flora Post, Assistant.

The former wife of Dr. Butler died on the 21st of November last, after a protracted illness, in which she was wonderfully supported by religion. Though manifesting the kindest interest in the welfare of her husband and children, she was willing, and sometimes extremely desirous, to leave the world, as she was in the full and joyous expectation of being admitted to heaven.

As her health had long been feeble, Miss Post, her sister, set out from the northern states to visit her, but arrived too late to see her in this world. It was the design of Miss Post to give two or three
years of gratuitous service to the mission, if her travelling expenses thither could be borne by the Board, which was done.

Miss Fuller was transferred to this station from Candy's Creek, that she might take care of the school of ten Cherokee girls boarding in the family.

On the first Sabbath in June, seven Cherokees and one white man were admitted to the church; which now consists of forty-six Cherokees, and six white persons.

Quite recently, Dr. Butler has been married to Miss Ames, the teacher of the school for girls at Brainerd.

CANDY'S CREEK.

Mr. William Holland, Teacher; Mrs. Holland.

The Cherokee young man, who has been repeatedly mentioned under this station, in former Reports, is now a resident at the Union Theological Seminary, Prince Edward county, Virginia, where he hopes to get such an education, as will enable him to preach the Gospel to his countrymen. His health is much improved.

NEW ECHOTA.

Rev. Samuel Austin Worcester, Missionary; Mrs. Worcester.
Miss Sophia Sawyer, Assistant.

The principal employment of Mr. Worcester continues to be the acquisition of the Cherokee language, and the superintendence of translations. An edition of the Cherokee hymn-book, and the Gospel of Matthew, mentioned in the last Report, have been circulated; and the books are read with avidity.

The annual council of the Cherokee nation was held here in October last, and an extraordinary council in July. The order and decorum observed at these meetings, as well as the propriety and dignity of the proceedings, are highly creditable to the people. The sittings are opened with religious services, and the Sabbath is observed in an exemplary manner.

A church was formed here on the first Sabbath in August, which is the eighth institution of this kind formed by the missionaries of the Board in the Cherokee nation.
The subject which engrosses the attention of the Cherokees at present, is the proposal that they should leave the land of their fathers, and remove beyond the Mississippi. Upon this subject the minds of all are fixed with more or less intensity. Whatever may be thought of some questions relating to this matter, the following points are indisputable; viz. that treaties in existence, between the United States and the Cherokee nation, guaranty the inviolability of the Cherokee territory and of the Cherokee government; that the words, in which these engagements are expressed, are perfectly plain, not admitting of doubt or cavil; and that these words express what was the real meaning of the parties at the time, and what was understood to be the meaning by both parties, for more than forty years. It is true, also, that the Cherokees conceive themselves to have a perfect right to their own country, and that they are unwilling to leave it. The few, who have consented to emigrate, have done so from the apprehension that all would be compelled to remove; and that those, who remained longest, would be in the most unfavorable circumstances.

These things should lead every man, who is susceptible of sympathy or compassion, to feel for this distressed people. Some of them are sustained by religious principle, and pray habitually for those, whom they cannot but regard, as persecutors and oppressors. If they are misled, as to the nature of their rights, and the character of the treatment which they receive, and, indeed, on any supposition that can be made,—it would seem that their present condition is very unfavorable to improvement; and yet there has been less interruption to the progress of civilization, and less disorder than could have been expected in such a state of things.

In March last, Mr. Worcester wrote a letter on the subject of the advancement of the Cherokees in civilization, and their feelings with respect to a removal, and addressed it to a member of the Cherokee deputation at Washington. It was printed by the Senate of the United States, and appended to a Report from the war department. This document gives as fair and candid an account of the actual condition of the Cherokees, as can be found. It was published in the Missionary Herald for May.
VI. CHICKASAW MISSION.

STATION OF MONROE.

On account of the illness of Mr. Stuart, which made it necessary for him to leave the mission, and various other considerations, it is thought best to transfer missionary operations from this place to Tokshish, two miles distant, where a flourishing station has existed for some years. Mr. Stuart's health continuing in a very bad state, his connection with the Board was dissolved last spring. But, as he has been recently restored in a great measure, the Committee have re-appointed him, and authorized his return to the Chickasaw mission, for the prosperity of which he feels very deeply.

TOKSHISH.

Mr. James Holmes, Licensed Preacher; Mrs. Holmes.
Mr. Anson Gleason, Teacher; Mrs. Gleason.
Miss Emeline H. Richmond, Teacher.
Miss Philena Thatcher, Teacher.

* The life of Mrs. Holmes was so seriously threatened by an illness, for which a change of climate appeared the proper remedy, that Mr. Holmes returned with his family to Newark, N. J., where he arrived last autumn. Leaving his family there, he joined the mission again, by the direction of the Committee, where he spent three months, and then came back to Newark. He has recently gone forth again with his family to the mission. His first absence was supplied by Mr. Wilson from Caney Creek, and his second by Mr. Gleason, his wife, and Miss Thatcher, from the Choctaw nation. Mr. Adams, an agent of the American Sunday School Union, who had visited the state of Mississippi, and was passing through the Choctaw and Chickasaw nations, consented to labor there for several months. His services were very acceptable and useful. The Committee, being informed of the circumstances of the case, sent an appointment to Mr. Adams, requesting him to become a permanent missionary. He had left this field of labor before the appointment arrived, as his engagements to the institution, for which he had been performing an agency, prevented his making a longer stay. He felt, however, an anxious desire to promote the salvation of these
people, many of whom were inquiring what they should do to inherit eternal life.

During the last winter, the full Indians were more ready to hear the Gospel than at any previous time. They would collect, and attend with deep interest, at meetings for prayer conducted by pious slaves, who could use the Chickasaw language. Last year, the people were fast becoming intemperate, their salutary laws on this subject being for the time abandoned. The evil was becoming so great, that the people themselves were alarmed, and the laws have since been revived, and a second reformation has commenced.

**MARTYN.**

Rev. William C. Blair, Missionary; Mrs. Blair.

There is a gradual increase of religious knowledge in this place and the vicinity. Two persons have been admitted to the church, besides an individual from another church and three members have removed to other parts of the nation. Some are inquiring on the subject of religion, with more than ordinary solicitude. A Bible Society has been formed, which will supply the wants of those who can read English in this place, and assist in supplying other neighborhoods. The temperance cause is gaining ground, though not so rapidly as could be wished. A Bible class is taught every Sabbath afternoon. Prayer meetings are attended twice in the week.

The school has twenty-eight pupils, all of whom have more or less Indian blood. All but one can read. Nine board in the mission family. Eleven write compositions. Ten have paid some attention to geography.

**CANEY CREEK.**

Rev. Hugh Wilson, Missionary; Mrs. Wilson.

Mr. Mc Knight, who was mentioned in the last Report as a teacher, now instructs a school of Indian children sent from this nation into Tennessee, and supported there by that portion of the funds of the Chickasaws, which is appropriated to the stations of Caney Creek and Martyn. This mode of educating the children, is thought by Mr. Wilson to be very successful, in many cases. Children are selected and sent by him. The school thus composed has contained twenty pupils.
Mr. Wilson, who has been a very laborious and faithful missionary, is desirous to be more released from secular cares, than has hitherto been practicable. He wishes to preach the Gospel; but this he cannot do, to any great extent, while he has the charge of the school and station here, and of the education of Chickasaw children sent into Tennessee. The Committee are anxious to relieve him, that he may devote himself more entirely to what he justly considers as his appropriate work.

The burden of the school is, in a great measure, counterbalanced by the satisfaction of seeing Indian children improving in their character, and preparing for usefulness. "I am altogether mistaken," says Mr. Wilson, "if there now is, or has been within two years past, a single child, who does not feel a tender affection for us. Their kindness alone is an ample compensation for all our toil." The school has been in a very good state, containing about twenty pupils; making forty under the care of the station.

The farm is in a very prosperous state, supplying, for a great part of the year, the wants of the mission family.

GENERAL REMARK.

The question of removal agitates this people, as well as the other south-western tribes. The Chickasaws, it is fully believed, would not consent to remove, if they supposed they could be secure in the possession and enjoyment of their property, and their rights, where they now are. The country, which they now inhabit is pleasant,—much of it delightful. But the territory to which they go, if they remove, is regarded by them as unsuited to their condition, and incapable of being rendered a desirable residence.

VIII. CHOCTAW MISSION.

There are several things, which impart a peculiar interest to this mission, at the present time. The Choctaws are in great trouble about the question of removal; violent dissensions have arisen among them; and yet religion seems to be making gradual advances, in some parts of the nation.
Rev. Harrison Allen, Missionary; Mrs. Allen.
Mr. John Smith, Farmer and Superintendent of Secular Concerns; Mrs. Smith.
Mr. Zechariah Howes, Farmer; Mrs. Howes.
Mrs. Eliza Hooper, Widow of Mr. William Hooper, and now Teacher.

Mr. Allen was sent forth as a missionary last autumn, having been previously ordained to that office in Boston. He arrived at Elliot in January, and entered immediately upon evangelical labor. This place and its neighborhood had shared, though not to a great extent, in the revival of last year. In February, natives were admitted to a profession of religion, for the first time at this station, though it was commenced more than eleven years before. The number received was five. Very favorable indications, as to the success of future labors, met Mr. Allen on his arrival.

The whole number of learners in school, during the year, has been 48; the average number 35; of whom about one third were females. A hired school-master has taught the boys. The girls have been part of the year under the instruction of Mrs. Hooper, and the remainder under that of Miss Harriet Smith, a daughter of Mr. Smith.

Mr. Wood, being in so low a state of health that he could neither teach school, nor perform other services at the station, requested permission to return to his former place of residence, in the state of New York. The Committee could not object, though it was with regret that their consent was given; for Mr. Wood had devoted his time and strength to the missionary cause with uncommon patience and perseverance. He left the place, where he had labored for nine years, and reached home in May. The case of Mr. Wood is substantially the case of many others, who engage in the missionary work. They cheerfully devote themselves to it, without any expectation of receiving more than food and raiment, during the time they are actually engaged, which, however, they intend shall be for life. At length, sickness assails them; their strength is gone; their constitution is broken; and they are compelled to ask a dismission from the service, or to remain a burden to the mission, and a heavy drawback upon the labors of others.
It is extremely desirable, that some plan should be devised, which should meet the best wishes of the Christian public, and by which the sufferings of enfeebled missionaries should be alleviated without imposing a heavy charge upon the funds of missionary societies.

MAYHEW.

Rev. Cyrus Kingsbury, Missionary, and Superintendent of the Choctaw Mission; Mrs. Kingsbury.
Mr. Anson Gleason, Teacher and Mechanic; Mrs. Gleason.
Mr. Elijah S. Town, Farmer; Mrs. Town.
Mr. John Dudley, Teacher.

Mr. Philo P. Stewart, and Mrs. Stewart, who were connected with this station when the last report was presented, returned to the north last spring, on account of the ill health of the latter. They had both labored with fidelity and were much devoted to the cause. Mr. Bliss, heretofore residing at Mayhew, has spent most of the last year at Aiklunna.

Mr. Gleason has spent the summer at Tokshish in the Chickasaw nation, aiding in the labors of that station, but is expected to return to Mayhew this fall.

The schools have been continued through the year as usual, and the proficiency of the scholars, and their conduct have been highly encouraging. The number of those who have been members of the school during the year is 56; of whom 31 are boys, and 25 girls. Of these 43 were able to read in the New Testament; 11 studied arithmetic, 16 geography, 9 composed in English, and 25 wrote. The average number of scholars attending through the year was 43. All but four are instructed both in English and Choctaw, five left the school with a good common education; three or four of whom sustain a fair Christian character.

Though the people have been much agitated by the state of their political affairs, and their attention much turned off from religious subjects, yet the Gospel has been preached extensively in this part of the nation, during the last year, and considerable numbers have assembled to hear it; though the audiences have not been so large as during the previous year. Many of the people have given serious attention to divine truth, and some have been hopefully converted. During the year ending the fifth of July, the Lord's supper was administered eight times to the Mayhew church, the only church in the
northeast part of the nation, embracing Aiikhunna, Hebron, Yoknokchaya, and Hikashubbaha; and on these occasions 202 persons were admitted to church privileges, and 121 children were baptized. Most of those who have joined the church, notwithstanding the temptations to which they have been exposed, have continued to give evidence that they were really born of the Holy Spirit. In regard to a considerable number, however, the missionaries have been painfully disappointed.

EMMAUS.

Mr. David Gage, Teacher; Mrs. Gage.
Miss Pamela Skinner, Assistant.

In the autumn of last year, a very considerable attention to religion commenced among the people in this neighborhood. They had before been much disinclined to hear any thing about religion; but now they attended meetings with great interest. About ninety professed to be in a state of anxiety with respect to the salvation of their souls. In January, seven Choctaws were admitted to the church; and of others a charitable opinion was entertained.

Mr. Jewell, having suffered long with feeble health, solicited permission to leave the field of his labors, and return to the north. His request was granted; and he bade adieu to the Choctaw nation in the spring, and brought his family with him to New York. His connection with the Board is dissolved, and he is now employed as a preacher of the Gospel in New Jersey.

Mr. E. H. Walker, a licensed preacher, labored as an evangelist at Emmaus from March to July. During that time thirty more natives were added to the church. A persecution gradually arose, and became very violent in this part of the nation. A few of the hopeful converts yielded to the storm, and other apostasies were expected. But the number of those, who have renounced their profession, is comparatively small; especially if the circumstances of trial in which they are placed, are duly considered. Their knowledge of divine truth is very limited, their Christian experience very short, and the opposition, which they are obliged to meet, very strong and decided. This opposition had its origin in the political affairs of the Choctaws, and is not to be ascribed altogether to the natural hostility of men to the Gospel.

The whole number of pupils in the school is 26; viz. 18 boys, and 8 girls. The average number is 14. Twelve read Choctaw and
English. Six have studied arithmetic, 11 geography, 6 grammar. A Sabbath school was attended; and most of the attendants committed passages of scripture to memory.

**SCHOOL AT MR. JUZON'S.**

No mission family resides at this place. The school has been taught the last year by a native youth, of mixed blood, who has been educated partly in the nation, and partly at the Choctaw academy in Kentucky. He gave the people much satisfaction. Whole number of pupils 15. Average number 14.

**GOSHEN.**

Rev. Alfred Wright, *Missionary*; Mrs. Wright.
Mr. Elijah Bardwell, *Farmer*; Mrs. Bardwell.
Mr. Samuel Moulton, *Teacher*; Mrs. Moulton.
Mr. Ebenezer Hotchkin, *Catechist*.
Miss Eliza Buer.

The attention to religion, which commenced more than a year ago, has been followed by some very desirable consequences. Above thirty natives have been admitted to the church. Though the minds of the people generally are much distracted by their temporal troubles, some are willing to attend to their spiritual concerns, and are disposed to witness a good profession. Mr. Wright describes the change as very surprising, and is greatly encouraged in his labors.

The whole number of pupils in school was 45; viz. 29 boys and 16 girls; average number 31. The school is taught in Choctaw and English. Lessons are committed to memory in both languages. It is estimated that as many as 40, not connected with the schools, can read well in the Choctaw books, and as many as 100 in the Choctaw spelling lessons. These live in the vicinity of the mission.

**AI-IK-HUN-NA.**

Mr. Loring S. Williams, *Licensed Preacher*; Mrs. Williams.
Miss Eunice Clough, *Assistant and Teacher*.

The attention to religion continued at this place, during the last autumn and winter. Even when Mr. Williams was absent, the Choctaws kept up public worship regularly by prayer, singing, and mutual exhortation.
There have belonged to the school, in the course of the year, twenty-four children, all full Choctaws, and two thirds of them males. The families of this settlement have become greatly improved in their condition, since they came under the influence of the mission.

**HEBRON.**

Mr. Calvin Cushman, *Farmer and Teacher;* Mrs. Cushman. The school has been continued as before. The number of full Choctaws, who have been enrolled as pupils, is eighteen. During the former part of the year, the prospects of the improvement of the people in this region were truly flattering. A serious attention to religion, accompanied by a spirit of industry and enterprise, was generally manifest. The natives appeared to go forward with the full expectation of soon becoming a civilized Christian society.

**YOK-NOK-CHA-YA.**

Rev. Cyrus Byington, *Missionary;* Mrs. Byington. Miss Anna Burnham, *Teacher.* Miss Nancy Foster, *Assistant.* Mr. Byington has labored as a preacher of the Gospel; but principally at places somewhat remote from his residence. The school contains thirty pupils. Three of them became hopefully pious in the course of the year. About 18 acres of land are tilled, in connection with this station, and the external condition of the mission family is comfortable.

**HIK-A-SHUB-A-HA.**

This place is situated about five miles from Hebron, and seven from Yoknokchaya, on the direct road, which leads from one to the other. A large house for public worship, which answers the purpose very well in the warm season, has been erected here. The Choctaws performed the greater part of the labor, the expense incurred by the mission being about $100. A little school has also been commenced here, containing twelve pupils. Most of the large meetings of natives for religious instruction have been convened at this place.
GENERAL REMARKS.

A treaty was made between the Choctaw nation and the government of United States, in March last, by which the original Choctaw country was ceded to the United States, and provision was made for the removal of the tribe. The treaty has not been ratified by the Senate; and is therefore understood to be of no effect. Negotiations for another treaty are supposed to be now pending.

The effects of the treaty of March have been very unhappy, as they have thrown the nation into great disorder, and have given rise to a faction violently opposed to Christianity. The Methodist missionaries having taken an active part in the preparatory measures, and in the details of the stipulations, the pagan portions of the nation, represented the whole matter as the natural result of the new religion. They charged all the missionaries with being enemies of the Choctaws. In the eastern parts of the nation, they made an effort to turn out of office, all the captains, who were favorably inclined toward Christianity, and especially those, who were active and exemplary professors of religion. In the southeast district they succeeded entirely, and the friends of Christ were subject to not a little obloquy and persecution. This ill treatment was borne by them, in general, with great fortitude, and with truly Christian meekness.

The introduction of whiskey has been greatly increased, as a consequence of the attempts to effect a removal. The natives are divided among themselves; and, if they were not, they would not have the courage to enforce their own regulations, while the laws of Mississippi are held in a threatening posture over them.

IX. MISSION AMONG THE CHEROKEES OF THE ARKANSAS.

The expenses occasioned to the mission by the removal to the new country assigned to the emigrating Indians, and by the preparations for recommencing schools, have fallen heavily on the treasury of the Board; especially as the government has as yet made no provision by law for fulfilling the article in the treaty of May 1828, by which it was stipulated, that the value of the buildings and other improvements at Dwight should be refunded by the United States.
The poor persecuted Indians had no sooner taken possession of their new territory, where they were to be forever protected from injurious intercourse with white men, than they were followed by a host of traders, who filled the country with whiskey. The result is, as Mr. Washburn declares, that there has been more intemperance in the last six months, than in the preceding six years. He adds, that if a check is not put to this evil, the utter ruin of this part of the tribe is certain. The reason of such an influx of ardent spirits was, that it was expected the Indians would receive money for the improvements, which they had relinquished, and for which the United States were to make remuneration. This engagement not being fulfilled at the time expected, and no provision being made by law for fulfilling it at any time hereafter, the Indians sold their claims against the United States for what they were able to get, and expended most of the avails for the purchase of whiskey.

Dwight.

Rev. Cephas Washburn, Missionary; Mrs. Washburn.
Mr. Jacob Hitchcock, Steward; Mrs. Hitchcock.
Mr. James Orr, Farmer; Mrs. Orr.
Mr. Asa Hitchcock Teacher; Mrs. Hitchcock.
Miss Ellen Stetson, Teachers and
Miss Cynthia Thrall, Assistants.
Mrs. Finney, widow of the Rev. Alfred Finney
Mr. Aaron Gray, Farmer.

The schools at this new station were commenced some time in the spring.

The congregations for public worship are larger than heretofore; and the encouragements for preaching would be considerable, were it not for the deleterious consequences of the intemperance above mentioned. From this unhappy cause the industry of the people is diminished, and their comforts are diminished in the same proportion.

Fairfield.

Rev. Marcus Palmer, Missionary, Physician, and Teacher; Mrs. Palmer.

The school was begun here last fall, with twelve pupils, and soon contained thirty. The people feel a great interest in it, and sustain
it in part by their benefactions, or rather by providing in part for their children while at school. There is a readiness to hear the Gospel.

**Forks of Illinois.**

Mr. Samuel Newton, Teacher and Farmer; Mrs. Newton.

A new station is forming here, at which a school is to be opened, on the plan that the parents are to provide for the children. There are reasons for thinking it will succeed, and will prove a great blessing to the neighborhood. This place is about twenty miles from Dwight, in a northerly direction.

**X. Mission Among the Osages of the Neosho.**

The field of labor occupied by this mission has been considerably enlarged, during the last two or three years, by the settlement of portions of the Creek and Cherokee nations in its neighborhood. Emigrants from both of these tribes appear to regard the mission with favor, and to be disposed to avail themselves of the advantages it offers. Entire harmony seems to prevail between these emigrants and the Osages.

**Union.**

Rev. William F. Vaill, Missionary and Superintendent; Mrs. Vaill.

Rev. William B. Montgomery, Missionary; Mrs. Montgomery.

Dr. George L. Weed, Physician; Mrs. Weed.

Mr. George Requa, Steward; Mrs. Requa.

Mr. Abraham Redfield, Mechanic and Teacher; Mrs. Redfield.

The whole number of pupils, who have been received into the school since it was opened in August 1821, is 123. Till within the last two years, the school has been composed almost entirely of Osages, and the number varied from 25 to 40. Few of the scholars were kept at school steadily enough, and for a sufficient length of time, to be seriously benefitted; and the habits of their parents, to whom they returned, were such as to render the little knowledge
they had acquired nearly useless, and to efface nearly every good impression. Within two years past, the school has been considerably enlarged by the admission of Creek and Cherokee youths. On the first of June, of the present year, the school contained 54 scholars; of whom 17 were Osages, 30 Creeks, and seven Cherokees. No Osage scholars have been excluded for the purpose of making room for those of other tribes; nor is the reduction of their number owing to any dissatisfaction, which the Osages feel with the admission of other children; but it seems to be owing simply to their indifference to the advantages of the school. This indifference appears to be increasing, and the missionaries think there is little prospect that the school will do them much good.

Among the Creek scholars are three young men, above twenty years of age, who came to the school, earnestly requesting that they might be received, and be qualified to become instruc tors of their countrymen. Two of them are members of the church, and sustain a good Christian character. The third is a son of M'Intosh, who was killed by the Creeks in Georgia, in 1826, for selling his country. This youth, also, appears to be truly pious. These, together with an Osage young man, formerly at Cornwall, and afterwards at Oxford, Ohio, are already useful as interpreters, and promise to do much good.

A Sabbath school is constantly kept up at the station. During the winter the whole school was called together every Wednesday evening; and addressed familiarly on religious subjects. A Bible class, also, has been put into operation, which is attended by the older scholars, the children of the mission, and the hired men. This promises to be useful.

Mr. Redfield continued to teach the school till the close of last year, when Mr. Vaill took charge of it again.

Measures have been taken to give religious instruction to the Osages, as far as their wandering manner of life and the circumstances of the mission would permit. During the latter part of the year, Mr. Montgomery, who, with his family, has resided at Union since the removal of the Hopefield station, has frequently visited the great Osage village, and spent considerable time there, in preaching the Gospel. Mr. Vaill has also visited them. But it is not known that any serious impression has been made on their minds; though some appear to be convinced that Christianity is the true religion
They still are as much engaged about their wars, and as unwilling to relinquish them as ever.

The portion of Creeks, consisting of about 3,000, who have emigrated from Georgia since 1827, and settled within about twenty miles of the station, have presented a more encouraging field of evangelical labor. Many of them had received some instruction from Baptist and Methodist missionaries, before their removal. One of the chiefs invited Mr. Vaill to visit them and preach, more than a year ago. The agent at that time, being opposed to missionary exertions, prohibited it. Another agent, gen. John Campbell, soon succeeded him, who removed the restriction. During the last year, the attention to religious instruction has increased. Meetings are held nearly every Sabbath, conducted by a missionary from Union, or by one of the Creek young men, noticed as belonging to the school. The congregations vary from 100 to 200, and are becoming larger and more interesting. Special seriousness has been more prevalent among the black people; yet many Indians have felt it. More than 100 are seriously anxious for their souls; and one half of that number are regarded as truly converted. There has been considerable opposition; but it has not hindered the work of the Holy Spirit.

Preaching has been performed at Fort Gibson, 25 miles from the station, as often as circumstances would permit, and been seriously attended. The number of souls at the fort is more than 300, about one half of whom usually attended divine service.

Many Bibles and tracts have been distributed by the missionaries to travellers, at the fort, and in the new settlements in the neighborhood.

Buildings have been erected at the station for each of the mission families and for a dining hall and kitchen. These have greatly increased the expense of the station, during the last two years. It is hoped, that in future, it will be much less.

HOPEFIELD.

Mr. William C. Requa, Farmer and Catechist; Mrs. Requa.

This place falling within the limits of the territory ceded to the Cherokees, and they being unwilling that the Osages should remain on it, as was mentioned in the last report, Mr. Requa and his fam-
ily, followed by fifteen Indian families, left the place early last spring, and formed a new station on the same side of the Neosho, and about 25 miles north of Union. The new station is on the unappropriated land of the United States, lying between the Osage reservation, and the land belonging to the Creeks; the Osage settlers being unwilling to go so far north as their own territory. The land of the new station is said to be good; and the situation, in other respects, is very favorable. The settlers are by no means discouraged, on being compelled to leave their cultivated lands and the buildings of the former place, and begin anew; but have entered on their work with much more industry and spirit than ever before. Several of them had, before the close of May, cleared, planted, and prepared rails for fencing, four acres of land each. They are much more peaceable, moral, and attentive to instruction, than formerly. The chiefs exhort them to relinquish all their former bad habits, and to obey the word of God. No article, which is now left exposed in the settlements, is in danger of being stolen.

By means of some assistance obtained for them by Mr. Montgomery, during his late visit to Pennsylvania, they have been supplied with a few cattle and hogs, which will be of great use to them.

Mr. Requa is so far acquainted with their language, as to be able to give religious instruction to the people on the Sabbath, and at other times without an interpreter. The people attend more generally than heretofore.

Mr. Montgomery, who formerly resided at this station, after his return from a visit to his friends in Pennsylvania, mentioned in the last report, was advised to remove his residence to Union, with a view to his spending a large portion of his time, at the great Osage village, and among the Creeks.

NEOSHO.

Rev. Nathaniel B. Dodge, Missionary; Mrs. Dodge.

The departure of Mrs. Pixley from this station was noticed, with the causes of it, in the last Report. During the last winter, the mission family at Harmony thought it very important, that the station should be re-occupied; and as the hostility of the agent was professedly against Mr. Pixley personally, and not against missionary operations at the place, it was thought advisable by them, that Mr. Dodge, who had resided, with his family, during the previous
year, at Independence in Missouri, should remove there. He accordingly did so early in the spring. Since his arrival, no communications have been received from him. His brethren at Harmony speak of him as having favorable prospects.

The agent, who was the cause of the removal of Mr. Pixley, has been displaced from the office which he held, and another man has been appointed in his stead. The new agent, it is thought, will not be unfavorable to missionary operations.

Mr. Pixley still remains at Lexington, Missouri, teaching a school, and laboring as an evangelist. It is to be regretted, that his knowledge of the Osage language, and his perseverance and devotedness to the missionary work, cannot be taken advantage of, for introducing the Gospel among that unhappy people.

XI. MISSION AMONG THE OSAGES OF THE MISSOURI.

Rev. Amasa Jones, Missionary and Teacher; Mrs. Jones.
Mr. Daniel H. Austin, Mechanic and Steward; Mrs. Austin.
Mr. Samuel B. Bright, Farmer; Mrs. Bright.
Mr. Richard Colby, Blacksmith.
Miss Mary Etris.
Mr. John Austin, Assistant Teacher.

During the last year, the number of Osages visiting this station, or residing in its neighborhood, has been less than usual. There has, of course, been little opportunity for giving religious instruction to adults. Even the small number of Osages and half breeds, who have resided near the station, have been greatly injured, and the good influence of the mission on them has been much diminished, by the introduction of whiskey. To this article, which has been the bane of most other Indians, the Osages have heretofore been strangers. But, as the white settlements approach their country, and travelling through it becomes more frequent, there is great reason to fear, that this tribe will fall an easy prey. One man has already been murdered in a quarrel, while intoxicated; and the murderer stabbed himself mortally, it is supposed, while on the way to the
place of trial. The religious meetings among the Indians, it may be supposed are less interesting and promising, than formerly.

The greatest number of scholars in the school, at any one time during the last year, was 44. The average number has been about 40. These are mostly young, make good progress and are promising. The boys work while out of school with much cheerfulness. The girls are improving in all kinds of domestic labor. One girl spun and wove nearly 100 yards of cloth. Many of the pupils are considerably advanced, in all the branches commonly taught Indian children. It is very difficult to know what to do with them, when they leave the school. If they return to their native villages, and live with their parents, nearly all the good effects of their education are almost inevitably lost. They can hardly avoid becoming wandering hunters and warriors, immersed in all kinds of vice.

A considerable portion of the children in the school at present, are from the remnants of the Delaware tribe, now residing in that quarter.

An interesting Sabbath school is taught at the station.

Most of the buildings first erected at this station were designed for merely a temporary shelter, and have, for several years, been unfit to be occupied. During the year, some new buildings have been erected, according to instructions from the Committee; but information has not been received as to the extent to which the work has been advanced.

There is reason to believe, that the Osages have no strong prejudices against the missionaries; and that, if an evangelist should go to reside at one of their villages, he would be received and treated as a friend. A chief, from the Little Osage village, was last fall sent to Harmony by his brethren, with the request that a missionary might come and reside with them. It is exceedingly important, that the Gospel should be preached constantly, with simplicity and faithfulness, in all their villages.

XII. MISSION NEAR GREEN BAY.

Rev. Cutting Marsh, Missionary.
Mr. Jedediah D. Stevens, Teacher; Mrs. Stevens.

Few communications, relative to the proceeding at this station, have been received during the year. Rev. Cutting Marsh, who was
mentioned in the last report, as appointed, and about to proceed to
Green Bay, was unable to reach it till last fall, the navigation on the
lakes being stopped by the unusually early setting in of winter.
After arriving at Detroit, and waiting some time for opportunity to
proceed, he went to Maumee, and spent the winter, in laboring at
that mission. Mr. Marsh proceeded to Green Bay by the first
vessel in the spring, and was most cordially received by the Indians.
He felt encouraged by the appearance of the people, and the state
of religious feeling prevailing among them.

Ten or twelve persons have been admitted to the church during
the year. Three or four have died, giving comfortable evidence of
being prepared for heaven. The church now consists of about 45
members. The Indians are thought to be improving in character;
and a flourishing temperance society has been formed.

The school has been taught a part of the year by a native; but,
during the last summer, by Mr. Stevens. The number of scholars
has varied from 20 to 40.

Owing to ill health, Mr. Ambler, who had spent nearly two years
in the mission as teacher, was obliged to leave it about the 20th of
May last. Mr. Jedediah D. Stevens, who formerly taught the
school at Mackinaw one year, and has since travelled extensively
among the Indians between the head waters of the Mississippi and
Lake Superior, has been appointed to fill his place for one year.

The Indian settlement has been enlarged by the removal of all
the remaining families of the tribe, except one, from the State of
New York.

The mission house has been finished; and a new barn has been
built.

The Domestic and Foreign Missionary Society of the Protestant
Episcopal Church, has established a mission near the white settle­
ment at the Bay, designed for the instruction of that portion of the
Oneidas, who have settled in the neighborhood, and for the Me­
nominies, and other Indians, who belong in that quarter. Arrange­
ments are making for a large boarding school. There is one
ordained missionary, a teacher, and a farmer.

XIII. MISSION AT MACKINAW.

Rev. William M. Ferry, Missionary and Superintendent;
Mrs. Ferry.
Mr. Martin Heydenburk, Mechanic; Mrs. Heydenburk.
Mr. Frederic Ayer, Teacher.
Miss Eunice Osmar.
Miss Elizabeth McFarland
Miss Delia Cook.
Miss Hannah Goodale.
Miss Matilda Hotchkiss.
Miss Betsey Taylor.
Miss Sabrina Stevens.

Mr. John S. Hudson, who has been mentioned in the reports heretofore, as connected with this mission, was discharged in May 1829, at his own request, in order that he might engage in some business which would enable him to aid his aged and infirm parents. Owing to the want of other laborers, he did not, however, leave the station till last summer.

During the early part of the present year, the mission schools and the village were again blessed with the special influences of the Holy Spirit. Previous to the middle of March six or eight in the schools had become hopefully pious, and some in the village. Two or three adult Indians, one of a very hopeless character, also appeared to be converted to God. No account has been received of additions to the church.

The school for boys contains 70 pupils, and that for girls 60. Of these 100 are boarded in the mission family, and the others board with their parents or friends in the village. In July, while the traders from the interior were at Mackinaw, the schools were examined in their presence. The evidences exhibited by the scholars of having made progress in their studies gave much satisfaction. The character of the scholars seems also to be improving.

The meeting house, which was commenced last fall, has been finished and occupied for public worship. The basement story furnishes convenient school rooms. The expense of erecting the church has been borne almost entirely by the people of the village and the traders from the interior, who, on this as well as other occasions, have shown much friendship for the mission, and truly Christian liberality towards other benevolent objects.

The tone of religious feeling among the traders is, on the whole, evidently extending and deepening. Four of them gave satisfactory evidence of piety; and, while at Mackinaw during the last summer, united with the mission church. When they were at that place the
preceding year, they were encouraged to expect that a missionary would be ready to accompany them to their trading posts. But, though much inquiry had been made for a suitable person, no one had been found. So desirous were the traders, however, to have some one to accompany them on their return, who might give them, their families, and the Indians around them, further religious instruction that it was thought best that Mr. Ayer, the teacher at Mackinaw, should spend the next year with them. He accordingly took his departure with them, accompanied by a pious scholar from the school, as an interpreter. A boat manned and equipped for the purpose had been brought down by one of the traders, at his own expense, for the express object of taking up a missionary. This gentleman bears nearly the whole expense of Mr. Ayer during the year. The impression made on the minds of these traders, and the influence which they are inclined to exert in favor of missions, must be regarded as furnishing a very remarkable opening in providence, for access to the Indian tribes in the central parts of this continent, of which advantage ought to be taken.

XIV. MISSION AT MAUMEE.

Rev. Isaac Van Tassel, Missionary; Mrs. Van Tassel.
Miss Sarah Withrow, and
Miss Hannah Riggs, Assistants.

Mr. Marsh, destined to the station near Green Bay, as mentioned in the report of that station, spent the last winter here, rendering very seasonable and efficient aid to Mr. Van Tassel. A considerable portion of their labors were directed to the white settlers in the vicinity of the station, and not without some success. A church organized many years ago, but much scattered, the Lord's Supper not having been administered for six years, was gathered and strengthened.

Some seriousness has prevailed in the school; and a teacher, who was hired for a part of the year, became hopefully pious while at the station. The number of scholars during the early part of the year was 28. It has not been mentioned since. The pupils have generally been obedient and studious, and made good progress.

Mr. and Mrs. Van Tassel have devoted considerable time to the study of the Ottawa language, a dialect of the Chippeway, spoken
very extensively among the Indians in the northwest. They have prepared translations of the Lord’s Prayer and the Ten Commandments, with a few hymns and spelling lessons, which have been printed at Hudson, Ohio. The orthography of Mr. Pickering is used; and it is hoped that some of the Indians may learn to read their own language.

**XV. MISSION AMONG THE INDIANS IN THE STATE OF NEW YORK.**

**TUSCARORA.**

Mr. John Elliot, *Licensed Preacher*; Mrs. Elliot.

Miss Emily Parker, *Teacher*.

During the past year the Indians have been more united, sober, industrious, and temperate, than usual. They have also attended religious meetings in greater numbers, and appeared to listen with more attention to divine truth, and to be more affected by it, than usual. One or two have been hopefully converted. More public spirit has been manifested than heretofore. The meeting-house, erected two or three years ago, principally by the Indians, has, during the year, been painted at an expense to them of $50. They have also built themselves a good school-house. They contribute at the monthly concert for prayer as large a sum, probably, as churches generally in New England, consisting of the same number of members.

A society for the promotion of temperance has been organized consisting of more than 60 members.

The school was taught during the early part of the year by Miss Henderson, and during the latter part by Miss Emily Parker, who last spring went from Rochester, N.Y., to reside a while at the station. The number of scholars has varied from 18 to 35. They have generally attended more punctually than usual, and have made good progress.

**SENeca.**

Mr. Hanover Bradley, *Farmer and Catechist*; Mrs. Bradley.

Mr. Conklin, *Teacher*.

Miss Asenath Bishop,
Miss Phebe Selden, and
Miss Rebecca Newhall, Assistants.

Rev. Thompson S. Harris, who had labored as a missionary more than eight years at this station, was discharged from his connection with the Board, at his own request, at the close of June last. Dissatisfaction felt by a few members of the church with some of his measures, which threatened to grow into a serious and injurious division, made him think it desirable that he should leave that mission, though a large majority of the church and people were warmly attached to him, and wrote to the Committee, expressing their high estimation of his labors. The claims which an aged and infirm parent had on his assistance, induced him to think it his duty to leave the missionary service. He is now preaching acceptably, it is understood, at Lodi, about 30 miles from Seneca. There is now no missionary or licensed preacher at the station, though one is much needed.

The church now seems united; meetings are fully and seriously attended, the usual number being 200 or 250; more of the heathen party are seen at the meeting than heretofore. The religious services are conducted by Mr. Bradley, with the aid of Mr. Conklin. No information has been received, that any have been added to the church.

Till the middle of January, the school was taught by Mr. Morton, who then left on account of ill health. From that time till May, when the present teacher was hired, there was no regular teacher, and the school was much interrupted, generally consisting of 25 or 30 scholars. The number of scholars is now about fifty, who are doing well.

The Gospel of Luke has been translated into the Seneca language by Mr. Harris, aided by James Young, a Seneca young man, educated principally at the mission school; and an edition of 500 copies, having the English on the opposite page, has been printed at the expense of the American Bible Society. The Sermon on the Mount, with about 30 hymns, in the same language, prepared by the same persons, have been printed by the American Tract Society, in an edition of 500 copies. Many of the adult Indians read these books with fluency, and are much interested in them. They are introduced into the Sabbath school.

A temperance society has existed at this station more than a year, and seems to be accomplishing its object. The monthly concert for prayer is observed, and collections taken.
Red Jacket, a noted chief of the heathen party, formerly much opposed to the mission, died near the station on the 20th of January. He always exerted himself much to preserve the Indian habits and religion from the innovations of white men.

CATTARAUGUS.

Mr. William A. Thayer, Teacher and Catechist; Mrs. Thayer.

Rev. Hiram Smith, after laboring at this station very acceptably and with success, one year, the time for which he was appointed, felt constrained by ill health to retire from missionary service, and accordingly left the place about the first of September.

Miss West, the teacher of the school, left the station in May.

During the year there has, at times, been much seriousness among the people. At a general conference of the Senecas at this station, in February, eight or ten appeared deeply convicted of sin. Ten have been added to the church. The members of the church generally appear to be well acquainted with the truths of the Gospel, and to possess much of its spirit. The meetings on the Sabbath are well attended and solemn. Many of the heathen party attend, and some families, with one chief, have joined the Christian party. They generally appear friendly; are willing to converse respecting religion, and many admit that the Bible is the word of God. Mr. Smith spent much time, apparently to good purpose, in visiting among them.

The boarding school, supported at the expense of the Indians, contained last winter, about 30 scholars, which with some day scholars, made about 40 in all. During the spring and summer, the boarding school was suspended, and the number attending was small. About 20 adults were accustomed to assemble during the winter to learn to read the books translated into their own language. Between 30 and 40 attended a singing school, for which they hired a teacher.

The society for promoting temperance, last year consisting of 40 members, has received many accessions, and some from the heathen party. Very vigorous measures have been adopted by the Indians to prevent intoxicating liquors from being brought upon their reservation.
The Board have never had a missionary or teacher among the Senecas on the Alleghany river. These Indians have, however, been frequently visited by the missionaries on the other reservations, and many of them have attended meetings at the other stations, and some were connected with the churches. In February these were formed into a separate church, amounting, with three then added by profession, to 14. The dew of the Spirit seems to have descended upon many of the families. Twelve or fifteen, besides the church members, are thought to be pious, and others are seriously seeking the way of life. They constitute a most interesting and exemplary Christian community.—From 100 to 150 attend meetings on the Sabbath, when a missionary is there to preach. At other times their meetings are conducted by themselves. The meeting-house, which they had formerly erected, was burnt last winter, by an Indian hostile to Christianity. They proceeded immediately to erect another, and also a school house.

A school, consisting of 20 or 30 scholars, has been taught on this reservation, at the expense of the Indians, by a young man educated at Cattaraugus, by the name of Joseph Sanford. It is an interesting and promising school.

Many of the Indians on this reservation read the books translated by Mr. Harris.

XVI. NORTH-WEST COAST.

It has been mentioned in a previous report, that the Committee were desirous of having the North-West Coast explored, in order to ascertain the practicability and expediency of establishing a mission there; and that conditional instructions had been given to the Rev. Jonathan S. Green, a member of the last reinforcement of the mission at the Sandwich Islands, to proceed to the coast, for the purpose, by the earliest suitable opportunity. After considerable delay, which circumstances rendered unavoidable, this object has been accomplished; and a full report, containing the journal of Mr. Green and the results of his observations and inquiries, has been received.

Mr. Green embarked at the port of Honoruru, on board of the brig Volunteer, Captain Charles Taylor, February 13th, 1829; and
on the 11th of March, reached Norfolk Sound, in latitude 57° north. From this place the vessel proceeded down the Coast as far as to latitude 53° north, visiting, for purposes of trade, ten tribes of Indians, and touching at most of the principal ports several times, during the spring and summer. About the first of September Capt. Taylor sailed for the coast of California, intending to touch at the mouth of the Columbia river; but after remaining some days in the latitude of the river, and approaching so near as to see distinctly the points of land between which it empties itself, he was obliged, on account of a heavy swell from the south-west, to abandon the attempt. The vessel arrived in the Bay of St. Francisco, near the end of September, and proceeded to Monterry, latitude about 36° north, where it remained till the 18th of October, when Capt. T. set sail for Honolulu.

The tour of Mr. Green was attended with many dangers, and in one instance, in a quarrel which occurred between the Indians and the crew of the vessel, he narrowly escaped assassination. His trials, also, in other respects, in the various scenes through which he passed, were very great, requiring great watchfulness and energy of Christian character: but shielded and sustained by a merciful Providence, he manifested great enterprise, and was enabled to perform the labors assigned to him, to the satisfaction of the Committee, and was restored in safety to his family and the missionary circle at the Islands.

During his absence, he spent more than seven months on the coast, and landed at various points along an extent of twenty degrees of latitude. His means of obtaining information, however, were limited by various causes. What places the vessel should visit, and what length of time should be spent at each, were decided solely with reference to the facilities for profitable trade. The hostility of the Indians to foreigners rendered it unsafe for Mr. Green to go much on shore or hold familiar intercourse with the people; which, together with the want of good interpreters, and of intelligent men friendly to his object, to answer his inquiries, prevented his accomplishing all he desired. Yet, by much industry and perseverance, he acquired such a knowledge of the dialect used in trade, as enabled him to converse with the Indians intelligibly, and to communicate to a few of them some of the most important religious truths. He also obtained much valuable information respecting the number, condition, and character of the tribes inhabiting the coast.
Mr. Green repeatedly visited the Russian colony at Norfolk Sound, where he was received with much politeness by the governor and the ecclesiastics, who expressed themselves favorably respecting his object. The number of Indians near this colony is small and little has been attempted for their improvement. The country in the neighborhood of this place, and for three or four degrees southward, is, with little exception, represented as cold and uninviting. About St. Francisco the climate is pleasant and the soil fertile.

Owing to the wandering habits of the natives, and to the fact that foreigners seldom go among them, it is difficult to come to any satisfactory result respecting their numbers. After taking much pains, and obtaining estimates from several traders, Mr. Green concluded that all the tribes living immediately on the coast and the adjacent islands, between 57° and 53° of latitude do not contain more than 15,000 souls. These speak three different languages; a modification of one of which is used by the foreign traders, and is generally understood by the Indians. The Indians in the interior are represented as being more numerous. A gentleman who had resided on the Columbia river gave Mr. Green the names of 37 tribes, inhabiting the country on that river, and informed him that some of them were very numerous and powerful; that they were a superior race of men, and generally friendly to foreigners. The number of Indians in California is estimated at about 100,000. The population is without doubt decreasing along the whole coast, owing to the introduction by foreigners of intoxicating liquors, fire-arms, and various diseases; and to the mutual quarrels which these things occasion.

The natives near Norfolk Sound and along the coast to the Columbia river, and probably further south, are naturally a shrewd, intelligent race of men, not easily deceived in trade. They are slovenly in their persons and dwellings, though they seem to be more industrious than most savages. Polygamy and infanticide prevail extensively. Slaves are numerous, and are procured from tribes farther south.

Each tribe has several chiefs, and each man has influence according to his property, or his physical strength. There are no laws.

It could not be ascertained that they had any notion of a Supreme Being, who created and governs the world, or notices the conduct of men. Their notions of a future state are various and confused. They know of no difference between the future condition of the bad and the good. Some rude images are found among them, used as safe-guards from evil, but they appear to worship no being good
or evil, nor to have any religious rites. They are atheists, and have no feeling of accountability; and in this respect are not probably unlike most of the other aboriginal tribes of North America. The only class of religious men, are a sort of conjurers, called Shargars, whose business is to inflict and cure diseases, foretell future events, perform feats of jugglery and the like.

The influence of foreign traders, which has been exerted on these tribes for the last forty years, has been exceedingly corrupting and destructive. The introduction of intoxicating liquors and implements of death has contributed much to debase and infuriate them; and all the intercourse with them has been of such a character as to teach them lessons of fraud and cruelty, and to foster all their bad passions. They are accordingly almost universally addicted to intemperance, lewdness, falsehood, theft, and murder. There is naturally in the human heart a fearful tendency towards utter moral corruption, which is seen in all heathen nations, and which would undoubtedly terminate in their extinction, if Christianity should not interpose to counteract it; but this progress in degeneracy may be greatly accelerated by an impulse received from the arts and vices of civilized life. It is the sin and reproach of Christian nations that such an impulse has been given, in the case of almost every savage nation, to which trade has led them. Still, it is the opinion of Mr. Green, that these tribes on the coast are not more debased or more savage than those of New Zealand, and some other islands of the south sea.

The inhabitants of California appear to have less intelligence and energy of character, and to be more inoffensive, than those near Norfolk Sound. They are very much under the influence of the Romish church, whose missions have been established here more than fifty years. Some of these Mr. Green visited. There are twenty-one stations in upper California, with each of which about 300 Indians are connected. No good effect seems to have been produced upon them, either in regard to morals, or civilization. No religion but the Romish is tolerated.

On looking back on his tour, Mr. Green was not able to fix his mind on any place which he had visited, or respecting which he had obtained any definite information, which he could recommend, under present circumstances, as being suitable for the establishment of a mission. In the neighborhood of Norfolk Sound, the population is so sparse, and the people so migratory in their habits, as very much
to limit and impede the labors of a missionary. The influence of foreign traders upon them, also is exceedingly unfavorable to their reception of the gospel, and renders a residence among them hazardous. It is uncertain how far access might be had from this part of the coast to tribes in the interior. Probably, other fields of missionary labor, more promising, are more easily accessible.

The Catholic influence in California would, of course, prevent the establishment of any mission there.

So far as information could be obtained, Mr. Green was led to conclude that the most eligible site for a mission on the western part of this continent is on the Columbia river, some distance from its mouth. The number of natives in the vicinity is considerable, their disposition, and their character probably less affected by intercourse with foreigners, than that of the tribes on the coast. The Hudson-Bay Company have had an establishment there for a number of years and have introduced some of the improvements of agriculture and the mechanic arts. The sand bars, however, at the mouth of the river, and the heavy swell which often sets in there render it difficult of access. St. Juan de Fuca, situated about two degrees north of Columbia river, is another place of which Mr. Green received favorable accounts. His information respecting it was limited.

If missionaries could enter no other field easier of access and more promising, Christian compassion for these unhappy tribes would no doubt require that a mission should be attempted among them without delay: but under present circumstances, it is doubtful whether it would be proper for the Board to make such an attempt. Further information will be sought.

XVII. RECEIPTS AND EXPENDITURES.

The receipts of the Board from donations and legacies, during the year which closed on the 31st of August, amounted to $80,788 16, while the receipts from the same sources, during the year preceding, amounted to $104,542 24; leaving a deficiency of receipts in the way of contribution or donation, (which are the only sources of income worthy to be considered,) of $23,754 08. The transfer of $4,000 from the permanent fund to current expenses, with some variations in the interest of money received in the two years, presents the total receipts of the year ending August 31, 1829, at $106,928 26, and of the year just closed at $87,019 37,
leaving a deficiency of $19,908.89. But the real deficiency, and that which should be the basis of all our calculations and all our action, is 4,000 more, viz. $23,908.89.

XVIII. SUMMARY.

There are forty seven missionary stations under the direction of the Board, forty six ordained preachers of the Gospel to the heathen, five licensed preachers, and four men who have completed their theological course and are now ready to be ordained. The whole number of laborers of both sexes sent from this country, and supported by the funds of the Board, is about two hundred and twenty five. One of the stations is at Bombay, five in Ceylon, one at Malta, one at Beyroot, six at the Sandwich Islands, and thirty-three among the North American Indians. About 1,100 converted heathens have been received into the mission churches, a large portion of them within the last year, and great numbers are brought under religious restraint, giving more or less evidence of piety. At least 50,000 learners are enrolled in the mission schools, and about 600 teachers, most of them natives, who have themselves been taught by missionary influence, are employed in them. The missionaries and the Board have made use of the press for the dissemination of knowledge in eleven languages; four of them spoken principally in Asia, one in Europe principally, one in Europe and Asia equally, four in the forests of North America, and one in Polynesia: viz. the Mahratta, Tamul, Armeno-Turkish, Arabic, Greek, Italian, Cherokee, Choctaw, Seneca, Abernakee, and Hawaiian. The last, (with some help from Mr. Ellis, English missionary,) together with the Choctaw and Abernakee, persons employed by the Board were the first to reduce to writing. This is true also of the Cherokee, so far as the Roman alphabet is used. The Board has presses under the direction of the missions at Bombay, in Ceylon, Malta, and at the Sandwich Islands. The works printed are the New Testament, other portions of Scripture, various religious books and tracts, and school books. All these are put in circulation among the heathen, and the field is constantly opening for a wider and still wider circulation, and for an indefinite increase of all these evangelical operations.
XIX. CONCLUSION.

Peculiar moral Characteristics of the present Times.

Every man of intelligence must be convinced, especially if he be alive to the great moral interests of his fellow creatures, that the character of the times in which we live is very peculiar. Observations of this kind have frequently been made heretofore; and yet there are certain distinctive marks of the present period, unlike those of any period that has preceded it. The same elements of character have often been exhibited; but never before, it is believed, in the same striking combinations.

While the power of united effort has been proved, by numerous and successful labors for the accomplishment of good, a most marvellous tendency has been observed in all sorts of evil to coalesce, for the purpose of resisting truth, in all its benign and holy influences. The most heterogeneous materials have been used by the god of this world, in the erection of fortifications for the defence of his empire. The opposition to the Gospel is lively, strenuous, and malignant; and shows itself against every attempt to enlarge the limits of the church, and to bring new motives and new hopes to the minds of pagans. Among all the remarkable sights which the men of this generation have beheld, there is nothing more wonderful, than the ease and rapidity with which those forms of wickedness, which have been usually found discordant, have lately been associated together, and on terms of the greatest intimacy. Thus popery and infidelity,—the most abject superstition and the most undisguised blasphemy, stand ready to aid each other, and to engage openly and violently, in the contest with true religion. All the ingredients of malevolence and impiety range themselves against God and his church, with a precision at least equal to that which is observed in chemical affinities. No sooner does an enemy of the truth hoist his colors, than all other enemies of the truth, though fighting under different banners, cheer him, as if by a sympathy not less quick and unerring, than a natural instinct. So prompt and discriminating a union of discordant elements marks a new era in the moral administration of the world. It is accounted for, at least in part, by the increased efficacy and energy of religion. In former times, the power of religion was seen indeed; but it was principally in the holy lives and self-denying labors of a few individuals, or of
those who gave the character to a few small communities. The impious and profane seem not, with all their hatred of religion, to have imagined that it could have ever become universal. They felt no apprehension that they should ever be put out of countenance for want of companions and abettors.

The case is different now. Christians have, for twenty or thirty years past, distinctly avowed the determination to labor for the conversion of the world. They have professed a full belief, that the time is rapidly approaching, when all men will be brought under the influence of the gospel; when nominally Christian nations will be so reformed and purified, that vice, and infidelity, and superstition, and crime, and a merely secular profession of religion, will have disappeared, and been ultimately banished by the power of divine truth operating kindly, but irresistibly, through the medium of correct public opinion, pervading a truly virtuous and pious community. In accordance with this belief, the friends of Christ have put into operation certain principles and causes, which are evidently adapted to change the condition of mankind; and the effects of these causes are already becoming manifest to the world. The principles of the Bible have certainly been gaining influence among men for the last twenty-five years; and the enemies of the Bible can easily see, that, if this rising influence should steadily increase, all opposition to it must be at last overwhelmed and utterly destroyed. Hence it is, that they are so ready to combine their exertions, and conspire together as one compact and consolidated body, for the purpose of limiting the progress of genuine Christianity. Wicked men are very willing to praise religion in the abstract, and often to decry superstition; but when the influence of religion comes so near them, as to threaten their peace and self-complacency, unless they change their course of life, and abstain from things heretofore deemed reputable and proper;—against such an influence their hearts rise with a feeling of most determined resistance. In this way is it accounted for, by the most intelligent and observing Christians of Europe and America, that opposition to the gospel should have recently assumed so malignant an aspect. Every form of idolatry, however cruel, disgusting, and abominable, and however accompanied by the grossest immoralities,—every mode of superstition, however debased, and prostituted to become the minister of sin,—will find apologists in Christian communities. Even the horrid inquisition, with its annual auto da fè, and its host of victims, would appear quite tolerable to
not a few among us, if compared with such a state of feeling in the community, as should call forth a general expression of concern and compassion for any man, who was not upright, conscientious, irreproachable, temperate in all things, serious, prayerful, obviously preparing for heaven, and looking unto Jesus as the Author and Finisher of his Faith.

If these views of the present state of things are correct, it is obvious that, as the power of religion shall increase, the opposition will likewise increase, at least in an equal proportion; unless God should see fit to restrain the violence, which is so naturally called into existence. That religion is steadily to increase henceforward, there is much reason to hope; perhaps we ought to say, there is abundant reason to believe: that it will ultimately prevail, we are not to doubt for a moment.

**Propriety of looking at the Future Condition of our Country.**

While acting in behalf of a large portion of the Christian community in the United States, it will not be deemed improper to direct our thoughts to the future destinies of our country. Such an investigation, if properly conducted, cannot be a useless employment; especially as the success or the want of success, of this institution, and of similar associations for benevolent purposes, will materially affect the future condition, not only of America, but of all mankind. Our exertions may naturally be expected to receive some impulse from a consideration of the vast consequences to flow from them.

If an authoritative sanction were necessary to justify our looking forward, and estimating the value of present effort by the results hereafter to be seen, we have many such sanctions in the Bible. The great lawgiver of the ancient dispensation urged the people of Israel, by many most affecting considerations, to bear in mind the influence of their own conduct upon the condition of their posterity. Almost every prophet sounds the trumpet of alarm, and raises its most terrific notes, when calling attention to the fact, that the present conduct of the people was to fix the destiny of generations to come; and our Savior himself reprehends the dulness of those, who witnessed his ministrations, and yet were not able to discern the signs of the times.

It is not presumption, then, it is not vain curiosity, for us to look forward, and form some opinion of the probable condition of the peo-
ple of America, and of the bearing which our own example and influence will have upon the future state of our beloved country.

Looking at the present condition of mankind with the light of history alone, there are three suppositions, which may be made, not without some plausibility, in regard to the character of the people of North America, who shall speak the English language, when the whole continent shall be full of inhabitants. The first of these suppositions is, that the proportion then existing between morality and vice, truth and error, honesty and crime, religion and impiety, will be the same, or nearly the same, as at present;—the second, that infidelity and wickedness will prevail, while the friends of God are reduced to a very small number and driven into obscurity;—and the third, that religion will pervade the land, in the length of it and the breadth of it, till opposition shall have ceased, and the whole vast community shall wear the aspect, and exemplify the reality, of a nation, or rather a cluster of nations, consecrated to God, the grateful recipients of his bounty, and the honored instruments of conveying his beneficence to other nations, rising to an equal state of glory and happiness.

The Supposition that the Church and the World are to retain the same relative Power as at present.

The first of these suppositions is the least plausible of the three; but still it is the one, which most naturally strikes the mind, and it therefore deserves particular consideration. What then will be the condition of this country in future times, if the proportion between religion and irreligion, the church and the world, should remain as it now is?

We are to remember, that the population of the United States has quadrupled within the last fifty years; and if the restraints of religious principle continue to operate with their present degree of force, there is no improbability in supposing, that our population will increase with nearly the same rapidity as at present, till the continent is replenished with people. How short a period is fifty years to the man, who looks back upon it. Most of the members of this Board were born before the commencement of it; and those, who were not, are familiar with the details of its history, as if they were occurrences of yesterday. But, in fifty years to come, (at the close of which period some of our children now in school will sustain a portion of the most responsible offices in the religious and the
1830.

CONCLUSION.

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political world,) our population will have swollen to fifty millions; and, in fifty years more, to two hundred millions.

It has been computed, after a careful estimate of the capabilities of America, that, with the present degree of knowledge, and without any reliance upon future discoveries in agriculture and the arts, this whole continent will sustain at least two thousand millions of inhabitants, in circumstances of comfort. Let it be supposed, then, that, after a hundred years from this time, the population shall be doubled in thirty years, instead of twenty-five. At this rate, the descendants of the present inhabitants of the United States, in one hundred and seventy years from this day, will amount to one thousand millions. If we keep in view the fundamental position, that religious restraints are not to be diminished, this conclusion is in no degree improbable. But the calculation founded on this position will certainly be safe, if the descendants of the present inhabitants of British America be thrown into the scale, and if it be considered that the emigration from Europe to America is constantly and rapidly increasing, and is likely to increase still more rapidly. For obvious reasons, the inhabitants of Spanish America will not increase so fast as the people of the United States. It may be assumed, then, that if the power of religious principle be not weakened among us and our descendants, there will be on this continent, in the year 1880, (when the young children now around our tables and in our schools will not have ceased to take an active part in human affairs,) fifty millions of human beings, speaking the English language; and, in fifty years more, (when some of our grand children will be spectators, if they shall have ceased to be actors,) there will be two hundred millions; and, in seventy years more, one thousand millions. The condition of this amazing mass of human beings must, according to the established laws of the divine government, be more or less affected by the principles and conduct of the present generation. If, according to the supposition, the relative power of religion be not diminished, the diminution will be prevented, with the favor of Heaven, by the strenuous efforts of the friends of God.

Of the twelve millions and a half, who now compose our population, about five millions are men and women; the rest are children or persons in early youth. Of the adults, enlightened charity can hardly go further than to suppose, that one million will include all who are truly pious, and all who live habitually under a sense of
personal responsibility to God for their conduct. The remaining four millions, though not under the direct influence of religious considerations, are, to a great extent, restrained by fears respecting the world to come, and by the example, exhortations, and prayers of the religious part of the community. The general influence of their lives, however, is unfavorable to religion; and vast multitudes are vicious and abandoned, diffusing a moral pestilence all around them, perpetrating enormous crimes, eluding human law, or suffering its penalties.

These four millions, who may be comprehended under the general denomination of people of the world, have six millions of children and youth under their direct control, and exposed to their constant example; and the other million of adults, who are habitually influenced by religious considerations, and who, to avoid circumlocution, may be denominated the church, have under their direct control, and subject to the influence of their constant example, a million and a half of children and youth. It is to be observed, that though the restraining influence of the church upon the world is in a high degree salutary, so far as the preservation of order in a free country is concerned, and so far as the tone of general morality is regarded, yet it is at present such as by no means to satisfy the desires of a benevolent mind. The church itself is burdened with many unsound and unprofitable members. There is much jealousy, suspicion, error, bigotry, and much defective morality, too, within its pale. Compared with what ought to be seen, there is little zeal, devotedness, self-denial, and spiritual vigor.

If the proportion between religion and irreligion is to remain the same, the god of this world will number among his followers, in the United States, fifty years hence, no fewer than sixteen millions of adults, having under their direction twenty four millions of children and youth; while the church, the divided, weak, inefficient church, comprising all who act under a constant sense of religious responsibility, though many of these belong to no regularly organized body of disciples, and many others exhibit no very consistent example,—the church, thus rent and disfigured, will contain but one fourth as many adults, and a proportionate number of children and youth under its direction.

Where one theatre, with its purlieus of vice and infamy, now allures to destruction, four of these noxious seminaries will educate their hundreds and their thousands for a life of profligacy and a
hopeless end. Where one jail now raises its horrid and cheerless front, four will vex the eyes of the political economist, and chill the heart of every friend of man. Where a penitentiary now admits a regiment of disarmed malefactors, and confines them in degrading servitude and chains, its walls must be so extended as to receive a little army of felons, who will be prevented by physical force alone from seizing the property, or attacking the lives of peaceable inhabitants. For one printed vehicle of slander and falsehood, of ribaldry and blasphemy, which now dishonors the press, four of these pestiferous agents will pervade the community; and all sorts of mischiefous influence will be increased in the same proportion.

Is this a prospect, at which a good man can look with composure? The appeal is made to Christians,—to men who believe that the gospel is the great remedy for human sufferings,—and that, where the gospel is rejected, all is lost.

Looking forward only fifty years further, (when some of our grandchildren will hardly be men of grey hairs,) and we must multiply every theatre and every jail by sixteen; and, in seventy years from that time, every receptacle of evil, which now annoys us, must be multiplied by eighty. In one hundred and seventy years from the present day, (a period forty years shorter than that which has elapsed since the landing at Plymouth,) the people of the world, in distinction from the church, then inhabiting America, and speaking the English language, will amount to 320,000,000 of men and women, and 480,000,000 of children and youth, while the church will contain but one fourth of that number. It is true, that, on this supposition, there will be numerically a large multitude arranged on the side of the church, a goodly proportion of whom may be charitably considered as on their way to heaven. But who can bear the thought, that, in such a vast congregated mass of immortals, four out of five should be not only destitute of religion, but living in such a manner as to obstruct its progress, and limit its influence?

Supposition that Wickedness is to prevail.

We have proceeded thus far upon the principle, that the relative power of religion is to remain the same as at present. This, however, though a plausible supposition, is far from being probable. There is no example of the kind, in the history of the church. There have been, indeed, many alternations of success and defeat;
but no instance of religion and irreligion advancing side by side, in regular proportions, for a period so long as one hundred and seventy years.

If Christians in the United States have not strength enough to advance, they will not have strength enough to hold their own; and they must expect to be overwhelmed by floods of ungodliness. The church will then be driven into a corner, so that the world will suppose a final victory has been achieved. There will probably be some forms of religion remaining, gradually losing even the miserable efficacy of forms, and falling down to the level of the lowest superstition. But the general aspect will be that of a community living without God in the world.

Pride, ambition, luxury, sensuality, profaneness, blasphemy, frightfully intermingled with poverty, crime, debasement, guilt and shame, will lash with scorpions the enslaved and abject population. Even from this land of the pilgrims will arise the cry of millions, suffering under the torments which their own guilty passions will have brought upon them.

It is obvious, that, if religious restraints be withdrawn, the number of inhabitants will not increase so fast, as according to the preceding calculation. Still, the history of the world has shown, that it requires long continued, as well as almost universal profligacy, to arrest the increase of population altogether. With the great advantages of soil and climate, which this country enjoys, it may be expected, judging from God's government of the world hitherto, that our population will advance with rapidity, even though it should be checked by licentiousness. We may estimate, that, in such circumstances, our numbers will be forty-five instead of fifty millions, at the end of fifty years; an hundred and fifty instead of two hundred millions, in fifty years more; and five hundred instead of one thousand millions, in one hundred and seventy years from the present time. The wickedness of the people, left almost without restraint from counteracting example, would increase at such a fearful rate, that, by the period last mentioned, it would greatly have retarded the progress of population; and much beyond that period, any increase of numbers would be slow and doubtful.

Here, then, we have 500,000,000 of human beings, all living, (with exceptions too small to be taken into the account,) according to the maxim, Let us eat and drink, for to-morrow we die.

What would be the number of theatres and other receptacles of vice to amuse and gratify such a population? What the number of
jails and penitentiaries, of police officers and armed guards, to coerce and restrain so vast a multitude, who would have no restraining principle in their own bosoms? Atheists may talk about liberty; but we know, that there can never be a truly free government without an intelligent and conscientious subjection to law; and where there is no sense of accountability to God, there can be no respect for the order of society, or the rights of men.

Populous heathen nations, and nominally Christian nations, that have sunk nearly to the level of heathenism, are indeed without any restraining influence of true religion; and they are able, by means of racks, dungeons, and armies, of spies, guards, and officers, to preserve some kind of public order. The people are prepared for this, having been transformed into beasts of burden, by the long influence of superstition, and the domination of privileged orders. But, if the people of America speaking the English language should lose nearly all the religious restraint, which now exerts so salutary an influence in our land, they will be a very different sort of men from the Chinese, or the inhabitants of Turkey, or Spain. All determined to gratify themselves, and none willing to submit to others;—all having arms in their hands, and refusing to surrender them; wickedness and violence will reign with tremendous and indomitable energy.

The Sabbath will have ceased to shed its benign and holy radiance upon the land; for when the number of religious persons shall have dwindled to a very small fraction of the community, it will be impossible to preserve the Sabbath, except as a day of thoughtless festivity, and noisy mirth,—and pre-eminently a day of sin. Then God will hide his face from an erring and self-destroyed people; and dense and angry clouds, the pre-cursors of his vengeance, will gather from every quarter of the horizon. One cry of violence and blasphemy will ascend, like the cry of Sodom, from all the dwellers between the two oceans, and between the gulf of Mexico and the northern sea. No extraordinary instruments of divine wrath need be furnished. The remorseless cravings of unsatisfied desire, the aggressions and resistance, the insults and revenge, the cruelty and perfidy, the fraud and malice, pervading all ranks and classes of men, will supply more than a sufficient number of public executioners.

Who, that has not a heart of adamant, can, without shuddering, regard such a day as probable? Who that really expects such a day,
but must wish to leave no posterity of his own, to mingle in the horrid strife—to become either tyrants or slaves, oppressors or victims;—all victims, indeed, to their own follies and crimes.

Yet this is the very state of things, which multitudes among us are laboring to produce. They do not see the whole effect of what they would gladly accomplish; but they most heartily desire, that the time should arrive when the Sabbath shall be universally regarded as an exploded superstition, and when there shall be no concentrated public opinion to pass censure even upon the most odious vices.

Not only is such a state of things desired and aimed at by multitudes, but it is precisely such an issue, as the unresisted depravity of man will speedily terminate in. It is altogether a practical matter; and will be the sad history of this country, unless the good, and the public-spirited, and the pious of the present and succeeding generations, acting under the great Captain of salvation, avert so awful a calamity.

Supposition that Religion is to prevail.

The remaining supposition is, that the relative power of religion will increase, till, before the expiration of the longest period here mentioned, opposition shall gradually have died away; and all the happy millions of this continent shall live together as brethren, adoring their Creator and Redeemer, and lending a cheerful influence to every good design. Then will be a day of glory, such as the world has never yet witnessed. As the sun rises, on a Sabbath morning, and travels westward from Newfoundland to the Oregon, he will behold the countless millions assembling, as if by a common impulse, in the temples with which every valley, mountain, and plain will be adorned. The morning psalm and evening anthem will commence with the multitudes on the Atlantic coast, be sustained by the loud chorus of ten thousand times ten thousand in the valley of the Mississippi, and prolonged by the thousands of thousands on the shores of the Pacific. Throughout this wide expanse, not a dissonant voice will be heard. If, unhappily, there should be here and there an individual, whose heart is not in unison with this divine employment, he will choose to be silent. Then the tabernacle of God will be with men. Then will it be seen and known to the universe, what the religion of the Bible can do, even on this side the grave, for a penitent, restored, and rejoicing world. But while contemplating
such a display of glory and happiness on earth we are not to forget, that this illustrious exhibition of divine power and love would derive nearly all its interest from the fact, that these countless millions were in a process of rapid transmission from earth to heaven.

The bearing of Missions to the Heathen on this Subject.

Is it asked, what has this subject to do with the meeting of a foreign missionary society? Much in various respects. It is perfectly clear to the mind of a contemplative Christian, that efforts made in this country to send the gospel to distant heathens, are as sure to bring permanent and spiritual blessings to ourselves, as any evangelical efforts that can be made. And, if missions to the heathen were to receive no future support from America, what would this prove, but that Christian benevolence was at so low an ebb among us;—that there was so little of primitive zeal or apostolic enterprise to be found;—that nothing great, and noble, and effectual, in the way of charitable effort, could ever hereafter be expected from this people? If our domestic missionary societies are to be sustained, they must be sustained by Christian benevolence; but, wherever this divine principle exists, it will seek access to the heathen; and where access is once gained, it will not be relinquished. In a thousand ways, the beneficial influence of sending the gospel abroad, is felt in our religious prosperity at home. If, through the apathy of Christians, in regard to the condition of the heathen, it should be necessary first to curtail, and then to withdraw, our foreign operations, sad would be that hour, and of most disastrous influence upon all our domestic institutions.

Be it known, then, and felt by us all, that there is no way, in which we can so powerfully aid the cause of God in our own land, as by doubling and quadrupling our sacrifices for the salvation of distant pagans.

These considerations are not to be set aside as a theoretical discussion. We, and our associates and friends throughout the country, are to have an agency in fixing the destiny of the generations to come; and in fixing their destiny by what we shall do, or neglect to do, in this very matter of sending the gospel to the heathen. Christians in the United States have a character to sustain, or to lose. They are to receive the approbation of posterity for perseverance in well-doing; or to be sentenced to public reprobation as betrayers of
high trusts. They are to be rewarded as benefactors of their race, or to share the doom of the servant, who hid his Lord’s money in a napkin. There is no avoiding this responsibility. They cannot hide themselves in dishonorable graves, in such a manner as to escape reproach, if they now raise the craven cry of surrender, instead of anticipating the shout of victory and triumph.

When John Carver and his associates landed at Plymouth, and afterwards John Winthrop and his associates arrived at Charlestown, they might have doubted, on some accounts, whether their names would be known to posterity. They labored, however, for the good of mankind, and laid foundations with a distinct and special and declared regard to the benefit of future times. Their posterity remember them with inexpressible gratitude; and their names will receive new tributes of admiration with every succeeding age.

The Sentence of Posterity.

The moral enterprises of the present day are novel, if not in their character and principle, yet in their combination and effect. They will be thoroughly examined hereafter, and the hundreds of millions of Americans will, in the next century, declare the result. We may now imagine these millions convened, as in some vast amphitheatre, and directing their anxious and concentrated gaze upon us. Happy will it be for our country and the world, if they can then exclaim; “These were the men of the nineteenth century, who came to the help of the Lord against the mighty:—these friends and patrons of missionary and Bible institutions;—these supporters of a press truly free, which, by its salutary issues, emancipated the nations from the thraldom of sin;—these defenders of the Sabbath and all its holy influences;—these are the men, who counted the cost of denying themselves, and cheerfully made the sacrifice of throwing all their powers and resources into an effort for the world’s deliverance. God smiled upon their persevering and united labors, acknowledged them as his friends and servants, and we now hail them as benefactors of our happy millions, and of thousands of millions yet unborn.”

In words like these may we imagine that our humble instrumentality will be commemorated, if we are faithful to our engagements. But should we become weary of our work and relinquish it; should its difficulty dishearten us, and the confused shouts of the enemy terrify us; should we say, that these Anakims are too tall for us to en-
counter, and their fortifications are too strong for us to assail; and we must leave to better men and after times the glory of such high achievements:—should we fold our hands and say, that another age of darkness must intervene before the dawn of the millennial day shall rise;—that we have been beguiled by a meteor, which we took to be the morning star ascending on high; and that we must remit our efforts, and make up our minds that our children and our children's children, for centuries to come, are to grind in the vast prison-house, which is preparing for their reception: if these are to be our conclusions, and these the depths to which our high hopes have fallen, let no man write our epitaph. The sooner we are forgotten the better. If it were possible, let every recorded trace of the religious exertions of the present day be blotted out, so that the knowledge of our disastrous failure may not discourage the enterprise of some future age. But it will not be possible; for the enemy will preserve our sanguine predictions and the memory of our gigantic plans, to grace his triumph, and as a standing exhibition of a design, which joined all that was splendid and glorious in anticipation to all that was feeble and abortive in execution. In such a melancholy termination of our efforts, some indignant prophet of the Lord, in that retirement to which the prevailing wickedness shall have consigned him, will utter his complaint against us. "These are the men," he will say, "to whose energy and fidelity God committed the condition of their posterity. The charge fell from their feeble hands. They began to build, but were not able to finish, because they were not willing to labor. They put their hands to the plough, but looked back, and were not fit for the kingdom of heaven."

Dependence on Christ.

If we would avoid this catastrophe, more deplorable than words can describe, we must feel deeply and constantly, that without Christ we can do nothing; and that from him must proceed,

"Our high endeavor, and our glad success,
Our strength to suffer, and our will to serve."

To him must we look habitually, as the Hope of Israel, as the Redeemer of his chosen people, as King of kings and Lord of lords. Knowing his power and willingness to save, we must distrust ourselves only; and, in such a temper, we must apply to him to call
CONCLUSION.

forth more zeal and devotedness, and to place more consecrated talent in requisition.

The professed friends of Christ,—those who are charitably regarded as his real friends, must as a body, show more zeal and self-denial in his cause, or it cannot advance: that is, it cannot advance according to any known method of the divine administration.

This is a very solemn concern. It is a painful truth, but thousands of facts prove it to be a truth unquestionable, that the mass of those who are regarded as the real friends of Christ, are in no degree awake to the responsibility of their situation. They have but a very indistinct apprehension of what they are able to do—of what they ought to do—of what the world is losing by their neglect; and the very imperfect decisions of their minds are but slowly and partially executed by the performances of their hands.

This is the more to be lamented, as we are now at the very harvest time of the world. The individual, who annually gives his few dollars or his few cents, puts tracts and Bibles into the hands of distant heathens immediately; or places heathen children in a missionary school; or aids in training up native preachers to itinerate and proclaim the gospel among their countrymen.

Consecrated Talent.

As to consecrated talent, never was there such a call to bring it into exercise; never such a reward as it now has to offer to a benevolent heart. The man, whose labors contribute, in any material degree, to raise up, and purify, and ennoble the future millions of America, will do more for himself, as aiming to exert a salutary influence, (even if his name should never be known to his grateful fellow men,) than has ever yet been done for the most successful aspirant, by all that the world calls fame.

The preacher, who sends abroad a sermon, full of great and striking thoughts, that command the attention of the religious world, and make their way through a thousand channels to successive ages;—the sacred bard, who composes a hymn that shall be stereotyped a century hence, on the other side of the rocky mountains, and printed on the same page with Cowper's "O for a closer walk with God," or the "Martyrs Glorified," of Watts;—the writer, who shall print a warm and stirring treatise on practical religion, which shall stand by the side of the Saint's Rest, in the library of every family, when
our country shall have become thoroughly and consistently Christian; —the editor of a periodical, or the agent of any of our religious charities, who shall indite a paragraph, able to move the hearts of men to great and noble deeds, and to secure for itself a permanent existence among the elements of thought and action: the man who shall do any one of these things, or any thing of a similar character, will exert an efficient influence over more minds, than have ever yet heard the name of Homer or Cicero; and will cheer more hearts, during a single generation, than have ever yet responded to the calls of the mightiest genius. To aid, even in a feeble and indirect manner, the work of bringing thousands of millions to glory and virtue, to heaven and to God, is to reach an exalted rank among those, whom their Saviour will honor as the instruments of his divine beneficence.
PECUNIARY ACCOUNTS.

EXPENDITURES OF THE BOARD FOR THE YEAR ENDING
AUGUST 31, 1830.

Bombay Mission.
Remittances to Calcutta, including premium, insurance, &c. on Spanish dollars, $2,036 27
Drafts paid in Boston, - 465 75
Books, types, printing paper, &c. - 1,031 83
Outfit, travelling expenses, &c. of Rev. W. Hervey, - 225 55
Outfit, travelling expenses, &c. of Rev. H. Read, - 217 35
Outfit, travelling expenses, &c. of Rev. W. Ramsey, - 728 21
Passage of Rev. Messrs. Hervey, Read and Ramsey, and their wives to Calcutta, - 1,170 00 - $5,874 96

Ceylon Mission.
Remittances to Calcutta, including premium, insurance, &c.
on Spanish dollars, - 4,074 02
Books and various articles purchased in Boston, - 336 61 - $4,410 63

Mission to China.
Outfit of Rev. E. C. Bridgman, including travelling expenses and books, - 193 36

Mediterranean Mission.
Drafts of the Missionaries on the Treasurer of the Board, and remittances made from the Treasury, - 10,169 11
Books and various articles purchased in Boston, - 660 11
Paid Rev. Temple, 50; expenses of his children, 165 21; passage of Mr. and Mrs. Temple and children to Malta, 300 00
Outfit and expenses of Rev. G. B. Whiting, - 229 90
Outfit and expenses of Rev. H. G. O. Dwight, - 240 28

Carried forward $12,114 61 $10,478 95

* The Prudential Committee, after many inquiries and much attention to the subject, decided that the best mode of remitting to Bombay and Ceylon was in Bills of Exchange on London, drawn by the Treasurer. Of the remittances which have already been made in this way, about $14,000 are for the expenses of those missions for the present year. The payment of these Bills must be made from funds to be provided next year.
PECUNIARY ACCOUNTS.

Brought forward $12,114 61 $10,478 95

Passage of Messrs. Whiling and Dwight and their wives to Malta, 400 00

Expenses of the printing department in Malta, incurred since
the General Printing Fund was exhausted, - 364 11

Travelling expenses of Rev. R. Anderson, by land
and water, in the Mediterranean, from Jan. 1,
to Oct. 1, 1829,
Homeward passage, - - 118 02 - 528 61 - 13,407 33

Mission to Africa.

Expenses of Rev. Messrs. Graner and Dietschy, Missionaries from Basle,
Switzerland, - - - - - - 100 24

Mission at the Sandwich Islands.

Drafts and remittances, - - - - - 1,661 00

Sundry supplies shipped from Boston, Nantucket, and New
Bedford, including insurance, cartage, &c. - - 7,589 25

Expenses of Rev. J. Ely and family, - - 593 51

Expenses incurred by Rev. C. S. Stewart, previously to his
embarkation in 1822, for articles, which, together with va­
rious articles given to him personally were applied for the
mission, - - - - - - 670 65

Services of Rev. C. S. Stewart, on his late voyage and agency
to the Sandwich Islands, - - 512 50

Travelling expenses of Mr. Stewart to and from Boston, - - 40 00 - 11,166 91

Mission among the Cherokees.

Drafts and remittances, - - - - - 4,178 70

Donations in money at the different stations, - - 292 31

Articles purchased in Boston and Augusta, including freight &c. 3,334 52

Expenses of Miss Flora Post, - - 50 00 - 8,456 04

Mission among the Choctaws.

Drafts and purchases, - - - - - 2,855 98

Donations received at Mayhew and the other stations, - - 131 75

Outfit &c. of Mr. and Mrs. Allen, and of assistant missionaries, 114 11

Carried forward $3,139 84 $43,609 47

* Of the above items, there was paid
for Brainerd,
New Echota, - - - - - 1,143 44
Creek Path, - - - - - 1,380 89
Carmel, - - - - - 627 94
Hightower, - - - - - 611 90
Wills town, - - - - - 1,122 50
Haweis, - - - - - 238 96
Candy's Creek, - - - - - 529 59
General expenses, - - - - - 175 82

$8,456 04
PECUNIARY ACCOUNTS.

Brought forward $3,139 84 $43,609 47

Passage of Mr. and Mrs. Allen, Mr. Dudley and Miss Clough, to Mobile, - - - - - 160 00
Allowance to Mr. M. Jewell, - - - - - 50 00
Balance of his travelling expenses, - - - - - 30 95 - 80 95

Deduct amount refunded, - - - - - 10 00 - 3,370 79

[It should be observed that the schools among the Choctaws are principally supported by annuities from the Government of the United States in consequence of treaty stipulations. Were it not for these payments, the expenses of the Board would be much greater than they are, both in the Choctaw and Chickasaw nations. In a few years the annuities will cease.]

Mission among the Chickasaws.

Drafts and purchases, - - - - - 857 38
Donations received at the stations, - - - - - 26 40 - 883 78

Mission among the Cherokees of the Arkansas.

Drafts and remittances, - - - - - 7,000 00
Purchases in Boston, - - - - - 1,274 23
Travelling expenses of Mr. A. Hitchcock, including a horse and wagon, - - - - - 232 44
Donations received at Fairfield, - - - - - 63 30 - 8,570 02

Mission among the Osages.

Expenses at Union, including Hopefield, - - - 2,918 38
Expenses at Harmony, including Neosho, - - - 2,353 50 - 5,271 88

Mission at Green Bay.

Drafts, purchases, &c. - - - - - 1,176 01

Mackinaw Mission.

Drafts, purchases, &c. - - - - - 4,297 45

Maumee Mission.

Drafts, remittances, &c. - - - - - 1,204 37

Indians in New York.

Cattaraugus Station, - - - - - 637 01
Seneca do. - - - - - 1,496 71
Tuscarora do. - - - - - 463 50 - 2,597 22

Indian Missions Generally.

Transportation, freight, &c. of articles received at Boston, New York, and other places, - - - - - 90 30

Carried forward $71,071 29
### PECUNIARY ACCOUNTS.

#### Greek Youths.

Expenses of S. G. Galatty, - - - - - - 39 94
do. of C. T. Ralli, - - - - - - 47 68
do. of P. Galatty, including outfit and passage to Malta, 380 10
do. of P. Ralli, including outfit and passage to Malta, 381 61
do. of A. Karavelles, - - - - - - 116 01
do. of N. Prassas, including outfit and passage to Smyrna, 335 44
do. of E. Sophocles, - - - - - - 151 23
do. of A. Paspati, - - - - - - 250 38—1,702 39

**Brought forward $71,071 29**

#### Education of other Youths.

Expenses of Osage youths, on their way home from Miami University, Oxford, Ohio, - - - - - 30 88

#### Agencies.

| Services of Rev. H. Allen, 7 weeks, | - - - - - - 56 00 |
| Travelling expenses, | - - - - - - 13 15 |
| ——— of Rev. W. Hervey, 10 weeks, | - - - - - - 90 00 |
| Travelling expenses, | - - - - - - 35 64 |
| ——— of Rev. H. Reed, 13 weeks, | - - - - - - 104 00 |
| Travelling expenses, | - - - - - - 14 19 |
| ——— of Rev. H. G. O. Dwight, 13 weeks, | - - - - - - 104 00 |
| Travelling expenses, | - - - - - - 54 89 |
| Travelling expenses of Rev. J. Ely, | - - - - - - 71 19 |
| ——— of Rev. D. Temple, | - - - - - - 56 36 |
| ——— of Rev. G. B. Whiting, | - - - - - - 16 25 |
| ——— of Deputations to attend the anniversaries of various auxiliary societies, | - - - - - - 162 84 |
| ——— of the Corresponding Secretary to Washington and expenses there, | - - - - - - 98 06 |
| ——— of Secretaries on various agencies, | - - - - - - 31 44 |
| ——— of an agent, | - - - - - - 3 75—889 76 |

#### General Expenses.

Travelling expenses of members of the Board in attending the annual meeting of the Board at Albany, Oct. 1829, - - 211 00
Contingent expenses of the annual meeting, - - 3 75—214 75

#### Corresponding Secretary's Department.

Salary of Rev. R. Anderson, Assistant Secretary, for the year ending Aug. 31, 1830, - - - - 1,000 00
Salary of Mr. D. Greene, Assistant Secretary, for the same period, - - - - - - 333 33
Paid for transcribing, - - - - - - 59 52—1,922 85

Carried forward $75,901 92
PECUNIARY ACCOUNTS.

Brought forward $75,901 92

The salary of the Corresponding Secretary during the past year has been paid by the income of the Permanent Fund for that object, and the subscription of a few individuals.

Treasurer's Department.

Salary of the Treasurer for the year ending Aug. 31, 1830, 1,400
Clerk hire within the year, 480—1,880 00

Printing, &c.

Twentieth Annual Report, 2,500 copies, including paper, folding, covers, &c. 419 27
Missionary Paper No. 1, 2,000 copies, 65 40
do. do. No. 8, 2,000 do. 35 44
do. do. No. 9, 3,000 do. 109 37
do. do. No. 13, 2,000 do. 55 38
do. do. No. 14, 2,000 do. 42 10
do. do. No. 15, 2,000 do. 48 91
Dr. Alexander's sermon, 64 27
Certificates, circulars, blank receipts, &c. 40 58
Copies of the Missionary Herald, at cost, presented to benefactors, Auxiliary Societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world, 3,114 64—3,996 06

Agency in New York.

Salary of Mr. George M. Tracy, for the year ending Aug. 31, 1830, 1,000 00
Clerk hire within the year, 120 35
Office rent and taxes, 116 65
Blank books, stationary, fuel, &c. 23 49—1,260 49

Miscellaneous Charges.

Postage of letters and pamphlets, 498 60
Fuel and oil, 58 63
Blank books and stationary, 66 15
Wrapping paper, twine, nails, &c. 24 29
Porterage, labor, freight, transportation of bundles, &c. 79 39
Transportation of the Missionary Herald for Auxiliary Societies, &c. 20 62
Periodical publications, books, and binding of books, for various stations, 99 44
Books for the missionary library, 71 30
Fixtures and repairs at the Missionary Rooms in Hanover Street, 20 12
Labor, cartage, store-rent, and other expenses occasioned by the fire, 67 75
Fitting up the Missionary Rooms, No. 28 Cornhill, including furniture and fixtures, 388 96

Carried forward $476 82 $918 42 $38,638 47
### PECUNIARY ACCOUNTS.

Brought forward $476 82 $918 42 $283,038 47

Various articles purchased to replace those destroyed by the fire, and repairs of furniture, &c. 43 66

Deduct amount received of the Merchants Insurance Co. for loss of furniture, fixtures, library, &c. 437 82—82 59

Rent of the Missionary Rooms for six months, - 175 00

Insurance on property at the Missionary Rooms, - 23 32

Discount on bank notes and drafts, 62 74; counterfeit notes and notes of banks that have failed, 35 25, - - 97 99

Interest on money borrowed, - - - - 332 16—1,629 48

Expenses of Mr. Dwight Baldwin, while preparing for missionary service, - - - - - - 79 71

Allowance towards the support, at the Retreat for the Insane at Hartford, of Miss Eliza Cleaver, formerly belonging to the Osage mission, - - - - - - 50 00

Total expenditures of the Board, - - - - $84,797 66

Balance for which the Board was in debt, Sept. 1, 1829, - 7,784 58

$92,582 24

### RECEIPTS OF THE BOARD DURING THE YEAR PRECEDING AUGUST 31, 1830.

Donations received during the year, as published with exact particularity in the Missionary Herald, - $75,468 48

Deduct for sums sent by mistake to the Board and afterwards refunded, - - - - - - 59 75—75,408 73

Legacies received within the year, as acknowledged in the Missionary Herald, - - - - - - 5,379 43

Interest on the Permanent Fund, - - - - - - 2,218 71

Amount refunded for advances previously made, - - - - - - 12 50

Net receipts of the Board, - - - - $63,019 37

Transfer from the Permanent Fund of this amount which had been taken from the current fund for loss by the failure of the Eagle Bank, - - - - - - 4,000 00

Total receipts of the Board, - - - - $87,019 37

Balance for which the Board was in debt, carried to new account, Sept. 1, 1830, - - - - - - *5,562 87

$92,582 24

* It is to be observed that in addition to this balance, expenses have been incurred, as has been already stated, to the amount of $14,000; so that the Board must be considered as in debt to the amount of $19,500.
PECUNIARY ACCOUNTS.

PERMANENT FUND.
The Permanent Fund amounted, on the 31st of August 1829, to $45,126 75
Deduct this sum transferred to the current fund, being amount
of loss by failure of the Eagle Bank, New Haven, and
which was transferred from the current fund to the Per­
manent Fund, - - - - - - 4,000 00

$41,126 75

PERMANENT FUND FOR CORRESPONDING SECRETARY.
This Fund amounted, Aug. 31, 1829, to - - - - $25,803 51
Received during the year, as follows:
From individuals, as published in the Missionary Herald, 146 50
For the profits of the Missionary Herald and Panoplist, 2,288 73
Received of the Merchants Insurance Company for in­
surance on copies of the Missionary Herald destroyed
by the fire, - - - - 1,500 00
For interest, in part, on this fund, - - 99 77-4,032 00

$29,838 51

PERMANENT FUND FOR TREASURER.
This Fund amounted, Aug. 31, 1829, to - - - - 2,137 32
Received during the year, as follows:
From an individual, as published in the Missionary Herald, 88 50
For interest on this fund, - - 86 00-174 50

$2,311 82

FUND FOR THE PRINTING PRESS AT MALTA.
There had been received on this fund before Aug. 31, 1829, - $16,021 65
Received during the year, for interest, - - 180 00

16,201 65

Expenditures, as per statement last year, - - 12,692 84
Expended during the year, - - - 3,872 92-16,565 76

364 11

This fund having been exhausted, the above balance of $364 11 has been charged
to the Mediterranean mission.
STATEMENT OF RECEIPTS AND EXPENDITURES FOR TWENTY YEARS.

The following Table is designed to give a retrospective view of the Receipts and Expenditures of the Board, during the twenty years which have now elapsed since its organization.

**RECEIPTS.**

<table>
<thead>
<tr>
<th>Year Ending</th>
<th>Annual Whole Receipts in each period of five years</th>
<th>Average Receipts in each period of five years</th>
<th>Permanent Fund</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sept. 1811</td>
<td>$999.52</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aug. 31 1812</td>
<td>$13,611.50</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1813</td>
<td>$11,361.18</td>
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<td></td>
</tr>
<tr>
<td>1814</td>
<td>$12,355.06</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1815</td>
<td>$9,933.89</td>
<td>$9,293.65</td>
<td>$9,646.33</td>
</tr>
<tr>
<td>1816</td>
<td>$12,501.03</td>
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</tr>
<tr>
<td>1817</td>
<td>$29,916.38</td>
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</tr>
<tr>
<td>1818</td>
<td>$31,227.72</td>
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<tr>
<td>1819</td>
<td>$37,520.63</td>
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<tr>
<td>1820</td>
<td>$39,949.48</td>
<td>$154,647.46</td>
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<tr>
<td>1821</td>
<td>$46,354.95</td>
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<tr>
<td>1822</td>
<td>$60,087.16</td>
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<tr>
<td>1823</td>
<td>$55,736.94</td>
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<tr>
<td>1824</td>
<td>$47,183.58</td>
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<tr>
<td>1825</td>
<td>$55,716.15</td>
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<tr>
<td>1826</td>
<td>$265,401.52</td>
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<tr>
<td>1827</td>
<td>$88,241.89</td>
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<tr>
<td>1828</td>
<td>$102,600.64</td>
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<td>1829</td>
<td>$106,928.23</td>
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<tr>
<td>1830</td>
<td>$83,019.37</td>
<td>$41,125.75</td>
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**EXPENDITURES.**

<table>
<thead>
<tr>
<th>Year Ending</th>
<th>Annual Whole Payments in each period of five years</th>
<th>Average Payments in each period of five years</th>
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</thead>
<tbody>
<tr>
<td>Sept. 1811</td>
<td>$555.88</td>
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<tr>
<td>Aug. 31 1812</td>
<td>$9,568.68</td>
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<tr>
<td>1813</td>
<td>$8,611.05</td>
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<td>1814</td>
<td>$7,277.62</td>
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<td>1815</td>
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<td>$30,830.03</td>
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<td>1816</td>
<td>$15,933.83</td>
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<tr>
<td>1817</td>
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<tr>
<td>1818</td>
<td>$36,246.25</td>
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<tr>
<td>1819</td>
<td>$40,307.25</td>
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<tr>
<td>1820</td>
<td>$57,420.93</td>
<td>$170,392.97</td>
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<tr>
<td>1821</td>
<td>$45,756.41</td>
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<tr>
<td>1822</td>
<td>$59,323.89</td>
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<tr>
<td>1823</td>
<td>$66,379.75</td>
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<tr>
<td>1824</td>
<td>$54,157.05</td>
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</tr>
<tr>
<td>1825</td>
<td>$41,468.53</td>
<td>$267,086.63</td>
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<tr>
<td>1826</td>
<td>$59,012.94</td>
<td></td>
</tr>
<tr>
<td>1827</td>
<td>$103,430.30</td>
<td></td>
</tr>
<tr>
<td>1828</td>
<td>$107,676.25</td>
<td></td>
</tr>
<tr>
<td>1829</td>
<td>$92,533.13</td>
<td></td>
</tr>
<tr>
<td>1830</td>
<td>$84,797.66</td>
<td>$447,450.26</td>
</tr>
</tbody>
</table>

* Loss by failure of the Eagle Bank, New Haven.
**Auxiliary Societies.**

The following is a list of payments made, during the year, into the Treasury of the Board, by Auxiliaries formed on the model recommended in the sixth volume of the Missionary Herald, p. 365. The year commences with September 1829, and ends with August 1830. It should be remarked, that some of these societies, during this time, have paid more, and some less, than is properly to be regarded as their receipts for one year.

### MAINE.

- **Cumberland County**, Reuben Mitchell, Sec. Portland, William Hyde, Tr. $582 03
- **Lincoln County**, Rev. David M. Mitchell, Sec. Waldoboro', Warren Rice, Tr. Wiscasset, 160 96
- **Somerset County**, Rev. Josiah Tucker, Sec. Madison, James Dimmurse, Tr. Norridgewock, 161 46
- **York County**, Rev. Christopher Maren, Sec. Biddeford, Charles Williams, Tr. Kennebunk, 922 79—1,076 17

### NEW HAMPSHIRE.

- **Cheshire County**, Rev. Z. S. Barstow, Sec. Keene, C. H. Jaquith, Tr. 242 73
- **Grafton County**, Rev. J. L. Hale, Sec. Plymouth, William Green, Tr. 619 78
- **Hillsboro' County**, Rev. Nathi. Kingsbury, Sec. Mont Vernon, Richard Boylston, Tr. Amherst, 863 22
- **Merrimac County**, Rev. Joseph Lane, Sec. Concord, N. Abbott, Tr. 264 93
- **Rockingham Co., East**, Rev. Jacob Cummings, Sec. Stratham, Daniel Knight, Tr. 51 21
- **Rockingham Co. West**, Rev. Calvin Cutler, Sec. Chester, William Eaton, Tr. 267 69
- **Sullivan County**, Rev. Israel Newell, Sec. Plainfield, James Breck, Tr. Newport, 307 98—2,656 84

### VERMONT.

- **Addison County**, Rev. Thomas A. Merrill, Sec. Middlebury, E. Brewer, Tr. 258 60
- **Chittenden County**, Prof. Geo. W. Benedict, Sec. Burlington, William J. Seymour, Tr. 114 89
- **Franklin County**, H. Janes, Sec. St. Albans, Do. Tr. 276 95
- **Orange County**, Rev. Calvin Noble, Sec. Chelsea, J. W. Smith, Tr. 352 89
- **Essex County**, Rev. Amos Drury, Sec. Fairhaven, James D. Butler, Tr. Rutland, 653 07
- **Washington County**, Rev. Chester Wright, Sec. Montpelier, Silas C. French, Tr. 74 00
- **Windsor County**, Rev. John Richards, Sec. Woodstock, David Pierce, Do. 275 75—2,011 53

Carried forward, $5,744 54
### Auxiliary Societies

**Brought forward, $5,744 54**

### Massachusetts

<table>
<thead>
<tr>
<th>Society Name</th>
<th>Rev. Name</th>
<th>City</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Barnstable Co. West</td>
<td>Rev. Benj. Woodbury</td>
<td>Falmouth</td>
<td>176 00</td>
</tr>
<tr>
<td>Berkshire County</td>
<td>Rev. W. A. Hawley</td>
<td>Sandwich</td>
<td>1,459 00</td>
</tr>
<tr>
<td>Boston and Vicinity</td>
<td>Charles Stoddard</td>
<td>Boston</td>
<td>4,072 34</td>
</tr>
<tr>
<td>Brookfield Association</td>
<td>Rev. Micah Stone</td>
<td>South Brookfield</td>
<td>1,065 24</td>
</tr>
<tr>
<td>Essex County</td>
<td>Rev. George Cowles</td>
<td>Danvers</td>
<td></td>
</tr>
<tr>
<td>Franklin County</td>
<td>Asa Howland</td>
<td>Salem</td>
<td>1,796 33</td>
</tr>
<tr>
<td>Hampden County</td>
<td>Rev. Dorus Clark</td>
<td>Blandford</td>
<td>920 99</td>
</tr>
<tr>
<td>Middlesex County</td>
<td>Rev. Elijah Demond</td>
<td>Lincoln</td>
<td>156 37</td>
</tr>
<tr>
<td>Norfolk County</td>
<td>Rev. E. Burgess</td>
<td>Dedham</td>
<td>651 30</td>
</tr>
<tr>
<td>Northampton &amp; Vicin.</td>
<td>Daniel Stebbins</td>
<td>Northampton</td>
<td>1,577 87</td>
</tr>
<tr>
<td>Worcester Co. Central</td>
<td>Rev. Horatio Bardwell</td>
<td>Holden</td>
<td>826 73</td>
</tr>
<tr>
<td>Worcester Co. North</td>
<td>Rev. Cyrus Mann</td>
<td>Worcester</td>
<td>842 31</td>
</tr>
<tr>
<td>Holocaust</td>
<td>Rev. John Maltby</td>
<td>Sutton</td>
<td>748 75</td>
</tr>
<tr>
<td>Charitable Society</td>
<td>Henry Mills</td>
<td>Millbury</td>
<td>804 00</td>
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</table>

**Connecticut**

<table>
<thead>
<tr>
<th>Society Name</th>
<th>Rev. Name</th>
<th>City</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Colchester &amp; Vicinity</td>
<td>Charles P. Otis</td>
<td>Colchester</td>
<td>94 66</td>
</tr>
<tr>
<td>Fairfield Co. East</td>
<td>Rev. Abner Bruedage</td>
<td>Brookfield</td>
<td>609 23</td>
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<tr>
<td>Fairfield Co., West</td>
<td>Rev. William Bonney</td>
<td>New Canaan</td>
<td>481 48</td>
</tr>
<tr>
<td>Farmington &amp; Vicin.</td>
<td>Horace Cowles</td>
<td>Farmington</td>
<td>661 04</td>
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<tr>
<td>Hartford County</td>
<td>Daniel P. Hopkins</td>
<td>Hartford</td>
<td>2,807 75</td>
</tr>
<tr>
<td>Litchfield County</td>
<td>Rev. Epaphras Goodman</td>
<td>Torrington</td>
<td>2,957 00</td>
</tr>
<tr>
<td>Middlesex Association</td>
<td>Rev. Aaron Howey</td>
<td>Saybrook</td>
<td>569 62</td>
</tr>
<tr>
<td>Middletown &amp; Vicin.</td>
<td>Richard Rand</td>
<td>Middletown</td>
<td>146 09</td>
</tr>
<tr>
<td>New Haven City</td>
<td>Rev. C. A. Boardman</td>
<td>New Haven</td>
<td>459 41</td>
</tr>
<tr>
<td>New Haven Co., East</td>
<td>Rev. Zeallo Whitmore</td>
<td>North Guilford</td>
<td>576 69</td>
</tr>
</tbody>
</table>

**Carried forward, $8,695 57 $22,868 11**
## Auxiliary Societies

### New Haven Co., West, Rev. Asa M. Train, Sec.
- William Stebbins, Tr.
- Brought forward, $8,665 57
- Milford, New Haven, 747 98

### New London & Vicinity, Ebenezer Larned, Sec.
- E. Chesebrough, Tr.
- New London, 158 73

### Norwich & Vicinity, Jabez Huntington, Sec.
- P. A. Perkins, Tr.
- Norwich, 900 01

### Tolland County, Elihu Stearns, Sec.
- Joseph B. Pickin, Tr.
- Tolland, 867 45

### Windham Co., North, Rev. Ambrose Edison, Sec.
- Edwin Newbury, Tr.
- Brooklyn, 473 56

### Windham Co., South, Rev. Dennis Platt, Sec.
- Zalmon Storrs, Tr.
- Canterbury, 445 56

### New York

<table>
<thead>
<tr>
<th>County</th>
<th>Secretary</th>
<th>Treasurer</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Columbia County</td>
<td>Rev. Joel Osborn, Sec.</td>
<td>Israel Platt, Tr.</td>
<td>348 49</td>
</tr>
<tr>
<td>Monroe County</td>
<td>Everard Peck, Sec.</td>
<td>Josiah Bussell, Jr. Tr.</td>
<td>1,946 29</td>
</tr>
<tr>
<td>New York City and Brooklyn</td>
<td>George M. Tracy, Sec.</td>
<td>William W. Chester, Tr.</td>
<td>2,564 29</td>
</tr>
<tr>
<td>Oneida County</td>
<td>Thomas Walker, Sec.</td>
<td>Abijah Thomas, Tr.</td>
<td>2,219 89</td>
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<tr>
<td>Tompkins, Cayuga &amp; Onondaga Co's.</td>
<td>Rev. Timothy Snow, Sec.</td>
<td>Eleazer Hills, Tr.</td>
<td>432 14</td>
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<tr>
<td>Washington County</td>
<td>M. Freeman, Sec.</td>
<td>Abijah Thomas, Tr.</td>
<td>398 00</td>
</tr>
<tr>
<td>Yates County</td>
<td>Rev. Chauncey Eddy, Sec.</td>
<td>Do. Tr. Do.</td>
<td>200 00</td>
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### New Jersey

<table>
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<tr>
<th>County</th>
<th>Secretary</th>
<th>Treasurer</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Aux. Society</td>
<td>Prof. Robert Patten, Sec.</td>
<td>Jonathan S. Green, Tr.</td>
<td>129 60</td>
</tr>
<tr>
<td>Essex County</td>
<td>Rev. J. McDowell, D. D. Sec. Elizabethtown</td>
<td>Theodore Freiinghamyuen, Tr. Newark</td>
<td>1,077 68</td>
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<tr>
<td>Morris County</td>
<td>Jacob M. King, Tr.</td>
<td>Morristown,</td>
<td>382 35</td>
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### Pennsylvania

<table>
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<tr>
<th>County</th>
<th>Secretary</th>
<th>Treasurer</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fayette &amp; Green Co's.</td>
<td>Nathaniel Ewing, Sec.</td>
<td>Hugh Campbell, Tr.</td>
<td>28 94</td>
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<tr>
<td>Pittsburgh &amp; Vicinity</td>
<td>John McKee, Sec.</td>
<td>Michael Allen, Tr.</td>
<td>141 61</td>
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### Pennsylvania and Virginia

<table>
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<tr>
<th>County</th>
<th>Secretary</th>
<th>Treasurer</th>
<th>Amount</th>
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<tbody>
<tr>
<td>Washington</td>
<td>Walter Craig, Sec.</td>
<td>J. McFarrier, Tr.</td>
<td>63 12</td>
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### Ohio

<table>
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<th>County</th>
<th>Secretary</th>
<th>Treasurer</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Portage County</td>
<td>Rev. George Sheldon, Sec.</td>
<td>J. Swift, Tr.</td>
<td>151 06</td>
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</tbody>
</table>

### Totals

- $35,886 27
- $561,899 27
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