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Phoenix Rev. Alexander, Chickopee, Ms.
Pierce Rev. George E., Hudson, Ohio.
Pierce Rev. Sylvester G., Methuen, Ms.
Ponson Rev. Beriah, Milford, Ms.
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Pomeroy Rev. Thaddeus, Goshen, Me.
Pomroy Rev. Swan L., Bangor, Me.
Porter Rev. James, Pomfret, Ct.
Porter Samuel, Berlin, Ct.
Porter Rev. Stephen, Palymo, N. Y.
Porter Rev. William A., Williams' College, Ms.
Porter A. W., Monument, Ms.
Potter Alonzo, D. D., Schenectady, N. Y.
Powell Rev. Joseph W., Kingston, Ms.
Pratt Rev. Lewis, Hatfield, Ms.
Pratt Rev. Miner G., Waist, Ms.
Pratt Rev. Enoch, West Barnstable, Ms.
Proctor John C., Boston, Ms.
Pound Rev. George, Pembroke, N. H.
Punderson Rev. Thomas, Huntington, Ct.
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Putnam Rev. Rufus A., Chichestor, N. H.
Rond Rev. Asa, Lowell, Ms.
Ramsden John, New York city.
Reed Rev. Augustus B., Wren, Ms.
Reed Rev. Alonzo, Greenvill, N. Y.
Reed Rev. Herbert A., Byron, N. Y.
Reid Rev. Jared, Belchertown, Ms.
Rensom Peter, New York city.
Rice R. H., D. D., Princeton, N. J.
Rich Rev. Ezekiel, Troy, N. Y.
Richards Rev. William, Missionary, Sandwich Islands.
Richards Rev. Austin, Franconestown, N. H.
Richardson Rev. William, Winon, N. H.
Riddell Rev. Samuel H., Glastonbury, Ct.
Riddell Rev. William, Bernardston, Ct.
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Report,

Snowden Rev. Samuel F., Sacketts Harbor, N. Y.
Smith Rev. Worthington, Chelsea, Vt.
Smith John W., Lenox, Mass.
Smith Rev. Thomas, Middletown, N. Y.
Rockwell Charles W., Brooklyn, N. Y.
Rood Rev. Anson, Danbury, Conn.
Rood Rev. Hemm, New Milford, Conn.
Rogers Rev. B. H., Bound Brook, N. J.
Rogers Rev. W. M., Townsend, Conn.
Root Rev. David, Dover, N. H.
Ropes William, St. Petersburg, Russia.
Rowell Rev. Joseph, Norwich, N. H.
Rudd Rev. Geo. R., Plattsburgh, N. Y.
Russell Rev. Joshua T., Cincinnati, Ohio.
Root Rev. David, St. Petersburg, Russia.
Ropes William, St. Petersburg, Russia.
Rowell Rev. Joseph, Norwich, N. H.
Salter Rev. I. W., Mansfield, Conn.
Sanderson Rev. Whately, Mass.
Sandford Rev. E., Bridgeport, Conn.
Sanford Rev. David, Derby, Conn.
Sanford Rev. William H., Boylston, Mass.
Sanford Rev. W. H., Cherry Valley, N. Y.
Rogers Rev. R. K., Hound Brook, N. J.
Roor Edward, D. I.), Boston, Mass.
Riddle Rev. David, Winfield, Conn.
Riddle Rev. R. B., Waveside, N. Y.
Riley Rev. Joshua, New York City.
Rogers Rev. A. B., New York City.
Smith Rev. John, Cooperstown, N. Y.
Smith Rev. John, Cooperstown, N. Y.
Smith Rev. Thomas, Hartford, Conn.
Smith Rev. Thomas M., Catskill, N. Y.
Smith William Ether, Sharon, Conn.
Smith Rev. Worthington, St. Albans, Vt.
Smith Rev. Isa, Union, N. Y.
Smith John W., Guilford, Vt.
Snowden Rev. Samuel F., Sackett's Harbor, N. Y.

10 MEMBERS OF THE BOAULD.

Report,

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Smith John W., Guilford, Vt.
Snowden Rev. Samuel F., Sackett's Harbor, N. Y.

Vandervert Rev. J. C., Mining Ridge, N. J.
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1834.

Van Dyck Abraham, Coxsackie, N. Y.
Van Dyck Rev. Leonard B., Hillsdale, N. Y.
Van Law Rev. John U.
Van Rensselaer Cortlandt, Albany, N. Y.
Van Rensselaer Philip S., Albany, N. Y.
Van Rensselaer Stephen, Jr., Albany, N. Y.
Van Rensselaer W. Patterson, Albany, N. Y.
Van Rensselaer Henry, Opensburgh, N. Y.
Van Veichten Rev. Jacob, Scheneectady, N. Y.
Van Zandford Rev. Staats, Bellville, N. J.
Van Zanbrodt Rev. Geots, Bellville, N. J.
Vermilye Rev. Thomas E., W. Springfield, Ms.
Vose Thomas, Boston, Ms.
Wadsworth William M., New York city.
Wadsworth Z. A., Boston, Ms.
Walker Rev. Charles.
Walker Rev. Charles, New Ipswich, N. H.
Walton Rev. William C., Hartford, Ct.
Ward Asa, Boston, Ms.
Wardlaw Ralph, D. D., Glasgow, Scotland.
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Warner Rev. Asa.
Warren Rev. Wylie, New Haven, Ct.
Warren Rev. Charles J.
Washburn Horace E., Hartford, Ct.
Washburn Rev. Royal, Amherst, Ms.
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Waterbury Rev. Daniel, Franklin, N. Y.
Webster Rev. Charles, Hampstead, N. Y.
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White Rev. Seneca, Wiscasset, Me.
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Whitmore Rev. Zilpha, North Guildford, Ct.
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Wilton Rev. L., Springfield, N. Y.
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Williams Rev. Samuel F., Newburyport, Ms.
Williams Rev. Solomon, Northampton, Ms.
Williams Rev. William, Salem, Ms.
Williams William, Utica, N. Y.
Williams Eliphalet, Northampton, Ms.
Williams Rev. Ernestus D., Eaton, N. Y.
Willston Rev. David H., Tunbridge, Vt.
Willston Rev. Seth, Durham, N. Y.
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Wilson Rev. James, Providence, R. I.
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Withington Rev. Leonid, Newbury, Ms.
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Woodbridge Rev. William, Utica, N. Y.
Woodbury Rev. Benjamin, Falmouth, Ms.
Woodward John, Albany, N. Y.
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Woolsey William W., New York city.
Woodward Rev. Benjamin, Fairfield, Ct.
Worcester Rev. Leonard, Peacefield, Ms.
Worcester Rev. Samuel F., Anherst, Ms.
Wright Rev. E. B., Litchfield, Ms.
Wyckoff Rev. James X., Catskill, N. Y.
Wynkoop Rev. P. S., Ghent, N. Y.
Yale Rev. Calvin, Kingsboro, N. Y.
MEMBERS OF THE BOARD.

The following persons have been constituted Honorary Members since the last Annual Report was printed. Where it is not otherwise specified, they have been constituted by their own donations.

- Adams Rev. Ernestus H.
- Adger James.
- Adger Rev. John B.
- Aiken Rev. Sillais.
- Albros Rev. John A.
- Alexander Adam.
- Andrews Rev. W. W.
- Arms Rev. Clifford S.
- Armstrong Mrs. Sarah A. L.
- Armstrong Rev. William J.
- Atwood John M.
- Avery Joseph.
- Barrett Rev. Gerrish.
- Barrows Rev. E. S.
- Bartlett Rev. Francis.
- Bean Rev. Thomas.
- Beardsley Rev. Nehemiah B.
- Bell Rev. E. C.
- Bebout Rev. Charles.
- Beatty Rev. Charles C.
- Betts Rev. William S.
- Boardman Rev. Geo. S.
- Boies Joseph.
- Bradford Arthur B.
- Brearley Rev. William.
- Brook Rev. Aaron.
- Brinton Rev. Gerrish.
- Brown Alexander.
- Bulling Rev. Alexander.
- Burbank Rev. Owen.
- Burritt Rev. Stephen H.
- Butts Rev. William R.
- Butler Charles.
- Butts Obadiah H.
- Cannon J. S., D. D.
- Chaplin Rev. Seth.
- Cheever Rev. George B.
- Clarke Rev. A. P.
- Clark Rev. Gardner K.
- Cole Rev. Harvey.
- Colter Rev. Charles.
- Conant Rev. Robert W.
- Conklin Rev. Robert H.
- Cook Rev. Amos I.
- Cooke Mrs. Catharine.
- Cooke Joshua.
- Cowan Mrs. Elizabeth.
- Crocker Rev. Zehulun.
- Crosby Rev. Stephen.
- Davis Rev. Thomas.
- Davis Rev. Thomas.
- Day Rev. Alva.
- Day George B.

Adams Rev. Ernestus H.
Adger James.
Adger Rev. John B.
Aiken Rev. Sillais.
Albro Rev. John A.
Alexander Adam.
Andrews Rev. W. W.
Arms Rev. Clifford S.
Armstrong Mrs. Sarah A. L.
Armstrong Rev. William J.
Atwood John M.
Avery Joseph.
Barrett Rev. Gerrish.
Barrows Rev. E. S.
Bartlett Rev. Francis.
Bean Rev. Thomas.
Beardsley Rev. Nehemiah B.
Beauzant F.
Betts Rev. William S.
Boies Joseph.
Bradford Arthur B.
Brearley Rev. William.
Brinton Rev. Aaron.
Brown Alexander.
Bulling Rev. Alexander.
Burbank Rev. Owen.
Burritt Rev. Stephen H.
Butts Rev. William R.
Butler Charles.
Butts Obadiah H.
Cannon J. S., D. D.
Chaplin Rev. Seth.
Cheever Rev. George B.
Clarke Rev. A. P.
Clark Rev. Gardner K.
Cole Rev. Harvey.
Colter Rev. Charles.
Conant Rev. Robert W.
Conklin Rev. Robert H.
Cook Rev. Amos I.
Cooke Mrs. Catharine.
Cooke Joshua.
Cowan Mrs. Elizabeth.
Crocker Rev. Zehulun.
Crosby Rev. Stephen.
Davis Rev. Thomas.
Davis Rev. Thomas.
Day Rev. Alva.
Day George B.

Ludlowville, N. Y.
Charleston, S. C.
Smyrna, Asia.
Amherst, N. H.
Fitchburg, Mass.
Washington, Ga.
South Conway, Ct.
Boutte Hill, N. J.
Fishkill, N. Y.
Richmond, Va.
Cowboy, Miss.

Cazenovia, N. Y.
Rushville, Ohio.
Steuben, Ohio.
Somers, Ct.
Natchez, Miss.
Monmouth, N. J.
Watertown, N. Y.
Union Village, N. Y.
Winnisboro', S. C.
Canton, China.
Chillicothe, Ohio.
Coxsackie, N. Y.
Geneva, N. Y.
Baltimore, Md.
Middlebury, N. Y.
Cambridge, N. Y.
Oswego, N. Y.

Kentucky, Me.
Trenton, N. Y.
Hartford, Ct.
Geneva, N. Y.
Westminster, Ct.
New Brunswick, N. J.
Middle Granville, Ms.
Boothbay, Me.
Salem, Ms.
Augusta, N. Y.
Crete, N. Y.
Hudson, Ohio.
New York city.
Stoneham, Ms.
Baltimore, Md.
Oswego, N. Y.
East Durham, N. Y.
Holley, N. Y.
Fryeburg, Me.

Catskill, N. Y.
do.

Union Village, N. Y.
Upper Middletown, Ct.
Pott Yan, N. Y.
Greens Farms, Ct.
Blaisdell, Pa.

Hebron, N. Y.
Catskill, N. Y.

Indiv. of Syracuse.

James Adger, Charleston, S. C.
Mon. con.
Char. so. of Middlesex N. and vic.

Coll.
Presb. cong.
La. of 1st presb. chh.
La. asso. of 1st presb. chh.

Gent. asso. La. asso. ch. so.
Fem. so. of 1st chh. Trenton, N. J.
Indiv. of presb. chh.
Three sisters in Virginia.
Meas. man F. Beauty.
La. asso.

H. H. Seeley, Geneva, N. Y.
1st presb. chh.
Legacy of Moses Cowan, Union Vil.
M. W. Bloomfield, Rome, N. Y.
Cong.
La. asso. Hatfield, Ms.
Gent. and la. asso.

Coll. in Ref. D. chh. Utica, N. Y.
Presb. chh. and so.
Legacy of Moses Cowan, Union Vil.
James Buncy, Hartford, Ct.
Fem. aux. so. Keenebunk.
Mon. con.
A. M. Collins.

Legacy of Miss Catharine Burts.
R. D. chh. Utica, N. Y.
Legacy of Miss Elizabeth Atkins.
Mon. con. in cong. so.
Howard-st. chh. and so.
Indiv.

Indiv.
Samuel Hubbard, Boston, Ms.
Gent. and la. asso.
Presb. so.
Indiv.
1st presb. chh.
Mon. con.
Thomas B. Cooke.

Legacy of Moses Cowan.
Mrs. S. W. Savage.
Ladies.
Gent. and La. asso.
Mrs. Sally G. R. Davis.
Cong. so.
Indiv.
Orrin Day.
<table>
<thead>
<tr>
<th>Name</th>
<th>Location</th>
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<tbody>
<tr>
<td>Day Charles H</td>
<td>Catskill, N.Y.</td>
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<tr>
<td>DeForest William</td>
<td>Bridgeport, Ct.</td>
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<td>Dernelle Rev. D</td>
<td>New York city</td>
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<td>Dell Rev. John</td>
<td>Sandwich Islands</td>
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<td>Dumont Rev. A. Henry</td>
<td>Newport, R.I.</td>
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<td>Edmond William</td>
<td>Newtown, Ct.</td>
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<td>Elliot Rev. Geo. W</td>
<td>Mount Morris, N.Y.</td>
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<td>Ely Elihu</td>
<td>Binghamton, N.Y.</td>
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<td>Fay Rev. Samuel A.</td>
<td>Northboro', Ms.</td>
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<td>Field Rev. Pindar</td>
<td>Apulia, N.Y.</td>
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<td>Fonda Rev. Jacob D.</td>
<td>Union Village, N. Y.</td>
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<td>Fridge Alexander</td>
<td>Baltimore, Md.</td>
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<td>Fuller Rev. E. L.</td>
<td>Chelsea, Ms.</td>
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<td>Furman Rev. Charles E.</td>
<td>Clarkson, N. Y.</td>
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<td>Garrison Rev. A.</td>
<td>Waterville, N. Y.</td>
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<td>Goodwin Rev. Harley</td>
<td>New Marlboro', Ms.</td>
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<td>Goodyear, Rev. George</td>
<td>Ashburnham, Ms.</td>
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<td>Gould Herman D.</td>
<td>Doli, N. Y.</td>
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<td>Gray James</td>
<td>Richmond, Va.</td>
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<td>Gregory Rev. D. D.</td>
<td>Westfield, N. Y.</td>
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<td>Grisley Rev. Samuel H.</td>
<td>Perry, N. Y.</td>
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<td>Hall Rev. Edwin</td>
<td>Norwalk, Ct.</td>
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<td>Hallenbeck Mrs. Sarah</td>
<td>New York city,</td>
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<td>Hall Rev. J. A.</td>
<td>Cooperstown, N. Y.</td>
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<td>Hathaway Rev. Geo. W</td>
<td>Bloomfield, Me.</td>
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<td>Hawley Elias</td>
<td>Binghamton, N. Y.</td>
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<td>Henderson Rev. Ebenezer</td>
<td>Shiganto, Eng.</td>
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<td>Hendricks Rev. John</td>
<td>East Bloomfield, N. Y.</td>
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<td>Hill Rev. Robert W.</td>
<td>Boston, Ms.</td>
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<td>Hill Henry Martyn</td>
<td>Oxford, N. C.</td>
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<td>Hollister Rev. Edward</td>
<td>Cooperstown, N. Y.</td>
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<td>Hopkins Rev. Erastus</td>
<td>Utica, N. Y.</td>
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<td>Howell Rev. Lewis D.</td>
<td>Binghamton, N. Y.</td>
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<td>Hubbard Rev. O. G.</td>
<td>Leominster, Ms.</td>
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<td>Hubbard Rev. Hiram</td>
<td>Attica, N. Y.</td>
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<td>Hubbell Walter</td>
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<td>Hudson David</td>
<td>Nassau, N. Y.</td>
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<td>Huntington Rev. Daniel</td>
<td>Sodus, S.</td>
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<td>Hurbut Rev. Rufus</td>
<td>Norwich Falls, Ct.</td>
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<td>Hyde Rev. Charles</td>
<td>Freeport, Me.</td>
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<td>Hyde John A</td>
<td>Auburn, N. Y.</td>
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<td>Hyde Edward</td>
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<td>Hyde Rev. Oren</td>
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<td>James Rev. Robert W.</td>
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<td>Jennison Rev. Edwin</td>
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<td>Johnson Rev. N. E.</td>
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<td>Kitchell Phineas</td>
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<td>Kittredge Rev. Charles B.</td>
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<td>Loss Rev. Lewis H</td>
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<td>Lousourey Rev. T.</td>
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<td>Magie Rev. David</td>
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<td>Mair Rev. Hugh</td>
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<td>A friend, West Hartford, Ct.</td>
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<td>Gent. &amp; La. asso. &amp; Mon. con. in 1st cong. so.</td>
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<td>Char. so. of Middlesex North and vic.</td>
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<td>Sab. school and fem. miss. so. Kingston, N. J.</td>
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<td>2d presb. chh.</td>
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<td>Philo Mills, Kingsboro'.</td>
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</table>
MEMBERS OF THE BOARD.

Report,

Mann Alexander M.
Manning Mrs. Mary,
Manning Rev. S.
Martyu Rev. J. H.
Masson Israel, Jr.
Mead Obadiah,
Menz George W.
Messier Rev. Abraham,
Mills Charles,
Mitchell Rev. John,
Mitchell Rev. William,
Morse James,
Murray Rev. Jonathan M.
Mussey Reuben D.
Myers Rev. A. H.
McCollough Rev. J. W.

McDermott Rev. Thomas,
McCowan Rev. Robert B.
McElhenny Rev. John,
McGuire Rev. Isaac,
McKen Me Rev. Silas,
McLeod Rev. Alexander,
McMurray Mrs. Esther,
Masters Rev. Erasmus D.
Mead Rev. William W.
Parker Rev. Joel,
Parker Rev. Freeman,
Paine Rev. Winslow,
Page Rev. William,

Peabody Rev. David,
Peckman Rev. Samuel H.
Phelps Rev. P. F.
Phillip Rev. Robert,
Pierce Charles B.
Pilbrow Rev. A. D.
Porter William,
Porter David,
Prentice E. P.
Prentice L. H.
Pettis Rev. Peter C.
Redd Andrew, D. D.
Richardson Rev. John B.
Richmond Rev. T. T.
Robinson Rev. Eliphas,
Robinson Rev. Phineas,
Rowland Rev. Jonathan M.
Salisbury Edward E.
Salisbury Rev. William,
Schaffer Rev. Samuel,
Schonemaker J. D. D.

Schneider Rev. Benjamin,
Secudder Rev. John,
Scoville John,
Shaw Rev. James B.
Shirey Derrick,
Stuyter Rev. Richard,

Smith William,
Smith James,
Smith Rev. David,
Smith Rev. Theophilus,
Smith Rev. Robert W.

Ithaca, N. Y.
Ossipee, N. H.
Mansfield, N. Y.
Buffalo, N. Y.
Durham, Eng.
Lyme, Ct.
North Greenwich, Ct.
Somerville, N. J.
Kingsboro', N. Y.
Fairhaven, Ct.
East Rutland, Vt.
Cherry Valley, N. Y.
Manlius, N. Y.
Bombay,
Binghamton, N. Y.
Hannover, N. H.
East Berne, N. Y.
Lockport, N. Y.
Carlisle, Pa.
Pontine, M. T.
Lawesburgh, Vt.
Kinsman, Ohio,
Belfast, Me.
New Brunswick, N. J.
New York city.
Ballston, N. Y.
Brighton, Ms.
New Orleans, La.
Wiscasset, Ms.
Broome, N. Y.
Greenwich Village, N. Y.
Lyn, Ms.
Phain, N. H.
New York city,
London, Eng.
Owego, N. Y.
Culpeper co. Va.
Hadley, Ms.
Constantinople,
Albany, N. Y.
Whiteboro', N. Y.
London, Eng.
Pittsford, N. Y.
New Bedford, Ms.
Hartford, Ct.
Franklinville, N. Y.
Union, N. Y.
Boston, Ms.
Brentheim, N. Y.
East Groton, N. Y.
Broosa, Ceylon,

Coll. in cong. of R. D. chh.
Rev. Abel Manning.
Fem. chh.
Coll. in 1st free cong. chh.
Henry Hill, Boston, Ms.
Nathaniel Maison.
Gent. asso. La. asso. Mon. con.
Young la. sew. so.
Joseph Otis, New York city.
Gent. asso. aid Mon. con.
Jamesville so.
Gent. la. & Mon. con. Lebanon, N. H.
Fem. asso. &c in R. D. chh.
Presb. cong. and young ladies.
Coll. in presb. cong. Lansingburg, N. Y.
Fem. so. 1st chh. Trenton, N. J.
A friend, New London, Ct.
Joseph Otis, New York city.
Presb. chh.
Orphan miss. so.
R. D. chh. Utica, N. Y.
Gleaning so. in R. D. chh. Market-st.
Presb. chh.
La. asso. Mon. con.
Miss Susan E. Monro, Wilmington, Del.
Mon. con.
Ref. D. chh.
Miss. so.
Samuel Hubbard, Boston, Ms.
Presb. so.
North chh.
Indiv.
Presb. cong.
Ref. D. chh.
Cong. chh.
Consistory of Ref. D. chh. of Jamai­ca and Newtown, N. Y.
Miss. so. New Castle, Del.
Fancy article so. in R. D. chh. New­ York city.
Miss. so.
Samuel Hubbard, Boston, Ms.
Presb. so.
North chh.
Indiv.
Presb. cong.
Ref. D. chh.
Cong. chh.
Consistory of Ref. D. chh. of Jamai­ca and Newtown, N. Y.
Miss. so. New Castle, Del.
Fancy article so. in R. D. chh. New­ York city.
Legacy of Miss Mary Williston.
Brick chh.
Fem. evang. sew. so. of R. D. chh.
and Miss M. Heermance.
Mon. con.
La. benev. so.
### Members of the Board

<table>
<thead>
<tr>
<th>Name</th>
<th>City</th>
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<tbody>
<tr>
<td>Smith Rev. Daniel</td>
<td>Stamford, Ct.</td>
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<tr>
<td>Smith Rev. Joseph</td>
<td>Frederick, Md.</td>
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<td>Smith Rev. Thomas</td>
<td>Charleston, S. C.</td>
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<td>Smith Rev. Carlos</td>
<td>Manlius, N. Y.</td>
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<td>Snyder Rev. Henry</td>
<td>Cayuga, N. Y.</td>
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<td>Squirer Rev. Miles P.</td>
<td>Greene, N. Y.</td>
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<td>Stevens Rev. Edwin</td>
<td>Canton, China</td>
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<td>Stowell Rev. David</td>
<td>Goffstown, N. H.</td>
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<td>Strohm Rev. W. A.</td>
<td>Cambridgeport, N. Y.</td>
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<td>Steele Rev. John B.</td>
<td>Middleboro', N. Y.</td>
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<td>Sore Rev. Wm. B.</td>
<td>Mexico, N. Y.</td>
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<td>Studdiford Rev. Peter O.</td>
<td>Lyme, N. H.</td>
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<td>Tenney Rev. Erich</td>
<td>East Windsor, Ct.</td>
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<td>Thompson Rev. William</td>
<td>Rochester, N. Y.</td>
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<td>Thompson John H.</td>
<td>New York city, U. S. Army,</td>
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<td>Thompson William R.</td>
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<td>Thompson Alexander R.</td>
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<td>Thompson Rev. James F.</td>
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<td>Waters Rev. John</td>
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<td>Weidman Rev. Paul</td>
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<td>White Rev. Elisha</td>
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<td>Willard Rev.</td>
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<td>Whitfield Mrs. T. G.</td>
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<td>Whitson Rev. Otis C.</td>
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<td>Wight Henry, D. D.</td>
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<td>Willey Rev. Isaac</td>
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<td>Wilson Rev. Samuel B.</td>
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<td>Wilton Rev. Alexander</td>
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<td>Winslow Robert F.</td>
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<td>Wood Rev. Jedw.</td>
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<td>Wood Rev. Henry</td>
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<td>Woodbridge Rev. Henry H.</td>
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<td>Woodruff Rev. Horace</td>
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<td>Yale Rev. Eliza</td>
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<td>Younglove Lewis</td>
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<td>Zabriskie Rev. J. L.</td>
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<td>Gent. assn. Mon. con.</td>
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<td>H. H. Seeley</td>
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<td>Gent. miss. asso. Mon. con. N. Canaan, Ct.</td>
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<td>R. D. chh. at Rensselaer, and in</td>
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<td>Presb. so. &amp;e.</td>
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<td>Heman Packard, North Bridgewater, Ms.</td>
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<td>Brick chh.</td>
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<td>Fancy article so. in R. D. chh.</td>
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<td>Mon. con. in R. D. chh. Exchange Place, New York.</td>
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<td>Ladies and mon. con.</td>
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<td>Mon. con. in Hollis evang. so.</td>
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<td>Samuel Hubbard, Boston</td>
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<td>Samuel T. Armstrong, Boston, Ms.</td>
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<td>La. of Ref. D. chh.</td>
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<td>Benjamin Tullmadge, Litchfield.</td>
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<td>Mon. con. Vernon Centre</td>
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<td>Benev. so.</td>
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<td>Fem. miss. so. of Spring Grove.</td>
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<td>E. Wickes, Jamaica, N. Y.</td>
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<td>D. Robertson, Kingsboro', N. Y.</td>
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### Summary

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<tr>
<td>Corporate Members</td>
<td>85</td>
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<td>Corresponding Members</td>
<td>22</td>
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<tr>
<td>Honorary Members</td>
<td>1,241</td>
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<tr>
<td>Total</td>
<td>1,348</td>
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1834.
OFFICERS OF THE BOARD.

JOHN COTTON SMITH, LL. D., President;
STEPHEN VAN RENSSELAER, LL. D., Vice President;
CALVIN CHAPIN, D. D., Recording Secretary;
SAMUEL HUBBARD, LL. D.,
WARREN FAY, D. D.,
BENJAMIN B. WISNER, D. D.,
His Honor SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
Rev. BENJAMIN B. WISNER,
Rev. RUFUS ANDERSON,
Rev. DAVID GREENE,
HENRY HILL, Esq., Treasurer;
WILLIAM J. HUBBARD, Esq.,
DANIEL NOYES, Esq.,
\{Prudential Committee;\}
\{Secretaries for Correspondence;\}
\{Auditors.\}

CORRESPONDENCE.

Communications relating to the Missions and General Concerns of the Board, should be addressed—

SECRETARIES of the A. B. C. F. M.
MISSSIONARY ROOMS, 28 Cornhill,
Boston, Mass.

All donations, and letters relating to the Pecuniary Concerns of the Board, (except letters on the subject of the Missionary Herald,) should be addressed—

HENRY HILL, Treasurer of the A. B. C. F. M.
MISSSIONARY ROOMS, 26 Cornhill,
Boston, Mass.

GENERAL AGENTS.

These Agents co-operate with the pastors of churches, with the agents of other societies, with ecclesiastical bodies, with the officers of the Board and of Auxiliaries, and with the friends of the cause generally, in efforts to augment the number of missionaries, and the amount of pecuniary means for diffusing the knowledge and influence of the gospel throughout the world.

Northern District of New England,
(Maine, New Hampshire, and Vermont.)
Rev. RICHARD C. HAND,
Northern District of New England,
(Massachusetts, Rhode Island, and Connecticut.)
Rev. HORATIO BARDWELL, at Andover, Me.
For the State of New York.—Rev. CHAUNCEY EDDY, at Utica, N. Y.
For the Western States.—Rev. ARTEMAS BULLARD, at Cincinnati, Ohio.
For Virginia and North Carolina.—Rev. WILLIAM J. ARMSTRONG, at Richmond, Va.

RECEIVING AGENTS OF THE BOARD.

David S. Whitney, Northampton, Ma.
C. Manning Tracy, Brick-church chapel, Nassau-street, New York city.
Nathaniel Davis, Albany,
Jedidiah Tracy, Troy,
Abijah Thomas, Utica,
H. Irving, Auburn,
Rev. Amos T. Eddy, Canandaigua,
Ebenezer Elv, Rochester,
Hiram Pratt, Buffalo,
Augustus Eaton, do.,
William T. Turnau, Cincinnati,
T. P. Handy, Cleveland,
Henry Brown, Brownsville,
Rev. Harvey Coe, Hadam,
Russell Clark, Ashtabula,
William Slocumb, Marietta,
Peter Patterson, Chillicothe,

James Gray, Richmond,
Rev. A. Converse, do.,
Joseph Cowan, Staunton,
John W. Paine, Lexington,
Jacob Reinhard, Louisville, Kentucky.
Rev. Thomas J. Hall, Farmington, Tennessee.
Michael Brown, Salisbury,
Williamson Whitehead, Fayetteville, Carolina.
James Adger, Charleston,
Joseph Tyler, do.,
Samuel D. Corbitt, Savannah,
Blodget, Fleming & Co. Augusta,
Hall & Prentice, Mobile, Alabama.
Joshua B. Brant, St. Louis, Missouri.
E. P. Hastings, Detroit, Michigan Territory.
A. & W. McKinley, Halifax, Nova Scotia.

Donations will also be received by any Member of the Board, and by the Treasurers of Auxiliary Societies, and will be regularly acknowledged in the Missionary Herald.
MINUTES

OF THE

TWENTY-FIFTH ANNUAL MEETING.

The Twenty-Fifth Annual Meeting of the American Board of Commissioners for Foreign Missions, was held in the Reformed Dutch Church, in the city of Utica, N. Y., on the 8th, 9th, and 10th of October, 1834.

Corporate Members Present.*

John Cotton Smith, LL. D., President;
Stephen Van Rensselaer, LL.D., Vice President;
Calvin Chapin, D. D.
Samuel Miller, D. D.
James Richards, D. D.
Alexander Proudfoot, D. D.
Hor. William Reed,
Hor. Charles Marsh,
Leonard Woods, D. D.
Joshua Bates, D. D.
S. Y. S. Wilder, Esq.
David Porter, D. D.
Gardiner Spring, D. D.

Justin Edwards, D. D.
Nathaniel W. Howell, LL. D.
Nathan S. S. Beman, D. D.
Thomas DeWitt, D. D.
Benjamin M. Palmer, D. D.
John Tappan, Esq.
Benjamin Carnahan, D. D.
Benjamin W. Wisner, D. D.
Henry Hill, Esq.
 Orrin Day, Esq.
His Honor Samuel T. Armstrong,
Nathan Lord, D. D.
Rev. Rufus Anderson,
Rev. David Greene,
Charles Stoddard, Esq.

Honorary Members Present.

The following were present, belonging to the State of New-York:
Rev. David Abeel, of New-York city; Rev. William W. Adams, Hammondsport; Rev. S. C. Aikin, Utica; Rev. D. C. Axtell, Auburn;

* The order in which the names of members and officers of the Board are arranged, is not perhaps of much consequence, yet it is desirable to follow some rule. Hitherto we have endeavored to follow the order of college graduation, and where that could not be, be order of age. But the facts are not always attainable with ease, and the rule therefore is inconvenient. Since the first sheet of this Report, containing the names of corporate members, was struck off, the Committee have directed that the names of corporate members and of officers be hereafter arranged according to the order of election into the Board, or into office. This is done in the Minutes, excepting the names of the President and Vice President; and the rule will be observed hereafter, as being on the whole more practical. Where the elections were made in the same year, regard will be had as far as possible to age.

From the State of New-Jersey:
REV. CHARLES HOOVER, of Morristown.

From the State of Delaware:
REV. JOHN HOLMES AGNEW.

From the State of Connecticut:
REV. RALPH S. CRAMPTON, of Hadlyme; REV. THOMAS F. DAVIS, Greens Farms; REV. THOMAS PUNDERSON, Huntington.

From the State of Massachusetts:
REV. HENRY B. HOOKER, of Lanesboro; REV. JOEL H. LINSLEY, Boston.
MINUTES OF THE ANNUAL MEETING.

From the State of Maine:
Rev. GEORGE C. BECKWITH, of Portland.

The whole number of Honorary Members present, was ninety-one, and of Corporate Members, twenty-eight;—in all, one hundred and nineteen.

The Minutes of the last annual meeting were read by the Recording Secretary.
Mr. Stoddard was appointed Assistant Recording Secretary.

Committees Appointed.

Gen. VAN RENSSELAER, Mr. AIKEN, and Mr. GREENE, were appointed a committee to make arrangements for the public religious exercises to be attended during the session.
Drs. MILLER, PROUDFIT, DEWITT, PALMER, EDWARDS, and WISNER, and Mr. Marsh, were appointed a committee to consider the expediency of making additions to the Board by an election of new members; and if such election be found expedient, to present a nomination.
Drs. WOODS, SPRING and CARNAHAN, were appointed a committee to report a suitable time and place for the next annual meeting of the Board; and also to name for that meeting a preacher and his substitute.

The following committees were appointed on the several parts of the Report of the Prudential Committee, viz:
Dr. Bates, Gen. VAN RENSSELAER, and Mr. Patton, on the part relating to domestic operations:
Dr. PROUDFIT, Mr. TAPPAN, and Mr. CRAMPTON, on that part which relates to Africa, Syria, and the Holy Land:
Mr. Marsh, Dr. PORTER, and Mr. BRIGHAM, on the part relating to Greece, Constantinople, and Asia Minor:
Dr. CARNAHAN, Mr. DAY, and Mr. COE, on the part relating to Persia, and the Mahatta mission:
Dr. SPRING, Judge HOWELL, and Mr. PUNDERSON, on the part relating to Ceylon, Siam, China, and the Indian Archipelago:
Drs. BEMAN and PALMER, and Mr. G. SMITH, on the part relating to the Sandwich Islands, and Patagonia:
Dr. EDWARDS, Mr. HAND, and Mr. PHPELS, on the part relating to the Cherokees east and west of the Mississippi:
Dr. RICHARDS, Mr. AGNEW, and Mr. TAYLOR, on the part relating to the Chickasaws, Choctaws, and Creeks:
Dr. LORD, Mr. EDDY, and Mr. YALE, on the part relating to the Osages, Pawnees, Sioux, and Ojibwas:
Dr. DEWITT, and Mr. FROST and Mr. SQUIER, on the part relating to the Mackinaw, Green Bay, and Maumee Tribes, and to the Indians of New York, together with the Summary, and Conclusion.
Drs. MILLER, EDWARDS, RICHARDS, and WISNER, and Mr. HILL, were appointed a committee to consider what arrangements may be necessary in respect to the affairs at the Missionary Rooms for the ensuing year.
Hon. PLINY CUTLER, and Messrs. DANIEL NOYES, CHARLES SCUDDER, NATHANIEL DANA, and BENJAMIN PERKINS, of Boston, were appointed a
committee to consider what compensation ought to be made to the Treasurer and Secretaries of the Board, at the Missionary Rooms, and report their decision and advice to the Prudential Committee, for its adoption.

Dr. Proudfit, Mr. Wilder, and Mr. Anderson, were appointed a committee to consider and report on a communication of the Prudential Committee relative to the claims of the children of missionaries.

Reports of Committees.

The Report of the Treasurer, as approved by the auditors, was made, accepted, and approved.

The Annual Report of the Prudential Committee was read by the Secretaries, with some omissions, and was finished in the former part of the second day. It then went into the hands of the committees previously appointed for its examination, which severally reported in favor of its adoption, with a few amendments. After some discussion regarding its length, the Report was accepted, approved, and ordered to be printed; together with the Treasurer's report, and such other matter as the Prudential Committee should think proper to append to these documents.

A separate report was made by the Prudential Committee, on the subject of the claims of the children of missionaries, which was referred to a special committee.

The committee appointed to consider and report on the place and time of the next annual meeting of the Board, and the preachers to be chosen, presented the following report, viz.—That the next annual meeting be held in Baltimore, Md., on the second Wednesday in September, 1835; and that the second Wednesday of September be determined upon as the time for the annual meeting hereafter permanently. The committee also recommended that Dr. Miller, of Princeton, be appointed the preacher for the next annual meeting, and Dr. Codman, of Dorchester, be second preacher. The report was accepted and approved.

The committee to whom was referred that part of the Report relating to Africa, reported, that in their opinion this mission has been conducted with wisdom and zeal; but when the importance of this mission is contemplated, not merely in its relation to the region where it is established, but also to the long benighted inhabitants of the continent, your committee would affectionately commend it to the prayers and charities of the American churches. Approved.

The committee on domestic operations recommended the following resolution, which was adopted, viz.—That this Board highly approve of the new arrangements in the domestic department, by which the Prudential Committee are enabled to conduct its operations with increased facility, efficacy, and success.

The committee appointed to consider the expediency of adding to the members of the Board, presented a nomination, which was accepted.

The committee on the Report concerning the missions among the Osages, Pawnees, Sioux, and Ojibwas, reported that the conduct of the
Prudential Committee, in relation to this mission, as presented in the Report, has been, in their judgment, worthy of the approbation of the Board, and of the Christian community.

The committee on the Report concerning the Chickasaws, Choctaws, and Creeks, reported, that in consequence of the distracted state of all these tribes, growing out of their removal from the land of their fathers, the Prudential Committee had not been able to accomplish all that was desirable, but, under the circumstances, have acted with energy and decision, and effected all that could be rationally expected. They therefore only recommend further to the Prudential Committee the same steady, firm, and Christian course which they have hitherto pursued.

The committee on the claims of the children of missionaries reported the following rules for appropriations to such children as are sent to this country for education, or for permanent residence, which, after a full and interesting discussion, were adopted and approved,* viz.

1. When parents, who are missionaries or assistant missionaries of the Board, are desirous of sending their children to this country for education, or for a permanent residence unless qualified and disposed at a future time to engage in the work of missions among the heathen, the Prudential Committee, at their discretion, may allow a sum adequate to defray the necessary travelling expenses of the children from the missions with which their parents are connected, to the place where the children are to be educated or to reside.

2. After the children have arrived in this country, the Prudential Committee, at their discretion, may allow, for a boy, an annual sum not exceeding fifty dollars;—the allowance not to be continued after the child is eighteen years of age, and the whole sum allowed for any one boy, after his arrival in this country, not to exceed three hundred dollars: and for a girl, an annual sum not exceeding forty dollars;—the allowance not to be continued after the child is eighteen years of age,

* This subject was amply discussed in the Board, and settled, it is presumed, to the satisfaction of all who were present. At the commencement of the discussion, there was considerable difference of opinion. Some were for giving a full support for the children from the Treasury of the Board; others only what would be sufficient, in all common cases, to ensure a support. The latter of these plans is the one which was recommended by the Prudential Committee, and adopted by the Board. So long as the Christian public are as kindly disposed towards the returned children of missionaries as at present, and so long as families are as disposed to adopt them, the certainty that a grant of forty or fifty dollars a year will be made to the children, when necessary, for the space of six years, or till they reach the age of eighteen years, will ensure them homes far preferable to boarding establishments formed expressly for them. What the children need is, to be received into pious families, where they will be regarded and treated in all respects as children of the family, and thus be nourished in the very bosom of the church. An allowance adequate for their full support, would ultimately have the effect,—possibly in most instances where the children had not near relations rich in this world’s goods,—to throw them out upon the surface of society, as mere boarders in the community.

The principle on which the present arrangement is based, is analogous to that, indeed it is the very same, adopted by our education societies in determining the amount of assistance which shall be rendered to their beneficiaries. In extraordinary cases, the Prudential Committee will have the power of making special grants, not provided for by the above rules.
MINUTES OF THE ANNUAL MEETING.

and the whole sum allowed for any one girl, after her arrival in this
country, not to exceed two hundred and forty dollars.

3. In ordinary cases, it shall be presumed that a child does not need
pecuniary assistance, when no application is made to the Prudential
Committee for such assistance by the parent or guardian; and the
grants shall be made only for the current year, and not without reason
to believe that they are required by the circumstances of the chil-
dren.

4. In case children are left without either parent, and there is no
missionary family, or Christian friend, or guardian, by whom such chil-
dren could be well taken care of in the mission, the Board will then
authorize the removal of the children to this country, and will provide
for them according to article second.

5. The allowances made on account of the children of living mis-
ionaries, or assistant missionaries, in the service of the Board, wherev-
er the children may be educated, shall be charged to the mission to
which the parents belong.

6. The allowance made on account of orphan children shall, in ordi-
nary cases, be charged to the mission to which the parents belonged at
the time of their decease.

7. The Board regard it as not consistent with the multiplied cares
and duties of the Prudential Committee, for them to undertake the
guardianship of the children of missionaries sent to this country.

Resolutions.

The following resolutions were adopted by the Board at various
times during the session.

Mr. Reed and Dr. Woods having declined a re-election as members
of the Prudential Committee;
Resolved, That the thanks of the Board be presented to the Hon.
William Reed and the Rev. Dr. Woods, for their long continued
and faithful services as members of the Prudential Committee.

Resolved, That Mr. Reed and Dr. Woods be requested to continue
in attendance and assistance at the deliberations of the Prudential
Committee, whenever it shall be consistent with their convenience; and
that it be recommended to the Committee to give them notice and re-
quest their attendance at meetings where business is to be transacted
of peculiar importance.*

* It may be proper to subjoin the letters from Mr. Reed and Dr. Woods, in
which they decline being re-elected members of the Prudential Committee.

GENTLEMEN,—I beg leave to inform this committee, that my situation does not
admit of my paying that attention to the business of the Prudential Committee,
which its importance demands for its best performance. I must therefore decline
a re-election. With my best wishes for the success of the great cause of Foreign
Missions, I am respectfully, your obedient servant,

WILLIAM REED.

DEAR SIR,—When the business of electing officers, for the ensuing year, comes
up in the Board, I request you to state, that I deem it my duty to decline being
continued as a member of the Prudential Committee. And, in order to prevent
the possibility of any misconstruction of this measure, I beg leave to state, that,
Resolved, That the Prudential Committee consist of six members.

Resolved, That the Recording Secretary be directed to present the thanks of this Board to the Rev. Dr. Spring, for his discourse delivered before them last evening, and that he be requested to furnish the Prudential Committee with a copy for publication.

Resolved, That in adopting the Report of the Prudential Committee, the Board deem it necessary to request the Committee to guard the missionaries against too great an accumulation of secular cares from their schools and other labors.

Resolved, That this Board regard the preaching of the gospel, by the living voice, as the great business of our missionaries; that the preparation and circulation of the Scriptures and tracts is next in order; and that the establishment and instruction of schools, and other labors directly aimed at the amelioration of society, should always be kept strictly subordinate to the others.*

Resolved, That the members of the Board feel humbled before God, in view of the small progress reported this year in the conversion of sinners to Christ; and that we invite the special, fervent, and believing prayers of the churches for the descent of the Holy Spirit upon our missions.

Resolved, That in view of the importance of the diffusion of missionary information, it be recommended to the Prudential Committee to consider the expediency of preparing and publishing a history of this Board, and its operations, in a form and size suitable for general circulation; and also of causing their Missionary Papers which have been published, to be bound for sale, or for gratuitous distribution.

Resolved, That the thanks of the Board be given to the American Bible Society, and to the Philadelphia Bible Society; and also to the during the long time in which I have been a member of that Committee, my intercourse with them has, without any exception, been delightful to my feelings; and that I have ever had, and now have, the most sincere and entire confidence in the Committee, both individually and collectively. I have also a growing impression of the importance of the missionary cause, and of my own duty to do all in my power to promote it. The reason, and the only reason, why I deem it proper to decline any further connection with the Committee, as a member, is this, namely: That the increasing labors of my office, and my distance from Boston, render it utterly impracticable for me to attend the meetings of the Committee, except in a very few instances, in the course of the year. This has been the case for several years past. Now I cannot think it consistent for me to hold an office, when it is out of my power to discharge its duties. It is my decided opinion, that the great interests of the Board require, that a proper man should be chosen in my place, who lives near the Missionary Rooms, and who will be able to assist in the constantly increasing business of the Prudential Committee, by regularly attending its meetings. It shall ever be my prayer that heavenly wisdom may be abundantly imparted to the Board, and to its executive officers.

Utica, Oct. 9, 1834. Yours affectionately, Leonard Woods.

* This resolution, and the one which precedes it, gave rise to a very animated discussion, and did not receive a unanimous vote of approval. The chief point in debate was the place which education ought to hold in the system of missionary efforts. It is obvious, however, that schools are as important as it is to have intelligent hearers of the preached gospel, and intelligent readers of the Bible and of religious tracts; and the resolutions are doubtless to be understood in accordance with this fact. Indeed, but few, comparatively, in the heathen world can read at all, and of the readers only a small proportion—unless we must except the Buddhist—read with thought and intelligence. At the same time, the caution in the former resolution is highly important.
American Tract Society, and to the American Sunday School Union, for the great and important aid afforded to the missionaries of the Board by these societies, in introducing the Holy Scriptures and religious tracts and books among those nations where the missions of the Board are established.

Resolved, That the harmonious and efficient co-operation with the Board of the societies named in the foregoing resolution, in diffusing Christian knowledge among the unevangelized nations, is a source of great encouragement; is adapted to awaken interest in all classes of the community; is bringing all appropriate means to bear, as they ought, on the work of converting the world; and gives cheering promise that this object will be speedily accomplished.

Resolved, That the fact that the church has not furnished the men or the funds for cultivating the numerous and extensive fields for missionary labor, which divine Providence has opened, is cause for humiliation and self-condemnation; and that the disciples of Christ, acting under his last command, should charge themselves to occupy, with as little delay as possible, every open field, and to advance as rapidly in the work of preaching the gospel to the heathen, as God in his providence shall render them accessible.

Resolved, That the vastness and difficulty of the work of converting the world to God, demands a great and immediate increase in the number of missionaries, otherwise the mass of the present generation of the unevangelized nations, amounting to 500,000,000 or 600,000,000, will die without a knowledge of the Savior; that the church ought to feel a responsibility, not only to furnish the requisite funds, but also to see that an adequate number of missionaries be furnished, with the least possible delay; and that, therefore, ministers, candidates for the ministry, students in all the stages of preparation, and other young men of piety and talents, should prayerfully examine the question, whether it may not be their duty to engage in personal labors among the heathen; and that the churches should take immediate measures for bringing forward young men in her bosom, and qualifying them for and consecrating them to this work.

Resolved, That in the propagation of Christian knowledge, the preaching of the gospel, the translation of the Holy Scriptures, the preparation of religious tracts and school-books, the superintendence of schools, and the training of native teachers and preachers, there is employment adapted to, and requiring men of, the deepest piety, the soundest judgment, the best talents, and the most varied and extensive learning which the church can furnish.

Resolved, That in view of the smallness of the number of missionaries who are furnished from Christian lands, and the extent and the solemn urgency of the work of sending the gospel to the heathen, it is highly important that special efforts should be made to select natives of piety and promising talents, and give them an appropriate education, with a view to their becoming preachers and teachers among their benighted countrymen.

Resolved, That the Board recognize their dependence on the influence of the Holy Ghost, for all success in labors for converting and saving the heathen, and the indispensable importance of fervent and
importunate prayer to Almighty God for this purpose; therefore, that
they deeply lament that special occasions, set apart for such prayer, are
so little regarded by the professed friends of Christ; and that the Board
earnestly press on the attention of ministers and church members, a
general, conscientious, and solemn attendance on the monthly concert
for prayer, and that the first Monday in January, in conformity with
the recommendation of various ecclesiastical bodies, be devoutly ob­served as a day of fasting and prayer for the conversion of the world.

Resolved, That this Board feel themselves called upon to make re­
newed and self-denying sacrifices in the cause of foreign missions, and
to be exemplary in their devotedness to their Master and to this cause.

The very interesting discussions and addresses to which the nine
preceding resolutions gave occasion, were briefly suspended, while the
Board and the congregation united with Dr. Edwards in special prayer
that the efficacious influences of the Holy Spirit might accompany the
efforts of the Board and of the Christian community for evangelizing
the world.

Resolved, That the thanks of this Board be presented to the consis­
tory of the Reformed Dutch church, and to the pastors and trustees of
other places of public worship, in which public services have been per­
formed, and devotional exercises enjoyed, for the accommodations af­
forded during the solemn labors of the present anniversary.

Resolved, That the thanks of this Board be presented to the choir of
singers, for their very acceptable services in connection with the pub­
lic exercises of this anniversary.

Resolved, That the thanks of this Board be presented to those indi­
viduals and families in this city, whose hospitality and kindness the
members have enjoyed while engaged in performing the interesting
duties of the annual meeting.

New Members Elected.

The following gentlemen were elected corporate members of the
Board, viz.—Col. Joseph Lumpkin, of Lexington, Ga.; Thomas Gold­
ing, D. D., Professor in the Theological Seminary at Columbia, S. C.;
Rev. W. McPeters, D. D., Raleigh, and Joseph Caldwell, D. D.,
President of the University at Chapel Hill, N. C.; Thomas P. Atkin­
son, M. D., Halifax county, and Rev. William S. Plummer, Rich­
mond, Va.; Rev. Isaac Anderson, D. D., Professor in the Theological
Seminary at Maryville, Tenn.; Robert Bishop, D. D., President of Mi­
ami University, Oxford, Ohio; William Nevins, D. D., Baltimore,
Md.; Alexander Henry, Esq., Philadelphia, Pa.; James Matthews,
D. D., Chancellor of the University in New York city; and Rev. Sil­
vester Holmes, New Bedford, Mass.

Officers of the Board.

The following officers were appointed for the year, viz.
John Cotton Smith, LL. D., President;
Stephen Van Rensselaer, LL. D., Vice President;
Calvin Chapin, D. D., Recording Secretary.
MINUTES OF THE ANNUAL MEETING. 

Report.

Samuel Hubbard, LL. D., 
Warren Fay, D. D. 
Benjamin B. Wisner, D. D., 
His Honor Samuel T. Armstrong, 
Charles Stoddard, Esq., 
John Tappan, Esq., 
Rev. Benjamin B. Wisner, 
Rev. Rufus Anderson, 
Rev. David Greene, 
Henry Hill, Esq., Treasurer; 
William J. Hubbard, Esq., 
Daniel Noyes, Esq., 

Prudential Committee; 

Secretaries for Correspondence; 

Auditors.

Religious Services.

The meeting was opened with prayer by Dr. Proudfit, and on the succeeding days by Drs. Miller and Edwards; and was concluded by singing the 117th Psalm, L. M., "From all that dwell below the skies," &c., and a prayer by Dr. Bates, at half past five, P. M., on Friday.

The annual sermon before the Board was preached by the Rev. Dr. Spring, on Wednesday evening, in the First Presbyterian church, from Matthew 10: 6. Dr. Carnahan offered the introductory prayer.

In the afternoon of Thursday, the Lord's Supper was administered in the Bleecker-street church. Drs. Miller, Proudfit, Palmer, and DeWitt, and Mr. Patton, led in the services.

In the evening of the same day, there was a missionary meeting in the First Presbyterian church. Besides the usual devotional services on such occasions, a summary view of the missions of the Board was given by one of the Secretaries, and addresses were made by Mr. Abeel, lately from southeastern Asia, Mr. Winslow, of the Ceylon mission, and Mr. Kirk, of Albany. The prayers were offered by Mr. Phelps and Mr. Yale.

Great interest was shown in this annual meeting by ministers and other Christians through the interior of the State. The number of clergymen present was estimated at about two hundred.
TWENTY-FIFTH REPORT

OF THE

PRUDENTIAL COMMITTEE.

Mr. President:

Since our last meeting, the Hon. Jonas Platt, one of the Corporate Members of the Board, has been removed by death. And we have been informed of the decease of one ordained missionary, and one male assistant missionary, connected with the missions of the Board among the North American Indians, and of one married female assistant missionary, connected with the Mahratta mission.

In presenting to the Board an account of their proceedings during the year now closed, the Committee will, as in the Report of last year, speak first of their

DOMESTIC OPERATIONS.

This Board has been constituted, by the Providence of God and the choice and confidence of his people, the principal agency for conducting the work of Foreign Missions in behalf of several Christian denominations in this country, coinciding in their views of doctrine, and not materially differing in ecclesiastical order and discipline. The advantages of such an agency, located at some convenient place in that portion of our sea-board from which is principally carried on the foreign commerce of the country, having an enlarged experience, and a standing and character that would enable it to make advantageous commercial and financial arrangements for prosecuting its work, have long been perceived and appreciated. And the desirableness of Christians, in all parts of the country and of different denominations, so far as would be consistent in their view with the maintenance of peculiarities of doctrine and discipline deemed important, securing for themselves these advantages by employing such an agency, has also been extensively felt, and more
and more increasingly exhibited, as progress has been made in the work of conducting missions. But would it be practicable for such an agency, thus advantageously situated for the business of conducting the missions it should be enabled to establish, also to give due attention to exciting and cherishing the missionary spirit, and procuring qualified missionaries and funds, within the denominations just referred to, throughout our extended country, with its varied sectional as well as denominational predilections and peculiarities? If any such agency might do it, it might be done, it would seem, by this Board, having the best advantages of location and of experience in conducting Foreign Missions, composed of members residing in all parts of the country, fairly representing the denominations alluded to, sustaining to each of those denominations and to the public at large high responsibilities, and giving to each denomination ample security for the soundness of faith and character of the missionaries sent forth, and that its just expectations will be regarded in the ecclesiastical organizations that shall be called for as the grace of God shall crown the labors of the missionaries with success. Yet the question needed a practical solution. And one important step towards such a solution was taken when the Board, in 1830, recommended to the Prudential Committee to employ, in different sections of the country, general and permanent agents. A still more important step, of the same bearing, was taken when, in 1831, the plan of co-operation in the work of Foreign Missions, so happily subsisting between this Board and the Reformed Dutch Church, was adopted. During the year now under review, great and decisive progress has been made in the same course. In October last were formed "The Foreign Missionary Society of the Western Reserve," and "The Foreign Missionary Society of the Valley of the Mississippi,"—the former designed for the northern part of the State of Ohio and the Territory of Michigan, the latter to combine all who shall choose to be connected with it in the portion of our country west of the Alleghany mountains. Both are voluntary associations, directly auxiliary to this Board; and undertake the management, with the aid that can be furnished them from the Missionary Rooms, of the various operations requisite within their limits for promoting the missionary spirit, and raising funds. Also in October last was formed "The Central Board of Foreign Missions," for the States of Virginia and North Carolina; and in December was formed "The Southern Board of Foreign Missions," for the States of South Carolina and Georgia. These are ecclesiastical organizations, constituted by delegated members, appointed for three years, (one third to go out of office annually;)—to the Central Board, by the Synods of Virginia and of North Carolina,—to the Southern Board, by the Synod of South Carolina and Georgia. They are not, in terms and according to the common meaning of the phrase, auxiliary to this Board. They are, however, by their constitution, connected with
it; and their declared object is, in connection with this Board, to promote, in all suitable ways, within their limits, the foreign missionary spirit, and extend through every part of the earth the saving knowledge of our Lord Jesus Christ. They have each an Executive Committee, Treasurer, and Secretary, the last of whom, when it shall be deemed expedient by the Prudential Committee of this Board, is to be also its General Agent within the same territory, and to devote himself to the business of his office, promoting, in the most vigorous manner, the purposes of the organization. The missionaries raised up, and licensed, and ordained, and the other helpers in the direct work of Foreign Missions, brought forward, within the limits of these Boards, are to be, in all ordinary cases, commissioned as foreign missionaries, and assigned to their fields of labor, and directed in their work, by the Prudential Committee of the A. B. C. F. M.; and the funds raised by these Boards, after defraying the necessary expenses of conducting their operations, are, ordinarily, to be paid over to the said Prudential Committee, to be by them applied in the prosecution of the work entrusted to their management, the Executive Committee of the Board by which they are furnished, to direct their application, if it shall see fit, to a particular mission or missions.

Already have very happy results followed the constituting of these helpers in our arduous and benevolent work.

At the first meeting of the society of the Western Reserve, at the time of the meeting the last year of the Synod of the Western Reserve, a new and decided impulse was given to the cause of missions in that region. The Rev. Harvey Coe, agent of this Board on the Western Reserve, was appointed Secretary of the new society, and has been diligently employed through the year in the business of his office. Of the results of his agency, Mr. Coe thus speaks:

The cause of Foreign Missions has certainly received a new impulse the past year, within my field, and is now, to a considerable extent, a very popular object. I have presented the subject, in many places, for the first time; in some instances to churches not one year old, consisting of from ten to twenty members. I have presented it in a log school-house, standing in the woods; and I presume they gave as much, on the gospel scale of estimation, as the city of Boston. I cannot tell definitely, but full $5000 have been subscribed within my field during the year. In three instances I have had a greater amount subscribed in a single town, than the whole county to which it belonged had ever given in one year for Foreign Missions. I have, during the year, passed through some very interesting scenes, and witnessed some noble specimens of liberality and benevolence. In some instances, if I could have influenced individuals and congregations to subscribe more by uttering another word, I would not have done it. It did seem to me they had done their duty, and subscribed all that was required of them under existing circumstances. I have endeavored to enlist the feelings of the youth and children in this subject, and trust these labors will not prove to have been altogether in vain. I am not without hope that the labors of the past year may be productive of good in years to come, by having contributed to the promotion of the spirit of missions and a spirit of liberality. This field needs cultivating; information needs to be diffused among the people; and I verily believe they will not be behind other sections of the country in giving, according to their ability. They will be willing to
At the first meeting of the Foreign Missionary Society of the Valley of the Mississippi, in conjunction with other public meetings in behalf of the principal benevolent institutions of our country, held at Cincinnati, in the last week of October, 1833, a new era is considered as having been commenced in favor of the general cause at the West. Already has the Society of the Valley a State auxiliary in Kentucky, and another in Indiana, which have commenced operations under favorable auspices, and has an agent for each of those States, and another for the States of Illinois and Missouri. In reference to the progress of the cause, generally, in the interesting region in which the Society of the Valley is designed to operate, the Rev. Mr. Bullard, its Secretary, and General Agent of the Board in the same region, observes:

There has been a great increase of missionary spirit among the students of our literary and theological institutions, during the year. There are some in all our colleges and seminaries, who are looking forward to the foreign missionary work. And there are many among the private members of our churches, who are beginning seriously and prayerfully to inquire whether it is not their duty to spend the remainder of their days among the heathen. Settled pastors, too, are beginning to consider, whether it is their duty to remain in America, when so many millions are perishing for lack of knowledge.

With one or two exceptions, every church I have visited twice, has given more the second time than the first. And this has been done notwithstanding the severe pecuniary pressure, which has been felt more generally in the West than in any other part of the land. In fact I do not believe the pecuniary distress now prevalent has diminished the amount raised in the West for Foreign Missions. Christians feel it to be the only wise course, when the Lord is chastening them for their undue love of the world, to increase rather than diminish the amount of their benevolent contributions.

But the interest manifested for the perishing heathen by our children and youth is the brightest spot in my field of labor. This encourages me to hope, that the day is not far distant, when the inhabitants of this mighty Valley will be eclipsed by none who labor and pray for the universal spread of the glorious gospel of the blessed God.

The Central and Southern Boards of Foreign Missions have been formed in sections of the country, distinguished for liberality, where there had previously been no general organization, and comparatively little effort, for the promotion of this great work. The whole business of forming these Boards was conducted, in all three of the Synods, with entire unanimity, and was felt by all to have exerted, on those bodies, and on the cause of religion, as they are related to it, a most happy influence. In the Synod of South Carolina and Georgia, the business was concluded by the unanimous adoption of the following resolution: "Resolved, That this Synod acknowledge with gratitude, the goodness of God in bringing before them the great subject of Foreign Missions, and in directing them to a unanimous and blessed result." And a member of the Synod, a pastor of one of its most
important churches, speaks of the influence of these proceedings as follows, in a letter to one of the Secretaries:

This Synod has been by it saved from division and discord. It has been harmonized and united. It has been melted down into one mass. It has now one soul, and breathes one sentiment—to live, not for ourselves, or our own sectional interests, but for the conversion of the world. Such a happy, holy, rejoicing, and blessed meeting of Synod has never, according to the opinion of the oldest members, been witnessed and enjoyed. There were dark and portentous clouds hanging over it. Every mind was filled with apprehension. Each feared to ask the sentiment of his brother. But the clouds are dispersed and gone. Our fears are changed into joys. And we parted from each other in the warmest interchange of brotherly affection. And all is attributable,—and by a solemnly recorded resolution of the Synod,—to the discussion of the missionary subject, and engagement in the missionary cause. The scene which occurred when we all stood up, after uniting in prayer, to adopt the whole Constitution, was overpowering. There were few dry eyes, even of those unused to tears. There were frequent and loud sobbings. There was the solemnity of eternity. There was the cool intrepidity of a band of soldiers, preparing for a charge upon the citadel of an armed and enraged enemy. After adopting the Constitution, we sung the Missionary Hymn; when it seemed that heaven heard the sound, and earth responded with a glad Amen.

Both the Boards of which we are now speaking have commenced operations with vigor. Owing to particular circumstances, the organization of the Central Board, was not completed until March last. At their first meeting, they appointed as their Secretary, the Rev. William J. Armstrong, for some time pastor of the First Presbyterian Church in Richmond, Va. He has accepted the office, and been dismissed from his pastoral charge, and has also been appointed General Agent of this Board for the States of Virginia and North Carolina, and has entered upon his work, and meets with unanticipated encouragement and success. "I find," he says, "the churches I have visited ripe for engaging in our work;" and the contributions received from them have been, considering their circumstances, truly liberal. The Central Board, in the six months since its organization, during the latter half of which time only have any efforts been made in its behalf in the form of agency, has, besides defraying its own expenses, paid into our treasury about $2000.

The Southern Board has not yet obtained a Secretary. It, however, employed as an agent for several months after its organization, the Rev. John B. Adger, a native of South Carolina, who has lately sailed to Smyrna, as a missionary of this Board to the Armenians. The amount paid into our treasury by this Board, since its formation, after defraying its own expenses, is $3,457 12. Of the general influence already exerted by the operations of the Southern Board upon the churches for which it acts, Mr. Adger thus speaks, in a farewell letter which he addressed to them on leaving for his missionary service:

Let one glance be given at the recent changes in the public sentiment of our community concerning Foreign Missions. I look around with delight to behold the difference. Five years ago, how far behind our present position! The idea
that this country is \textit{all the world}. is beginning to vanish. The desire for religious prosperity here begins to expand over a wider surface. The expectation of Zion's prevailing over all her foes grows stronger, and becomes a confident belief that she shall conquer. Moreover, knowledge of this subject is increasing among us. And as the natural result of this increase, God's people here are growing in love for this cause. Our Monthly Concerts of prayer are, in many places, more interesting than any other meetings. We begin to pity the poor heathen more. We contribute more liberally than formerly to supply them with the good word. Some Christians have begun to contribute from principle, and upon a regular system. We are beginning to abandon the notion that we have a right to hoard up our money while we live, if we will only bequeath it in a proper manner when death seizes us away from its enjoyment and its worship. Strange as it would have appeared to us all in days not long past, and strange as it does now seem to some who are behind the age, men can be found who give for the support of their religion as much as was given for corresponding purposes by the old Hebrews. Yes; and there are some whose charities considerably exceed a tenth of their income. Moreover, the number is increasing of those who are adding to their other offerings upon the altar, themselves or their children. Our young men are going forth to the battle, and their mothers, in some cases, are found, like the Spartan mothers of old, buckling on their armor, and giving them their shield, and bidding them "either to bring it back, or to be brought upon it." Many mothers, whom the world knows not, have, in their own hearts, dedicated their infants to this enterprise. Thus is our Zion awaking, and beginning to shine. And my prayer is, that she may continue to shine, until she is seen "fair as the moon, clear as the sun, and terrible as an army with banners." Only let her awake, and call upon God, and upon her children,—only let her children be united and bold, be enterprising, be enlarged in mind and heart, and in expectation and plans be humble and prayerful, and all will be well.

The arrangements for conducting the domestic operations of the Board, in other parts of the country, remain the same as at the last annual meeting, except that the New England States, which have hitherto constituted one agency field, have been divided into two, and the Rev. R. C. Hand, who has labored with acceptance and success for nearly two years, as assistant agent in the State of New-York, has been appointed General Agent for the States of Maine, New Hampshire, and Vermont; the Rev. Mr. Bardwell henceforth to have for his field the States of Massachusetts, Rhode Island and Connecticut.

Immediately after the last meeting of the Board, one of the Secretaries spent five weeks on an agency in the city of Philadelphia; and within the year, the Rev. Joshua Moore, of the Presbytery of Philadelphia, has performed an agency of six months in other parts of East Pennsylvania. Both these efforts were well received, and productive of encouraging results.

The Board of Foreign Missions of the Reformed Dutch Church, whose connection with this Board is similar to that of the Central and Southern Boards already described, and after which, indeed, they were modelled, has, since its formation in June, 1832, employed no agents, waiting for the return to this country of the Rev. Mr. Abeel, a missionary of this Board to southeastern Asia, whose ecclesiastical relations are with the Reformed Dutch Church, and who had been invited home for a season by the Prudential Committee, chiefly with a view to his performing an agency of a year or more in that denomination. He has recently reached this country, and will, as his im-
paired health shall permit, devote himself to this important object. Meanwhile, the liberality, chiefly spontaneous, of the congregations in the Reformed Dutch connection, has, during the year, furnished our treasury $3,485 34.

In the State of New-York, the Rev. Dr. Porter has devoted a part of his time, chiefly along the North River, and with his usual acceptableness and success, to obtaining funds for the Board; and the Rev. R. C. Hand, and the Rev. Chauncey Eddy, have devoted their whole time to agency service in behalf of the Board, in different parts of the State. Mr. Hand, in giving a summary account of his labors, observes:

Within a year I have addressed a large number of congregations, and visited some others, chiefly in the least wealthy parts of the State, in the extreme north, west, south, and east. I have heard less than formerly of even the common objections to Foreign Missions; have had less obstruction from agents of kindred institutions, as the arranged time for our efforts is becoming better understood; have been everywhere received and heard with kindness, and obtained evidence that Christians have not forgotten that, to ensure divine acceptance, their prayers and alms must come up for a memorial before God.

Mr. Eddy, General Agent for the State of New-York, observes in his report:

The field of labor assigned to me is not less interesting, and I hope it will not long be less productive, than any other. Most of the churches are in their infancy and youth; and with their increasing strength, it is animating to witness the increase of their missionary spirit. But, as yet, much of their energy has been lost, from the want of system in their action. It is well that no one department of the great benevolent enterprise of the age is peculiarly a favorite of the people, but all the different objects and societies, which depend upon their liberality, are cheerfully sustained, as the claims of each are presented. As, however, neither the societies, nor their agents, have yet had, in this State, any plan of operation, in which they could harmonize and co-operate, the churches have not had any method in sustaining them. Some objects are, therefore, by many congregations, overlooked and neglected. In some congregations they interfere with each other, and produce embarrassment. And in very many liberality is paralysed by the bad experiments which are tried to obviate the difficulties which all feel, but none have been able to remedy. My labors for the last year have been directed to the removal of the occasion of all these difficulties, as well as to procuring funds and missionaries. With the efficient and valuable assistance of my fellow laborer, I have been able to pass over the whole field, from the east to the west, preaching to a large part of the congregations, and engaging the resident clergymen to do the work for us in the others. So that I am now, according to my plan and my engagement with the churches, where I was at the close of the last year. And over the whole field, appointments are left to be fulfilled by presenting the cause in the same months next year. Much time has been lost this year because the churches, in some portions of the State, were making their collections for other objects at the time I had appointed to visit them, and consequently their assistance will be, this year, in a great measure lost. And some time has also been spent in attending the meetings of ecclesiastical bodies, for the purpose of procuring their sanction and recommendation of the plan I am pursuing, which I am happy in finding universally and highly approved. I have, however, preached to ninety-four congregations, in nearly all of which I have received contributions. And, notwithstanding the reasonable apology which many might have made, and some did make, for allowing their contributions to fall below their usual standard, the amount of all these collections is considerably larger than these congregations have before given. But the churches which we have been unable to visit, will fall so far short of their usu-
DOMESTIC OPERATIONS.

Report,
al contributions, on account of the scarcity of money, and the impression they have that the wants of the Board are supplied, that the amount from the whole State will, probably, be less than it was last year.

Every where the feeling is prevalent and decided, that the actual wants of the Board, however rapidly they may be increased by enlargement of operations, can be, and will be, met. I am every day receiving the most happy proofs that the cause, in my field, is not only popular, but is ardently loved. In revisiting the churches which I addressed last year, the cordiality with which I am welcomed, and the liberal responses to my solicitations, go far towards making up for the severe labors, sacrifices and trials which belong to the service. In but one single instance have I witnessed a moment's hesitation on the part of a clergyman, whose people I addressed last year, whether it was best for me to do it again; and that was solely because he thought the peculiar circumstances of his people would prevent them from doing enough to pay for my time. And he appeared little less happy than myself, when he saw proof of his mistake in a contribution increased one third beyond their last year's donation, and the good people thanking God for the visit.

In taking subscriptions in congregations, a fair opportunity is afforded to every person to express whatever feelings he may have. In one instance, I received the declaration, "Charity begins at home." Though quite an unchristian sentiment, I do not know that the declaration is esteemed abusive; and if not, I have not, during the year, received anything, in any form, like opposition, or objection, or unkindness, from any person, but, on the contrary, expressions of the opposite character so numerous, so strong, and so cordial, that I know the cause is appreciated and loved, and for its sake the agent is made welcome and happy.

The Rev. Horatio Bardwell, General Agent for New-England, closes his report for the year with the following remarks:

In looking at the progress of the missionary cause in the feelings and exertions of the good people of New England, I see much that is encouraging. The number of pious young men in academies, colleges, and theological seminaries, who are looking forward to the missionary work, is greater than in any preceding year. The novelty of the missionary enterprise has passed away, but the sacred cause of converting the world to Christ is still cherished, and with increasing interest. But while the fact, and while there is great occasion to bless God for the growing zeal and activity we are permitted to witness, there is much to be done, even among the most favored churches in our land, or we shall fail in the great object in which we have embarked. Thus grand consummation, so long hoped and prayed for, will still be deferred, till the church of God comes up to that standard of Christian life prescribed in the gospel. Here and there an individual may be found who seems to live for the conversion of the world; and the influence of such example is salutary. When shall we see the whole church, as a body, coming up to this work, in solemn purpose to do all in her power for the speedy and universal dissemination of the gospel? Much remains to be done at home for the conversion of the heathen; and that man who shall do most in elevating the tone of Christian piety in the churches, and bringing back the spirit of apostolic times, will be the greatest benefactor to the heathen world.

In tracing these arrangements, and their influences and results, for carrying forward that important part of the business of Foreign Missions which is to be done at home, the Board, in common with the Committee, must have been impressed with the obligation imposed on us of gratitude to God for the extended confidence of his people, given us for prosecuting with vigor the great and benevolent enterprise in which we are engaged, and of strict impartiality and fidelity in executing our high trust.

During the year many thousands of the Missionary and Quarterly Papers of the Board have been distributed in all parts of the coun-
try; and the circulation of the Missionary Herald has increased from about thirteen to above fifteen thousand; and the numerous religious periodicals of the country have exerted a more decided and efficient influence than ever before in behalf of Foreign Missions.

Since the last annual meeting the Committee have discharged from service, and appointed and sent forth, missionaries, as follows.

They have discharged from service, on account of failure of health and for other causes, five ordained missionaries, one physician, one printer, three other male assistants, and five married and unmarried female assistants: total, fifteen.

They have appointed twenty-four ordained missionaries, three of whom are also regularly instructed and licensed physicians; two physicians; one printer; twelve other male assistants, and twenty married and unmarried female assistants: total, fifty-nine.

They have sent forth as additional missionaries the following persons:

Rev. Justin Perkins and wife, To the Nestorians of Persia.
Mrs. Sarah L. Smith, wife of Rev. Eli Smith, Syria.
Rev. Abel L. Barber and wife, do.
Mr. Lucius Garey and wife, do.
Dr. Thomas S. Williamson and wife, do.
Mr. Mason Hearsey, do.
Mr. Joseph Town, do.
Miss Jane B. Leavitt, do.
Rev. Jesse Lockwood and wife, South Western Indians.
Dr. Roderick L. Dodge, do.
Mrs. Jane B. Requa, do.
Rev. James Read Eckard and wife, Ceylon.
Mr. Eastman S. Miner and wife, do.
Rev. Thomas F. Johnston and wife, Trebizond, Western Asia.
Rev. Benjamin Schneider and wife, Broosa, Western Africa.
Rev. J. Leighton Wilson, do.
Mr. Stephen R. Wynkoop, do.
Rev. Samuel Parker, Western Indians.
Rev. John Dunbar, do.
Mr. Samuel Allis, Jr., do.
Rev. Sendol B. Munger and wife, Mahrattas.
Mr. George W. Hubbard and wife, do.
Mr. Amos Abbott and wife, do.
Miss Orphar Graves, do.
Miss A. H. Kimball, do.
Rev. Peter Parker, M. D., China.
Dr. Daniel B. Bradley, Siarn.
Miss Adeline White, Singapore.
Rev. John B. Adger and wife, Armenians of Asia Minor.
Rev. Samuel R. Houston and wife, Scio.
Rev. Lorenzo W. Pease and wife, Cyprus.
Rev. James L. Merrick, Mohammedans of Persia.

Ordained missionaries, fifteen, of whom one is also a physician; physicians, three; printer, one. Other male assistants, seven; married and unmarried female assistants, twenty-one: total, forty-seven.

The Rev. Eli Smith, of the mission to Syria, and the Rev. Allen Graves and wife, of the mission to the Mahrattas, who had, with the
sanction of the Committee, returned to this country, have, within the year, again repaired to their respective fields of labor.

The receipts of the past year have exceeded those of the preceding year by $6,541 33; and have amounted to $152,366 10; which added to $2,615 14, the balance in the treasury at the commencement of the year, gave $155,002 24 of funds at the disposal of the Committee during the year. There have been expended in prosecuting the various objects of the Board, $159,779 61; leaving a balance of debt against the treasury, at the close of the past financial year, on the 31st of August last, of $4,777 37.

In addition to the disbursements just stated, there have passed through our treasury, within the year, to various missions of the Board, from other benevolent societies, the following sums:

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<th>From</th>
<th>Amount</th>
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<tr>
<td>From the American Bible Society</td>
<td>$15,000 00</td>
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<tr>
<td>From the Bible Society of Philadelphia</td>
<td>500 00</td>
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<tr>
<td>From the American Tract Society, N. Y.</td>
<td>9,500 00</td>
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<tr>
<td>From the American Tract Society, Boston</td>
<td>435 00</td>
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<tr>
<td>From the Society in Scotland for Propagating Christian Knowledge, to the mission to the Stockbridge Indians, near Green Bay</td>
<td>231 39</td>
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<tr>
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<tr>
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<td><strong>$28,666 39</strong></td>
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The liberal aid thus received, for some years past, in prosecuting our work, we have assurance will be continued and steadily increased. The American Tract Society, N. Y., at its last anniversary, resolved to attempt to raise during the then succeeding year, for the preparation and publication of tracts in foreign and unevangelized countries, $30,000; of which sum the American Tract Society at Boston is pledged to furnish $8,000. And the American Bible Society, though it did not, at its last anniversary, name any definite sum to be raised and appropriated, during the current year, to the printing and distribution of the Scriptures among unevangelized nations, will, it is understood, endeavor to furnish a larger amount for this purpose than during the preceding year. And the American Sunday School Union, at its last anniversary, resolved to unite its efforts in the noble work of extending the influence of pure Christianity to other nations, and throughout the earth; and for this purpose, to raise, if practicable, within the ensuing year, $12,000. Of these sums, a large proportion will be applied through the missions of this Board. The Committee have already been notified of the following appropriations:

<table>
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<tr>
<th>From the American Bible Society</th>
<th>Amount</th>
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<tbody>
<tr>
<td>For the China Mission,</td>
<td>$5,000</td>
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<tr>
<td>For the Sandwich Islands Mission,</td>
<td>5,000</td>
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<tr>
<td>For the Mahratta Mission,</td>
<td>3,000</td>
</tr>
<tr>
<td>For the Ceylon Mission,</td>
<td>2,000</td>
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<tr>
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<td><strong>$15,000</strong></td>
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Carried forward,
From the Bible Society of Philadelphia,
From the Sandwich Islands Mission,.......................... 500

From the American Tract Society, N. Y.,
For China, ................................................................ 3,000
For the Sandwich Islands,........................................ 3,000
For the Mahrattas, .................................................. 500
For Smyrna and Greece, (a part to go to Rev. Mr. Brewer,) 1,000
For Ceylon and the adjacent continent,......................... 5,000
For Singapore and the Indian Archipelago,...................... 1,000
For Syria and Persia, .............................................. 1,000
For Constantinople and Asia Minor, ............................ 1,000
For the North American Indians, .............................. 300

Brought forward, 15,000

From the American Sunday School Union,
Books for the missions of the Board,.......................... 500

$34,600

Grants may be expected from other societies, and probably additional ones from some of these, before the close of the year.

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**Missions.**

The geographical order will be followed in the view, which is now to be given of the several missions of the Board,—beginning with

**AFRICA.**

**Mission to Western Africa.**

John Leighton Wilson, Missionary, and wife.

On the evening of the Sabbath which followed the last meeting of the Board, and in the presence of a numerous audience convened in the first Presbyterian church of Philadelphia, Mr. Wilson received his instructions from the Prudential Committee. It was a season of deep interest not soon to be forgotten. The next day he proceeded to Baltimore, to make arrangements for sailing in a vessel about to be despatched by the Colonization Society of the State of Maryland to Cape Palmas. He had nearly relinquished the expectation of obtaining an associate; but, just at that time, Mr. Stephen R. Wyncoop, a college class-mate and personal friend of Mr. Wilson, came to Philadelphia, and, learning the exigency of the case, offered to assist in the somewhat perilous enterprise of exploring the ground. As his theological studies were yet to be attended to, he could make only a temporary engagement, but the Committee did not hesitate to accept his offer, and they have much reason to be gratified with his services. These brethren embarked at Baltimore
on the 28th of November; touched at Monrovia about the last of January; thence proceeded to Cape Palmas; left the coast on the 9th of March, and arrived in New-York on the 13th of April; having experienced much of the goodness of the Lord, both on their voyages, and while on the coast of Africa.

Their inquiries extended from Grand Cape Mount, which is northward of Liberia, to Cape Palmas, a distance of about 300 miles. The principal places visited were Cape Mount, Monrovia, Caldwell, Grand Bassa, Grand Sesters, Rock Town, and Cape Palmas. Besides, they had opportunity for personal interviews with the chief men of all the more important intermediate towns. They represent the desire for schools as being general and strong among the people—arising, doubtless, from a vague apprehension, growing out of an acquaintance with civilized nations, that knowledge gives power to its possessor. The maritime tribes are all pagans, and on the lowest grade of superstition; but having, on that very account, less to oppose to any attacks upon their religion. The same is true of the more numerous and extensive communities of natives beyond the thick forest, which separates the maritime districts from the interior. We soon find evidence, however, that Mohammedanism, in the persons of the schoolmaster and the warrior, is advancing from the north, with a rapidity which demands the attention of the church of Christ.—For other facts concerning the people, the Board is referred to the report of these missionaries published in the Missionary Herald for June.

The spot determined upon for the commencement of our mission in western Africa, is Cape Palmas. It promises to be more healthful than Liberia;—being elevated, open, cultivated, and without those marshes and heavy night dews that are thought to be the prolific sources of disease at Monrovia and Sierra Leone. The cape is, also, the dividing point between the windward and leeward coasts, and on that account suitable for a central station in operations which may ultimately embrace a number of the tribes on both coasts; and the natives in its vicinity are more intelligent than those upon the coast farther north, and more easy of access from the United States than those eastward of the cape. Nor should the fact be omitted, that though we have no immediate connection with the colony at Cape Palmas, that colony may be expected to afford us some important facilities.

The framed house carried out by Mr. Wilson, has been erected upon land generously given for the use of the mission by the agent of the colony. It is open to the sea on the south, and is half a mile from the colonial settlement, and near to a large native town.

Mr. Wilson is about to return, with his wife, to Africa, and expects to be accompanied by a colored female teacher. Others, male and female, he hopes to procure at Liberia. The Committee would gladly have found a minister of the gospel to be associated with Mr.
Wilson, but they have in vain sought for one of suitable constitution, whose circumstances and inclination favored his going. Wherefore is this? Surely the set time to favor Africa must have arrived. The facts, however, appear to be these, and they are worthy of the most serious consideration. Upon two points, and only two, of the long coast of western Africa, has the church made an effort to enter that part of the continent; and at these two points the climate has proved fatal to an unusual proportion of her missionaries. No missionary has yet died upon any other part of the coast, and none has yet penetrated into the interior. We have heard from travellers, that other parts of the coast are dangerous to the European constitution, and no doubt this is true; but what traveller, it may be asked, of all who have attempted to enter Africa from the west, ever died upon the coast? And in respect to how large a portion of those who have lost their lives in western African, may their death be traced to rash exposure, or to the hand of violence! The Board proposes to attempt an entrance at a new and hitherto untried point, and one, too, where, the usual concomitants, if not the invariable causes, of a pestiferous climate are probably wanting, and where all else strongly invites the labors of the Christian missionary. An appeal has been made for missionaries to make the attempt, and at a time when unwonted sympathy is expressed for the colored race. How are we to account for it that not a voice, or but a single voice, has responded to the appeal?

In prosecuting this mission, the Committee will instruct their missionaries to have primary regard to the preservation of health and life. Care will be taken not to oppress them with too much labor and responsibility at first. They will content themselves, for a year or two, with making a safe beginning on a small scale. They will extend their operations gradually, and as their knowledge, experience and capacity shall increase, and as God shall be pleased to enlarge their numbers, and the number of their native helpers, and to smile upon their enterprise. At present it would be vain to think of sending a mission into the interior, without previously occupying a station upon the coast. The Committee enter upon this mission, however, with the hope and expectation of extending it both along the coast and into the inland countries; and with a view to such an extension, the mission is authorized to commence a boarding-school, in addition to common schools, as soon as the way is sufficiently prepared, and the most eligible place for such a school has been ascertained. The design of the school will be to educate colored youth for helpers to the mission in the work of publishing the gospel to the native population.*

* See Appendix I.
MISSION TO SOUTHEASTERN AFRICA.

On recommendation of the Rev Dr Philip, of Cape Town, the able superintendent of the London Society’s missions in South Africa, the Committee have made arrangements for commencing a mission among the Zoolahs of southeastern Africa, and for commencing it simultaneously in the two separate communities, into which that people is at present divided. It is expected that the mission will embark near the close of the present year, and that each branch of it will consist of two ministers of the gospel and a physician, with their wives. The part which is destined for the maritime community, situated between Port Natal and Delagoa Bay, and under the government of Dingsan, will probably be landed at Port Natal. The other community is situated behind this, in the interior, and is governed by a chief called Masalekatsi. The part of the mission designed for this people, must go by the way of Cape Town. The Zoolahs all speak the same language, and till recently were under the same head. Their chiefs, too, resemble each other in character, and their customs and modes of government are the same.

GREECE.

ATHENS.—Jonas King, D. D., Missionary, and wife.
ARGOS.—Elias Riggs, Missionary, and wife.

The present government of Greece had been organized, at the date of the last Report, but it remained to be seen what position that government would assume, in reference to education and religion. Copies of the laws respecting religion and common schools, and also the press, have been received. This is not the place to epitomise these laws. It will be sufficient to mention some of the more important facts contained in them. The Greek church within the kingdom of Greece is made independent of the patriarch of Constantinople, and is closely connected with the state, as the established religion of the kingdom. The highest ecclesiastical authority is vested, under the king, in a permanent council, bearing the name of the “Holy Council of the kingdom of Greece.” This council is instructed to watch diligently over the preservation of the doctrines professed by the Greek church, and especially over the contents of books designed for the youth and the clergy, and treating of religious subjects; and whenever the council shall be positively assured that any man whatever is endeavoring to disturb the established church “by false doctrine, by proselyting, or by any other means,” it is required to “call upon the secular power to apply a remedy to the evil
according to the civil laws." The laws concerning common schools in Greece were published in February of the present year, and are embraced in eighty-three articles. They evince a laudable disposition on the part of the government to extend the benefits of a common education to all the people; and the means by which it aims to do this, appear to be wisely adapted, in general, to the present circumstances and character of the Greeks. There are, however, some restrictions imposed upon private schools, which we at this distance, perhaps, are not able duly to appreciate; the existence and prosperity of such schools being made to depend, in a great measure, upon the opinions and feelings of the provincial governors. The same is true with regard to the circulation of books in the cities. Catalogues are required of books which are in deposit for sale or circulation, and a separate license must be obtained from the local government for each city. For country villages, permission must be obtained from the minister of the interior. The practical bearing, which these restrictions will have in the hands of the judiciary and executive upon our future operations, remains yet to be known. It is an omen for good, that Dr. Korck, an evangelical man, formerly a missionary of the Church Missionary Society, has been appointed director of the public seminary for educating teachers at Napoli, and general superintendent of common schools. At the same time the Committee have some apprehension, that more embarrassment will be experienced in the prosecution of their efforts in the kingdom of Greece, than under the Turkish government.

Mr. Riggs left Athens, with his family, in May last, intending to remove to Argos in the Peloponnesus. One of the objects he has in view at Argos, is to open a school for females, and the situation of the place will afford him many facilities for operating extensively in the peninsula, which is, no doubt, the most interesting portion of Greece.

The period now under review extends from July 1, 1833, to the last of April in the present year. A month of this time, in the autumn, Messrs. King and Riggs spent in visiting the islands of Syra, Hydra and Spetsse, and Napoli and Corinth in the Peloponnesus. Another month, just before removing from Athens, Mr. Riggs employed in traversing the Peloponnesus, with a view to determining upon the most eligible place for his future residence. Within the ten months just specified, the two brethren sold or distributed gratuitously 8,251 school-books and tracts in modern Greek, 326 New Testaments and Psalters, 19 copies of the Pentateuch and book of Joshua, and one Turkish Bible and one Turkish New Testament. The first six books of the Old Testament in modern Greek, were received in April: they are part of a translation from the original Hebrew, now in progress at Syra, under the superintendence of Rev. Mr. Leeves, agent of the British and Foreign Bible Society. The supply of New Testaments has been limited; but the mission will soon be in pos-
session of an ample store from the new edition printed by the American Bible Society.

Our schools in Athens (which city has been made the seat of government,) are less in number than in former years, but have assumed a higher character and more systematic form. Nor is it a circumstance of ordinary interest, that the missionaries of the Board and of other societies are now, and have been for several years, exhibiting to the Greeks some of the very best models of Christian schools. In this way, and in other ways, in the critical period when the Greek nation is forming its institutions, possibly for ages to come, an incalculable amount of good must have been effected. Our school books, too, of which great numbers are now in use in the Greek schools, will serve as models, besides exerting an important and salutary and it may be hoped saving influence, directly, upon many minds. They are generally approved by the people who use them.

The female school, which had a regular attendance of from 40 to 50 scholars, appears to have been suspended, for want of a competent teacher, on the return of Miss Anastatia to her home in Smyrna in May 1833. The two schools which have been continued in existence, are designed for the other sex, and the studies of both in connection are planned with a view to a systematic course of instruction. The higher school is called the Evangelical Gymnasium, and the other the Elementary School. The Committee cannot do justice to the enlightened labors of their missionary brethren in Greece, nor exhibit the stand they are taking in that interesting country, better than by copying, with some abridgment, the plan of the gymnasium, drawn up by them, and published in a Greek newspaper called the “Minerva,” Sept. 21, 1833. The plan was introduced by a number of editorial remarks, of which the following is a literal translation.

“The venerable Mr. Jonas King, known for his charities and beneficence to almost all the sufferers in the time of our struggle, and, since the settlement of the affairs of our nation, devoted to the work of enlightening it, has sent us the new organization of his gymnasium at Athens, which we hasten to publish in our paper, that the public may see how well the sincere friends of humanity know what are the best means of benefitting it, and bringing it to its true happiness.

“Far from attributing to the venerable King, or others, any designs of proselytism, which designs, did they exist, would in the nineteenth century be rather ridiculous, than worthy of regard, we cannot but express the gratitude of our nation to the Americans who have set such a worthy example, while we would also proclaim the virtues of the venerable King, especially the diligence and assiduity which he, as well as his colleagues, exhibit for our illumination.”
Plan of the Evangelical Gymnasium in Athens.

Superintendents.—Jonas King, Elias Riggs.

Teachers.—Christos Baphas, Anastasius Heruldides, Anastasius Karavelles, Damianos Basilius.

Teacher of the Elementary School.—George Constantinides.

The pupils of this Gymnasium are divided into four classes, and complete in four years the following course of studies.


Preparatory Studies.—In order to be admitted as a member of the Gymnasium, the applicant must be able to read and write well. He must also be acquainted with the elementary rules of arithmetic.—This preparation may be made in the Elementary School connected with the Gymnasium, or elsewhere.

Time of Admission.—The regular time for the admission of pupils to the Gymnasium is the first week in September, N. S. Whoever wishes to be admitted during any other part of the year, or as a member of a higher class, must sustain an examination on all the studies which have been gone over by the class which he proposes to enter.

Vacations.—There are two vacations in the year, etc.

Examinations.—At the close of each session, etc.

Hours of Study.—There are six daily, three in the forenoon and three in the afternoon, excepting the Lord's day and such festivals as are appointed by the government to be kept by the public schools. All the scholars are assembled at 8 A. M. in summer, and at 9 in the winter, for the reading of the Scriptures and prayer. On the Sabbath, at an appointed hour, (after the hour of the church service,) all the scholars are invited to attend on the reading and exposition of the Holy Scriptures, or a discourse founded on some passage of the divine word.

Monitors.—One for each class, etc.

Library.—A library is now collecting, designed for the use of the teachers and pupils of the Gymnasium.

The Hebrew Language will be taught to such members of the first class as desire it.

Elementary School.—The design of this school is to prepare scholars for the Gymnasium, and to give, to such as do not wish to pursue the ancient Greek, the most necessary elements of a common and useful education. Instruction in this school is given, for the most part, on the plan of mutual instruction. In this also, as in the higher school, the sacred Scriptures form a very essential branch of study. The object of both is to give a truly useful education.
The superintendents, being persuaded that in order for any one to acquire a truly useful education, the cultivation of the mind alone is not sufficient, but that the cultivation of the heart is also necessary, so as to excite in him a desire for the truly good, and induce him to shape his conduct according to unchangeable principles; being persuaded also that there exists no other book, the study of which has so much influence in attracting the heart to that which is just, right, and good, as the word of God; on this account, while they recommend in their institution the study of Homer, Plato, Demosthenes, Plutarch, and other celebrated writers of Greece, they wish also to bring the attention of the young to the study of Moses, Job, David, Solomon, the Prophets, the Apostles of Christ, and of Him who spake as never man spake.

"We revere the classics, because they were written by men of splendid mind, and contain many things useful as it respects morals and politics; but we revere much more those books which proceeded from the fountain of wisdom—from Him who created all that was ever brilliant and glorious in the world.

"By means of the sacred Scriptures, we hope that the youth will acquire principles for their conduct, and an accurate knowledge of the true religion which they profess, and that they will one day show themselves to be not only enlightened men, but also virtuous and good citizens, and true Christians, loving not only their country, but also the whole human race, and while they enjoy earthly happiness, be prepared for everlasting blessedness in heaven."

The government has since appointed Mr. Herculides professor in the teachers' seminary at Napoli, and Mr. Constantinedes the principal of the normal school connected with the seminary. Mr. King, in view of the great importance of those institutions, relinquished their services very cheerfully.

A month after the publication of this plan, the gymnasium contained sixty-six scholars, and the preparatory school seventy-six. The number in the latter school was afterwards still greater. Mr. Riggs completed a course of lessons on the evidences of Christianity with the first class in the gymnasium, on the last day of December. He also went through with an epitome of the Old Testament history in the first three months of the present year; and had, besides, a Sabbath school composed of members of the preparatory school. Mr. King gave lessons in the gymnasium twice a week—once on the historical parts of the Old Testament, and once on the doctrinal parts of the New. In April, during the absence of Mr. Riggs, he gave lessons, historical, exegetical, and didactic, six times a week in the Scriptures. His Greek preaching on the Sabbath, in his own house, he has continued as usual.

On the whole, our brethren in Greece see many things to encourage them, but still are obliged to walk more by faith than by sight. So it is, indeed, in respect to the evangelical labors of the church in every part of the earth. Most that the eye sees is discouraging, but all that faith receives is in the highest degree animating; and faith is our appropriate guide in the missionary enterprise. After having received a part of the laws of the Greek government, to which allusion has been had, the Committee thought it proper to inquire what influence these and other circumstances should have on their future operations, and unanimously came to the conclusion that it was their duty to pursue their work, if possible, with greater ener-
gy and zeal, having special reference, in their system of efforts, to the spiritual improvement of the schools in that kingdom.

Since the above was written, the Committee have received information of the enactment of a law by the Greek government, in which the Scriptures and the most important publications of all the missionary presses are prescribed as among the books to be used in the schools throughout the country. And it is said that none of the other books, which are enjoined upon the schools, contain any thing more exceptionable than archbishop Platon's well known and in general excellent summary of Christian doctrine embraced by the Greek church of Russia, and translated into English by Dr. Pinkerton.

CONSTANTINOPLE.


Mr. Goodell's intercourse with the people is chiefly through the medium of the Turkish language, which, however, gives him access to Greeks and Armenians, not less than to the Turks. Mr. Dwight devotes his time more especially to the Armenians, among whom he is preparing to exert a salutary influence by the acquisition of the Armenian language, which is their favorite national tongue. Mr. Schauffler is a missionary to the Jews. He was married, on the 26th of February, to Miss Mary Reynolds, who has been connected for some years with the mission under the care of Mr. Brewer at Smyrna.

The proceedings of the past year will be briefly related under the heads of Greeks—Armenians—Turks—Jews—and tours for observation.

Greeks.—The schools have been continued on nearly the same scale as during the past year. A school has been opened for girls at Pera, the principal suburb of Constantinople, and in April last contained more than fifty pupils. It was the only school for girls known to exist in the city or its vicinity. Mr. Paspati, one of the Greek young men educated by the Board at Amherst college, is highly valued as an assistant. So also is Paniyotes, whose acquaintance with the Turkish, as well as with his own proper language, has been of essential service.

Armenians.—The Armenians have many schools of their own in Constantinople and its neighborhood. Our missionaries have been requested by some of the Armenians, to take the business of education out of their hands. But this cannot be done, and is not even to be desired. A great and good work will be achieved, if new and approved methods of instruction can be substituted for the old, which
impart few ideas of any kind, and have scarcely any tendency to awaken the power of thought. In order to this it was necessary that the Lancasterian system should be translated, and appropriate cards provided. An entire set of cards for spelling and reading has been completed, amounting to 127 in all: and it is a singular coincidence, that while the cards were in preparation, an Armenian at Broosa undertook, of his own accord and without the knowledge of the missionaries, to translate from the modern Greek the book of directions for the establishment and proper regulation of Lancasterian schools. He completed the work, and sent a copy to the missionaries, who, in return, sent him a copy of the cards. Mr. Dwight has also commenced the preparation of a school geography in the vulgar Armenian. There is a geography already existing in the Armenian language; but it is in the ancient, and not the spoken, dialect; is not conformed to the present state of geographical knowledge; is extended through twelve closely printed duodecimo volumes; and is liable to other objections on the score of prejudice and misstatement, as might be expected in a work issuing from the papal Armenian press at Venice. "I am glad to learn," says Mr. Dwight, "that the Committee are inclined to favor the preparation of geographies by their missionaries, suited to the different people among whom they are sent to labor; for although it is not directly preaching the gospel, yet, in my estimation, it holds a high place among the collateral branches of effort which ought never to be neglected by the missionary, and which, indeed, in some countries, are among the most hopeful means he can employ for the accomplishment of his high purpose. If a geography is rightly prepared, it may be made to inculcate, in a very forcible manner, the nature and effects of pure Christianity, in contrast with the various systems of false religion, as well as with the different corruptions that bear the Christian name. And at the present day, the splendid triumphs—not of power, or money, or political influence—but of the simple truth of God over pagan pride and error, may, in such a work, be made to bear strong testimony in favor of the right way, in which we are endeavoring, under God, to lead the people."

In spelling-books, reading-books, arithmetics, and grammars, in the modern language, the Armenians are found to be already well supplied. They have also works in geometry, trigonometry, etc.; so that the necessary preparatory work devolving upon us in respect to schools, is much less than was expected. It is in contemplation to prepare a version of the Psalms into modern Armenian, to be printed with the ancient in parallel columns; and a school-dictionary of the ancient tongue translated into the modern and into Turkish.

A Lancasterian school has been commenced among the Armenians of Pera, which contained twenty-seven scholars in December, two of whom were priests. It is instructed by an Armenian, who gives much evidence of possessing piety.
There is a strong disposition among the more affluent and influential Armenians of Constantinople to have their clergy better educated. Several years ago the synod determined, that no candidate for the office of priesthood should receive ordination until he had finished a course of study with Peshtimaljan, who is at the head of the Armenian academy at Constantinople. In point of fact none were ordained from that time till the close of last year, when our brethren witnessed the induction of fifteen comparatively well educated men into the sacred office.

There are two young Armenians, of the rank of varjabed, or teachers, of whom our brethren speak in the most affectionate terms as humble followers of the Lord Jesus. One of them is teaching the Lancasterian school among his countrymen in Pera; the other is employed in translating the Psalms into the modern Armenian. Living together in the house where the school is taught, they both spend some time daily with a select class in reading and expounding the Scriptures. They do the same several times a week with a select society of young men in Constantinople. And even Peshtimaljan, mentioned above, has commenced the same practice every evening with a class of his own students. “In short,” says Mr. Goodell, after mentioning these and other similar facts, “let all the churches know, that there is among the Armenians as fine a generation of young men, as I have ever set my eyes upon; a generation, who bid fair to be altogether more enlightened and better instructed than their fathers. And shall not untiring effort be made, and unceasing prayers be offered, that they may early know the truth and be sanctified by it, and thus be a generation to God’s praise and glory?”—Mr. Goodell speaks in high terms, in a letter of more recent date, of the openness and candor which he has found in all the bishops and varjabeds with whom he has become acquainted.

Mr. Dittrich, formerly of the German mission to the Armenians of Georgia, has written that he is unable to apply the thousand dollars voted him by the Committee—as mentioned in the twenty-third Report—for the establishment of Armenian schools. Of course that sum will go in aid of the current expenses of the mission at Constantinople. Mr. Dittrich expected to be able, however, to furnish books to be printed in the Armenian language.

Turks.—Our brethren have been unexpectedly drawn into very interesting relations to the Turks, and have been honored as the means, in the hands of God, of introducing a new and valuable system of education among them. Distinguished Mussulmen had repeatedly visited some of the Greek schools, and expressed high approbation of the system. Yet no decisive movement towards the establishment of Lancasterian schools among them was seen until July of the last year. By direction of Ahmed Pasha, one of the Sultan’s ministers, a room was then fitted up for the purpose of making trial of the system upon some of the young soldiers in the barracks, and application
was made to our missionaries for assistance in preparing the necessary cards, books, etc. This assistance was of course most cheerfully rendered. Several Arabic school-books from the Church Missionary Society’s press at Malta were placed in their hands, with slates, pencils, and geometrical blocks, an orrery, and other apparatus; and Panizotes, a pious and intelligent Greek already mentioned as in the service of the mission, prepared lessons for them, consisting chiefly of proverbs, and short remarks on wisdom, knowledge, the love and fear of God, duty to our fellow-men, etc., which he translated from the Greek cards and from books put into his hands for the purpose. Meanwhile a learned Turk translated two of the Arabic school-books into Turkish. One of these was made up of Lochman’s fables and extracts from the Psalms of David. The geography was full on Egypt, having been originally prepared for that country, but deficient in a description of the rest of Turkey. Azim Bey, therefore, who had charge of the school, on learning that Mr. Dwight was preparing a geography for the Armenians, requested that he would first prepare the part relating to Turkey. Mr. Dwight immediately addressed himself to this subject, and the goodness of God in providing him with so many and such competent native helpers deserves to be gratefully noticed. “As fast as he wrote in English, Mr. Ossianan translated into Armenian for the Armenians, Mr. Paspati into Greek for the Greeks, while from the Greek Panizotes translated into Turkish for the Turks.”

On the third of last March, Mr. Goodell wrote that the Lancastrian schools in the barracks were seven in number, in which not less than 2,000 Mussulmen youth were enjoying the advantages of education. There can be no doubt that these schools have the approbation of the Sultan, if they were not instituted in obedience to his express command.

Jews.—There are but few notices to be given of this branch of the mission, in addition to those in the last Report. Mr. Schaufller is still necessarily occupied in great measure with preparatory studies and labors. In the summer of last year he visited Smyrna, partly that he might confer with Mr. Lewis, missionary of the London Jews Society, residing in that city, and partly that he might engage horses for the accommodation of the printing establishment about to be removed from Malta. His visit to that city was useful in a variety of respects, though he found not much to encourage him among the Jews. On his return he took with him one of the young baptised Jews, who had been residing in Mr. Lewis’s house, and put him in the way of selling Hebrew, Spanish-Hebrew, and German-Hebrew Scriptures and tracts, in the suburb of Galata. His name is Pietro. He is regarded and treated by Mr. Schaufller rather as an inquirer than as a convert. Mr. S. has also taken another man of the Jewish race into his service, by the name of Pascal. He is one of the Jews baptised by the Armenians some time since; a man of apparently a good and
sound mind, upright character, and considerable independence. He was formerly a banker, and possessed a competency. By the profession of Christianity he lost nearly all of his property, and his wife and child. Mr. Schauffler is not confident that Pascal is truly converted, but he is intellectually convinced and enlightened, and under proper influence promises to be very useful. Two rooms have been hired for him in a Turkish khan, where Jews, who are disposed to converse on religious subjects, may call without being noticed by their unbelieving countrymen. He will of course direct all inquirers to Mr. Schauffler. In the mean time he will be employed in copying tracts and other works in Hebrew and Hebrew-Spanish, which he writes with neatness and facility.

A circumstance related by Mr. Schauffler in his correspondence from Smyrna, illustrates the peculiar influence, which is operating to some extent on the Jewish mind in that part of Turkey. He says; —“One of the Jews who was baptized last year in Mr. Brewer’s house, apostatized afterwards, and went back to his people. His name was Matteos. This poor fellow has just left my room. Some time ago his conscience was awakened again, and he began to call upon Mr. Lewis, and to talk to Christians. He was told that he must show his sincerity by boldly professing Christ among the Jews. This he immediately did, disputing and talking with them, and professing himself to be a Christian at heart. He was soon put into prison, his foot was put into an iron, and to-day he was to have been bastinadoed; but Mr. Brewer, being acquainted with some Turks high in office, procured his deliverance from prison this morning, and the young man is now free. I was sorry to see how much stress poor Matteos laid upon his sufferings, and his willingness to be killed for Christ, and I could not help telling him that it is much harder to live for Christ, than to die for him.”

TOURS FOR OBSERVATION.—In the latter part of summer, 1833, Messrs. Goodell and Dwight sailed round the Sea of Marmora. This sea is more than 100 miles in length, and, in the widest place, about 50 broad, and every where deep enough for the largest ships. Its northern shores are generally low and fertile, and its southern bold and rocky. The voyage was undertaken chiefly for the purpose of gaining information as to the population of the different towns and villages on the coast, and ascertaining the number of Armenians and Greeks, and what opportunities there are for doing good to the people. The most important place which they visited on the coast is Rodosto, a town on the northern shore, containing about 15,000 inhabitants, and surrounded by a fertile and cultivated country.

About midsummer of the present year, Messrs. Dwight and Schauffler made a tour in European Turkey, which they extended to Salonica, (anciently known by the name of Thessalonica,) and Adrianople. No particular account of their researches has yet been
received. Their impressions were very favorable; and they recom-
mend exploring Moldavia, Wallachia, and especially Servia.

The mission is under great obligation to our charge d'affaires, commodore Porter, for his continued kindness. Very kind atten-
tions were also received from commodore Patterson and captain Nicholson, of the frigate United States, while that vessel remained at Constantinople, which was from the middle of October to the latter part of November. During this time, the missionaries had the privi-
lege of preaching on board every Sabbath, and several times also during the week. The desire to hear preaching manifested by the seamen was extraordinary, and there is reason to believe that good was done.

The present year was ushered in with some special tokens of the divine goodness in the hearts of the missionary brethren, and in the little circle of their associates. The influence was most sensibly felt on the day recommended by various ecclesiastical bodies in the United States, and extensively observed, as a time of special fasting and prayer for the spread of the gospel. The Committee refer to the first Monday in January. The missionaries then observed the Monthly Concert in Turkish, as well as English. This was probably the first time the concert had ever been observed in that language. Paniyotes made one of the prayers, and gave an interesting account of Obookiah, and of the commencement of the mission at the Sandwich Islands. One of the Armenians then gave an extract from a sermon, which was preached by their patriarch in Constantinople, a day or two previous, and which had given them much satisfaction. It contained a high encomium of the labors of those who are so ac-
tive in translating and distributing the Holy Scriptures. Then fol-
lowed the English services, in which a ship-master of the Baptist church took a part. Six nations and six churches were represented in the meeting, and the fellowship and the joy of heart doubtless resembled that of heaven. One of the Armenians was so filled with delightful feelings, that he could not restrain them. With animated countenance and earnest manner and tears, he related the history of his own and Hobannes's experience, and described the way in which Providence had led them to a knowledge of the truth. The name of this young man was Sennacherim. May these promising Arme-
nians, and the other hopeful native helpers of our brethren, be strengthened to encounter the storms of obloquy, reproach and perse-
cution, which may possibly assail them in case they persevere in their determination to "live godly in Christ Jesus."
1834.

ASIA MINOR.

Smyrna.—Daniel Temple and John B. Adger, Missionaries; Homan Hallock, Printer; and their wives.
Broosa.—Benjamin Schneider, Missionary, and wife.
Scio.—Samuel R. Houston, Missionary, and wife.
Trebizond.—Thomas P. Johnston, Missionary, and wife.

Smyrna.—In accordance with an arrangement reported to the Board last year, Mr. Temple and Mr. Hallock left Malta, with their families and the printing establishment, on the 7th of December, and arrived at Smyrna on the 23d. They were accompanied by the Armenian bishop Dionysius, or Carabet, as he is usually called, and his family. At the time of their arrival, great excitement prevailed among a certain portion of the Christian inhabitants of the city, owing to the public renunciation of a papal priest, on the Sabbath previous, in the chapel of the Dutch consulate—followed, however, by a re­cantation and return into the papal church on the next week. The arrival of a new mission, with a printing establishment, just at this time, naturally increased the excitement among the papists; and the presence of Carabet helped to extend it among the Armenians. Strong representations being made to the pasha, by the different sects, he, with totally mistaken views of the case, sent an order to Mr. Temple, through the American consul, to leave Smyrna in ten days, on pain of being sent a prisoner to Constantinople. But no sooner was he made acquainted with the facts, by the kind interference of Mr. Offley, the consul, than he declared himself satisfied, and left Mr. Temple at liberty to make his arrangements at pleasure; nor have our missionaries or the press suffered any molestation since that time. The pasha would not consent, however, that Carabet should remain at Smyrna, and he sailed for Beyroot, with his family, in a Greek vessel, on the 19th of February, in company with Mr. and Mrs. Whiting, then on their return to Syria.

Mr. and Mrs. Smith proceeded from Malta to Syria, by way of Alexandria, and soon after their arrival, the Arabic portion of the printing establishment was, at the request of the brethren in Syria, forwarded from Smyrna to Beyroot.

The occurrences at Smyrna, on the arrival of the press, though unpleasant at the time, have showed very plainly—what we greatly desired to know—that the policy of the Turkish government is not at present hostile to the operation of our presses within its territories. The printing establishment had been in operation at Malta about eleven years, having commenced in July, 1822. Up to the close of the year 1829, the printing, in the modern Greek, Italian, Armenian-Turkish, and Greco-Turkish languages, amounted to 287,150 copies, and to 10,795,400 pages. The following statement has recently been forwarded by Mr. Temple of the printing from the beginning.
of 1830 to July 1833—all, except the Armeno-Turkish New Testament, in modern Greek. The number of copies in the depository at the time of removal from Malta, is also mentioned.

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Or, about 66,000 copies, and about 10,000,000 pages. Some-what over 30,000 copies of other works in the modern Greek language, printed before the year 1830, were also in the depository.

The whole amount of printing, while the press was at Malta, was not far from 350,000 copies, and 21,000,000 pages.

The selections from the Scriptures, the scripture histories, the abridgment of the Acts of the Apostles, and the history of the Sandwich Islands, were prepared by Mr. Temple. It should be mentioned, also, that during Mr. Temple’s residence in Malta, he almost invariably preached twice in English on the Sabbath, and once, and sometimes twice, during the week. In the last three years of his residence there, he had a Sabbath school in his house in the afternoon, consisting of from ten to twenty children. Mrs. Hallock was very usefully employed in a school of young children; and Mr. Hallock, besides superintending the printing-office, made a number of improvements in the establishment.

Mr. Petrokokino has removed to Smyrna, to assist, as heretofore, in translating into the modern Greek; and there is no reason to fear that the demand for books will not suffice to give employment to the press. Although 27,000 copies of the Alphabetarion have been printed, a new and large edition is required.
The Rev. John Bailey Adger and wife sailed from Boston on the 20th of August for Smyrna. He is expected to reside either in that city, or in Constantinople. His particular department of labor will be the same with that of Mr. Dwight, having a special reference to the Armenian people. An associate is thus provided for Mr. Dwight, not only because the labors in which he is engaged are important, but because it is not wise, in this world of disease and death, to permit a series of important labors to depend wholly on the life of one man.

Broosa.—Broosa was mentioned in the last Report. It is situated in Bythynia, at the western base of Olympus, and at one of the angles of the lofty terrace which forms the central region of Asia Minor, and was the capital of the Turkish empire for one hundred and thirty years previous to the taking of Constantinople.

The Rev. Thomas Pinckney Johnston and Rev. Benjamin Schneider, who sailed from Boston on the 12th of December last, with their wives, were designated to this place.* The unhappy excitement at Smyrna, already mentioned, which was developed just before their arrival in that city, together with the importance of having a station at Trebizond as speedily as possible, induced the brethren at Constantinople to advise that only one of them should go to Broosa, and the other to Trebizond. To this Messrs. Johnston and Schneider gave their cheerful assent, and the Committee, to whom the subject was of course referred, have since authorized the change. Mr. Schneider and his wife have doubtless, before this time, removed to Broosa. The Committee hope to send each of these brethren an associate, during the ensuing year.

Scio.—Scio will be remembered as the unfortunate Greek island, whose terrible desolation by the Turks in the year 1822 called forth the sympathies of the Christian world. Its population before that event was reckoned at about 100,000. Until recently the ruins of its city and of its sixty-four villages, have lain almost undisturbed. The sultan has now invited the surviving and scattered inhabitants to return and claim their property, and it is supposed that not far from 35,000 are to be found resident upon the island.

Having received recent and authentic information concerning that island—so interesting in the intellectual and civil history of the modern Greeks—the Committee regarded themselves as called by divine Providence to extend such help to the people as was in their power. They accordingly instructed the Rev. Samuel Rutherford Houston, who embarked at Boston, with his wife, for Smyrna, on the 20th of August, to make his residence, for a time at least, on that island.

*The attention of these brethren was first directed to Candia. Asia Minor was found to have stronger claims upon their labors.
This mission naturally connects itself with that in Asia Minor, the island being separated only by a narrow channel from the opposite coast of the continent, called Tchesme, which is under the jurisdiction of the muselim of Scio. Smyrna is distant only a day's sail. It should be added, too, as showing the central position of Scio in respect to our operations, that Samos and Icaria are near on the south, and Mitylene on the north; while the abundance of fruit sent to the market of Constantinople gives ample opportunity for correspondence with the mission there, and the trade with Syra secures free access to every part of Greece. Possibly the seminary for the education of helpers in the Greek language, which the Board may find it expedient to establish somewhere in the Levant, may most advantageously be established on the island of Scio.

Trebizond.—This place, situated on the southeastern shores of the Black Sea, was mentioned in the 23d Report as one which ought soon to be occupied. It is prettily situated along an open shore, with a hill behind intercepting the view of mountains at a distance, and contains a population of about 15,000 Moslems, Greeks, Armenians, and Armenian papists. The principal seaport on the southern coast is here, though there is not much trade. The port of Tiflis, the capital of Georgia, is Redoot-Kulaah, farther east. Trebizond connects itself with the caravan route to Tebriz, in Persia, by way of Erzroom, in Armenia. It will, therefore, form a medium of communication between our missions in Persia and the metropolis of the Turkish empire.

The manner in which Mr. Johnston was led to make this place the seat of his mission, has been already stated. He is expected to remove to Trebizond in the course of the present autumn. Both he and Mr. Schneider have been residing at Constantinople, and engaged in the study of the Turkish language.

General Remarks upon Asia Minor.—Asia Minor presents an interesting field of labor to the view of the Christian philanthropist. An elevated terrace rises in the middle parts of the peninsula, about 60 leagues in breadth, and bounded on the north by the mountain ridge of Olympus, on the south by the corresponding ridge of Taurus, and on the west by another connecting Taurus with Olympus. Ranges of mountains traverse this plateau, with extensive intervening plains. Upon this great upland, in ancient times, were Phrygia, Cappadocia, Galatia, and Lycaonia, countries with the names of which we are familiarized by the New Testament. There, also, were the cities of Iconium, Derbe, Lystra, and the Antioch of Pisidia. From the ridges which support this high central region, the land descends irregularly, broken by mountains, towards the Mediterranean, the Egean, and the Black seas. Around, upon this extensive slope, were the countries of Cilicia, Pamphylia, Lycia and
Caria, on the south; Lydia, Mysia and Troas, on the west; and Bithynia, Paphlagonia and Pontus, on the north; with nearly twenty cities mentioned in the sacred Scriptures.

Our printing establishment for the Asia Minor, Constantinople and Greek missions, is expected to operate at Smyrna, from whence there is frequent communication, by water and caravans, with most parts of the Levantine countries. The distance from Smyrna to the ancient Philadelphia is almost 60 miles, and possibly a favorable site for a missionary station may be found in the neighborhood of the latter place. The Committee look to Cilicia, with the hope of occupying a post there. Kaisarei, in Cappadocia, where sleep the remains of a lamented missionary of the Board, may perhaps furnish another post. And still another may possibly be at Ancyra, in Galatia. The greater part of Asia Minor, however, must be explored, before definite plans can be formed with confidence for its spiritual illumination.

**SYRIA AND THE HOLY LAND.**

Beyroot.—Isaac Bird, Eli Smith, and George B. Whiting, Missionaries; Asa Dodge, M. D., Licensed Preacher and Physician; and their wives.

Jerusalem.—William Thomson, Missionary, and wife.

Lorenzo W. Pease, Missionary, and wife; conditionally appointed to a station in the island of Cyprus—to connect itself with the Syrian mission.

Syria and the Holy Land embrace the four pashalics of Aleppo, Tripoli, Damascus, and Acre, all of which are now under the government of the viceroy of Egypt. The population is gathered almost entirely into cities and villages. Damascus, Aleppo and Jerusalem—containing respectively about 100,000, 80,000, and 20,000 inhabitants—deserve the name of cities. Among the towns of considerable importance, are Antioch, Latikea, Tripoli, Beyroot, Sydon, Tyre, Acre, Jaffa, Gaza, Hebron, Ramla, Nablus, Nazareth, Tiberias, Safed, Der El Kamer, Tahlee, Homs, and Hamah. The number of souls within the territorial limits of Syria and Palestine, is estimated by the missionaries, in a late communication, at not far from 1,000,000.

Beyroot is the principal port of commerce. Our printing-press will be there, at least for the present, and perhaps also the school for educating our native teachers. Jerusalem was formerly numbered among the stations of the Board; the station was resumed by Mr. and Mrs. Thomson in April last. Mr. Thomson had previously made two visits to the city. The population of Jerusalem is thought to be increasing. Pilgrims are there in great numbers for about seven months in the year, and there doubtless will be the chief mart for our books. May the light, which has now risen upon the ancient city of God, shine more and more, until the hill of Zion is blessed.
The Rev. Lorenzo Warriner Pease and wife sailed from Boston on the 20th of August, with instructions to proceed first to Beyroot, and from thence to the island of Cyprus; unless the brethren of the Syrian mission should unite in the opinion that they had better remain in Syria. A mission in Cyprus will naturally connect itself with that in Syria.

The Committee expect, with the divine permission, to occupy Damascus, as soon as they can procure missionaries for the purpose. The ground has been surveyed. Mr. Smith—who arrived at Beyroot with his wife in January, having sailed from Boston on the 21st of September—visited Damascus early in March, in company with Dr. Dodge. The survey occupied about two months. After spending a few days in Damascus, they proceeded into the Hooran, eastward of the Jordan, never before explored by protestant missionaries, and, until the publication of Burckhard's travels in Syria and the Holy Land twelve years since, almost wholly unknown in modern times. The Bozrah of the Scriptures was the limit of their travels southeastward, and it now marks the extent of habitations towards the great desert. Thence travelling westward they entered and traversed the region of Bashan, going southward as far as the river Jabok, now called Zerka; beyond which, with the exception of a single fortified place, the country of ancient Reuben and Gad has long been abandoned to the wild Bedaween. Turning northward, they crossed the Jordan not far from the lake of Tiberias; ascended the western shore; went onward as far as mount Hermon, which forms the south extremity of Anti-Libanus; visited the numerous Greek Christians on its western side; then crossed it, and returned to Damascus. Doct. Dodge was now called back to Beyroot to attend to the health of the mission, and Mr. Smith prosecuted the plan they had formed of a tour northward. He completed the survey of Anti-Libanus; visited a village of Jacobite Syrians in the desert towards Palmyra; and, passing through Homs, went as far north as Hamah, called in the Scriptures “Hamath the great.” From thence, bending his course homeward, he crossed the mount of the Ansiria, passed round the northern end of Lebanon, and through Tripoli to Beyroot. A particular account of this interesting tour has not yet been received. But Mr. Smith says,—“We found abundant opportunities for preaching the truths of the gospel, and the word of God was sought after with an avidity I have never before witnessed. Often did we spend evenings conversing with companies which filled our room upon the great truths of the gospel, and in some places we were followed from village to village for a copy of the Scriptures.”

Mr. and Mrs. Whiting returned to Syria early in the present year. Mrs. Whiting's health had been improved, but not restored, by the more temperate climate of the Bosphorus. In July of last year, Mr. Thomson became dangerously sick of fever, a few weeks after returning from his first visit to Jerusalem. The only case of death in
the mission, was that of Mr. Bird's youngest child, which died about the time of Mr. Thomson's sickness. The bereavement was the more afflictive to the parents, as it was the second of the kind they had experienced within two years.—Dyspepsia, rheumatism, intermittent fevers, diseases of the skin, lungs and eyes, and dropsy, are said to be the most common diseases of Palestine and Syria.

Beyroot is becoming progressively more interesting as a missionary station, and to it the remaining notices under the head of this mission will be chiefly confined. From 20 to 30 Franks attend the preaching in English at the English consulate. At the mission house, there are two services in Arabic on the Sabbath, for the benefit of the native population;—one for preaching, the other for reading the Scriptures and free conversation. A congregation of 50 or 60 beggars continues to assemble for a pittance of charity, and to these poor, thus convened, the gospel, in imitation of our Saviour's example, is invariably preached.

The system of schools is yet in its infancy. There is a want of school-books and teachers, neither have the missionaries been in circumstances to afford that degree of superintendence to the schools, without which it would be inexpedient to multiply them. The number of schools is six;—four taught by native schoolmasters, and two by members of the mission. Two of the native masters are hopefully pious. One of the schools taught by the mission is for girls; a leading object of the other is to instruct Arab youth in a knowledge of the English language, and it is proposed to convert this school into a seminary for teachers. The aggregate of scholars in all the schools does not exceed 140. The youth in general are as apt to learn, and perhaps as easily interested, as those in most other destitute countries; and after they have been taught to read, they are usually fond of reading the few books in their possession. But the desire for education is neither strong nor general among any class. Female education is neglected, discouraged, opposed. Rare indeed is the female who can read or write. Of the males, residing in the more remote and unimportant places, perhaps not more than one person in twenty can read. In the cities, a considerable portion of the adult males can read, and a few can write a legible hand; but this is usually the amount of their education.

Our Arabic press arrived at Beyroot on the 8th of May last, and passed through the custom-house without objection. It has been ascertained that there were at this time no less than eight presses in Syria and the Holy Land; viz. one small press introduced under French auspices; three belonging to the Jews, in active operation at Safed; one belonging to the Syrian patriarch; one belonging to the Greek papists at Aleppo; and two lithographic presses belonging to the mission of the Board at Beyroot. Now there are nine; and no one of them is subject to hindrance, censorship, or taxation from government. A number of excellent books in Arabic have been issued.
from the Church Missionary Society's press at Malta, but there is
great need of others, for the schools and for distribution among the
people.

While it is obvious that a small number and indeed any number of
missionaries work to very great disadvantage without the press; it is
equally obvious that every printing-press sent into unevangelized com-
munities creates a necessity for a considerable number of laborers. It
can neither be suitably furnished with materials, nor, if kept diligently
employed, can its productions be properly scattered among the people,
without them. The arrival of the press, therefore, has increased the
earnestness of this mission in calling for more laborers. They ask for
more clergymen and more pious and well educated physicians; for a
limited number of unmarried females to act as teachers; and for a
discreet, zealous, and well qualified layman to assist in establishing
and superintending scholos.

Mr. Bird's reply to Butrus, or Peter, papal bishop of Beyroot, men-
tioned in the last Report as in a course of preparation, was finished
in the summer of last year, and sent to Malta to be printed at the
Church mission press.

The Committee would not presume to say that any material change
has taken place in the character and condition of the people at large,
in consequence of the establishment of the mission. But the impres-
sion is said to have been extensively removed, which had been given
by the Jesuits of former years, that the Protestants have no religion,
no priesthood, no churches, etc. The bigotry, intolerance, unreas-
sonableness, and worldly-mindedness of the papal priests have also
been brought to light, by their opposition to the Scriptures and schools;
and it is thought that image-worship is growing unpopular in the vi-
cinity of Beyroot. Among the inhabitants of that place, now living,
the missionaries reckon but four native converts. A fifth hopeful
convert is teaching a school at Tripoli. The number admitted to
communion from the commencement of the mission is seven; not
including the lamented Asaad Esh Shidiak, nor Jacob, a young Ar-
menian who died giving some tokens of repentance and faith in the
Saviour.

A recent communication, having the sanction of all the members
of the mission, contains the following passage, which is practically
important, and will close this notice of the mission.—"Experience
has in a manner proved that, in this country at least, the mere circu-
lation of the Scriptures is not of itself sufficient to produce the de-
sired effect upon the people. A very considerable number of copies
of the Scriptures, and that in all parts of the land, from Aleppo to
Hebron and Gaza, have been put in circulation, and ten or twelve
years use of them has not to our knowledge been the means of a
single radical conversion of the soul unto God. Not that the word
of God has taken none effect; not that it has done no good; but we
state a fact, and from it we draw the conclusion that other efforts
ought to be connected with the Bible distribution. So thick is the mental darkness on certain vital points, that all the rays of divine light scattered through the Bible need to be concentrated and thrown upon the dark spots until the wilfully blind shall be compelled to see. Nothing short of *viva voce* preaching seems so likely to supply this desideratum, as the labors of the tract society."

A volume of missionary discourses and addresses, by Mr. Smith of this mission, has been published during the past year, which the Committee would recommend to the attention of the Board.

**PERSIA.**

**MISSION TO THE NESTORIANS.**


Mr. Perkins sailed from Boston, with his wife, on the 21st of September, 1833, and arrived at Malta on the 8th of November, and at Constantinople on the 21st of the following month. There they remained until May 17th, employed in the study of the Turkish language, when they sailed for Trebizond, expecting to go from thence to Tebriz, through Erzroom in Armenia. They arrived at Trebizond on the 29th of May.

While Mr. Perkins was at Malta, the Rev. Mr. Schlienz, Church missionary, kindly undertook, with the aid of his Chaldee translator, to prepare a spelling-book in the Syriac language. This was lithographed in the written character employed by the Nestorians; which is said not to differ materially from the Estrangelo, or alphabet of the ancient Syrians. A copy of this book is at hand for the inspection of the Board. At Constantinople our missionary received permission to draw for as many copies of the Holy Scriptures as he should need from the depository of the British and Foreign Bible Society in that city. He accordingly took with him a supply of Martyn's Persian New Testament, and the Psalms and Proverbs in the same language; also, Syriac New Testaments, and the Gospels and Proverbs in Syriac, each in a separate volume; together with a few Greek and Armenian Testaments to distribute on the road.

The Committee have sought in vain for a pious and competent physician, able and disposed to go forth as an associate with Mr. Perkins in this interesting mission. Such a man is exceedingly needed. Mr. Perkins was advised not to leave Constantinople without an associate, but he felt himself constrained, by events beyond his control, to hasten onward without longer delay. The death of the prince royal of Persia, Abbas Mirza, has not seriously disturbed the tranquillity of Aderbaijan. That of the aged shah, however, cannot be very remote, and he will leave behind him a multitude of sons to
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contend for the throne of Persia. The consequences of his decease may cheerfully be left with Him, who is "wonderful in counsel, and excellent in working."

MISSION TO THE MOHAMMEDANS.

James L. Merrick, Missionary.

The Mohammedans of Western Asia have too much reason for despising the Christian religion. In every form in which it has been presented to them, until within a few years past, it has been as a system of idolatrous worship. To present the "glorious gospel of the blessed God" in a different form to the Mohammedans of Persia—divested of superstitious and profane rites, and of all that paralyses its power upon the heart and conscience—a mission has been instituted with special reference to them.

The Rev. James Lyman Merrick, who has gone as a pioneer in this mission, has had it steadily in view for a number of years. He embarked at Boston on the 20th of August last. As this mission to the Mohammedans is the first of the kind instituted by the American churches, a somewhat more extended exhibition of its nature than is usual with respect to other new missions, will be proper, and this will best be secured by making copious extracts from the Instructions given to Mr. Merrick by the Committee.

"You will do well to remain at Constantinople till spring, in the study of the Arabic and Turkish language. The importance of the Turkish language to the full success of your researches, is apparent from the fact that it is the native language of perhaps a third part of the inhabitants of Persia. Over the populous province of Aderbajian, which is the first you will enter, Persian is only the language of trade and of the government. The same is true of Mazenderan, and of a considerable part of the large provinces of Irak and Khorasan.

"The Committee earnestly enjoin upon you the duty of making yourself grammatically and familiarly acquainted with the two principal languages of the country you are sent to explore. Without these you cannot adequately perform the duties assigned you. You are to determine, by actual experiments, what access can be had by the gospel to the Mohammedan mind in Persia. Your first duty, of course, will be to qualify yourself to make these experiments. Besides these languages, you will need a large amount of well-digested knowledge, such as lies aside from the common track of education in this country. You must become intimately conversant with Mohammedanism; not only as it is taught in the Koran, but as it now exists in the distinctive features of the two great sects of Soonies and Sheahs; and also with the modes of defending the latter, which are chiefly relied upon by the Persian moolahs. You will further require a knowledge of the essential modifications, which the Sheah faith is receiving in consequence of the prevalence of Soofism in Persia. This will impose upon you the necessity of studying the popular literature of that nation, and especially its wild and mystic poetry; for the Scriptures of the Soofees are said to be not so much the Koran, as the moral lessons of Sadi, and the lyric odes of Hafiz.

"But after all, your grand dependence must be upon "the sword of the Spirit, which is the word of God." To the Holy Scriptures, in their original languages, should be your chief appeal; and with them there is, if possible, even more need of your being familiarly conversant among the Persians, than among the Turks, because the Persian regards them with more respect than the Turk, and listens to
them with greater deference. Read them daily, and become intimately conversant with them, that you may be a workman that needeth not to be ashamed, rightly dividing the word of truth." Nor can you have perused the memoir of Henry Martyn, or Professor Lee's controversial tracts on Christianity and Mohammedanism, without feeling the necessity of all that intellectual and moral culture, which may be derived from a thorough classical and theological education in the colleges and seminaries of our country. Indeed, in no part of the world will a Christian missionary find it so necessary to be armed at all points for the conflict, as in Persia—where, it is said, two-thirds of the males can read, where discussion is the delight of the intelligent, and where imagination leads off the intellect into the wild fields of speculation, and can be controlled only by the ascendant power of clear, vigorous, substantial thought.

The Committee advise you, therefore, to spend whatever time may be necessary in studies that are strictly preparatory, before giving yourself much publicity as a Christian missionary; and for these studies you are at liberty to procure all necessary helps.

While at Constantinople, you will doubtless be able to obtain letters of recommendation to the English embassy at Tebriz. These will bring you at once into friendly relations to high-minded men, well acquainted with Persia, who will be disposed to render you all proper assistance.

Before leaving the northern provinces, you will ascertain how extensively the Turkish language is spoken and read by the people, and whether the books prepared for the Turks of Constantinople, will be understood in the neighborhood of the Caspian.

On leaving the region where the Turkish language prevails, your first object will be to find the most eligible place for acquiring the Persian. Until you learn enough of that language to dispense with interpreters in your common intercourse with the people, or at least can make your interpreters feel that any great unfaithfulness on their part would be detected, the Committee doubt the expediency of your making the acquaintance, to any considerable extent, of the learned and noble in the royal cities of Teheran, Isfahan, and Shiraz. A Persian, till his heart is powerfully affected by the gospel, must be a very unsafe interpreter.

Among the cities of Persia, the three just named will claim your principal attention, and of these the Committee are disposed to give the preference, on the whole, to Isfahan. It is the ancient capital of the kingdom, the most populous, and most central—nearly midway between Teheran and Shiraz—possessing a more salubrious climate than the former, and probably a greater amount of intelligence and learning than either. But, for the forty years past, Teheran has been the capital of Persia. Lying immediately under the lofty range of mountains, which divides the provinces of Irak and Mazenderan, the vicissitudes of its climate are such as to make it the most changeable of its seasonable climate; and, in summer the heat is so insupportable, that it is then abandoned by two-thirds of its inhabitants. Its population amounts to about 100,000. Shiraz has been called the Athens of Persia; and the residence and labors of Henry Martyn within its walls, and in the gardens which adorn its suburbs, will ever render it an interesting spot to the Christian missionary. But its population has declined, its gardens are fading away, and its environs are covered with ruins and wretchedness.

Koom, one of the sacred cities of Persia, on the road from the capital to Isfahan, will also claim your attention. It is venerated by the Sheahs as the burial place of Fatima the Immaculate; and in point of sanctity ranks next to the Sepulchre of Aly in the pashalic of Bagdad, and that of the eighth Imam in the province of Korasan. It is remarkable for its numerous priests, the gilded cupola of its mausoleum, its beautiful college erected by the present sovereign, and its many ruins, the tokens of former magnificence and present decline. In such a place, you, as a Christian missionary, can expect only an inhospitable reception, and you will need much wisdom from above; but there you may ascertain the strength of prejudice and intolerance in the high places of Persian Mohammedanism. There, too, you may probably see, notwithstanding the boasted theism of the Moslems, that, like the degenerate Christians of the east and the Latin church, they may be justly charged with an idolatrous veneration for departed men. In fact, the Sheahs have canonized an immense number: in almost every Persian village you may find the shrine of some local saint, accounted sacred by the few who are acquainted with his name.

Among the other cities in Persia, to which your personal inquiries should be directed, if possible, are Casbin and Sultanieh, westward of Teheran—Hamadan
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and Kerman, in the mountainous tracts of the ancient Media—Kerman, in the province of that name—Yezd, in the salt waste eastward of Isfahan—Mushed, a sacred city in Korasan—and Astrabad, near the shores of the Caspian sea. The maritime provinces of Persia on the south, with the exception of Fars, might be omitted in your present surveys; it being certain that the other provinces will afford more eligible fields for our incipient efforts.

The Committee regard it as extremely doubtful whether you will find it wise to proceed into Afghanistan. The caravan distance from Isfahan to Cabul, the capital of the kingdom of the same name, through Yezd, on the most moderate calculation, is 1,000 miles; and that from Teheran, through Mushed and Bokhara, must considerably exceed 1,200. Yezd ought, indeed, to be visited, it being little more than 200 miles from Isfahan, and one of the great commercial entrepots between the east and the west, where the merchants from the western cities of Persia meet the caravans from Bokhara, Cabul, Cashmere, and other cities of the north, the east, and the south. The whole population of this flourishing commercial city, situated on an oasis of the wide desert, is 50,000; of whom 3,000 families, the followers of Zoroaster, still adhere to the fire-worship of the ancient Persians. Their origin and religion are the same with those of the Parsees of western India.

The upper route into Central Asia, from Teheran, by way of Mushed, and through the passes of the stupendous Himmaleh, is the most important one to be opened to the Christian missionary. At the same time it is imminently perilous; though recently it has been traversed and found practicable by Mr. Wolf, the Jewish missionary, and by two English officers.

The Sheah faith has been the national religion of Persia for more than three centuries; but the Afghans are all Sowees. They are more liberal and tolerant than other Mohammedans. Yet the Persians are numerous in Persia, and many of them hold high offices in the state; and soofism is prevalent and gaining ground, notwithstanding the opposition of the moolahs. The kingdom itself is composed of a multitude of tribes, claiming a common origin, but widely differing in character, appearance, and manner. Most of these tribes, whether leading a pastoral, agricultural, or trading life, are little better than wild plunderers. Yet they are hospitable; and in parts of the country where they would think it a matter of course to rob you, they might, in other respects, treat you with kindness and civility. The cities of most importance are Candahar, Cabul, and Peshawer.

Should you, after seeking for guidance to the Lord of missions, determine upon attempting to penetrate into these lofty highlands of central Asia, the Committee will not object; but they make it no part of your duty. Your return to Persia by the way you came, or by either of the other caravan routes, may be inexpedient and perhaps impracticable; in which case you will proceed onward to Cashmere, and descend the Ganges to Calcutta. There you will decide whether to take passage for the Persian gulf by way of Bombay, or to make a temporary visit to your native land.

The Committee hope ere long to find an associate for you in the Persian mission; and also some competent servant of the Lord Jesus, who will address himself at once to the business of exploring the wild and unknown regions of Afghanistan and Turkistan; and thus supersede entirely the necessity of your going eastward of Persia.

Your leading object every where, will be to ascertain where it is expedient for the Board to form missionary stations. Nor will the Committee expect merely the results of your investigations, but all the more important reasons upon which your opinions are founded;—such as relate to the situation of the place; its distance from other well known places of easy access; the nature and comparative safety of the roads; population of the place, and the various sects and classes into which the inhabitants are divided, with their character, intelligence, manners, and means of improvement; the number of souls in the neighboring country, upon whom the station might exert an influence; whether these are shepherds, farmers, or traders; whether peaceable, or addicted to war and plunder; whether they are sheek or soonee Mohammedans; whether that philosophical infidelity prevails which is denominated soofism; whether there are followers of Zoroaster, or Jews, or nominal Christians; what impression the Mohammedans appear to have acquired concerning Christianity; the degree of security which might be expected for the persons and property of a Christian mission; whether the press, which is now unknown in Persia, could be introduced, and operate without obstruction from the jealousy of the government, or danger from the superstitious bigotry of the people; what would be the expense of transporting paper and books from the nearest and most fre-
quented sea-ports; whether the Bible and other books could be freely introduced and dispersed among the people; whether schools could be established for Moham­
median children; whether the king, who has severely persecuted the soofies at the
call of the moolahs, would not raise the sword of persecution against the mission,
in case its influence should be felt and create alarm;—the nature of the climate and
of the diseases of the country; the course of trade, as indicated by the routes of car­
avans; the stability and character of the government; and, in a word, whatever is
necessary to give the Committee a complete view of the people, and of the circum­
stances of their condition, and of the means and prospects of bringing the gospel to
bear upon them with all its purifying and healing influences.”

The Board has been strongly recommended, by a gentleman of
high standing in India, who has been long and intimately acquainted
with that country, to commence a mission at Ajmere, which is the
seat of British political control over all the Rajpoot states, extending
from the Jumna to Goozerat, and from the Chumbul to the frontier
of Sinde. Throughout the whole of this wide country there is not
at present a single Christian missionary. The Committee have their
attention directed that way. Should the present attempt to establish
a regular steam navigation upon the Ganges, by means of iron boats,
be successful, the distance from Ajmere to Calcutta will in effect be
diminished one half, and communication with the interior will be com­
paratively easy.

MAHRATTA MISSION.

Bombay;—on the island of that name.—Cyrus Stone, William Ramsay, Mission­
aries; William C. Sampson, Printer; and their wives. Miss Cynthia Farrar, Super­
intendent of Female Schools.

Ahmednugger;—on the continent, 175 miles a little north of east from Bombay.
—Hollis Read, and G. W. Boggs, Missionaries, and their wives.

Dajeeba, Native Assistant.

On their way to Bombay;—Allen Graves, and Sendol B. Munger, Missionaries;
George W. Hubbard, and Amos Abott, Superintendents of Schools; and their wives.
Miss Orpah Graves, and Miss A. H. Kimball, Teachers.

As this mission has, for two years past, not been restricted, as before,
to Bombay and its vicinity, but extended to Ahmednugger, nearly
two hundred miles in the interior, and there will soon be other sta­
tions in different parts of the Mahratta country, its title has been
changed from “the Bombay Mission,” to “the Mahratta Mission.”
The notices of it now to be given will chiefly relate to the year
1833, for which year the Report of the mission has recently been
received.

Mr. William C. Sampson, mentioned in the last Report as having
sailed from Boston, with his wife, in December 1832, by way of Cal­
cutta, was detained sometime in the latter city by indisposition of
Mrs. Sampson, where they received most marked and kind attention
from European missionaries at that station. They arrived in Bombay in May 1833. The Rev. David O. Allen, mentioned in the last Report as having sailed, on his return to this mission, in July 1833, with a reinforcement to the mission in Ceylon, after visiting the latter mission arrived in Bombay on the 7th of January 1834.

The trials with which this mission has so often been visited, in the sickness and death of its members, have again been repeated within the period now under review. Mrs. Atossa Stone died at Bombay, on the 7th of August 1833, of an affection of the liver, after an illness of twelve days, which she bore with Christian resignation and hope. Soon after her decease, Mr. Stone determined to send his two motherless children to this country, under the care of Capt. Spaulding of Boston, with whom the mission were well acquainted, and in whose friendship they had confidence. The children arrived at New York in May last.

On the 17th of April 1833, the native assistant Babajee, of whom particular mention was made in the two last Reports, died of cholera at Ahmednugger.

"His death," say the missionaries in the Report for the last year, "is a very great loss, not only to the particular mission to which he belonged, but to the cause of Christ in general. Though he was not permitted to labor in the service of his divine Master above eighteen months, still he was enabled to accomplish more in this short period than can ordinarily be expected of a foreigner during twice that time. By his connection with the mission, he enjoyed many advantages, without the disadvantages to which a foreigner is subjected. He addressed his own people in their vernacular tongue. He knew their prejudices and superstitions, their rites and their sacred books. He well knew how proud and degraded, how credulous yet suspicious, how wise yet ignorant, how religious yet ungodly, these wretched people are. His appeals to the corrupt priesthood from which he came out, were as pointed arrows, prepared, not in the spirit of rancorous bitterness, but in the spirit of divine love. They could not but respect him for the adroitness with which he used his armor, though they hated him as a deserter from their cause, and the discoverer of their foul priestcraft. He not only condemned them by the doctrine which he taught, but by his own daily walk, and from their own books, themselves being judges.—The death of such a man, at such a time, is to be numbered among the mysteries of divine Providence which eternity alone can unfold. His devout deportment, the thousands of books which he distributed, his exhortations and prayers, his frequent discussions with the brahmins, his preaching at Ahmednugger and in more than fourscore towns and villages in the Dekkan, are means which, in the wisdom of God, we trust, will not be permitted to fail of some glorious result to the church of Christ."

And Mr. Read, with whom Babajee had been principally associated in his evangelical labors, thus speaks of his death in a letter to the Missionary Rooms.

"Our mission has never sustained a greater loss. No one knew his value so well, or can feel his loss so sensibly, as myself. He had been with me from my arrival. Since his conversion, he had been a most ardent, persevering helper in the work, and a most sincere, conscientious Christian. Every month he lived, he gave renewed evidence of having passed from death unto life. Although he had became an outcast by renouncing Hindooism, he was much respected by all classes, and had gained an influence among them which generally secured him a good hearing. I had become so accustomed to laboring with him, that I scarcely know how to
Mr. Read has prepared a memoir, both in English and Mah­ratta, of this truly distinguished convert, interspersed with matter illustrative of Hindoo character. The English manuscript he intended to send to this country for inspection and publication.

The mission has also been tried, and the labors of some of its number interrupted, by sickness among its members. Mr. Read’s health has not been good. In July of last year, Mr. Ramsay was afflicted with severe sickness. In March last he had another attack, which was, for a short time, considered dangerous. Mrs. Ramsay and Mrs. Read have both been afflicted with the disease of the country. At one time Mrs. Ramsay was so unwell that she was constrained to omit visiting her schools, and her husband began seriously to question whether she could remain in Bombay and live. And at another time she was obliged to repair, for a season, to the cooler climate of the Hills. Mrs. Read was so ill that it twice became necessary to remove her to the Hills.

The knowledge of a part of these trying events induced the Com­mittee, some months since, to give their special consideration to the Mahratta mission. The record, on their minutes, of their attention to the subject is as follows.

"The Committee spent the greater part of the evening in attending to commu­nications presented by the Secretary having charge of the foreign correspondence, in relation to the Mahratta mission, and the members of the Committee present severally expressed their opinions on the general subject thus presented. The fol­lowing preamble and resolutions were then considered and adopted; viz.

"The Committee having attended to certain communications from the Mahratta mission, and having duly considered the circumstances and claims of that mission;

"Resolved, That, in the frequent death of missionaries and their wives connected with the mission of the Board among the Mahratta people; in the sickness of oth­ers, leading to their return to this country, and in some cases to their being perma­nently separated from the mission; and in the comparatively small number of con­verts to the Christian faith which has as yet resulted from the labors and sacrifices of so many years—the Committee recognize the chastening and rebuking hand of God, and see cause for humiliation, prayer and self-distrust on the part of all who have been engaged in this enterprise. And they would humbly seek the Lord in the exercise of penitential sorrow for the past, that he may be pleased to vouchsafe his forgiveness of all that has been amiss, either in the missionaries, or their direc­tors and patrons; and also to bestow the gracious influence of his Spirit, that the word of truth, which has been communicated to so many of the heathen, and for so long a time, may not return void, but may speedily subvert the strong holds of error and superstition, which it is the design of the gospel to overturn throughout the world.

"Resolved, That, though the trials to which this mission has been subjected have been severe, the Committee regard them as rather designed, in the providence of God, to admonish and humble the missionaries and their patrons and directors, than to discourage from further prosecuting our missionary efforts among the Mah­ratta people; for, though there is no evidence that the gospel has yet exerted a con­verting influence on many hearts, it manifestly has upon a few; and the facilities for making known the gospel have, from the first, been steadily increasing, and the efforts of the missionaries, which at their commencement excited no interest what­ever, are regarded with more attention. There is an increasing ability and dispo-
situation to read the holy Scriptures, and a growing spirit of inquiry on the subject of religious truth, and far greater inducement than there was fifteen years ago to labor for the salvation of the people.

"Resolved, That, relying on the gracious promise and aid of Almighty God, the Committee will, with the divine permission, aim at prosecuting the Mahratta mission with increased energy, and will exert themselves to procure, as soon as possible, not less than six missionaries of suitable character and qualifications, to be sent into that field."

To the circumstances above adverted to relating to the mortality which has attended this mission, should be added, that of the nine adults, missionaries and assistant missionaries from this country, who have deceased, only two have died of the peculiar disease of the climate.

In execution of the last of the resolutions just quoted, the Committee have already sent forth, in company with Mr. Graves and wife, three male and five female additional laborers into this field, and appointed two other missionaries who are expected to repair to it in the spring. The reinforcement of the mission sailed from Boston, on the 21st of May, in the ship Corvo, capt. Gale, bound for Bombay, and besides Mr. and Mrs. Graves, consisted of the Rev. Sendol B. Munger and wife, and Messrs. George W. Hubbard and Amos Abbott, to be employed as superintendents of schools and distributors of Bibles and tracts, with their wives; together with Miss Orpah Graves and Miss A. H. Kimball, who are to be employed as teachers, Miss Kimball assisting Miss Farrar in superintending the female schools in and around Bombay. Messrs. Hubbard and Abbott have not studied theology, but have attended to academical studies nearly fitting them for college, with the ministry in view, and have given special attention to the subject of school-teaching. Their employment in the mission in the manner contemplated, it is thought, will give greater efficiency to the system of schools, and enable the clergymen of the mission to devote themselves more exclusively to preaching and kindred services.

In presenting the labors and the results of this mission during the year 1833, the Committee will speak first of the station at Bombay.

**Bombay.**—During the year the gospel was preached regularly in the chapel, and also in the streets and places of concourse as the health and circumstances of the missionaries at that station would admit. The labors in this department, however, were considerably diminished during the year by the absence of Mr. Allen. From the connection of Mr. Stone with the press, his instructions to the natives were principally confined to preaching in the chapel on the Sabbath—a daily service, through the week, at the same place, for the benefit of those employed in the printing department and others disposed to attend—conversations and discussions with the numerous natives who called at the chapel for this purpose and to obtain
books—and in the religious instruction of schools. He held discus-
sions with more than one hundred Jews, who called at the chapel
to obtain the books of Genesis and Exodus printed in Mahratta, to
whom also copies of the New Testament, or some portions of it,
were given. As it had become generally known that the Scriptures
and other religious books could be obtained at the chapel, he had
frequent opportunities for conversing with and giving books to natives
from a distance on the continent, who had come to Bombay for
traffic or religious purposes. He also, as time and health would per-
mit, made excursions through the city, preaching the gospel to the
people at their own dwellings, their temples, the school-rooms, and
other places of concourse.—The arrival of Mr. Sampson relieved
Mr. Stone from the charge of the printing establishment, and enabled
him to devote himself more entirely to the work of the ministry. Mr.
Ramsay's time was almost exclusively employed in preaching the
gospel, on the island of Bombay and on the continent.

The attendance at the chapel on the Sabbath was much the same
as in the preceding year. "In the streets," say the missionaries, "we
can, almost at any time or place, in the evening, have a number of
people assembled, who are willing, for a short time, to hear what we
have to say concerning the way of salvation through the Lord Jesus
Christ. As yet, however, we have found but few among them who
are willing to pay much serious attention to the things heard."

The meeting in the chapel on Tuesdays for teachers, heretofore
mentioned, has been continued. It is attended by all the teachers of
the mission schools in the vicinity, by the native members of the mis-
sion churches and by a few others. They generally pay attention to
the word of God while it is spoken to them, and some of them shew
that they have a considerable amount of correct scriptural knowl-
dge.

Since March of the last year the teachers of the schools in Bom-
bay, with some others, attend at the chapel on Tuesdays, for the
purpose of improving in native vocal music. One of the pundits
employed by the mission devotes a portion of his time daily to in-
struct the members of the mission in this science, and also a part of
one day in each week in teaching the natives. The native tunes, it
is said, seem much better adapted to the language and feelings of the
people than any to be found in use with us. A collection of Christian
hymns adapted to the tunes has been prepared and printed, which are
now used in preference to the hymns set to European music formerly
in use in public worship. The teachers are quite disposed to sing,
and make no objections to engage in this part of worship. And the
singing of the native tunes attracts many others to the doors of the
chapel, some of whom frequently come in, and wait to hear a part of
the sermon, and sometimes stay through the service. These circum-
stances will be regarded as auspicious by those who recollect how
decided was the influence, in advancing pure religion, of the prepar-
ation and singing of evangelical psalms and hymns in the primitive age of the church, and at the Reformation.

The service in English, in the chapel, on Sabbath evenings, was continued through the year. The attendance was respectable, though not large. The monthly concert of prayer was also regularly observed.

The schools in connection with this branch of the mission were, at the close of the year, 26 in number; 15 in Bombay—5 for boys and 10 for girls,—and 11 on the continent. The whole number of pupils in these schools was about 2,000.—The female schools were not increased during the year; not because the parents were unwilling to send their children, but from the fact that in the then reduced state of the mission, they were unable to take the superintendence of more. The opposition which formerly existed to female education has been gradually dying away. The difficulty now consists rather in the indifference which the parents exhibit on this subject, than in any thing like determined opposition. The schools are reported as in a flourishing state, so far as numbers and general progress in study are concerned. The books used are such as have been published by the mission, and no books but those which are strictly of a religious tendency are allowed to be used. The schools on the continent are regularly examined every month, and those in Bombay every week or oftener.

"The children," says the report of the missionaries, "receive a pretty good knowledge of the first principles of Christianity, and are able generally to give correct answers concerning Christ, and the way of salvation through him. The most of them declare to us that they do not worship idols, that Jesus Christ is the only Saviour of sinners; but we fear they answer so, merely because they know what they ought to reply, and not because they really believe what they say. Still the word of God which they are treasuring up in their memories, cannot but make some impression upon them, and we hope it may ultimately be of a favorable kind. There is every reason to believe that the present children who are receiving instruction in these schools, will by no means be so tenacious of their idolatrous and superstitious rites as their fathers are.—It is ours to sow the seed, water it with our prayers and tears, and look to God for the blessing and the final accomplishment of all his purposes of grace towards the heathen."

On the 17th of June 1833, died Gungah, a pupil of one of the female schools, who had early been taken into Miss Farrar's family. She had for some time been regarded as hopefully pious.

"For some months previous to Mrs. Stone's illness," says Miss Farrar, "it appeared as if Gungah received a new impulse of spiritual feeling. It did not seem to matter whom she met, or where; if there appeared a suitable opportunity for her to speak of the love of Jesus, and his blessed cause, she was not backward to do so. Whenever there appeared cause for reproof, she never failed, sooner or later, of manifesting such a spirit as gave me great satisfaction. During her illness, she appeared much of the time in prayer, her eyes closed, and her lips moving. At first she seemed rather impatient, and desirous to recover; afterwards, patient, and willing God should direct. She manifested a realizing sense of her depravity, and of her desert for sin, and of gratitude for the great goodness of God to her, in blessing the means for bringing her to the knowledge of the truth, and for her
hope of glory through a crucified Saviour. Her mind was remarkably clear and rational to the last. I conversed with her half an hour before she expired. Her last words were, 'I am looking for the coming of Jesus.' And she sunk into his blessed embrace, as I trust, without a sigh."

The distribution of the Scriptures and of tracts was continued as in former years. There is no difficulty now in the way of their distribution in Bombay or on the continent, arising from the natives themselves or others. With very few exceptions, they are willingly received by the people, and most of them are attentively read. Among the more enlightened class of the natives, the desire to possess a complete copy of the sacred Scriptures is on the increase. It is hoped that they may not long wait in vain. This branch of the mission report as distributed during the year about 400 copies of the New Testament in Mahratta, and a few copies of the Scriptures in Hindostanee, Arabic, Hebrew, and Portuguese; and about 12,000 tracts printed by the mission, and 2,500 published by the Bombay Book and Tract Society.

Printing was executed by the mission during the year as follows.

<table>
<thead>
<tr>
<th>Whole number of copies, of pages.</th>
<th>Whole number of pages.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hymns for Public Worship,</td>
<td>300 14,400</td>
</tr>
<tr>
<td>Good Instructions,</td>
<td>1,000 3,000</td>
</tr>
<tr>
<td>Concerning Salvation,</td>
<td>1,000 3,000</td>
</tr>
<tr>
<td>Free Remedy for Sinners,</td>
<td>1,000 3,000</td>
</tr>
<tr>
<td>True Atonement,</td>
<td>1,000 3,000</td>
</tr>
<tr>
<td>Birth of Christ,</td>
<td>1,000 16,000</td>
</tr>
<tr>
<td>Preparation for Death,</td>
<td>1,000 9,000</td>
</tr>
<tr>
<td>Sufferings and Death of Christ,</td>
<td>1,000 15,000</td>
</tr>
<tr>
<td>On Regeneration,</td>
<td>1,500 24,000</td>
</tr>
<tr>
<td>Biblical Instruction,</td>
<td>2,000 192,000</td>
</tr>
<tr>
<td>Scripture Doctrines, 3d edition, revised,</td>
<td>2,500 140,000</td>
</tr>
<tr>
<td>Henry and his Bearer,</td>
<td>500 20,000</td>
</tr>
<tr>
<td>Exodus, 1st edition,</td>
<td>450 72,000</td>
</tr>
</tbody>
</table>

For the Bombay Auxiliary Bible Society:

- Exodus, 1st edition: 300 18,000
- Matthew, revised: 6,000 640,000

For the Bombay Auxiliary Tract Society:

- Way of Salvation: 2,000 44,000
- Nature of God: 2,000 48,000

For the Church Missionary Society:

- Henry and his Bearer: 1,000 40,000
- Invitation to Public Worship, a hand-bill: 500 500

For the Rev. Mr. Wilson, of the Scottish Missionary Society:

- Idiomatical Exercises, in Mahratta and English: 500 180,000

Deduct the English portion of the Idiomatical Exercises: 250 90,000

Total of printing in Mahratta: 28,300 1,614,900

A large amount of English printing was also executed during the year, for various societies and individuals, religious reports, sermons, periodicals, etc. The amount of Mahratta printing from the commencement of the mission is about 14,500,000 pages.

At the close of the year, an edition of 6,000 copies of the Gospel by Luke, and several works in English, were in the press.
The American missionaries at Bombay, having relinquished the connection they held for a time with the editorial department of the Oriental Christian Spectator, (which is now wholly under the direction of members of the Scottish mission at Bombay,) have commenced the publication of a periodical entitled the Journalist and Missionary Reporter. It is a monthly publication of twenty-eight pages, 8vo. Nine numbers have been received in this country.

To the mission church at Bombay, were admitted during the year, on profession of their faith, two persons, one male and one female, Indo-Britons. Some natives had applied for admission, but their application was deferred. Two members deceased, Mrs. Stone, and a Mr. Randall, who had been in connection with the church four years, and had supported a good Christian character, and died in the full hope of a glorious resurrection.

Ahmednuggur.—During the latter part of 1833, the second year of the existence of this station, the faith of the missionaries was tried, and the amount of their labors diminished, by the unchristian conduct of one of the members of the church, who, for deception and lying, was suspended from its communion, by sickness in the families of the missionaries and consequent absence from the station, and the death of one of their most efficient laborers. Dajeeka, the surviving native assistant, continues to give evidence of the sincerity of his profession, and renders very essential aid in every department of missionary labor. He possesses a very respectable knowledge of the Scriptures; is sober, discreet, and apt to teach. During the hot season he was attacked with the cholera, and brought to the verge of eternity, but was mercifully restored. He has married the widow of his late associate Babajee, who is professedly pious.

The religious services at this station, as reported last year, are still sustained with little change. On the Sabbath there is preaching, morning and evening; and, when Mr. Read has been at the station, he has expounded the Scriptures, with exhortation and prayer, on each morning and evening of the week. The number of hearers is seldom less than forty, or more than sixty. On Thursdays there is a meeting more particularly for the benefit of the members of the church, and of candidates for baptism and inquirers. The monthly concert is also publicly observed. There is as yet, at this station, no chapel or house of worship. The public religious services are held in a temporary building, a sort of shed. The ordinances are administered at the houses of the missionaries. “We are much in want,” says their report, “of a chapel; and we hope this intimation will be sufficient to induce some one of those churches in America who are devising liberal things for Zion, to devise some way of sending 600 or 700 dollars, for the erection of a chapel at Ahmednuggur.”
The Asylum, which is supported by the contributions of resident Europeans, is still under the charge of the American missionaries, and affords great facilities for preaching the gospel, not only to the inmates, but through them to many of the people of the village where it is situated. It furnishes a stated assembly, constituting a nucleus, about which can be daily gathered more or less to hear the word of God.

Preaching by the way-side, also in markets and in other public places, has not been omitted. The missionaries regard this method of dispensing the gospel, as peculiarly important in the present state of native society. A missionary walks out towards evening, with a few books in his hand, and sits down near the door of a temple, or on the verandah of some house or shop, where he sees people lounging after the labor of the day, and commences conversation with those present. Passers-by are attracted to the place, till at length a crowd is assembled. The form of discourse then changes from the colloquial to more direct address. In this way a single missionary frequently preaches, in the course of an hour, to the villager and the stranger, to the brahmin and the Mussulman. Some sit through the whole discourse; others remain but a few minutes; all come and go at pleasure.

Of schools no extensive system has yet been adopted at this station. Our last Report mentioned one school for boys, and three small schools for girls. Whether all these have been continued, or others established, the report of the station for the period now under review does not mention. It states, however, in relation to schools for girls, "The few we have are generously supported by European ladies at the station. These have been sustained with much difficulty, and against prejudice and opposition from the greater part of the natives. They cannot conceive how any benefit can accrue to them from their girls learning to read. Several have, however, made very good progress in reading and writing, and have committed to memory the small catechism, the ten commandments, several prayers, hymns, &c."—While at the Mahabulishwa Hills, Mr. Read taught a school of nearly fifty scholars. The direction of the Committee for the establishment of a high school, was most cordially received by the missionaries, but the school had not been commenced at the last advices.

Portions of the Scriptures and religious tracts, in Mahratta, Hindostanee, and Guzarattee, were distributed in large numbers, by this branch of the mission, at the houses of the missionaries, at the places of concourse in Ahmednuggur, among the people of the surrounding villages, and in more than a hundred towns and villages on the missionary tours yet to be described.

The mission church at Ahmednuggur, whose formation on the 4th of March, 1833, with fourteen members, was mentioned in our last Report, during the remaining months of that year, notwithstanding the
necessary absence, most of the time, of its pastor, Mr. Read, and the
death of its ruling elder, Babajee, and the severe illness of its dea­
con, Dajeeba, was blessed with the regular ministration of the word,
and with the continued ordinary influence of the Holy Spirit, and the
addition of one member to its communion, a convert from Hindoo­
ism.

Native Free Schools.—Of the free schools established and
sustained by this mission, the following schedule is given in its re­
port for 1833.

<table>
<thead>
<tr>
<th>Places</th>
<th>Teachers Caste</th>
<th>Classes</th>
<th>Total</th>
<th>Brahmins</th>
<th>Gondamins</th>
<th>Marathas</th>
<th>Christians</th>
</tr>
</thead>
<tbody>
<tr>
<td>T, hull</td>
<td>Jew</td>
<td>10</td>
<td>23</td>
<td>27</td>
<td>72</td>
<td>6</td>
<td>8</td>
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<tr>
<td>Allebag, do.</td>
<td>Mar, Heb.</td>
<td>10</td>
<td>23</td>
<td>32</td>
<td>90</td>
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<td>Naguam, do.</td>
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<td>13</td>
<td>23</td>
<td>66</td>
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<td>Revadundas, do.</td>
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<td>40</td>
<td>63</td>
<td>116</td>
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<td>Agraum, do.</td>
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<td>17</td>
<td>13</td>
<td>20</td>
<td>66</td>
<td>4</td>
<td>6</td>
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<tr>
<td>Ratny, do.</td>
<td>Brahmin</td>
<td>12</td>
<td>15</td>
<td>27</td>
<td>72</td>
<td>7</td>
<td>15</td>
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<tr>
<td>Parlee, do.</td>
<td>Brahmin</td>
<td>40</td>
<td>22</td>
<td>62</td>
<td>109</td>
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<tr>
<td>Nagotnay, do.</td>
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<td>20</td>
<td>32</td>
<td>72</td>
<td>4</td>
<td>13</td>
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<tr>
<td>Pane, Jew</td>
<td></td>
<td>4</td>
<td>18</td>
<td>24</td>
<td>54</td>
<td>2</td>
<td>4</td>
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<td></td>
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<td>23</td>
<td>32</td>
<td>67</td>
<td>3</td>
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<tr>
<td>Bombay No. 1, Tailor</td>
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<td>12</td>
<td>13</td>
<td>24</td>
<td>61</td>
<td>3</td>
<td>27</td>
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<tr>
<td>do. Weaver</td>
<td>Brahmin</td>
<td>20</td>
<td>7</td>
<td>27</td>
<td>55</td>
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<tr>
<td>do. 2, Brahmin</td>
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<td>13</td>
<td>25</td>
<td>60</td>
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<tr>
<td>do. 4, do.</td>
<td>Brahmin</td>
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<tr>
<td>do. 5, Purbhu</td>
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<td>12</td>
<td>22</td>
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Situation.

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<tr>
<th>Teachers Caste</th>
<th>No. of Readers</th>
<th>Brahmins</th>
<th>Gondamins</th>
<th>Marathas</th>
<th>Christians</th>
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<tbody>
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<td>Kamattapoor, Brahmin</td>
<td>12:33</td>
<td>33</td>
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<tr>
<td>do. Brahmin</td>
<td>9:30</td>
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<td>26</td>
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<tr>
<td>do. Mar, Heb.</td>
<td>18:29</td>
<td>11</td>
<td>11</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>do. 4th Regt. I. L., Brahmin</td>
<td>17:30</td>
<td>34</td>
<td>34</td>
<td>34</td>
<td>34</td>
</tr>
</tbody>
</table>

Itineracy.—To this important branch of missionary labor among
the Mahratta people, Mr. Allen is now specially devoted. There
has not been time as yet, since his return to Bombay, to receive any
particular account of his proceedings and successes. The missionaries
generally regard this species of labor as having a strong claim upon
their attention; and those of them whose circumstances would admit
it, were employed in this way a considerable portion of the period now under review.

In January, 1833, Mr. Read and Babajee visited nineteen villages to the northeast of Ahmednuggur. In these villages they distributed a large number of religious tracts and portions of the Scriptures, and preached Christ and him crucified to many thousands of Hindoos and Mussulmen. As none of these places had previously been visited by a missionary, the novelty of the subject aided them greatly in collecting the people and securing their attention.

In March, Mr. Read made a tour across the country, nearly 200 miles from Ahmednuggur, to the Mahabalishwa Hills, by the way of Jeejury, a sacred place of the Hindoos, and Sattara the capital of the rajah of Sattara; and after a residence at the Hills of three months, (on account of Mrs. Read's health,) returned, for the most part by another route. During this tour he distributed books and preached, as on the former tour, and with like encouragement. While residing on the Hills, he had an opportunity daily of addressing an assembly of Hindoo beggars, which varied in number from 50 to 100, and of preaching to all classes of people in the bazar at Malcolm Pait.

In the early part of December, Mr. Ramsay, of the Bombay station, accompanied by Mr. Read, of Ahmednuggur, then at Bombay, spent fourteen days on a tour on the continent, during which they visited most of the villages in which mission schools are established. They distributed among the people forty copies of the New Testament and 3,000 portions of the Scriptures and tracts. They examined the mission schools, and found them in as flourishing a state as last year. They had also the privilege of proclaiming Christ to many who assembled in the school-rooms, and in different places in the streets. They uniformly found the people willing to hear the gospel. While at Allebag, the prime minister Babajee, a brahmin, sent for a copy of the New Testament for himself, one for his brother, and one for the rajah. The missionaries were of course happy to comply with his wishes, and sent him in addition copies of the tracts they had with them, and of Genesis and Exodus.

Again, on the 25th of December, Messrs. Read and Ramsay left Bombay on an extended tour in the Konkun and Dekkan. They first travelled southward, down the coast from Bombay, one hundred miles, to Tannah and Bhewndy; thence northeastwardly and eastwardly, across the Ghauts, to Sungunnair and Ahmednuggur, two hundred miles. Thence eastward, to Jolna; thence northeastwardly, to Aurungabad; thence northwardly to Ellora; and thence back to Ahmednuggur;—two hundred and fifty miles. Mr. Ramsay now returned to Bombay; and Mr. Read, and Mr. Allen who had arrived at Ahmednuggur, proceeded to Panderpoor, by Chomagon-da, one hundred and twenty-five miles south; thence westwardly to Phulton, sixty-five miles. Here the travellers separated; and Mr. Read proceeded still westwardly, to the Mahabalishwa Hills (to join
Mrs. Read,) by Wye, a great brahminical city, sixty miles. Making a distance travelled by Mr. Read, of more than seven hundred miles. On this tour there were many interesting and some very encouraging incidents, the full accounts of which have not yet been received.

In concluding their report for the last year, the missionaries remark:

"It may be that upon the review of the operations of this mission, some may be disposed to think that little has been accomplished for the cause, and but little is doing. They may think that things present rather a discouraging aspect than otherwise. A little reflection will, we think, convince those persons that this is not a proper conclusion. Will any one say that David did nothing before his death toward the building of the temple, because he did not live to see the work completed, notwithstanding his own private gift of 3000 talents of gold, and 7000 talents of silver, in addition to the 100,000 talents of gold, and the millions of talents of silver, and brass and iron without weight, which he had in his kingly capacity collected for the purpose? Or will any one say that the 30,000 Israelites whom Solomon sent into the mountains of Lebanon to cut down timber for the temple did nothing, or the 70,000 that bore burdens did nothing, or the 80,000 hewers in the mountains did nothing, or the 3,000 who were overseers did nothing, because one stone of the temple was not yet seen laid upon mount Moriah? How then came it to pass, that all things were made ready for the house of the Lord, so that there was neither hammer, nor axe, nor any tool of iron, heard in the house while it was building? We answer these 183,600 men left their homes, and went into the mountains and forests, and there, unobserved by the multitudes in the towns and cities, or by the passer by who only heard the sound of the axe and the hammer, they labored diligently, and for a specific object, viz. preparing materials for the house of the Lord. Every stroke of the hammer and of the axe accomplished something; and the work moved on as steadily as the hand of time, till the whole was completed. It was not till seven years had passed away, that the laborers in the mountains saw the object of their labor, a magnificent temple to Jehovah, the glory of the nation and the ornament of the world."

"In reviewing the past history of this mission, we find that the whole number of missionaries who have been in the field since its commencement, including those now on the ground, [at the close of 1833] is 15; and the whole number of years spent in the field is about 78. This will make the average life of each missionary about 5 years and 3 months. If we take into the account the time lost by each missionary before he is able to be an efficient laborer, in consequence of sickness and in preparatory study of the language, we shall cut off about two years of his mission life in India. This will leave, on an average, 3 years and 3 months in the field, about 3 years and 3 months, that is in all 49 years of missionary labor. In other words, we have, in 15 years, 20 missionaries performing the work of 49 years; or two missionaries for 20 years each, and one for 9 years. Let us now see what these two missionaries for twenty years and the one for 9 years have accomplished.

When the first American missionaries arrived in Bombay, although the gospel had been preached in English to the European population for many years previously, and the Church of Rome had added many to her communion from among the heathen, still the work of evangelizing the Mahratta people had yet to be begun. No part of the Scriptures had been translated, nor was there any thing in the shape of a book among the natives which could give them the least idea of the true character of God as revealed in the sacred Scriptures. Everything was to be done. The wilderness was before them, and not a tree in this forest had yet been felled. They began, without the aid of grammar or dictionary, to acquire the language of the people. And soon they were able to tell them, in their own tongue, of the wonderful love and mercy of God. Since that time, the whole of the New Testament has been translated and printed by them, and a revised edition printed at the expense of the Bombay Auxiliary Bible Society, portions of which had, passed through several editions. Four books of the Old Testament have been translated, two of which, have been printed; and thirty tracts, of different descrip-
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tions, have been prepared and printed. A mission chapel has been erected, in which the gospel has been regularly preached to the natives for more than ten years. The gospel has been preached by them not only in the chapel, but in the school houses, in the streets, and on the continent. Tours have also been made in which the missionary has spent weeks at a time in going from village to village, preaching the word of God, and distributing it to those who could read it; so that from Ahmednuggur to Goa, they have preached the gospel of Jesus Christ. Schools also have been established and kept up, in which some thousands of children have been taught to read God's word, the average number of the children in the schools yearly, being about 1,200. Twenty eight persons have been gathered into the church of Christ, some of whom sleep in Jesus, and some of whom remain. What invisible effect the word of God has had upon the people is not known. The great day of the Lord alone can reveal the results of their labors among Hindoos, Musulmans, Jews, and others, by whom they are surrounded.

"If it should please the great Head of the Church to send into this field a multitude of laborers, and should he permit them to live and labor for twenty years to come, no mind can well calculate what the result may be. There is room for many more laborers. And who will say that twelve millions of people do not need more than thirteen missionaries.

"From all we can see and hear, it is evident to us that the state of things here is not stationary. Education is on the increase. Books and tracts of various descriptions, on religious, moral and scientific subjects, are multiplying. The stores of English literature are becoming more and more accessible to the people. The press in the native languages is exerting its influence upon them. And the schools, supported by the natives themselves, the government, and the different missionary societies, are not without salutary effect. The influence which is exerted in these various ways, must tell upon the people. Ignorance, superstition and idolatry, must give way to the light of truth and righteousness. And when the present generation of old idolaters, who are hardened in sin and confirmed in idolatry, and who obstinately persist in it through ignorance, pride of family, or fear, shall have sunk into the grave, we hope to find a generation rising, who will, in a great degree, be influenced by gospel principles, and will be disposed to serve the living and true God in spirit and in truth."

To these just and forcible statements of the missionaries, add a due consideration of the character of the field—twelve millions, the most energetic of the Hindoo race; and the facts that the American is the oldest mission among them, that it is fully sanctioned by the government which is now decidedly favorable to missionary efforts, that in India generally there are marked and rapidly advancing indications of a change, great and decided, in favor of Christianity, and that the promises of God concerning his church, which are hastening to their accomplishment, embrace the Mahratta people;—and the Committee are confident the Board will concur with them in regarding this field as among the most promising we have yet entered, and will approve and concur in their determination to prosecute the mission with increased energy and confidence of success.

TAMUL PEOPLE.

From three to four hundred thousand of the Hindoo race, speaking the Tamul language, are found in Ceylon, and about ten millions inhabit the southern provinces of peninsular India.
MISSION TO CEYLON.

BATTICOTTA.—Daniel Poor, Henry Woodward, and James Read Eckard, Missionaries; Nathan Ward, M. D., Physician; and their wives.


MANEPE.—Henry R. Hoisington, Missionary; E. S. Minor, Printer; and their wives.

Native Assistants.—Charles A. Goodrich, Native Preacher; Tamben and Catherman, Tract Distributors.

OODOOVILLE.—Levi Spaulding and Samuel Hutchings, Missionaries; and their wives.

Native Assistants.—Nathaniel, Catechist; Seth Payson, Assistant; J. B. Lawrence, Superintendent of Schools; R. W. Bailey, Teacher of Female Central School; Cyrus Kingsbury, Tract Distributor.

TANDITIKPO.—William Todd and George H. Apthorp, Missionaries; and their wives.

Native Assistants.—T. W. Coe, Superintendent of Schools; John Cheesman, Medical Assistant; S. F. Brittain, M. B. Latimer, Samuel, Sethumparapully, and N. Loomis, Tract Distributors.

TILLIPALLY.—Benjamin C. Meigs, Missionary, and wife.

Native Assistants.—Charles Hodge and Jordon Lodge, Catechists; Devassagayam, Paramanthy and Champlain, Tract Distributors and Visitors of Schools.

CHAVACHER.—John Scudder, M. D. Missionary, and wife.

Native Assistants.—Not yet reported.

Miron Winslow, Missionary, now on a visit to the United States.

Native stations.—Valverty, a populous village on the east shore, 12 miles east of Tillipally. Alexander Lovell and Nathaniel, Readers and Tract Distributors.

Caradive, an island west of Batticotta.

After the decease of Mrs. Winslow, and when it was determined that Mr. Winslow should accompany the children of the mission to this country, Mr. Spaulding removed to Oodooville, Mr. Meigs to Tillipally, and Mr. Woodward to Batticotta. Mr. Winslow took the charge of Manepe until he should depart for the United States. These removals were in March of the last year. In April the mission received official notice from Sir R. W. Horton, governor of Ceylon, that orders had been transmitted from Lord Goderich, Secretary of State for the colonies, to permit additional missionaries from the United States to settle upon the island. Messrs. Todd, Apthorp, Hutchings and Hoisington, and Doct. Ward, with their wives, (mentioned in the last Report as having embarked for Ceylon in July,) reached Jaffna on the 28th of October. They first landed at Madras, and there heard of the death of Mrs. Winslow, who was sister to Mrs. Hutchings, and of the departure of Mr. Winslow for Calcutta and the United States. Mr. Eckard, who is to be connected with the seminary at Batticotta, and Mr. Minor, a printer, both mentioned in former Reports, embarked at Salem, in the ship Sheperdess, capt. Ward, on the 29th of October, and arrived at Colombo on the 18th of February, where they were kindly and hospitably received by the Rev. Mr. Lambrick, of the Church Missionary So-
society. No letters have yet come from Ceylon of a date subsequent to the arrival of these two brethren in Jaffna.

Upon the accession of Doct. Ward to the mission, Doct. Scudder, with the consent of his missionary brethren, proceeded to execute a plan he had cherished for some time, and commenced a new station at Chavachery, a parish beyond the Salt river, and about twelve miles east of Jaffnapatam, containing a numerous population. He removed his family on the 29th of January. The governor had granted permission to occupy the old church-buildings and lands not only in Chavachery, but also in the two neighboring parishes of Navacooly and Cutchay, and in a parish on the eastern shore called Varany. The health of Mr. and Mrs. Woodward had become so reduced in February, that they were obliged to repair for a season to the Neilgherry Hills. Mr. Winslow arrived at Philadelphia in the ship Star, March 25th. He brought with him his own three children and seven others belonging to the different families in the mission. Great interest was manifested in this little company of children, by numerous friends of the cause in different parts of the country, and all of them, with others since arrived, have readily found guardians and homes. There can be no doubt that a large proportion of the missionaries sent to heathen lands ought to be married men; and it is probable that many of the children of missionaries, after reaching a certain age, will be sent to their father-land for education; nor will the expense to missionary societies be increased, but rather diminished, by such a course, provided benevolent friends of the cause, for the sake of the self-denying parents, shall continue to manifest the same generous interest that was shown towards these children—reduced by their parents, as it were, into a state of orphanage for Christ's sake.

In the summer preceding Mr. Winslow's departure, a calamity befell the station of Tillipally, the circumstances of which awakened much concern in the mission. At two o'clock in the morning of June 26th, the school-bungalow was discovered to be on fire, and being thatched it was speedily consumed, with the out-houses connected with it. The fire was attributed to an incendiary. The loss was about 300 dollars. Early in July an attempt was made to set fire to the church, but it failed at that time. On the night, however, of August 11th, it was consumed, excepting the walls, together with nearly all the Tamul tracts and books belonging to the station. The government had not discovered the perpetrator of these nefarious deeds, when the missionaries last wrote.

A Christian mission among the heathen, if fully and properly constituted, may be expected to include the following things; viz.

1. The preaching of the word in due proportion;
2. Due attention to schools;
3. A proper use of the press;
4. A proper use of the social principle; and
5. An arrangement to secure the assistance of a competent native agency in each of the above-named departments of useful labor.

The greater part of the statements which are to be made concerning the Ceylon mission, will be under these five heads.

1. Preaching of the Word.—For this there are, as heretofore, fixed places and stated times. At the church connected with each station, and at the school-bungalows in the villages, many of which have been repaired for the purpose, there is preaching—in the former at stated times, and in the latter upon occasions frequently occurring. ‘Wisdom,’ also, ‘crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates, by the way in the places of the paths, at the coming in at the doors.’ The missionaries themselves preach less, however, in the bazars and in the corners of the streets and from house to house, than formerly, owing to the increase of other labors and cares. But much more of this is done by native preachers and catechists, many of whom are employed daily in going from house to house and village to village. Regular village-preaching in the school-bungalows, especially in the evening when the people can be more easily assembled than during the day, and when two or three speakers are present to follow each other with short, connected, and forcible representations of scripture truth, accompanied by prayer and singing, is found to have more effect than desultory conversations in smaller circles. Yet is this private intercourse with the people at their dwellings an important, and indeed indispensable auxiliary to the public preaching,—by exciting the curiosity of the people, bringing them to the meeting, and preparing their minds in various respects for the instruction of the preacher. Concentrated labor, on a small spot, with a gradual enlargement of the field, and an occasional extension of effort to more distant places in the surrounding wastes, has been, from the first, the plan of operating in this mission; and after an experience of seventeen years, the missionaries are more inclined than ever to adhere to it. But not to the entire exclusion of more extended itinerant labors; for, within the two years past, the missionaries liberated one of their number from some of his other duties, that he might spend a part of his time as an evangelist in benighted districts beyond the immediate sphere of the mission. The principle, which has secured to a series of meetings protracted through a number of days, the approbation of the wise and good in this country,—viz. their adaptedness to rouse the thoughtless and callous mind,—is peculiarly applicable to the heathen. Such meetings have therefore been repeatedly held by the missionaries, generally for the space of three days, and almost always with the manifest blessing of the Holy Spirit.

2. Education.—The apostolical missions were doubtless well adapted to the circumstances in which they were prosecuted. In
the same circumstances, it would be presumption in us not to model our missions exactly upon theirs. If the printing-press were unknown; if books were multiplied by the tardy and expensive process of writing; if education were not reduced to a science easily applicable to minds in every variety of situation; or if our missions were in the most civilized and best educated communities in the world; then would the circumstances of our missions be vastly different from what they are in fact, and much more like the missions of the apostles as described in the New Testament. Then, too, should we be obliged, as they were, to give ourselves almost exclusively to merely oral instructions. That necessity however, which may have been the grand instrumental cause why three centuries elapsed before the Roman empire became even nominally Christian, God, in mercy to the world, has been pleased in these latter days to remove from his church. Now, through the amazing and still increasing powers of the press, the vehicles of thought and sentiment, laden with heavenly stores for the immortal mind in every stage and condition of its earthly being, may easily be multiplied by millions upon millions and sent throughout the inhabited world. And while the gospel is preached to the adult, we may gather the youth, the child, and even the infant into schools, and before the mind has been blinded and enslaved by superstition, it may become pre-occupied by the truth, and renovated by the Spirit of holiness.

The mission of the Board in Ceylon is not probably exceeded by any other, in respect to the excellence of its system of schools. Ample descriptions of it have been given in former Reports, and need not be repeated. The outlines of the system will appear in a brief account of its origin, derived from an article appended to the third triennial report of the mission seminary, lately received by the Committee.

Soon after the mission was commenced in 1816, common free schools were established in different villages. Heathen teachers were necessarily employed to teach them, because no others could be found; and the children resided with their heathen parents. Whatever Christian books were placed in such schools, and whatever Christian superintendence was extended to them, their moral influence must necessarily have been feeble. A more thorough system of education was demanded, and the mission resolved to commence family boarding schools. The plan of such an establishment at each of the stations, was communicated to the churches, with the information that a child could be boarded and clothed for the small sum of twelve dollars a year.* Provision was soon made by individuals and associations in the United States for the support of a number of children, to whom names, designated by their benefactors, were to be

* It has been since found that the expense of food, clothing, lodgings, books, &c, is not far from twenty dollars.
given. The proposition, when first made to the natives, to give up some of their children to the direction of the mission, gave rise to the wildest conjectures as to its design. None could understand how mere benevolence could induce men of another nation to come among them, and feed, clothe, and educate their children. At length, in the beginning of 1818, six small boys, whose parents had become personally acquainted with the missionaries, were intrusted to their care. The confidence of the people in the missionaries gradually increased, and more boys, and even a few girls whose families were poor, were placed in the schools. Schools for both sexes were formed, first at Tillipally and Batticotta, and, a year or two later, at Oodooville, Panditeripo, and Manepy. The prejudices of caste were gradually overcome in the children, until they cheerfully consented to prepare and eat their food on the mission premises. In the year 1823, the five schools contained more than 30 girls and 120 boys. A number of the boys were so far advanced in their studies, and so promising, as to require more attention than they could receive, unless some one of the missionaries should be devoted to them. This gave rise to the formation of the High School, or Seminary, at Batticotta, under the superintendence of Mr. Poor. The institution was commenced in 1823, with 48 of the more forward boys in the boarding schools. Soon after this, the girls were collected from the different boarding-schools into one school at Oodooville. This was the origin of the female central school. It is designed, generally, to have the girls remain in the school until they are married. A considerable number have become wives and mothers, and have illustrated to the surrounding heathen the excellence of female piety and virtue. In 1825, the other boys in the boarding-schools were all received into one school at Tillipally, which was called the preparatory school, as sustaining that relation to the seminary. In September, 1832, this school was transferred to Batticotta, and united to the seminary as an introductory class. In place of it English day schools are formed at some of the stations, to prepare boys for entering the introductory class in the seminary.

Some of the advantages of the boarding-school system, as stated by the missionaries, are these:—(1.) It removes the children of heathen parents from the direct influence of idolatry, and brings them under constant Christian instruction. (2.) It secures regular and prompt application to study, in place of the most desultory and indolent habits. (3.) It brings children under a course of instruction, which may be continued so long as fully to answer the end designed, instead of leaving them to be interrupted, when perhaps they have but just begun to make successful progress.

But the boarding and village schools should be carried on together. The village schools furnish and prepare scholars for the boarding-schools, and the boarding schools train up teachers and superintendents for the schools in the villages.
1834.

**TAMUL PEOPLE.**

A particular report has not been received from the mission concerning the village schools. Many of them suffered much in consequence of the prevalence of cholera. At Batticotta nearly all the schools were at one time broken up by it. Numbers of the children lost their lives. The station reports will be given.

<table>
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<tr>
<th>Schools</th>
<th>Males</th>
<th>Females</th>
<th>English School</th>
<th>Whole Number</th>
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</thead>
<tbody>
<tr>
<td>Batticotta,</td>
<td>18</td>
<td>550</td>
<td>100</td>
<td>650</td>
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<tr>
<td>Manepy,</td>
<td>14</td>
<td>450</td>
<td>250</td>
<td>33</td>
</tr>
<tr>
<td>Oodooville,</td>
<td>20</td>
<td>650</td>
<td>110</td>
<td>20</td>
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<td>Panditteripo,</td>
<td>15</td>
<td>400</td>
<td>75</td>
<td>475</td>
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<td>Tiltipelly,</td>
<td>20</td>
<td>943</td>
<td>107</td>
<td>950</td>
</tr>
<tr>
<td>Chavachery,</td>
<td>Reports not received.</td>
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Totals, 87 2893 642 53 3388

The female central school at Oodooville, contains 50 girls. It is under the care of Mr. and Mrs. Spaulding.

**Seminary.** Sixteen members of the first class in this important institution, finished their course of study in September, 1832. The present arrangement is as follows:—

| Class admitted in January, 1833, to be instructed in certain branches of science, but only in the Tamul language, | 23—140 |
| Native teachers, | 10 |
| Theological Class, | 25 |

Total, 175

Only 15 of the theological class are connected with the Seminary as boarders. The remaining 10 reside at other stations as helpers in the mission, and attend lectures and recitations once a week. The theological class pursue the study of logic, rhetoric, and sacred literature, under the Principal, to whom those who reside at the institution recite daily. A missionary from another station attends at the Seminary once a week to deliver lectures on biblical exigesis and systematic divinity, and to hear dissertations read on the principal points of Christian theology. As soon as Mr. Eckard shall have made some proficiency in the native language, the studies of the seminary will probably be extended, especially in the department of natural science.

Funds have been remitted to enable the mission to complete the principal college building, called Ottley Hall, and also to repair a part of the old church for a chapel. Other facts concerning the Seminary, extracted from the last triennial report of the institution, will be found in the appendix.*

* See Appendix 2.
Such are the studies of the Seminary, and such is the degree of Christian influence exerted upon the students, that almost without exception they are early convinced of the truth and divine origin of the Bible. In this sense they are all nominal Christians. Of 142 now pursuing the regular course of study in the institution, 53 have been baptized and received to Christian communion. The importance of a thorough education to those natives who are preparing to be preachers of the gospel to their countrymen, is so great, that the mission proposed to extend the course of preparatory, collegiate, and professional studies through ten years—the collegiate studies occupying six years instead of four.

The views of the Committee, in relation to the future employment of native agency in the mission to the Tamul people, will best be stated by quoting a series of resolutions adopted by them since the return of Mr. Winslow, and after having had full conference with him.

"Resolved,—
1. That the Committee approve of the enlargement of the mission in the district of Jaffna by the addition of three new stations, to be formed at Chavacherry, Varany, and Valverly, or any other of the unoccupied parishes, as shall be thought most eligible by the mission.

2. That it is expedient that the number of ordained missionaries employed in the district of Jaffna, for the present, be eight, in addition to two or three instructors required for the Seminary at Batticotta, together with a printer to take charge of the printing establishment.

3. That the mission in Jaffna be authorised to incur expenses for native agency at each of the stations, as soon as it shall judge proper, to the amount which would be required for the salary of one native preacher, two catechists, five readers, and twenty school-masters; or to make the whole expense for native agency in the mission (exclusive of the Seminary at Batticotta) average this sum upon each station.

4. That the primary and chief design of the Seminary at Batticotta be, to raise up competent native assistants in the several departments of missionary labor among the Tamul people, both on the island of Ceylon and the neighboring continent; and as far as possible supersede the necessity of missionaries from abroad; that the course of study, including the preparatory, collegiate, and professional stages of education, embrace ten years; that the qualifications of membership be such as to secure the most promising talents and character among the students which may be obtained for that purpose by the mission; and that the institution be presented before the churches of this country as a worthy object of patronage,—it being understood that all donations made expressly for the Seminary shall be faithfully applied.

5. That the mission be authorized to increase the number of pupils in the Seminary to three hundred, as soon as that number of native youth of sufficient promise can be obtained, and the interests of the mission require such an increase; it being understood that this number will include all the pupils in the preparatory, collegiate, and professional stages of education, and all the boys who are connected with the mission as boarding scholars.

6. That the number of scholars in the female boarding school be increased to one hundred, whenever the mission deem such an increase expedient and proper."

It was expected that a number of infant schools would be commenced during the present year; as soon as the females recently arrived had made sufficient progress in the language.
3. The press.—There are now two presses belonging to the mission, with founts of type in Tamul and English. The establishment is placed at Manepy, as more central, and nearer Jaffnapatam and Nellore, than is Batticotta, where on some accounts it is desirable to have a press. The press at Nellore, under the Rev. Mr. Knight, Church missionary, has been much employed by our mission in printing books and tracts for the use of the schools and for general distribution. The accession of a printing establishment of our own to the mission, which began to operate on the 31st of January last, will stimulate the ardor of the members in the preparation of the necessary books for the press. Many tracts and portions of Scripture have been distributed, and the demand for the Scriptures has been found to be increasing, especially among the papists.

4. Use of the social principle.—The territory occupied by the mission is not so large, but that the members can meet often together, for business, for social worship, and for fraternal intercourse. They hold frequent meetings for business; together observe the monthly concert, and the monthly prayer meeting for the young men preparing for the ministry; meet in consociation at stated times; meet for communion at the Lord's table quarterly; occasionally assemble for special prayer and supplication that God would revive his work; and often unite their labors in each other's churches, or in the school-bungalow, or in itinerant tours among the natives. Without union there cannot be strength; and an effective union of feeling in Christian missionaries, must be based upon personal acquaintance and fellowship. The Committee are more and more persuaded, that missionaries who are to co-operate in one organized mission, ought, if possible, to be so situated that they may meet together without too great inconvenience.

The social principle is also employed among the native converts. They go out together in little companies to distribute the Scriptures and religious tracts and to make known the gospel. They are associated in a temperance society, in an evangelical society for supporting native readers and catechists, and in a society for moral improvement. They observe the monthly concert and have frequent social meetings for prayer. The schoolmasters at each station meet each other once a week, and all are assembled quarterly, the missionaries attending the meeting. The whole system of education is based, as far as possible, on the principle of mutual instruction, and the children are all collected frequently for social religious instruction in bible classes and sabbath schools.

In respect to the social principle, however, there is of necessity a defect in this mission common to every mission among the Hindoos. It is in the difficulty, not to say impossibility, of placing the converted native upon what may be called companionable terms with the missionary;—arising partly from the relations subsisting between the
European and native races, and more perhaps from the influence of caste upon the whole frame-work and texture of Hindoo society. The mission has done much toward mitigating the evil in Jaffna, but still it exists, and is one of the urgent reasons in favor of raising up a competent native agency as fast as possible.

5. Arrangement to secure native agency.—From the first, this has been a prominent object of the mission, as is shown under the head of Education. Through the blessing of God, there are already three native preachers, about 35 pious catechists, readers, and Bible and tract distributors, about 40 pious schoolmasters, and more than 50 pious members of the seminary training for future usefulness; and provision has been made for doubling the number of pupils in the seminary.

The admissions to the church during the year 1833, have not been reported to the Committee. The whole number of native church members now living, is probably about 230.

A brief extract from Mr. Meigs's journal in the early part of 1833, will give a specimen of the progress of the mission; as similar remarks might be made concerning other stations. Mr. Meigs is taking a retrospective view of his residence at Batticotta for the sixteen years past.

"When I went there," he says, "the buildings were uncovered, and partly in ruins—the supposed habitation of innumerable evil spirits. At certain times in the day, the people could by no means be persuaded to walk near the old ruins, so great was their fear of the evil spirits. Now, they are supposed to have fled, as it is said they will not remain where missionaries take up their abode. Now, there are comfortable accommodations for two families, appropriate buildings for a large literary seminary, and the old church so far repaired that it may be used for the public worship of God. Sixteen years ago, there were no native free schools; now, there are twenty. Then, there were no church members; now, there are fifty-five connected with the station."

PROPOSED MISSION IN SOUTHERN INDIA.

After conferring with Mr. Winslow, the Committee adopted the following resolutions; viz.

"1. Whereas Providence indicates that the time has come when the proposed mission among the Tamul people on the Coromandel coast should be commenced,—

"Resolved, That the mission in Ceylon be instructed to send two of their own number to the coast opposite to Jaffna, for the purpose of commencing the mission.

"2. And whereas it is of importance to facilitate the printing of Bibles and tracts for the benefit of the Tamul people in southern India, and whereas Jaffna is comparatively difficult of access from this country, on account of its insular position, while Madras is conveniently situated for the operations of a Tamul printing establishment,—

"Resolved, That while it is expedient to maintain a printing establishment in Jaffna for the immediate use of the mission in that district, it is proper, should Providence permit, that another establishment be placed in Madras; and that such an establishment be attempted on the return of Mr. Winslow to India."
Early in January, five months before these resolutions were adopted, Mr. Spaulding was deputed by the Ceylon mission to ascertain where it would be advisable to form a branch of the mission upon the adjacent continent. He was absent about two months. A particular account of his tour has not yet reached the Committee. He is understood to have received favorable impressions of Madura, opposite Jaffna, and the former residence of native princes and the chief seat of Tamul learning, as a site for our first mission on the continent.

SANDWICH ISLANDS.

ISLAND OF HAWAI.

Kailua.—Asa Thurston and Artemas Bishop, Missionaries; and their wives.
Kawahloa.—Cochran Forbes, Missionary, and wife.
Hilo.—Joseph Goodrich, Shelden Dibble, and David B. Lyman, Missionaries; and their wives.
Out-stations—at Hokalau and Kuola.
Waimea.—Dwight Baldwin, M. D., and Lorenzo Lyons, Missionaries; and their wives.
Out-stations—at Kawaihale, Hamakua, and Kohala.

ISLAND OF MAUI.

Lahaina.—William Richards, Lorrin Andrews, and Ephraim Spaulding, Missionaries; Alonzo Chapin, M. D., Physician; and their wives, and Miss Maria C. Ogden.
Wailea.—Jonathan S. Green and Reuben Tinker, Missionaries; and their wives.

ISLAND OF MOLOKAI.

Kalaaha.—Harvey R. Hitchcock and Lowell Smith, Missionaries; and their wives.

ISLAND OF OAHU.

Honolulu.—Hiram Bingham and Ephraim W. Clark, Missionaries; Gerret P. Judd, M. D., Physician; Levi Chamberlain, Superintendent of the Secular Concerns of the Mission; Andrew Johnstone, Teacher of Oahu Charity School for Children of Foreign Residents; Stephen Shepard and Edmund H. Rogers, Printers; and their wives.
Waialua.—John S. Emerson, Missionary, and wife.

ISLAND OF KAUA'I.

Waimea.—Samuel Whitney and Peter J. Gulick, Missionaries; and their wives.

William P. Alexander, Richard Armstrong, and Benjamin W. Parker, Missionaries, and their wives;—Stations assigned them on their return from the Washington Islands, not yet known.

The fifth reinforcement of the mission, consisting of Messrs. Smith and Parker, missionaries, and Mr. Fuller, printer, whose embarkation was mentioned in the last Report, arrived at Honolulu on the
1st of May 1833. Mr. Fuller's health was such on his arrival, that he was incapacitated for performing his duties as a printer, and found it necessary to return to his native land. Mr. and Mrs. Ruggles have also been under the same painful necessity, in consequence of the protracted illness of Mr. Ruggles. They reached this country in June, bringing with them their children, and one of Mr. Bingham's and one of Mr. Whitney's. Mr. and Mrs. Ruggles constituted a part of the original mission, and for more than twelve years have been exemplary and useful laborers on the islands.

The death of Kaahumanu, the affecting circumstances of which were related to the Board a year ago, formed a crisis in the religious history of the Sandwich Islands. Endowed with a rare capacity to govern, this chief ruler of the people threw the whole weight of her influence and authority into the scale of Christian morals and piety; and, under her administration, Christianity became in a certain sense, the established religion of the islands. From the peculiar structure of the government, and the fact that the heads of it were members of the church and zealous for the newly adopted religion, it came to pass that church and state were actually, for a time, united. The churches, schools, teachers, and the whole system of religious order and influence leaned, in no small degree, upon the government, the authority of which was freely employed to sustain them. The mission is not to be blamed for this. It grew out of that sovereign influence of the divine Spirit, by which the supreme power, in a government thus peculiarly constituted, became so wonderfully united with piety in the persons of the rulers. It had an origin similar to that of the union, which formerly existed between the church and the state in New-England. Happily for the Sandwich Islands, perhaps, this union is likely to be dissolved before the government has begun to use it for secular and unhallowed purposes. None of the pious chiefs had influence enough to succeed to the high place, which Kaahumanu occupied. On her dying bed she did indeed name Kinau as her successor, and the young king, then arrived at maturity, did publicly recognize her as his agent for transacting the business of the kingdom. But, in January of last year, in consequence of a refusal of Kinau and the other chiefs to gratify his wishes, he took counsel with "the young men which were brought up with him," and by his example virtually abrogated some of the most salutary laws to which he had previously given his assent. Hoapili, a near relative, immediately came up from Maui to dissuade him from measures so injurious to himself and the people. Upon the arrival of that pious chieftain, however, the king assembled the chiefs and people, and publicly declared that he took the reins of government into his own hands, and that with him was the power of making laws, and the power of life and death. He then published laws prohibiting only murder, adultery, and theft; from which the inference was drawn that these were the principal laws of the land.
Yet he still recognized Kinau as his agent for transacting business, and the visit of Hoapili is believed not to have been without a favorable influence upon the king. Nor has he ever conducted towards the missionaries otherwise than in the most friendly manner, and he has cheerfully assented to an enlargement of their present number to meet the evident and urgent necessities of the people.

It soon became known everywhere that the highest chief had relaxed the reins of moral duty, and everywhere the effect was such as might have been expected. There was a falling off in the schools, and in the congregations. The Sabbath began to be profaned by sinful recreations. Not a few resumed their old habits of intemperance. Some of the members of the church fell, and the love of others waxed cold. In short, it became painfully obvious that there had been a lamentable change in the moral influences, which has for years been operating upon the nation.

And it should be remembered, that these changes took place precisely at the moment when the schools had nearly exhausted their power, for want of better educated teachers—as was stated in the last Report. Had Kaahumanu lived, not all her zeal and power could have sustained the popularity and influence of the schools. That they were sustained so long and so well, and exerted so much influence, cannot be satisfactorily accounted for by a reference to second causes alone. The Committee are confident that schools in the United States conducted under no better circumstances than the schools have generally been at the Sandwich Islands, would not save the population from sinking to the lowest depths of ignorance. On this subject—for it cannot be pursued here—the Board are referred to the Appendix,* where some interesting and some very curious facts will be found, illustrating the state of the schools and of the nation.

And here it might, with some appearance of reason, be asked—is it, on the whole, a matter for rejoicing, or regret, considering the unpreparedness of the churches for such an event, that the entire nation of the Sandwich Islands was thrown at once upon the hands of Christians in the United States? It was as if China, with all its millions, should now be thrown in the same manner, upon the protestant churches of America and England. The churches had not zeal enough, nor experience enough, nor men enough disposed to enter the harvest in so remote a field; nor did the churches perceive the length and breadth of their duty involved in the remarkable developments of such a providence in the Sandwich Islands; nor were they prepared for the amazing exigency growing out of a national abjuration of idolatry by the mere authority of government. And it is to be feared that the churches are not yet prepared to appreciate their duty in such circumstances: and perhaps God, in his infinite wisdom, may see fit to allow the harvest, which we might have reap-

* See Appendix 3.
ed at the Sandwich Islands, but for our criminal unfitness and backwardness, to be in a measure wrested from us, or at least greatly delayed, that we may learn wisdom for the future, and become better prepared to be co-workers with him in those more glorious manifestations of his power, which we are encouraged to expect in these latter days.

As it regards the mission, the events that have been referred to are undoubtedly favorable in the following respects, viz:

1. In checking the tendency to rely on human power, and promoting a dependence upon God, and of course a spirit of prayer, in the missionaries and their patrons.

2. In counteracting the strong tendency to hypocrisy, which there is found to be among the common people. And,

3. By directing the attention of the missionaries more to the necessity of laying deep and permanent foundations for the religious institutions of the islands.

Having made these general remarks, which seemed to be demanded in the present attitude of the mission, the Committee will concisely describe the proceedings of the past year; following the order observed in the account of the Ceylon mission.

Preaching.—At each of the stations preaching has been continued at stated times; also at a number of out-stations; and the missionaries have itinerated more or less for preaching, conversation, and the inspection of schools. A tabular view will be given of the congregations at the stations, as they were in the mornings and afternoons of the Sabbath during the autumn of last year—so far as there are materials for such a view in the hands of the Committee.

<table>
<thead>
<tr>
<th>Stations</th>
<th>Morning</th>
<th>Afternoon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kaawaloa</td>
<td>700</td>
<td>400</td>
</tr>
<tr>
<td>Hilo</td>
<td>800</td>
<td>400</td>
</tr>
<tr>
<td>Waimea</td>
<td>100 to 1000, according to the state of the weather,</td>
<td></td>
</tr>
<tr>
<td>Wailuku</td>
<td>800 to 1000</td>
<td>200</td>
</tr>
<tr>
<td>Honolulu</td>
<td>1000</td>
<td></td>
</tr>
</tbody>
</table>

A comparison with the numbers accustomed to attend meeting in previous years, will show that there has been a decrease in the congregations. The attendance is also more variable. A new, well-built church was completed by the natives at Waialua in September of last year, and dedicated on the 25th of that month in presence of a large audience: it will seat 1500 people in the native manner. The natives purchased a bell for it, at an expense of 144 dollars, which was unfortunately broken two or three weeks after they began to use it. Protracted meetings for preaching and conversation were held at Waimea, Kaawaloa and Hilo, on Hawaii, and at Waialua the station just mentioned. At Hilo the effect of two successive
meetings of this kind, with a short interval between, was analogous to a revival of religion in this country, though upon a small scale.

**Education.**—The returns of the various stations for June, 1833, give the numbers of the natives in the schools of their respective districts, who were able to read with more or less facility.

<table>
<thead>
<tr>
<th>Station</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kailua</td>
<td>1029</td>
</tr>
<tr>
<td>Kaawaloa</td>
<td>2500</td>
</tr>
<tr>
<td>Hilo</td>
<td>2339</td>
</tr>
<tr>
<td>Waimea</td>
<td>3000</td>
</tr>
<tr>
<td>Lahaina</td>
<td>1018</td>
</tr>
<tr>
<td>Wailuku</td>
<td>751</td>
</tr>
<tr>
<td>Kaluana</td>
<td>500</td>
</tr>
<tr>
<td>Honolulu</td>
<td>3100</td>
</tr>
<tr>
<td>Waialua</td>
<td>1600</td>
</tr>
<tr>
<td>Kauai</td>
<td>2977</td>
</tr>
</tbody>
</table>

Total, 20,184

At most of the stations there has been a great diminution in the number of scholars, since the annual meeting of the mission in June, 1833, and but little progress in those who have continued to attend. The more important reasons for this declining interest have already been mentioned. There are other reasons. There is still a great deficiency of books adapted to schools; and in many districts, but not in all, the teachers are compelled to pay taxes in common with their pupils, while they receive no pay for their services as teachers; indeed none of them receive wages, as is common in civilized countries. But on this subject the Committee must again refer the Board to the Appendix.*

Schools have been formed at most of the stations, called select or station schools, for the better instructing of the teachers. These are taught by the missionaries themselves. Wives of missionaries have also had female schools. Both missionaries and their wives have bestowed unwonted attention upon the children and youth, who, though wild and wayward because ungoverned by their parents, are not wholly intractable. Miss Ogden had a flourishing school at Lahaina in November, containing 160 children. Sabbath schools are continued as usual, and perhaps it is well that the number of pupils in them is diminished, as those who do attend will derive the greater benefit. New school-houses are needed at many of the stations. Those erected in the days of Kaahumanu are going to decay. It will probably be necessary for the Board to assist in the erection of school-houses at the stations. Greater expenses must be incurred, than heretofore, in the department of education. Model school-houses and model-schools are needed at every station. The Committee have also forwarded instructions to the mission to make experiment of infant schools.

*See Appendix 4.
A particular account of the High School at Lahaina, will be found in the Appendix.* The first session of the school commenced July 2, 1832, and ended on the last day of November. The second commenced on the first day of January, 1833, with 61 scholars, and ended May 31. In the course of the year, there were 91 scholars in the school. The principal, who is Mr. Andrews, has experienced great embarrassment from the want of books. It is a most laborious task to provide them, in the midst of so many other unavoidable and distracting labors. Could a small manual and grammar of the Greek language be prepared, it would give the pupils of the school access to a large field for intellectual effort in the study of language, and especially the original language of the New Testament. The Committee have determined to afford the necessary helps for making this experiment. A thousand dollars were appropriated to the school, the last year; and apparatus, etc., will be provided as fast as shall be desirable.

As it appears that some injustice was done to the island of Kauai, in the Reports for 1829 and 1830—the Committee do not now recollect upon what authority—they take pleasure in saying, that the schools on this island have kept pace with those on the other islands, and have suffered less from the recent changes in the government.

Preparation and Printing of Books.—The amount of printing during the year ending June 1833, was as follows, viz:

<table>
<thead>
<tr>
<th>Pages</th>
<th>Copies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Child's Arithmetic, (Fowle's,)</td>
<td>50</td>
</tr>
<tr>
<td>Marquesas Spelling-book,</td>
<td>16</td>
</tr>
<tr>
<td>First Book of Elements,</td>
<td>108</td>
</tr>
<tr>
<td>Acts of the Apostles,</td>
<td>64</td>
</tr>
<tr>
<td>Catechism on the Book of Genesis,</td>
<td>56</td>
</tr>
<tr>
<td>Scripture History, (reprint,)</td>
<td>144</td>
</tr>
<tr>
<td>Part of the Book of Numbers,</td>
<td>89</td>
</tr>
<tr>
<td>Romans and 1 and 2 Corinthians, (reprint,)</td>
<td>72</td>
</tr>
<tr>
<td>Daily Food, (extract from Acts,)</td>
<td>36</td>
</tr>
<tr>
<td>Child's Arithmetic, (reprint,)</td>
<td>48</td>
</tr>
<tr>
<td>Tract on Marriage,</td>
<td>12</td>
</tr>
<tr>
<td>Intellectual Arithmetic, (Colburn's,)</td>
<td>64</td>
</tr>
<tr>
<td>Book of Deuteronomy,</td>
<td>76</td>
</tr>
<tr>
<td>First Book For Children, (reprint,)</td>
<td>36</td>
</tr>
<tr>
<td>Catechism, (reprint,)</td>
<td>8</td>
</tr>
<tr>
<td>Spelling-book, (reprint,)</td>
<td>8</td>
</tr>
<tr>
<td>Geographical Questions,</td>
<td>24</td>
</tr>
<tr>
<td>Gamut and Music, engraved,</td>
<td>8</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>165,000</strong></td>
</tr>
</tbody>
</table>

Also, various small works.

About 368 pages of new matter have been added, the past year, to the Sandwich islander's library of books;—making the whole number of pages 1988. The pages printed during the year were 9,436,000. The copies of books printed from the beginning, have

* See Appendix 4.
been 766,000, and the pages 33,501,800. About 3,000 geographies and 200 historical catechisms were bound in cloth, and 400 New Testaments in leather, most of them in goat's skins tanned in Kauai, which answer every purpose.

About one half of the Bible has been translated. The New Testament, the book of Deuteronomy, and parts of the books of Genesis, Exodus, Leviticus, Numbers, Joshua, and twenty-three of the Psalms, have been printed.

Works in progress, or to be undertaken during the year commencing June, 1833:

Revision of the New Testament;
Completion of the translation of Exodus;
Revision of the book of Psalms;
Completion of Judges, Ruth, 1st and 2d Samuel, and 1st Kings;
Translation of 2d Kings;
Works on Civil and Ecclesiastical History;
Revision of the Geography;
Preparation of a set of Maps to be engraved;
Translation of Holbrook's First Lessons in Geometry;
Catechism on Missions;
Translation of Colburn's Sequel to Mental Arithmetic;
Daily Food (i. e. daily texts) for 1834;
Hawaiian Christian Almanac for 1834, if possible, and if not, for 1835;
Tract on Juvenile Improvement;
Evils of Intemperance in the use of Tobacco;
Small treatise on Book-Keeping;
Music Book, Grammar, Vocabulary, Volume of Sermons; etc.

Another printer and a book-binder have been waiting several months for an opportunity to proceed to the aid of the mission. Mr. Shepard, one of the printers at the islands, was thought, at the date of the latest communications, to be in the last stages of a consumption.

Annual Meeting of the Mission.—This is held in the month of June. That for the year 1833 was at Lahaina, and continued from the 5th to the 26th of the month. Nineteen missionaries were present, from nine of the stations. The object of these meetings is the transaction of business of general interest to the mission, and the cultivation of a mutual and fraternal acquaintance as disciples and fellow-servants of the Lord Jesus. So far as the Committee know, the meetings have all been conducted with great unity of feeling, and the Board and all the friends of the mission should not fail to pray, as the time for the annual convocation comes round, that nothing may ever be allowed to disturb the deliberations and fellowship of the occasion.

Marriages.—Christian marriages were solemnized at the several stations during the year ending June 1833, as follows, viz:

Kailua, 76
Kaawaloa, 117
Hilo, 201
The moral power of the marriage contract may be supposed to have suffered somewhat; but the laws still make it as binding as ever, in a civil point of view, upon the parties.

Churches.—The returns concerning the churches of the several stations, for the year ending June 1833, give the following results:

<table>
<thead>
<tr>
<th></th>
<th>Admissions</th>
<th>Candidates</th>
<th>Whole No. admitted</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kailua</td>
<td>14</td>
<td>104</td>
<td>104</td>
</tr>
<tr>
<td>Kaawaloa</td>
<td>4</td>
<td>3</td>
<td>7</td>
</tr>
<tr>
<td>Hilo</td>
<td>1</td>
<td>17</td>
<td>17</td>
</tr>
<tr>
<td>Waimea</td>
<td>42</td>
<td>187</td>
<td>187</td>
</tr>
<tr>
<td>Lahaina</td>
<td>2</td>
<td>9</td>
<td>9</td>
</tr>
<tr>
<td>Wailuku</td>
<td>8</td>
<td>209</td>
<td>209</td>
</tr>
<tr>
<td>Kalusaba</td>
<td>6</td>
<td>50</td>
<td>50</td>
</tr>
<tr>
<td>Honolulu</td>
<td>2</td>
<td>26</td>
<td>28</td>
</tr>
<tr>
<td>Totals</td>
<td>72</td>
<td>41</td>
<td>669</td>
</tr>
</tbody>
</table>

Speaking of the native churches, the missionaries remark as follows, in their general letter dated July 1, 1833:—"We are constrained to say that many tares have been sown with the wheat. It is remarkable, the more we become acquainted with this people—the more we search the motives which actuate them—the more we become acquainted with their objects of pursuit and the ends used to obtain them—the more we come in contact with them as it relates to their manners, modes of thinking and judging, the wide difference between what they consider the chief good and the chief good of the Bible;—the less we are disposed to trust their professions of penitence, their love to the Saviour, or their real desire to obey his commands. Still, we firmly believed the great Head of the church has here a chosen seed to serve him; we believe the church is here, that it is dear to him who purchased it with his own blood, and we would fain hope that he has designs of mercy towards it. Time only can determine how many of the visible members will stand firm when the period of trial shall approach. We ought to say that no signs yet appear of a great defection."

A public fast was proclaimed by Kinau on the 3d of March 1833, with reference to the state of the nation. Not far from 2,000 at-
tended public worship at Honolulu, both morning and afternoon. It was supposed that a large proportion of these not only abstained from servile labor and amusements during that day, but literally fasted. It is pleasing also to state, that at the monthly concerts at Honolulu, in March, April and May, previous to the sailing of the mission to the Washington Islands, nearly 100 dollars were contributed by the natives alone for sending the gospel abroad.

The Committee close their notice of this mission with remarking, that it becomes the patrons of missions among the heathen to understand what are the proper evidences that the holy cause is making progress. Mind, among such a people as the Sandwich islanders, to a great extent is dormant; and it was not to be expected that the heart, however opposed by nature to the gospel, would at once rise in determined opposition to it. The direct tendency of our efforts however, is to rouse both the intellect and the heart into action; and if the latter be unsanctified, we may expect to behold tokens, more and more unequivocal, of its hostility to truth and holiness. At the Sandwich Islands there is yet far more of apathy, than opposition. But opposition must be expected before the gospel is victorious through the nation, and it will doubtless indicate an onward progress of the truth, rather than the reverse.

**Mission attempted at the Washington Islands.**

The instructions forwarded by the Committee to the mission at the Sandwich Islands, to take no further steps in relation to the Washington Islands, did not arrive in season. At the general meeting in June 1833, the mission deputed Messrs. Alexander, Armstrong and Parker to commence the mission. They were specially induced to this measure by some flattering reports of ship-masters who had been at Nuuhiva, which afterwards proved delusive. The three brethren, with their families, sailed from Honolulu, on board the brigantine Dhaullle, July 2d; arrived at Tahiti on the 24th; sailed from thence on the 26th; and on the 10th of August came to anchor in Massachusetts Bay, island of Nuuhiva. For the manner of their reception by the savage and polluted cannibals at the bay, the Board is referred to the Missionary Herald. They remained there till the 16th of April, when they embarked in the Benjamin Rush, and arrived at the Sandwich Islands on the 13th of May.

They found the inhabitants of the Washington group few in number, and divided and sub-divided into small settlements, which are much scattered, and separated from each other by high ridges and mountains difficult and dangerous to pass. The tribes also were perpetually at war. It would scarcely be possible for a station to be formed any where, from which ready access could be had to more than a thousand people. These facts,—viewed in connection with
the great expense at which the mission must be sustained, and the
equal necessity and far greater facilities for missionary labor in several
unoccupied districts of the Sandwich Islands,—satisfied the three
brethren that it was best, on the whole, to break up the mission at
once and return to the Sandwich Islands. Considering all the cir­
cumstances of the case, the Committee approve of the relinquish­
ment of this mission; and it is but justice to say, that the courage,
enterprise, and self-denying zeal with which these brethren and their
wives prosecuted their mission for eight months, in circumstances the
most appalling to flesh and spirit, entitle them to the unabated confi­
dence and affectionate sympathy of the Board.

SIAM.

Charles Robinson and Stephen Johnson, Missionaries; Dan B. Bradley, M. D.,
Physician; and their wives.
David Abeel, Missionary; on a visit to the United States.

Mr. Abeel was represented in the last Report as preparing to
revisit his native land, agreeably to an invitation forwarded to him
by the Committee. Late in the autumn of 1833, he took passage
in an English vessel bound to London. From thence, his health
being extremely delicate, he found it necessary to repair immediately
to Paris; and from thence, with the approbation of the Committee,
he visited Holland, to see if the cause of missions might not be pro­
moted by conferring with the directors of the Netherlands Missionary
Society, which has missions in several parts of Netherlands India.
He so far regained strength during the winter, as to take part in sev­
eral of the London anniversaries in May. On the 6th of September
he arrived in New-York, but with health not entirely restored. The
Committee indulge the hope, however, that he will be able, in the
course of the ensuing year, to perform an agency in the Reformed
Dutch Church, of which he is a member, and to make arrangements
for commencing a new mission, with the aid of associates from the
same church and under the direction of the Board, somewhere in
south-eastern Asia, or the neighboring archipelago. He is now pre­
paring an account of his researches in China and the neighboring
countries for publication.

Messrs. Robinson and Johnson, who sailed from Boston on the
10th of June, arrived at Batavia September 30th. From thence
they proceeded to Singapore. On the 14th of November Mr. John­
son and wife embarked in a ship bound to Siam; after being at sea
forty-six days, they had advanced only 300 miles on their course,
and returned to Singapore. Calms, head winds, and strong oppos­
ing currents, baffled all their efforts to proceed. The two brethren
and their wives enjoyed good advantages at Singapore for acquiring
the Chinese language. They hoped to reach Siam in the spring of the present year.

Doct. Dan B. Bradley and wife embarked for Siam, in the ship Cashmere, at Boston, July 2d. The time has not come when we should hear of their arrival at Singapore.

CHINA.

Elijah C. Bridgman and Peter Parker, M. D., Missionaries; S. Wells Williams, Printer.

Mr. Tracy and Mr. Williams, whose embarkation was mentioned in the last Report, arrived at Canton on the 26th of October 1833. Mr. Tracy has since been authorized to remove to Singapore. Mr. Parker embarked at New-York for Canton in the ship Morrison, on the 3d of June last. Mr. Williams entered on his duties as printer immediately on his arrival, but a portion of his time for several years, must necessarily be given to the language. The principal labor of conducting the Chinese Repository devolves on Mr. Bridgman; but valuable assistance has been received from Dr. Morrison, his son Mr. John Morrison, Mr. Stevens, Mr. Gutzlaff, Mr. Tracy, and others. The work is growing in favor among the readers of the English language in the East where it is published. The first volume was completed in April of last year, and contains 512 pages. The Repository is one of the chief causes, under God, of the increasing interest felt by the churches in the millions of the Chinese empire.

We ought to avoid cherishing anticipations concerning the progress of our work in China, beyond what the Lord authorizes in his providence. The laws of the empire do still strictly prohibit the introduction of Christian books; and while those laws are not known to have been recently enforced, either against those who have put the books in circulation, or the subjects of the empire who have received them, there is no proof that the government has departed in any measure from its exclusive policy, or become pledged in any manner to tolerate such proceedings. The missionaries have no security for their persons, other than the over-ruling power of the King of Zion, and are liable at any moment to be arrested in their labors, and be persecuted unto death, or driven from the country. We are not authorized to infer that other missionaries can of course do what Mr. Gutzlaff has done. His thorough and remarkable acquaintance with the Chinese language and customs, and his ability to conform himself so entirely to their habits as to be mistaken for a native of the country, together with his medical skill, give him special advantages for travelling among the people, without incurring the displeasure, or even attracting the notice, of the police. It is quite possible, therefore, that he may pass from province to province unmolested,
distributing books and conversing with the people, while almost any other man pursuing the same course, might awaken jealousy, and be forcibly arrested in his career. Still, enough has been proved to show that the church may easily attempt great things in China, and ought by all means to do so immediately; and missionaries in large numbers, not counting their lives dear unto them, should enter this wide harvest field, humbly relying on the divine protection, and hoping that, through the accompanying influence of the Holy Ghost, the word of the Lord will have free course and be glorified in China. Nor ought we to conclude that there are insuperable barriers any where to the progress of the church throughout the world. Prayer and perseverance and faith will certainly find a way into all nations. But the patrons of missions ought to feel, that their faith may yet be severely tried, before the gates of China are thrown open to the free entrance of Christian missionaries and the word of God.

Our mission to China is yet in its incipient state, having been instituted, in the person of Mr. Bridgman, no longer ago than the year 1830. The time of the missionaries is principally occupied in the acquisition of the language—in collecting and diffusing information concerning China—and in the preparation of books in Chinese, and their distribution among the people.

1. Acquisition of the Language.—Mr. Bridgman, though much interrupted by his editorial and other duties, which have seemed indispensable considering his peculiar circumstances, is making gradual progress in a knowledge of that difficult tongue. Mr. Stevens, seaman’s chaplain at the port of Canton under the American’s Seamen’s Friend Society, is also attending to the Chinese language with the expectation of entering the service of the Board in the autumn of next year. Mr. Williams will gain a knowledge of the written language as fast as possible, with a view to Chinese printing, either at Canton, or Singapore.

2. Collecting and Diffusing Information Concerning China.—The most valuable sources of information have been the personal researches of Mr. Gutzlaff. In March last this intrepid missionary returned from his fifth voyage along the Chinese coast. He has projected a voyage up the river Yang-tsze-Keang, through the central provinces of China, to Thibet; having been at the mouth of the river, and conciliated the mandarins to some extent. Other sources are the writing of Jesuit missionaries and old writers on China. These are reviewed in the Repository, their more important information extracted, their mistakes corrected, and their value better understood.—Another source is found in Chinese authors, from whom much valuable information concerning the empire has already been drawn, and placed within the reach of the churches. The agency of Mr. Bridgman in the editing of the Repository has been
stated. That work is printed at the "Bruin Press," belonging to the Board.

3. Preparation of Books in Chinese, and their Distribution among the People.—The greater part of the tracts which have yet been distributed, are parts, or compilations of the word of God. It is found that at Canton, there is no lack of disposition to receive our books, though there is greater need of caution, owing to peculiar circumstances. "Every day when we go out for exercise," says Mr. Stevens, "we venture to give away a few tracts and sheets; but, if we considered it on the whole best, we could this very afternoon, when in our little boat, have given away hundreds of books to eager receivers. Not that they value them as holy, for they know them not; but they doubtless read many if not all of them."

In October, a year ago, Leang Afa, the well known Chinese convert, accompanied by his fellow-disciple Achang, went forth into the streets of Canton, and distributed more than 2,500 volumes of Scripture tracts and his own "Good Words to admonish the Age," among the 24,000 literary graduates, who had assembled in that city for public examination. He says the books were received with gladness. In March of the present year, he took 1,500 copies of the Scripture Lessons, some testaments and other books, and went into one of the northern districts of the province of Canton, where literary examinations were then in progress. Mr. Gutzlaff thought that he himself distributed not less than 30,000 books during his fifth voyage, in which he found many more cities than before, and penetrated into the interior by the rivers and canals.

The books which have been distributed hitherto, were all printed from wooden blocks, in the manner described in a former Report. The Committee are informed that Mr. Dyer, of the London Missionary Society, has succeeded in casting Chinese metallic moveable types at a moderate expense. Each character in the Chinese written language, however, is the sign of an idea; and, though the radical characters do not exceed 212, and 1,200 characters will be sufficient to print a considerable part of the language, a complete fount must contain from 25,000 to 30,000 characters. The expense of such a fount would be very great. It was mentioned in the last Report, that the Committee had thought of a more simple and economical process, viz. that of procuring metallic castings, or, in other words, stereotype plates, from the Chinese blocks; and that they had instructed Mr. Bridgman to send some Chinese blocks and paper for an experiment. In April a set of blocks was received, containing Christ's Sermon on the Mount, of 20 pages, together with the necessary paper. From these two sets of stereotype plates were cast in Boston, and put in a perfect condition for printing like any other plates, and a small edition of the tract was printed at the office where the printing of the Board is performed, stitched precisely in the manner of a
common Chinese tract. A few copies are at hand for the inspection of the Board. So far as is known to the Committee, the tract just named is the first Chinese book ever stereotyped, and the first Chinese book ever printed in the United States. Should the expectations which are cherished on this subject be realized, the common printing-press may at once be employed in printing the Chinese Scriptures and tracts, without the enormous labor and expense of procuring metallic types. The plates will also be far more durable than the blocks used by the Chinese printers, which, indeed, cannot probably be used upon the press in the same manner as metallic plates, on account of their propensity to warp and break. The plates will also be more durable than the blocks, even as they are used by the Chinese, and the printing from them can be executed with manifold more rapidity.—It ought, however, to be stated, that the Chinese will cut the blocks and print a book in their own manner, with less expense than it would cost to cast the plates and print it in this country. But with Chinese workmen, the plates may be cast, and the paper made, and the press worked, with less expense than in the United States. The Committee believe that millions of books will be distributed among the Chinese nations before many years, and the churches will soon be able to determine the best process by which these instruments of righteousness shall be brought into being.

INDIAN ARCHIPELAGO.

SINGAPORE.—Ira Tracy, Missionary.

EXPLORING MISSION.—Samuel Munson and Henry Lyman, Missionaries; and their wives.

The Committee have been looking for a central and convenient point in southeastern Asia, where the Board might have a large printing establishment. The concurring testimony of all our missionaries in that part of the world is in favor of Singapore—situated on a small island, near the southeastern extremity of the Malayan peninsula, and subject to the British government. In respect to climate, security, and frequent intercourse with all the ports of the neighboring countries and islands, it presents peculiar advantages. For the last three or four months of the year 1833, it is estimated that not less than 140 native craft arrived each month, from as many as 40 different ports.

And it is worthy of the most grateful notice, that just when the Committee were prepared to resolve upon having their principal manufactory and depot for books and tracts at Singapore, an extensive establishment for printing and casting types at that place was offered to them for sale. It was owned by private individuals, but had been a number of years in operation at Singapore, under the direction of the Rev. Mr. Thomsen, of the London Missionary So-
That Society declining to purchase the establishment, it was offered to the missionaries of the Board on such terms, as were conditionally accepted. The Committee have since approved of the purchase, and have authorized Mr. Tracy to remove from Canton, and take the superintendence of the establishment. There are two presses, a font of Roman type, two fonts of Malay, one of Arabic, two of Javanese, one of Siamese, and one of Bugis; and apparatus for casting types for all these languages, and for book-binding.

Miss Adeline White, of Brookfield, Mass. sailed from Boston on the second of July last, in company with Doct. and Mrs. Bradley. She expected to meet Mr. Tracy at Singapore. She would have been married to him before his departure from the United States, and would have accompanied him, but from ill health. Her health has since been restored.

Messrs. Munson and Lyman arrived at Batavia on the 30th of September, 1833, and remained there in diligent preparation for their exploring tour till April of the present year. Mr. Munson devoted his attention primarily to the Chinese language, and Mr. Lyman to the Malay. In the healing art and as religious teachers, they also did good to the people as they found opportunity. And it was no small advantage to them, and one which they gratefully mention, that in respect to their studies and labors they were favored with so competent an advisor as the Rev. Mr. Medhurst, the well known indefatigable missionary at Batavia of the London Society. Early in the present year they received permission from the government of Netherlands India to visit the island of Niyas, the Batta country in the northwestern part of Sumatra, and the interior of Borneo, for missionary purposes. Owing to restrictions imposed by the Dutch government on missionary labors among the natives of Java, the brethren are decidedly of opinion that Java affords a much less eligible field for us, than Sumatra, Niyas, Borneo, Celebes, etc.—On the 7th of April, Messrs. Munson and Lyman were to embark for Padang, a port about midway on the southwestern shore of Sumatra, expecting to proceed from thence to Niyas, and the country of the Battas. Meanwhile it is important that missionaries should be in readiness to enter the fields they may recommend for immediate occupation in the name of the Lord Jesus.

William Arms and Titus Coan, Missionaries.

For prudential reasons the Committee did not describe the plan of this mission last year, thinking the publication of it might in some way embarrass their missionaries. But it is now expedient that some
statement of it be made. For this purpose a few extracts will be given from the Instructions of the Committee, delivered to them just before their departure.

"Through the public-spirited generosity of Silas E. Burroughs, Esq., of New-York city, you will receive a gratuitous passage in the Mary Jane, Capt. Clift, to some convenient point on the western coast of Patagonia; and you may rely upon the influence of that gentleman to secure you the friendly assistance of the several ship-masters in his employment, whenever you are in circumstances to need and receive such assistance. Your drafts upon the Treasurer of the Board, as a remuneration for the favors received from them, will be duly honored; and the Committee cherish the hope that, in some way, the gracious Lord, at whose command you go on this mission, and who is every where present, will be pleased to provide for all your wants. Your minds, however, should be prepared for singular privations—for hunger, cold, nakedness, perils in the wilderness, and perils in the sea, that you may endure them with all long-suffering and patience.

"In case the vessel touches anywhere in Eastern Patagonia, you will learn as much as possible with regard to the inhabitants, always taking care not to expose yourselves to the danger of captivity: but the field you are to make the special object of your inquiries, is Western Patagonia. There you will use all proper means to gain the desired information concerning the native tribes, from the southern limits of Chili to the Strait of Magellan. The chart drawn by Capt. King, under direction of the British Admiralty, of which you are furnished with a copy on a larger scale than the original, will be of essential service to you. It presents, indeed, one of the most broken coasts in the world; yet it demonstrates that vessels may find complete protection from the Pacific, by means of islands and archipelagoes extending nearly 400 miles from the Magellan strait to the gulf of Penas.

"Your first endeavor will be to ascertain, as precisely as possible, the places of most frequent resort for sealing vessels; especially for those belonging to the generous patron of this exploring mission. You may find it inexpedient at first to remove all your effects to the shore; and circumstances may render it highly important for you to have an occasional resort to vessels; and when the objects of your mission are attained, you will of course need a conveyance either to this country direct, or to Valparaiso, where you may soon find a vessel bound to some part of the United States. You will be furnished with the means of bartering with the natives; with a travelling tent; with a small boat, should the captain of the Mary-Jane advise to one, and be able to take it; with the means of procuring fish from the waters and game from the land for your food; with letters of introduction and letters of credit. But, after all, the chief hope of the Committee is in the merciful providence of the all-pervading, all-powerful Lord of missions.

"How much time you shall bestow upon the islands, and particularly the large island to which the name of Wellington is given on the chart, it will be for you to determine after passing the strait. At the northern extremity of the Wellington island lies the Guianaceo group, of which Capt. Morrell gives a very flattering description in a letter which you have seen. There he recommends the establishment of a mission. In his published journal he recommends a mission on the peninsula of Tres Montes, which is somewhat farther north, but perhaps too near the papal mission in the Archipelago of Chile, to render it the most desirable situation. He represents the natives as to be found in considerable numbers among the islands of the western shore and on the strait, and his account of the country, as a whole, is certainly very favorable. Yet it is not to be denied, that the descriptions we have seen of the country are not all by any means reconcilable. All, however, represent the coasts and islands as inhabited. The climate is undoubtedly humid to an extraordinary degree; but it does not appear to be unhealthy; and Capt. King, in a paper read before the Royal Geographical Society of England, represents the atmosphere of the straits as possessing some peculiar quality favorable to vegetation, and preserving it uninjured when the mercury is several degrees below the point of congelation.

"To the Committee, as at present informed, it seems most desirable that you should leave the vessel somewhere between the latitudes 47° and 48° south; yet they give no positive instructions on this point. Looking constantly by prayer to the Father of lights for direction, your movements must be regulated with constant reference to circumstances and events very often unanticipated. It must be impos
sible to travel the western shore by land, as the waters of the Pacific reach the very base of the Andes, and flow into the deep recesses that wind through its ramifications. The Cordillera itself, however, is not elevated generally above 3,000 feet; and, with the help of natives, may no doubt be crossed. At a considerable distance from the place of your debarkation, on the more northern and elevated ridges of this chain, dwell the Araucanians, renowned in Spanish history and song. They belong to the noblest race of savage men, and every friend of man must desire that their national independence may long be preserved. It is scarcely probable that you will be able to reach them; nor do the Committee advise you to make the attempt. But are there not other tribes of similar character farther south? This inquiry they wish you, if possible, to answer. It will be important to know, also, whether the *pampas* of Patagonia and their races of horsemen extend as far westward as the base of the Andes; and what are the character and habits of the mountaineers,—whether warlike or peaceable; whether they are a nomadic or an agricultural people. You will note their towns and villages, their institutions, customs, manners, and their religious views and sentiments; and will judge whether it be expedient, at present, for the churches of this country to establish a mission among them, and indeed any where in Patagonia.

“The tradition among the Spaniards, mentioned by Ovalle in his Historical Relation of the Kingdom of Chili, of a nation in the interior of southern Patagonia, descended from Europeans, and called Cessares, will be worthy of some attention.

“You have no political designs whatever, and will every where deport yourselves as the subjects of a kingdom which belongeth not to this world. Your whole object is, to ascertain whether the gospel of salvation through Christ Jesus can be preached to the degraded inhabitants of Patagonia. On such a mission as this, being unquestionably in the way of your duty, you may plead the glorious promise, ‘Lo, I am with you alway.’ ”

It pleased the Lord to hedge up the way to the western coast of Patagonia. This was not known till the Mary-Jane was on the point of sailing. It was then for the Committee to decide whether to abandon the mission altogether, or to suffer the brethren to be landed on the eastern shore. As the passage was free, through the generous kindness of the owner, the brethren were allowed to proceed.

Messrs. Arms and Coan accordingly embarked at New York, August 16, 1833; landed at Gregory’s Bay, near the eastern entrance of the straits of Magellan, Nov. 14th; reimbarked at that place Jan. 25, 1834, and arrived at the Falkland Islands on the 28th; commenced their homeward voyage March 9th, and arrived at New London, Ct., May 14th. It is honorable to the shipmasters who befriended our brethren in the several stages of this route, that from the time of their embarkation at New York till their return to their native land, they were without expense to the Board.

The Committee refer the Board to the Missionary Herald for the results of this mission. The brethren were unable to cross the country, and they found but few Indians on the eastern shore, and those extremely debased. They however obtained much information relative to the southern extremity of the continent, the manners and customs of the inhabitants, and the methods by which the more northern tribes must be approached, which may be of great benefit in devising future measures for sending them the gospel. Their mission increased, also, the stock of information which the churches are gradually acquiring, with respect to the relative claims of different portions of the unevangelized world.
Their early return has been approved by the Committee. Mr. Arms has since been designated to the Indian Archipelago, and Mr. Coan to the Sandwich Islands. No farther measures are proposed, for the present, in Patagonia.

MISSION TO THE CHEROKEES.

Eight stations were occupied by the missionaries of the Board among the Cherokees east of the Mississippi, at the beginning of the year just closed; but owing to the operation of the laws of the State of Georgia, relating to lands in the Cherokee country, the mission families have been obliged to remove from two of these stations, and another has been relinquished for other reasons, leaving the present number of stations occupied only five.

**Brainerd.**—Samuel Austin Worcester, Missionary; John C. Ellsworth, Teacher and Superintendent of Secular Affairs; John Vail, Farmer; Ainsworth E. Blunt, Mechanic; Doct. Elizur Butler, Physician and Catechist; and their wives: Delight Sargent and Catharine Fuller, Teachers.

**Carmel.**—Daniel S. Butrick, Missionary; and his wife.

**Creek Path.**—William Potter, Missionary; and his wife: Erminia Nash, Assistant.

**Willstown.**—William Chamberlin, Missionary; and his wife: Nancy Thompson, Assistant; John Huss, Native Preacher.

**Candy's Creek.**—William Holland, Teacher and Catechist; and his wife: Stephen Foreman, Native Preacher.

Miss Sophia Sawyer has continued her school at New Echota during the year, residing in the families of her Cherokee friends since the removal of Mr. Worcester's family from that place.

**Removals and Changes.**—In the month of September of last year, Mr. Isaac Proctor, who, since the arrest of the missionaries residing within that portion of the Cherokee country claimed by the State of Georgia, had labored at a new station at Ahmohee, within the chartered limits of Tennessee, removed with his family to the State of Indiana, with the approbation of the Committee. The embarrassed state of the mission, and the uncertainty as to the future, together with the circumstances of his family, induced him to leave the missionary service.

During the last fall and winter, the person claiming, under the laws of the State of Georgia, the land on which the buildings and improvements at Haweis are situated, repeatedly demanded of Doct. Butler the immediate possession, and threatened forcibly to eject him and his family. As there was, however, an Indian field on the same lot, Doct. B. supposed the law gave the drawer no title to take possession till the Indian title should be extinguished. The claimant proceeded to appropriate to his own use the building occupied for
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a school-house and place of worship, and also one or two of the best rooms in the dwelling-house, together with the stables and other portions of the premises. At length, by persuading the Indian who owned the field adjoining the mission lands, and who could not read the English language, to sign a paper, of an import very different from what he supposed, as he stated, the claimant extinguished the Indian title, and the premises were appraised and delivered over to him by the authorized agent of Georgia. The buildings and improvements were probably worth from $1000 to $1200. The mission family removed to Brainerd on the 12th of February. Dr. Butler has, with the sanction of the Committee, during the past summer, visited his parents in Massachusetts, and has recently returned, with the expectation of removing to the Arkansas Cherokee country next spring. Mrs. Butler and Miss Fuller have aided in the labors of the female school at Brainerd.

Owing to similar causes, and under circumstances nearly resembling those of the removal of Dr. Butler from Haweis, Mr. Worcester and his family were compelled to remove from New Echota on the 13th of March, and have since resided at Brainerd. Miss Sawyer continued her school at the former place till July, when she removed to the residence of Mr. John Ridge, about thirty miles distant, where she intended to continue her labors.

Mrs. Hoyt, the widow of the late Rev. Ard Hoyt, and her daughter Anna, who have heretofore resided at Willstown, removed from that place in April to the State of Ohio, expecting hereafter to reside in the family of her son-in-law, Mr. Sylvester Ellis, formerly connected with the same station.

Churches.—No account has been received of any change in the churches at Brainerd, New Echota, Willstown, and Creek Path, during the past year. At Carmel five have been received to the church on profession of their faith, and eleven from other churches. Eight of the latter were from the church formerly gathered at Hightower; which, in consequence of that station having been relinquished, and many of the members having removed to other parts of the nation, or to join their brethren on the Arkansas river, has been disbanded. Two or three of those admitted on profession were full-blooded Cherokees, entirely unacquainted with the English language. One of them had never heard a sermon, or attended a religious meeting, or, so far as could be learned, held any intercourse with Christians, previous to his conversion. He had been a wild, ignorant Indian, residing in a dark part of the nation; but had learned, as many of his countrymen do in similar circumstances, to read his own language in the character of Guess, and meeting with the gospel of Matthew, recently translated and printed at the Cherokee press, he became enlightened in spiritual things, convicted of sin, and hopefully renewed by the Spirit of God, and came to the missionaries, as
they believe, a penitent, docile disciple of Christ, seeking further instruction. The whole number in the church at Carmel in March was forty-nine; most of whom maintained a fair Christian character, though exposed to the influence of bad example and other powerful enticements to sin. Six adults and seven infants have been baptized.

Four Cherokees who spoke no English were added to the church at Haweis in October. One of the female members has died in the faith; also one of the female pupils of the school, of the circumstances of whose death little is known, except that her Cherokee friends said that she manifested much attachment to the Bible, and continued reading it till she became too weak to hold it. This church, which has experienced constant enlargement and numerous tokens of divine favor from its organization till the removal of Doct. Butler, is now, of course, greatly exposed, having no shepherd regularly to instruct and watch over its members.

The church at Candy's Creek has been much diminished during the past year, five of the members having gone to reside permanently at a distance from the station, and others being more or less absent from the vicinity.

The whole number of persons connected with churches under the care of this mission, is at this time supposed to be about two hundred and fifty.

Preaching and Congregations.—The amount of preaching in connection with this mission has probably been less during the past year, than in the preceding. Mr. Chamberlin and Mr. Butrick have been prevented by the circumstances of their families, being alone at their respective stations, from itinerating as extensively as heretofore. The ill health of Mr. Potter, and the want of suitable interpreters, have very much limited his labors. John Huss, who was licensed to preach the gospel in April 1831, and ordained as an evangelist in July of last year, continues to labor assiduously as a native preacher, and is very acceptable and useful among his countrymen. Mr. Stephen Foreman, also, a Cherokee, instructed at Candy's Creek, and who subsequently spent two years at the Princeton and Union Theological Seminaries in prosecuting studies preparatory to the Christian ministry, was licensed to preach the gospel by the Union Presbytery, in Tennessee, about a year since. He resides near Candy's Creek, and is much esteemed as an intelligent and faithful preacher. Both these persons are now supported by the Board, and devote their whole time to the work of the ministry.

The congregations at some of the stations, and in other places where meetings are held, have been much diminished owing to the removal of the people, and to the pernicious influence exerted upon others by corrupting white men, and the anxiety occasioned by the distressing condition of their national affairs. Other congregations
remain nearly the same as heretofore. There has been little that was encouraging in the state of religious feeling.

**Education.**—The school at Brainerd remained nearly the same as last year, until the termination of the school at Haweis, in February, when a few additional pupils were received. Some interruption was experienced in the spring, owing to the sickness of the pupils. No considerable change is known to have taken place in the schools at Creek Path, Carmel, and Candy's Creek. The schools at Wills-town and New Echota were attended by more pupils than during any previous year; the former embracing, last winter, about fifty, and the latter about thirty at the time of its discontinuance in July; in both these schools the pupils were uncommonly punctual in their attendance, and diligent in their studies. At New Echota the Cherokees have manifested a very commendable share of public spirit in bearing the expense of their children and supporting the school.

Early in the year the missionaries were authorized to employ intelligent Cherokees to establish schools in the villages for teaching the people to read their own language. It was supposed that schools taught one or two days in a week would, in a short time, enable the persons who should attend them to read with a good degree of ease. Two pious and intelligent Cherokees have accordingly been engaged in this work during the last half of the year; one of whom has six schools, including ninety pupils; and the other about one hundred and sixty pupils, in eight or ten different schools. The learners consist of males and females, of all ages, from seventy or eighty down to four or five years. Perfect order is maintained in the schools, and all are obedient to the teachers. The schools seem to afford much pleasure both to the teachers and the learners, and promise to give many of the Cherokees who are unacquainted with the English, the ability to read the word of God in their own language. Religious exercises also are connected with the schools. Mr. Huss opens his schools with prayer and a religious talk; preaches at noon; and at night talks and prays again.

The number of pupils at all the stations, during that part of the year that the schools were in operation, was about one hundred and eighty. Including the two hundred and fifty taught in the Cherokee language by the two itinerant teachers, the whole number would be about four hundred and thirty.

**Translation and Printing.**—Mr. Worcester, with the aid of Mr. Boudinot, continued to advance in the preparation of books in the Cherokee language, until their labors were interrupted by the necessary removal of the former in March; since which time little progress has been made. A third edition of the gospel of Matthew has been prepared, the translation of the Acts has been completed, and 3000 copies of each have been printed. A collection of scrip-
ture extracts has been translated, of which 1500 copies have been printed. Nearly half the gospel of John has been translated; also a tract on intemperance and another on marriage.

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The whole amount printed in the Cherokee language by the Board is about 21,500 copies of books and tracts, embracing about 1,513,800 pages. A large number of copies of these works, and of others previously published, have been sent to that portion of the Cherokees residing west of the Mississippi, among whom they are much valued, and are exerting a salutary influence.

**Prospects of the Mission and of the Cherokees.**—The difficulties and discouragements under which the mission was laboring at the period of the last Report, have continued and increased during the year which is now closing. The anxious and distracted state of the Cherokees, arising from the division of counsels which prevails among themselves, from the oppression and violence of the white settlers who are pressing in upon them, and from the darkness which hangs over their future destiny, almost wholly unfit them to listen to instruction, or to advance in any course of improvement. Add to this, that the most corrupting examples are continually set before the people, and that no art is left untried to draw them into intemperance and every kind of debauchery, and it will not seem strange that the mission has not made more progress during the year. The surprise will rather be that the labors of the missionaries have not been wholly counteracted, the spirit of the people quite broken, and the defection in the churches, and the depression of morals throughout the tribe far greater than appears to be the fact. The white settlers on the Cherokee lands are said already to outnumber the Cherokees themselves. How long this state of things will continue remains undecided. A delegation, opposed to removal, was appointed by the majority of the nation, and proceeded to the city of Washington last winter. Subsequently another delegation was appointed by that portion who are in favor of emigration, and proceeded to the same place, hoping to obtain some proposition from the government of the United States which should incline their people to make a treaty; or at least to obtain adequate provision for that portion who were disposed to remove. Both delegations returned without accomplishing anything decisive. Considerable numbers have already re-
moved to the country west of the Mississippi, and it is supposed that
the number of those who think that removal, in the present unhappy
and perilous condition of their people, is expedient, is increasing.
The only alternative seems to be to leave their present country, or to
submit to the jurisdiction of the State of Georgia. Most of the in-
fluential men in the nation manifest much firmness and dignity of
character, and remain the steadfast friends of the mission, and of the
moral and intellectual improvement of their people. At the meeting
of the national council a year ago, a national temperance society was
organized, to which all the members, except three or four, gave the
pledge of total abstinence from intoxicating liquors.

MISSION TO THE ARKANSAS CHEROKEES.

Dwight.—Cephas Washburn, Missionary; James Orr, Farmer and Superin-
tendent of Secular Affairs; Jacob Hitchcock, Steward; Asa Hitchcock, Teacher;
and their wives; Aaron Gray, Mechanic; Mrs. Joslyn, Mrs. Lockwood, Ellen Stel-
son, Cynthia Thrall, and Esther Smith, Teachers and Assistants.

Fairfield.—Doct. Marcus Palmer, Missionary, and Physician; his wife; and
Jerusha Johnson, Teacher.

Forks of Illinois.—Samuel Newton, Teacher and Catechist; and his wife.

Changes and obituaries.—Mr. Gray, who was formerly connect-
ected with the mission, and was subsequently released from the service
on account of impaired health, was reappointed in November last, his
health having been restored. Mr. Wilson removed from Dwight
and commenced his residence among the Choctaws about the first
of February, as was suggested in the last report.

During the year the mission family at Dwight has been visited
with severe sickness, which has terminated in the removal of three
of its members by death. The first was Mr. Matthias Joslyn, for-
merly teacher of the Choctaw school at Mayhew, and who, after vis-
itng his friends in the state of Vermont, was spending some months
at Dwight previous to his resuming the work of teaching among the
Choctaws. His name stands connected with that mission in the last
report. He was a faithful missionary laborer. "His state of mind
previous to his death," says one of his brethren, "was happy, and
he has left consoling evidence that he has gone to the mansions of
redeemed souls." His death occurred on the 21st of November.

Rev. Jesse Lockwood was mentioned in the last report as ready
to proceed to this mission. After various detentions on the way, he
arrived at Dwight on the 25th of January, and immediately entered
on his labors. He died on the 11th of July, after an illness of twelve
days, in the 32d year of his age. Mr. Washburn remarks respecting
him, "He was an excellent young man. He had won the con-

We cherished the fond expectation that he would live and
become extensively useful among this people." Speaking of his
dying hour, the same brother adds—"A spirit so subdued—such
lamb-like submission—I never witnessed. He was indeed ripe for
heaven; and we doubt not that he is now resting, and to rest forever,
with the Lord." Both Mrs. Lockwood and Mrs. Joslyn remain at
Dwight, aiding in the labors of the station.

A daughter of Mr. Jacob Hitchcock, five years of age, died a
few weeks previous to Mr. Lockwood. Nearly all the members of
the mission family have been afflicted more or less severely with
fevers during the past summer, which has occasioned considerable
interruption to their labors. The family of Mr. Newton at the Forks
of Illinois also suffered much in the early part of the year. Much
sickness and very great mortality has prevailed among the Cherokees,
especially those who have arrived from the old nation. Of some
hundreds who arrived during the winter and spring, it was estimated
that one seventh had died.

RELIGIOUS STATE OF THE MISSION.—No extensive or powerful
revival has been enjoyed in the mission, during the year, though at
some periods considerable religious feeling has been manifested in
some districts; and recently, in a neighborhood, about nine miles
from Dwight, where is a place for stated preaching, there has been
much serious inquiry after the way of life; and it is believed that
ten or fifteen have been renewed by the Spirit of God. Others are
anxious concerning their spiritual state; and in the settlement, con­
sisting almost wholly of full-blood Cherokees, and formerly very
ignorant and wicked, a great reformation in morals is visible. In­
stances of hopeful conversion have occurred in other parts of the
nation. Only one person is mentioned as having been added to the
church.—Two persons in whom the missionaries had great confi­
dence, as intelligent and decided Christians, have been guilty of sins
which have caused them to be excommunicated. The moral and
Christian character of the members of the church is generally fair.
Some divisions unfavorable to the peace and spirituality of the church
have prevailed. The whole number of members in January was
106, of whom 91 are Cherokees, or persons connected with Chero­
kees.

The places for stated and occasional preaching, and the congre­
gations, are supposed to remain nearly the same as they were last
year. The Cherokee Bible Society held its annual meeting in June,
at which great joy was expressed on receiving the portions of the
Scriptures printed in their language at the press in the old nation,
and an earnest desire was manifested that the other parts of the Bible
should be translated, so that they might have access to the whole
written word of God. One hundred dollars were subscribed on
the occasion to aid in accomplishing this object.
Schools.—The number of pupils in the schools at Dwight has been greater than at any former period, the whole number, including the children of the mission families, having been above eighty; of whom more than seventy were of Indian descent, and of these about forty were boys. The regular daily attendance was about seventy. Intelligence, industry, good order, and a very gratifying proficiency in their studies have characterized the pupils. More than half of them can read the word of God understandingly. Nearly one third of them are orphan children, and are boarded, clothed, and supplied with books wholly by the mission. The others, except five, board in the mission family.—The boarding school at Fairfield, under the superintendence of Doct. Palmer, but supported principally by a fund appropriated to that purpose by the Cherokees, on the plan mentioned in the last report, has succeeded well, and numbers about sixty pupils, all but four or five of whom attend regularly. —The day school at the Forks of Illinois has been much interrupted by the sickness of Mr. Newton and his family and the number of pupils diminished by the removal of many of the families from the settlement, on account of the unhealthiness of the place. The school must probably be removed to a better location. The number has fluctuated from six or seven to twenty.—A number of Cherokee families having settled near Union, which now falls within the limits of the Cherokee country, a school consisting of about twenty children, principally Cherokees, has been taught there during the summer by Mr. Redfield, of that station. It is probable that a permanent school may be continued there, nearly on the plan of Doct. Palmer’s at Fairfield.

Proposals have recently been made to employ itinerant teachers for instructing the people in the art of reading their own language, according to the method adopted among the eastern Cherokees; and captain George Vashon, the United States Agent for this tribe, who, in a most liberal and exemplary manner, seconds every effort for the intellectual and moral improvement of the Indians, has generously offered from his private funds one hundred dollars for the outfit of such a teacher, and thirty dollars annually for supplying the learners with books. The whole number of pupils taught in this tribe during the year is about 175.

Death of Col. Walter Webber.—By the death of this chief, which occurred on the 4th of April, the mission and the Cherokees have suffered a heavy loss. Mr. Washburn makes the following remarks respecting him.

"He has been the steady friend of schools, and of the general improvement and the propagation of the gospel among his people from the commencement of our mission. On our arrival in this country, we delivered him letters from his half brother, David Brown, and he has ever since been our patron and valuable coadjutor. For the last two years he has given evidence of unfeigned piety, and has
consecrated his influence and all his talents to the cause of Christ. He has ever been engaged in public life, and participated in the councils of the nation, always wielding a great influence among his people. For two years he has been one of the three nominally co-ordinate chiefs. "His death will be a great public loss, and a very great loss to the cause of education and religion."

Col. Webber resided near Fairfield, and was received to the church in May 1833. He died of a pulmonary consumption. Though his disease permitted him to say little, he expressed much humility, entire resignation to the will of God, and a firm dependence on the righteousness of Christ for justification. His funeral was attended by great numbers and was a season of affecting interest.

This truly patriotic and worthy man formerly resided near the Mulberry station, and was the patron and principal supporter of the teacher and school at that place, and continued his countenance and liberal aid after it was removed to Fairfield, in 1829. He was an intelligent and enterprising man, and extensively engaged in agriculture and trade. As he was very imperfectly acquainted with the English language, his accounts were principally kept in the Cherokee. His fields were large, well fenced and well cultivated, and showed him to be a skillful husbandman. He sent large quantities of produce to market, and had two or three large trading houses in the nation.

The dealings of a gracious God with the Brown family, to which Col. Webber was nearly allied, have been very remarkable, as well towards the branches of it settled among the western, as towards those settled among the eastern portion of the tribe. Not less than twenty-five or thirty of the immediate connections of this family have been professedly pious; all but two of whom have died in the faith, or are now adorning the doctrine of God their Saviour, and exerting a salutary Christian influence among their people. The name of Catharine Brown will ever stand among the sainted ones in the history of missions.

The population of this portion of the tribe has considerably increased during the past year, and will probably continue to increase, by immigration from the Cherokees still residing on their lands, east of the Mississippi.

MISSION TO THE CHICKASAWS.

Monroe. Thomas C. Stuart, Missionary; and Mrs. Stuart.
Tippecanoe County, Ind. Hugh Wilson, Missionary; Mrs. Wilson, and Prudence Wilson.

The state of the Chickasaws has remained during the year nearly the same as represented in the last report. Divisions have prevailed between the half-bloods and the full-blood Chickasaws; white settlers have continued to press into the nation; intoxicating liquors and other
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means of tempting and corrupting the people abound everywhere; and great confusion and wickedness prevail. Mr. Stuart is the only missionary residing in the nation, and the circumstances of his family, his labors at the station, and his impaired health have prevented his travelling or preaching extensively to the Indians; nor have they, distracted by anxiety about their national affairs and prospects, and beset by temptations, been in circumstances favorable to their regular and profitable enjoyment of religious privileges.

Four persons, three of them full-blood Chickasaws, have been added to the church during the year. Some painful cases of defec tion and excision have occurred; and two members, one a Chickasaw and one a black man, have died, leaving evidence, the latter especially, that they died in the Lord. During the fall of last year no school was taught at Tokshish for want of a teacher. It was recommenced in January, and has since been kept in successful operation, the Board defraying the expense of fifteen pupils, boarded in the family of Mr. Stuart, or in the neighborhood; most of which expense is covered by the rent received for the buildings and improvements belonging to the Board at Monroe.

No definite information has been received respecting the schools formerly connected with the stations at Martyn and Caney Creek, which were removed from the nation, with the approbation of the Chickasaws, and united at a seminary to be conducted by Messrs. Wilson and Holmes, in Tipton County, in West Tennessee. Early last Summer a communication was received from the War Department, stating that the Chickasaw annuity which had been appropriated for the support of these schools, would, after the close of the quarter ending with the month of June, be appropriated, according to the request of the Chickasaw chiefs, to another purpose.

A delegation of the Chickasaws have, during the year visited various tracts of country west of the Mississippi river, in search of a place for a permanent residence; but have found none which they recommend to their countrymen. Another delegation visited the city of Washington last winter for the purpose of obtaining some modification of their treaty. It is understood that they succeeded in obtaining reservations in fee simple for all who might choose to take them. It is now probable that the Chickasaws will be scattered, and eventually amalgamate with other tribes; or that they will remain on reservations in their old country, intermixed with the white settlers, till they shall be wasted away. It is doubtful whether it will be expedient to continue the mission among them, even on its present limited scale, longer than till the expiration of the present year.
MISSION TO THE CHOCTAWS.

--- Cyrus Kingsbury, and Cyrus Byington, Missionaries; and their wives.

Wheelock.—Alfred Wright, Missionary; and his wife.

Bethabara.—Loring S. Williams, Missionary; his wife; and Miss Eunice Clough, Teacher.

Clear Creek.—Ebenezer Hotchkin, Catechist, his wife, and Anna Burnham, Teacher.

Box Tuklo.—Henry R. Wilson, Missionary and Physician.

Samuel Moulton, Teacher; and his wife.

CLOSE OF THE MISSION EAST OF THE MISSISSIPPI.—The arrangements with the families which had been connected with the mission to the Choctaws before their removal, but which retired from the service of the Board after that event, were completed, and most of the moveable property belonging to the Board was disposed of early last fall. The last party of the Choctaws, who were to be removed at the expense of the United States, according to the stipulations of the treaty of September, 1830, departed from their old country to take up their residence on their new territory in the west, about the same time. The whole number of Choctaws who have removed to the west is estimated at about 15,000. Many still remain in the southern part of their former country; and others are scattered over various parts of it. These, as they have no tract of land reserved for them, and as the government of the United States will probably afford them no further facilities for joining their brethren in the west, are left in a very unhappy condition. Exposed to great temptations and with no one to care for their souls, they will probably be soon wasted away.

Mr. Kingsbury continued to reside at Maybew till about the middle of October, disposing of the property and making preparations to close the secular affairs of the mission. The Choctaw dictionary, Vocabulary, and grammar, mentioned in the last report, occupied most of the time of Mr. Byington, at Yoknokehaya, till the beginning of May. Both he and Mr. Kingsbury, while they remained at their stations, preached, as they had opportunity, to small companies of scattered Choctaws and in the white settlements adjacent.

The gentleman appointed by the government of the United States to apprise the mission property, according to the law of March 1833, attended to that duty in September and October; but the result, though repeated application has been made to the War Department for information, has not yet been heard. Of course it is uncertain how much, if any thing, the Board will receive for the buildings and improvements relinquished on the closing of the mission.

TOURS OF MESSRS. KINGSBURY AND BYINGTON.—In view of the important changes which were likely to be made in the location of the Indian tribes west of the Mississippi river, and in their relations
to each other and to the United States, the Committee deemed it expedient that Mr. Kingsbury should visit the stations occupied by the missionaries of the Board in that quarter, and in consultation with his brethren there, be authorized to recommend such changes, and adopt such measures, as the circumstances of the several missions should seem to require at the existing crisis. He accordingly left Mayhew in the latter part of October, and reached Dwight, among the Arkansas Cherokees on the 7th of November. After conferring freely with the brethren there, he visited the stations at Fairfield and Forks of Illinois, connected with the same mission; thence he proceeded to Union, formerly one of the Osage stations, the stations among the Creeks, and thence, by way of Dwight, to the stations among the Choctaws on Red river; and after contributing much by his experience to comfort and strengthen his brethren and encourage them in their work; and having conferred with the commissioners appointed by the government of the United States for regulating the affairs of the South-western Indians, he returned to Mayhew in March.

By the appointment of the Committee he left Mayhew again on the 11th of June on an exploring tour among the savage tribes occupying the territory north and west of the state of Missouri. Mr. Byington left Yok-nok-chaya on the 7th of May, and after conducting his family to Marietta, Ohio, joined Mr. Kingsbury at St. Louis, and proceeded with him up the Mississippi river as far as Rock Island, the seat of the United Agency for the Sac and Fox Indians. After accomplishing the object of their visit in this direction, they returned to St. Louis, and ascended the Missouri river, on their way to the tribes lying on the Missouri, Platte, and Kansas rivers, for the purpose of ascertaining the practicability and expediency of sending missionaries into that quarter. On the 4th of September they were at Westport, near the western boundary of the state of Missouri, and had visited most of the small bands of Indians which have been removed from the east of the Mississippi to that country; and had also met and conferred with Messrs. Dunbar and Allis, who are about commencing a mission among the Pawnees. Having explored the Indian territory in that vicinity as far as they shall think proper, they will proceed south-easterly to the tribes upon the waters of the Arkansas and Red rivers, visit the stations there, and spend the ensuing winter in furthering the missionary work in that quarter. They will afterwards enter into that sphere of labor to which divine Providence shall seem to direct. The family of Mr. Kingsbury have resided at Columbus, near Mayhew, since he left the latter place, in October last.

The mission among the western Choctaws now embraces five stations. Clear Creek, is ten miles from Fort Towson, and twelve from Wheelock. The station occupied by Mr. Moulton is seven miles from Wheelock, and five from Clear Creek. Bo...
CHOCTAWS.

Report, about ten miles from Wheelock, and twenty from Bethabara. The stations are all near Red river, or Little river, a northern branch; and not far from the south-western corner of the Arkansas Territory.

The missionaries have been much interrupted in their labors by sickness in their families and among the Indians. From June till November of last year, fevers were generally prevalent and severe, occasioned, as was supposed, by uncommon rises of the Arkansas and Red rivers, overflowing extensive tracts of country, and leaving much stagnant water and large quantities of decaying vegetable matter exposed to the burning sun of the summer. Scarcely an individual in the mission-families escaped the disease. Some suffered from repeated attacks, and many have been left much enfeebled, though no one has been removed by death. It is estimated that not more than one in fifteen of the Choctaws escaped the fever, and that as many as one in fifteen fell victims to it. In some settlements the mortality was much greater. Out of the seventy families living nearest to Wheelock, seventy individuals died. Scarcely a young child was left in any of the settlements on Red or Little rivers. The pestilence has returned again the past summer; and at the latest dates it was feared that it might prove no less distressing and fatal than it was last year. The Choctaws are much disheartened, and some are disposed to seek for a more salubrious country.

Churches and Congregations.—A considerable number of those who were members of the church in the old nation, have not removed to the new country; or reside remote from the stations; or for some other cause, have never united with the churches as at present organized. There are now three;—one at Wheelock, one at Bethabara, and one at Bok Tuklo. The first had received, previous to May last, seventy-one members—thirty-eight males and thirty-three females; sixty of whom were church members before their removal; and sixty-four of them were Choctaws. Seven members and six candidates had died in the faith, and five had been cut off from church-fellowship; leaving the present number fifty-nine. The church at Bethabara now embraces 113 members, of whom 107 are Choctaws. Twenty-one, all Indians, have been admitted during the year; twenty have died, leaving evidence that they have entered heaven; four have been excommunicated; and nineteen have been dismissed to constitute a new church at Bok Tuklo, which now consists of twenty-three members; making the present number of members in these churches 195. The state of religious feeling has been low in the church, and little religious anxiety or inquiry has prevailed among those without.

The impaired health of the missionaries has prevented their preaching extensively or regularly among the people, and confined their labors almost exclusively to the stations. All public meetings were suspended for some weeks during the sickly season last year; and
for a much longer period very few persons were able to attend public worship. The congregations have varied through the year from twenty or thirty to 100 or 200; and on special occasions 400 or 500 assemble. Mr. Wilson and Mr. Wright have preached frequently at Fort Towson, at the request of the commanding officer. The meetings are attended by all the officers and men. Very solemn attention is given to the truth, and there has been some serious inquiry, a few hopeful conversions, and a very marked reformation in the conduct of many.

**Education.**—Six or eight schools for instruction in the Choctaw language, under native teachers, employed and superintended by the missionaries of the Board, had either been opened, or were ready to go into operation, at the commencement of the severe sickness last fall. All labors of this kind were then suspended for some months. Near Bethabara there is now one school having a male and female department, the former taught by a competent native, and the latter by Miss Clough. Both the English and Choctaw languages are taught in this school; and the prospect is that it will be large and useful. Mr. Williams also extends some aid to an English school taught by a native near Bethabara. There is one small Choctaw school near Bok Tukla. At Wheelock, a school has been taught containing from thirty to fifty pupils. Mr. Moulton's school contains about forty. Miss Burnham teaches a small school near Clear creek. Five or six Sabbath schools have been taught at the several stations, embracing adults and children. The United States' Agent is about opening twelve schools, to be supported by an annuity due to the Choctaws, for four of which, to be located near the station of the Board, he has requested the missionaries of the Board to nominate teachers.

**Translations.**—A small tract on the Sabbath, containing eighteen pages, has been composed in the Choctaw language by Mr. Williams, and 3,000 copies of it printed. A second edition of the Choctaw spelling-book, together with an elementary book on arithmetic, and another on geography and astronomy, and a tract on the Christian doctrines and duties are in a state of preparation by Mr. Wright. Mr. Byington hopes to complete his dictionary and grammar during the approaching winter. Other books or tracts are in progress.

Rev. Joel Wood formerly a teacher at Elliot in the old Choctaw country, is about to join this mission as a preacher of the gospel. He was compelled to leave the missionary work for a time, on account of impaired health, and after having attended to theological studies and spent some time as a pastor, was last year, appointed a missionary of the Board to labor among the Tuscarora Indians in the state of New-York. Still, feeling strongly attached to the Choctaw,
taws, possessing considerable knowledge of their language, and his health having been so far restored, that he hoped to be able to reside in a warm climate, he is, with the approbation of the Committee, about to proceed with Mrs. Wood, to the western Choctaw country.

MISSION TO THE CREEKS.

John Fleming, Missionary; and his wife.

This portion of the Creek nation embraces about 2,500 souls; the remaining 18,000 or 20,000 still reside on their land in the State of Alabama. Parties are joining their brethren in the west from year to year. It is reported that about 5,000 Seminoles are to be removed from Florida to join this band during the present season. These are of the Muskokee or Creek race, and speak nearly the same language. The western Creeks have heretofore been compactly settled near Fort Gibson, in the forks of the Arkansas and Verdigris rivers, but as the government of the United States are taking measures for protecting that frontier from the incursions of the wild tribes on the west of them, by the establishment of military posts further up the Arkansas and Canadian rivers, it is probable that the Creeks will extend their settlements, so as to be able to raise stock more advantageously. The station of Mr. Fleming is about seven miles from Fort Gibson, two from the Verdigris, and three from the Arkansas river; and is at present well situated for exerting an influence, especially on the more uncivilized settlements.

Mr. Fleming has heretofore been principally occupied in acquiring a knowledge of the language, in which he has made considerable progress; though he is not yet able to preach without the aid of an interpreter. No other person has attempted to reduce the language to writing. It is found to be laborious in its pronunciation, abounding in numerous and difficult combinations of consonants, though the variations and inflections of the words are not near so numerous as those of the Cherokee. With the aid of interpreters, Mr. Fleming has prepared an elementary book in the language, containing, also, select portions of scripture, amounting to 100 pages, of which 500 copies have been printed. The book is much desired by the people, some of whom have already learned to read from manuscripts prepared by Mr. Fleming. On one of his visits he found the house full of Indians learning the alphabet. A few hymns have been prepared, and are introduced and sung at the meetings.

In addition to his study of the language, Mr. Fleming has visited much among the Indians, especially those who are the most uncivilized, and who can seldom be brought within the reach of Christian influence, except at their houses. His visits and instructions have been kindly received. He also preaches statedly on the Sabbath at one or two places, to small congregations of twenty or twenty-five
Indians. Two persons, full-blood Creeks, have been admitted to the church.

Mrs. Fleming has attempted to teach a school in the English language, but under such disadvantages as have prevented success. It is hoped that when the Creek books shall be received, attempts to gather schools in that language will be more successful. A teacher is much needed, and Doct. Roderic Lathrop Dodge, from Hartland, Vermont, who has just completed his medical studies, has been appointed to act as teacher and physician, and is on the way to this field. An interesting Sabbath School of about forty scholars has been taught a portion of the year.

There are missionaries from the Baptist and Methodist denominations among the Creeks, by whom two or three small schools have been commenced.

The declining health of Doct. Weed and his family rendering it necessary for them to seek a residence in a more northern climate, he requested a release from missionary service, which was granted by the Committee, and he removed from the Creek country early in the spring.

MISSION TO THE OSAGES.

 UNION.—William B. Montgomery, Missionary; Abraham Redfield, Mechanic and Teacher; and their wives.
 HOPSFIELD.—William C. Requa, Farmer and Catechist; and his wife.
 Boudinot.—Nathaniel B. Dodge, Missionary; and his wife.
 HARMONY.—Amasa Jones, Missionary; Daniel H. Austin, Mechanic and Steward; Samuel B. Bright, Farmer; and their wives: Richard Colby, Mechanic; John H. Austin, Teacher; and Mary Etris, and Elvira G. Perkins.

In the last Report it was stated that the school at Union had been discontinued; and that, owing to the situation of the place and of the Osages, it would not long be occupied as a mission station for the Osages. The Committee have recently decided to use a portion of the buildings and improvements for the accommodation of the families connected with the printing establishment which they intend to set up at that place for printing books and tracts in the Cherokee, Choctaw, Creek, and Osage languages. The station is central and convenient for such a purpose. The press, founts of type, and other apparatus, will be sent out with little delay; and Mr. Worcester and Mr. Boudinot are expected to arrive at that place from the Cherokee country, and take the charge of the establishment.

Mr. Vaill and his wife, on account of the ill health of the latter, have visited their friends in the State of Connecticut during the past summer. They are deeply interested in the Christian instruction of the Osages, with whom they have spent about thirteen years of the best portion of their lives; but in view of the present unsettled condition of those Indians, and their own prospect in regard to continued labor among them, both they and the Committee have thought it ex-
pedient that they should not return to that field again; and they have accordingly been released from the further service of the Board. Mr. Montgomery has resided at Union and Hopefield, prosecuting the study of the language, preparing elementary books, and preaching to the Osages at the latter place and at Clermont's town, twenty-five miles distant. Mr. Redfield has also remained at this station, aiding in arranging the secular affairs, and teaching a small school, as mentioned in the notice of the Arkansas Cherokee mission. He will probably continue to reside here and teach a school, which the Cherokees contemplate opening, to be supported in part by an annuity of their own.

Mr. William C. Requa spent a few months at the north during the past summer, occupied partly in superintending the printing of an elementary book prepared by Mr. Montgomery and himself in the Osage language, and partly in attending to some of his private affairs. He is now on his return to Hopefield. Mr. George Requa and his wife were, at their own request, released from the further service of the Board nearly a year since.

Miss Mary B. Choate, having entered into the marriage relation with a person not connected with the Board, has retired from the missionary work at Harmony.

No important changes have occurred in the religious state or prospects of this mission during the past year. The labors of Mr. Dodge, at Boudinot, and of his brethren on preaching tours through the Osage towns have been nearly the same as heretofore. During the early part of the year the whole population were unusually agitated by war excursions fitted out against the Pawnees, and by hostile attacks which were in return made upon them by the latter tribe.—In a white settlement near Harmony, where Mr. Jones has held meetings occasionally, a number of persons have been hopefully born again.

A school was taught at Boudinot during a part of the last fall and winter by Miss Choate, attended by a few Osages. The school at Harmony has remained in much the same state as in preceding years. A number of the pupils, having obtained an education sufficient for transacting the common business of life, are leaving the school from year to year, and seem disposed to lead a settled and industrious course of life; but they have no household furniture, no agricultural implements, and no stock; nor any means of obtaining these essentials of civilized life. The Committee have authorized the missionaries at Harmony to aid promising young Osage families of this description, to a limited extent. A small colony might probably be formed of these families, with great advantage to themselves, if a suitable tract of land, a well qualified superintendent, and a small outfit of furniture, agricultural implements, and stock could be obtained for them.

During the year unsuccessful attempts have been made by commissioners of the United States to induce the Osages to enter into a
treaty, ceding the country they at present occupy, and agreeing to remove northeasterly to join some kindred tribes on the waters of the Kansas and Platte rivers. The commissioners have also visited a number of tribes west and northeast of the Osages, and succeeded in forming with them treaties of peace and friendship among themselves and between them severally and the Osages. Should these amicable relations prove to be permanent, one of the principal sources of suffering, and a formidable obstacle to the introduction of Christianity among these tribes will be removed.

An elementary book in the Osage language, extending to 126 pages, has been prepared by Mr. Montgomery and Mr. Requa, and recently printed. It is hoped that this may open the way for the establishment of schools for Osage adults and children at their villages, by means of which some knowledge of the word of God may be diffused among the people.

OTHER INDIANS WEST OF THE MISSISSIPPI RIVER.

On the 5th of May the Rev. Samuel Parker, Rev. John Dunbar, and Mr. Samuel Allis, Jr., left Ithaca, in the State of New York, according to an appointment of the Committee, on an exploring tour among the Indian tribes near or beyond the Rocky Mountains. Or, if they should find it impracticable to penetrate so far at that season, the Committee authorized them to visit the Pawnees on the Platte river, and, if they should find a favorable opening, to commence a mission in that tribe. They arrived at St. Louis, Missouri, on the 23d of May; and after conferring fully with agents of the United States for the western Indian tribes, and many gentlemen who had visited them for trade or other purposes, and obtaining much important information relative to their location, numbers, and character, they concluded that it was not expedient to attempt to reach the interior tribes the present season. The boat of the American Fur Company, which ascends the Missouri river every spring as high as the mouth of the Yellowstone, and the caravan of traders which annually crosses the mountains, had both left the St. Louis before the arrival of the missionaries. With either of these they might have found the means of safe and ready conveyance nearly to their contemplated field of labor; and, from spending some weeks or months with them, might have become acquainted with the best method of travelling and sustaining themselves on those vast and trackless prairies, and amidst those wild and predatory bands of savage men who roam over them. Still they were not inclined to abandon the object of preaching Jesus and his salvation to those miserable and neglected tribes. It was therefore decided that, while Messrs. Dunbar and
Allis should proceed immediately to the Pawnees, and, if practicable, establish themselves there. Mr. Parker should return, and, if Providence should permit, obtain other associates, who with him should attempt to penetrate to the tribes near or beyond the Rocky Mountains next spring; making their arrangements to be at St. Louis in season to avail themselves of one of the modes of conveyance before referred to. This has been approved by the Committee.

Messrs. Dunbar and Allis proceeded up the Missouri river during the month of June, as far as Cantonment Leavenworth, about 350 miles by land from St. Louis. They remained in that vicinity till the 4th of September, visiting the various bands of Indians located in that quarter, collecting information, and making other preparations for their future labors.

Major Dougherty, the United States agent for the Pawnees and the adjacent tribes, appears to be deeply interested in plans for the intellectual and social improvement of the Indians, and earnestly desires that schools and missionary labors should be commenced among them. At the latest intelligence he was daily expected at Cantonment Leavenworth, on his return from the city of Washington to his agency, when he would introduce Messrs. Dunbar and Allis to the Pawnee chiefs and people. Messrs. Kingsbury and Byington spent most of the month of August in that quarter, conferring with them relative to the manner of conducting their future labors.

Should the plans formed by the commissioners appointed by the United States government, and the measures which they commenced for securing peace among these western tribes, and improving their social condition, be completed, and the result be as favorable as is hoped, a wide field will be opened for missionary labor in this quarter, embracing many tribes hitherto entirely neglected by the Christian church, and who need the meliorating influence and the consolations of the gospel of Christ as much as any other portion of the human family.

The term for which the commissioners were appointed is understood to have expired, and it is not known by the Committee whether the government intends to prosecute the work in which they have been engaged further or not.

The Pawnee tribe is divided into four bands,—Pawnee Republicans, Pawnee Peeks, Pawnee Loups, and Grand Pawnees,—amounting in all, according to estimates made by agents and traders, to about 12,000 persons.

Sioux.

Early last spring the Committee appointed Dr. Thomas S. Williamson, formerly a respectable physician in Ripley, in the State of Ohio, and then a student of theology in the Lane Seminary, who had
offered himself as a missionary of the Board, to visit the Indian tribes residing west of the Mississippi river and north of the State of Missouri, for the purpose of ascertaining what could be done to introduce Christian instruction among them. He started on his tour about the first of May, proceeding up the Mississippi river as far as to Fort Snelling, which is situated at the junction of the St. Peters' river with the Mississippi, and about forty miles below the falls of St. Anthony. Having been kindly furnished with letters from the Secretary of War, recommending him and his object to the agents and military officers of the United States, stationed on that frontier, Doct. W. was furnished by Major Taliafero, the agent for the Sioux, and Major Bliss, the commander of the troops at Fort Snelling, with every facility in their power for prosecuting his inquiries. Both these gentlemen manifested a strong desire for the improvement of the Indians, and pledged themselves to favor, in all suitable ways, any judicious measures adopted for this purpose. After having been hospitably entertained by them during his stay at Fort Snelling, and received from them and other gentlemen residing there the information he desired, and also held interviews with the Indians to whom the agent introduced him, Dr. Williamson descended the Mississippi to Prairie du Chien, where is another agency for the Sioux, occupied by Gen. Joseph M. Street, who is understood to be decidedly friendly to missionary labors among the Indians. Having made inquiries here, similar to those made at Fort Snelling, he descended the river to Rock Island, on which is Fort Armstrong, and the seat of the agency for the Sac and Fox Indians. While at Rock Island he was met by Mr. Marsh, missionary of the Board at Green Bay, who had been instructed to accompany a band of the Stockbridge Indians from the latter place on a visit which they were about to make to the Sacs and Foxes, with whom they claim an affinity, and for whose spiritual welfare they felt solicitous. Messrs. Kingsbury and Byington also arrived at Rock Island before the departure of Doct. Williamson, and aided in obtaining information and in forming plans for missionary labor in that quarter.

The country of the Sac and Fox Indians extends from near the northern line of the State of Missouri some hundred miles to the southern boundary of the Sioux country; and from a line drawn nearly parallel with the Mississippi, and about fifty miles west of that river, on towards the waters of the Missouri. The population is variously estimated, from 2,500 to 6,500 persons, leading a wandering, hunter life, spending but a small portion of the year in their villages, and cultivating the soil to only a very limited extent. They are represented as extremely poor, ignorant, and wretched, and strongly disinclined to abandon their present course of life. As most of the bands were absent on their distant hunting grounds, Doct. Williamson and Mr. Marsh had little opportunity to learn from the head men what their feelings were respecting the establishment of a mission among
them. It is presumed, however, that no insuperable difficulties exist to the introduction of Christian knowledge to this tribe, if suitable persons could be obtained to engage in the work.

The country of the Sioux lies immediately north of that of the Sac and Fox Indians, and the habits and character of the two tribes are generally similar. The Sioux, however, seem more inclined to receive teachers and missionaries among them, and more desirous to avail themselves of the advantages to be derived from the knowledge and arts of civilized life. They constitute one of the largest tribes on the continent, being supposed to embrace about 25,000 souls. At several of their large villages, which were visited by Doct. Williamson, or respecting which he gained knowledge from other sources, the openings for missionary labor appeared very favorable. The Committee have, therefore, decided to commence a mission to this tribe, and the following persons have been appointed to enter the field with as little delay as practicable, viz.

Thomas S. Williamson, M. D. Missionary, and Physician; Jedediah D. Stevens, Licensed Preacher; Alexander Huggens, Farmer; and their wives; Sarah Poage and Lucy C. Stevens, Assistants.

Mr. Stevens has labored about three years as a teacher in the Stockbridge school near Green Bay, and during the past summer, after spending some time in pursuing theological studies, was licensed to preach the gospel by a presbytery in the State of New York.

The mission is expected to be commenced at the villages near Fort Snelling, and it is hoped that the persons just named will arrive at the place of their destination and begin their labors before the approach of the coming winter. The Sioux are the neighbors of the Ojibways, the country of the latter extending westerly from lake Superior beyond the head waters of the Mississippi. One of the stations occupied by the Board among them is not more than 150 miles from Fort Snelling. The method in which the contemplated mission among the Sioux is expected to be conducted will be nearly the same as that mentioned in the last report, as having been adopted for the mission among the Ojibways.

MISSION TO THE OJIBWAYS.

**La Pointe.**—Sherman Hall, Missionary; John Campbell, Mechanic; and their wives; Delia Cook, Teacher; and Sabrina Stevens, Assistant.

**Yellow Lake.**—Frederic Ayer, Catechist; his wife; Joseph Town, Teacher and Mechanic; and Hester Crooks, Native Teacher.

**Sandy Lake.**—Edward F. Ely, Teacher and Catechist.

**Leech Lake.**—William T. Boutwell, Missionary.

John L. Seymour, left, Mackinaw on the return of the gentlemen engaged in the fur trade, and will reside at the station where his labors are most needed.
Little information has been received from this mission the past year. The Family at La Pointe were visited by severe sickness during the latter part of the fall and the early part of the winter, which was attended with peculiar trials in a wilderness where no nurses, no Physicians, few medicines or other means of alleviating distress or restoring health are to be obtained. The labors in the school and in communicating religious instruction were suspended for a time.

The meetings on the Sabbath at all the stations have been small. Some of the Indians, as they learn more of the doctrines and precepts of Christianity, listen to it with augmented interest and appear to be in some measure affected by it; while others seem more attached to their superstitions than formerly, and more inclined to reject and oppose the light of the gospel. Much of the labor of imparting Christian instruction to these Indians must be done at their lodges, or when they call at the house of the missionary;—and in the way of conversation, rather than by means of formal sermons. Visits are almost uniformly kindly received by the Indians; and they are generally willing to be conversed with plainly on their character and prospects as sinners, and their duties to God and one another. Their wandering mode of life prevents their coming regularly and permanently under the influence of the missionaries.

A church was organised at La Pointe, a year ago last August, embracing twelve persons, including the members of the several mission families who were there at that time.

Schools have been taught at La Pointe, Yellow Lake, and Sandy Lake, embracing in all about forty or forty five pupils. A few have attended with a good degree of constancy, while the most of them have been very irregular in their attendance; sometimes residing at the stations a month or two, and then being absent for as long a time on a hunting excursion with their parents. The pupils, however, have generally manifested much interest in the schools, especially in learning to read their own language in the spelling and reading book, which was printed for them last year; and many have persevered in attending the schools against parental influence and authority. Parents generally appear quite indifferent respecting the education of their children; some are opposed to it; and others desire that their children should be taught, though of course, without any correct views as to the nature or value of a good education. The great obstacle in the way of introducing a system of schools which shall benefit the mass of the community, is the unsettled mode of life which prevails. Until there shall be a change in this respect, no system of schools, unless the pupils shall be boarded, can bring instruction within the reach of the people more than four or five months in the year; nor even this length of time, in one unbroken term, but only at intervals of a few weeks at a time.
Mr. Boutwell, after his arrival at Leech Lake, early in October, began to teach a few children to read their own language, in which they manifested much interest. Some of the parents, when they departed on their hunting tours, offered to leave their children at school with him, if he would feed them. Whether a regular school was opened and continued by him is not known to the Committee.

More effort has been made at Yellow Lake, than at either of the other stations, to induce the Indians to abandon their wandering habits and cultivate the soil. Four families have opened small fields near the mission, and seem inclined to avail themselves of the advantages offered. Others are jealous of this movement and oppose it, as an infringement on the customs of their people, regarding the sending their children to school and laboring on the soil as a virtual abandonment of their religion, and stigmatising all who do these things as praying Indians.

The land at Yellow Lake and Leech Lake is good for the production of almost all the grains and vegetables raised in the northern states, and easily tilled. In most of the lakes and rivers fish are abundant, and on the low and swampy shores of the lakes and streams, the wild rice, a very valuable esculent, and a principal article of food for the Indians and traders, is every where found.

MISSION SCHOOL AT MACKINAW.

William M. Ferry, Missionary; Lucius Geary, Superintendent of Secular Affairs; and their wives: Mason Hearsey, Teacher; and Eunice O. Osmer, Elizabeth McFarland, Hannah Goodale, Persis Skinner, and Jane Leavitt, Teachers and Assistants.

The changes, which it was stated in the last report the Committee had deemed it expedient to make at this station, have been in progress and are nearly effected. The secular affairs have been brought within narrower limits, the amount of hired labor diminished, and Mr. Ferry released in a great measure from other duties than those appropriate to him as a missionary. Rev. Abel L. Barber, from the state of Connecticut, was ordained in October last, and with his wife, and Miss Jane Leavitt from the state of New Hampshire, appointed to take charge of the female school, arrived at the Mackinaw on the 11th of November. Mr. Barber was expected to spend the winter there in aiding Mr. Ferry and in acquiring a knowledge of the Ojibwa language, and proceed in the spring to commence a new station among some band of Indians in that quarter. His health, however, soon became so much impaired, as to render his removal to a separate station inexpedient; and in July he removed to the Stockbridge mission, where he would enjoy the advantage of being in a retired situation, and might aid in the labors of the mission, if his health should permit, during the temporary absence of Mr. Marsh. Mr.
Lucius Geary, from the state of Vermont, with his wife, arrived at Mackinaw on the 18th of May, and immediately entered on his labors as secular superintendent. As Mr. Hall, mentioned as teacher of the boy's school in the last report, did not possess sufficient health to perform the duties of so large a school, he has been transferred to the less laborious school among the Stockbridge Indians near Green Bay, made vacant by the appointment of Mr. Stevens to another field. Previous to his removal in July, he was connected in marriage with Miss Matilda Hotchkiss, one of the female assistants at Mackinaw. Upon the return of the gentlemen engaged in the fur trade, last August, Mr. Seymour accompanied them to the Ojibwa country, to aid in the labors of one of the stations commenced there.

The number of boarding scholars attending the school has been somewhat diminished during the year, in conformity with the arrangement mentioned in the last report. Little information has been received during the year respecting the school or the church. They are supposed to be in nearly the same condition as they were a year ago.

MISSION TO THE STOCKBRIDGE INDIANS.

Rev. Cutting Marsh and Abel L. Barber, Missionaries; and Chauncey Hall, Teacher: Mrs. Barber and Mrs. Hall.

The reasons for Mr. Barber's removal to this station was stated in the report of the mission at Mackinaw. He is expected to enter some other field of labor as soon as his health will permit. Mr. Hall arrived and took charge of the school in the month of May. Some of the Christian Indians of this tribe have expressed a strong desire to aid in introducing the gospel, which has done so much for them, among some of their untutored red brethren of the more western tribes. With this view they have meditated a visit to their grand children, as they call them, the Sac and Fox Indians, and a renewal of their covenant of peace with them. When Black Hawk, the Sac chief, passed through the Stockbridge settlement, in the summer of 1833, on his return to his people, after his tour in the United States, he had an interview with some of their head men, when the contemplated visit was proposed to him. He received the proposal with great pleasure, and earnestly requested that the visit might be made soon. A delegation from the church was accordingly appointed last spring, at the head of which, John Metoxen, the principal chief, and an aged and exemplary Christian and officer of the church, was placed. When it was proposed to him, he said, "It will be the last thing that I expect to do towards civilizing the Indians. I am willing to go, if I can do any good." Previous to the departure of the delegation, a meeting of the tribe was held, at which
Metoxen addressed his brethren with much feeling and eloquence, enumerating to them the blessings which they had derived from Christianity; portraying the deplorable condition of the remote tribes who had never enjoyed similar privileges; and exhibiting the duty incumbent on themselves to endeavor to enlighten and save them. He parted from his people with manifestations of deep paternal feeling, assuring them of his affectionate regard for them, giving them faithful counsels, and praying for their spiritual prosperity. It was thought expedient by the Committee that Mr. Marsh should accompany them, to aid in accomplishing their object, and also to collect information respecting the Sac and Fox Indians, which might show how far it was practicable and expedient to commence a mission among them. They left Green Bay early in June. Since which time no full report has been received concerning their travels or the result of their benevolent errand.

The removal of the Indians, according to the treaty entered into between them and the United States, has been in progress during the past spring and summer, and is expected to be completed before next spring. The distance from their old town to the new, which they call Stockbridge, is about twenty or twenty-five miles. During the last year their attention has been much occupied in preparing fields and buildings at their new home; and as they have spent a part of their time at one place, and a part at the other, they have come less steadily, than heretofore, under the influence of Christian instruction on the Sabbath and in the school. Meetings have been maintained at the station and well attended. Those at the new town have held religious meetings statedly on the Sabbath, which they have conducted themselves. Temperance, morality generally, and good order have prevailed; and the members of the church have generally maintained a fair Christian character.

The school continued through the summer at the old town has been small, including about twenty-five regular pupils. Sabbath schools and Bible classes have been kept in successful operation. There is a prospect that the number of Indians coming under the influence of this mission will be somewhat augmented by the settlement of some bands of Munsees or Delawares, on their lands.

MISSION AT MAUMEE.

Isaac Van Tassel, Missionary; William Culver, Teacher and Mechanic; and their wives.

The plan of settling the Indians, residing near this station on the mission lands, noticed in the last report, was proposed to them last fall. A few families acceded to the proposal, and promised to erect houses and open fields the next spring. Some counteracting influ-
ence was, however, exerted by persons residing in the vicinity; shops for vending intoxicating liquors were multiplied around them; they became more dissipated and less inclined to labor, and when the opening of the spring came on, no progress was made, and there seemed to be little prospect that any considerable number of families would avail themselves of the advantages offered. In the circumstances in which they then were, scattered, tempted, and desponding, there seemed to be little encouragement for continuing the school or any other kind of missionary labor. In April, therefore, the boarding school, which had contained during the fall and winter about thirty pupils, was disbanded; and arrangements were soon after entered upon for disposing of the property of the Board at that station. This object has not yet been effected.

The meetings have been continued at the station by Mr. Van Tassel, and he has communicated Christian knowledge to the Indians, whenever his circumstances permitted him to have access to them. Having disposed of all their land at their present residence, and refusing to remove west of the Mississippi river, the only inheritance which seems to be left to them is poverty, misery, and extinction.

MISSION TO THE NEW-YORK INDIANS.

**Tuscarora.**—William Williams, Missionary; his wife, Elizabeth Stone, Teacher.

**Seneca.**—Asher Wright, Missionary; and his wife, Asenath Bishop, Teacher.

**Cattaraugus.**—Asher Bliss, Missionary; and his wife.

**Alleghany.**—William Hall, Teacher; and his wife.

Mr. and Mrs. Elliot were compelled by ill health to leave Tuscarora in October, after laboring there successfully during six years, and having become much beloved by the Indians. Rev. Joel Wood, formerly a teacher among the Choctaws, having been obliged to repair to a northern climate for the restoration of his health, and having since pursued a course of theological studies, been ordained as an evangelist, in which capacity he had labored about two years, was re-appointed a missionary of the Board last autumn, and designated to occupy this vacant station, with the understanding, that, if his health should hereafter appear to be adequate, he should be permitted to resume his labors among the Choctaws, to whom he still remains warmly attached, and of whose language he possesses considerable knowledge. He has accordingly recently left Tuscarora, and is about to proceed west of the Mississippi river. Rev. William Williams, of Lisle, in the State of New-York, has been appointed to take the pastoral charge of the Tuscarora church.

As it was deemed expedient to substitute village schools for the large boarding-school at Seneca, the labors of Mr. Bradley, heretofore the farmer and steward at that station, were no longer required; and, in compliance with his request, he was released from the fur-
ther service of the Board in October. The ill health of Miss Thayer has compelled her to relinquish her labors as teacher at Cattaraugus, and to return to her friends.—Mr. William Hall has recently been appointed to labor as a teacher and catechist on the Alleghany reservation.

Churches.—At different periods during the past year there has been a very promising state of religious feeling among the members of the churches at Tuscarora, Seneca, and Alleghany, accompanied by a corresponding attention in the congregations to their spiritual interests. At Tuscarora and Alleghany much harmony and mutual love, and regular attendance on the ordinances of the gospel, have prevailed through the year. Ten Indians have been received to the church at Tuscarora; some under discipline have been restored, and two excommunicated for immoral conduct, leaving the present number sixty-one. At Seneca and Cattaraugus the churches have been sorely tried by division of counsels and party animosities, having their origin in a difference of views respecting the expediency of selling their lands and removing to some distant territory. This has led to most unchristian conduct and to bitter enmity among brethren, and at times threatened the destruction of the churches. Some painful cases of apostasy have occurred. At Seneca two persons have been received to the church, and two have died. Forty-nine are in good standing. At Alleghany two have been added and one excluded, leaving fifty-five. The present number at Cattaraugus is about forty-five.

Meetings have been attended on the Sabbath and at other times nearly as heretofore. Mr. Bliss, at Cattaraugus, has found the heathen portion of the Indians more accessible than formerly, and has been repeatedly invited to preach at their funerals, and on some other occasions.

Schools.—The district-school system has succeeded well. On the four reservations seven schools were taught during the winter, embracing together about 280 pupils. During the summer two of the schools were discontinued. The interest felt by the Indians in the education of their children is obviously increasing. At Seneca they built a good school-house in one village and hired one in another. At Cattaraugus the boarding-school is nearly supported by their contributions. At Alleghany they hired one teacher at their own expense, and contributed considerable sums for paying and supporting two others. The interest felt and proficiency made by the pupils in some of the schools, has been increased by the introduction of school apparatus and simple lectures on some branches of knowledge. Three or four good teachers are now needed to take the charge of schools in the Indian villages on these reservations.
Mr. Wright and Mr. Bliss are still prosecuting the study of the Seneca language; the former of whom uses it with some freedom in his intercourse with the Indians; and has made considerable progress in the preparation of hymns, portions of the Scriptures, and tracts, for publication.

A large number of the Indians on the Seneca and Cattaraugus reservations, have been cut off by the cholera and other diseases, during the past summer; among whom are Chief Warrior, and the wife of Young King, the principal chief of the Senecas; both exemplary members of the Church. Chief Warrior was one of the earliest and firmest friends of the mission at Cattaraugus.

At the monthly concert for prayer at the several stations the Indians have contributed during the year the sum of $36, which they appropriated to aid the mission among their brethren of the Ojibway tribe, and accompanied the donation with a pertinent and affectionate letter addressed to the chiefs and people, urging them to listen to the gospel as preached by the missionaries, to change their manner of life, and live as the white man does, and to prepare to dwell with God in heaven.

SUMMARY.

The Board have under their care 36 missions, and 65 stations, being nine more stations than were reported the last year. Connected with these missions and stations are 96 ordained missionaries, (seven of whom are regularly educated physicians, and seven others have prosecuted medical studies to such an extent as to render them useful in that capacity;) seven physicians not ordained; six printers; 33 other male assistants, teachers, catechists, farmers and mechanics; and 151 married and unmarried female assistants; making a total of 293 missionaries and assistant missionaries sent from this country, 48 of whom entered the service during the past year. There are now five native preachers, and 39 other native assistants. There are 40 churches connected with the missions of the Board, containing at the last returns 2,000 members, converts from heathenism and corrupted forms of Christianity. Into these churches, from the time of their establishment, have been received about 2,360 converts. At the schools established through the agency of persons sent forth by the Board, and taught by them, or by persons to a greater or less extent under their direction, there are now about 40,000 scholars; and there have been instructed since the establishment of the schools, not far from 80,000 persons. Connected with the missions of the Board are seven printing establishments, including 13 presses. To the amount heretofore reported as having been printed at the presses, is now to be added 21,735,463 pages, making a total from the com-
mencement of their operations of about 88,000,000 of pages, in 16
different languages, seven of which have been reduced to writing by
missionaries of this Board.

CONCLUSION.

Let no one think, that the spirit of foreign missions has slumbered
from the days of the apostles until now. In almost every age, the
church has had its missions among the heathen. It sent them to
Armenia, Georgia, and Abyssinia, in the fourth century; to Ireland,
Scotland and England, to Persia, India, Tartary and China, in the
fifth, sixth and seventh centuries; to Saxony, Bulgaria and Moravia,
to Denmark, Bohemia and Sweden, in the eight and ninth centuries;
and to Poland, Russia, Norway, Iceland and Greenland, in the tenth
and eleventh centuries. These countries were all pagan long after
the missionary labors of the apostles ceased, and were converted to
Christianity by means of foreign missions, which were prosecuted
under the greatest disadvantages. "The discovery of printing," says
an eloquent writer, "has changed all social conditions: the press, a
machine which can no longer be broken, will continue to destroy the
old world till it has formed a new one." But no press then existed,
and exerted its mighty energies to diffuse intelligence, wake up
a missionary spirit, and call out the energies of the church in
associated effort. The strength of the church was neither enligh­
tened, nor associated, and little did she know concerning the world
at large. The civilized world was on the decline; the dark ages
were fast coming upon it. In Asia, the churches and their missions
were early desolated by the sword of Mohammed; and Europe was
repeatedly convulsed and revolutionized by northern barbarians.
"Upon the earth" there was "distress of nations, with perplexity, the
sea and the waves roaring, men's hearts failing them for fear, and for
looking after those things which were coming upon the earth."

The use which the Committee would make of these facts, is this:
If the church has had missions among the heathen from age to age,
when every thing in her circumstances was against such missions, she
surely will not abandon them now, when every thing is favorable.
If missions were sustained in the dark ages, they will live and flourish
in these ages of comparative light: for never had the church so much
civil liberty as now; never so much intelligent piety; never so much
associated power; never such facilities for diffusing information and
controlling public sentiment; never so much knowledge of the world;
never such easy access to every part of it; never such means for
sustaining missions and scattering light in all lands. In ancient times,
nations geographically near were often, for all moral purposes, ex­
ceedingly remote. But now, influence may be exerted upon na­tions
that are remote, almost as easily as when they are near. Our con-
ceptions of distances are varying continually. For we do not so much estimate distance by miles, leagues, and degrees, as by the time, expense, and fatigue, with which it is traversed. Whatever diminishes these, does virtually annihilate space, and bring the different parts of the earth so much nearer together. A similar effect is produced in our apprehensions of distance, by frequent intercourse and familiar acquaintance. It is in this manner that commerce and the press are exerting a powerful influence in bringing the different portions of the world near together.

Thus we behold the nations of Christendom approaching each other, and becoming as it were consolidated into one great community, and made to feel more and more the influence of neighborhood. Thus, too, are unevangelized nations drawn nearer and nearer to the Christian church. Mountains sink; oceans contract; the rotundity of the earth ceases to be an obstruction to vision. In the progress of mind and of society, the kingdoms of the world, without a miracle, are assembled around the church of Christ, where their woes may be seen as with a glance, and be relieved with comparative ease.

Will the wheels of the missionary enterprise, then, roll backward? No—not unless the wheels of society move backward—not unless Christianity and science decline, and the press is silenced or totally perverted, and iniquity pours its desolating floods over Europe and America, and night and chaos once more take possession of Christendom. Individual missionary stations may be relinquished; particular missions may be abandoned; and there may be occasional refluxes in the tide of benevolence: but there will be no general retrogression in missions to the heathen. The time of redemption for the church from her centuries of bondage has come. God is freeing her from her captivity, and the angel of his presence is in the midst of her. There is a movement in her armies; a going forth from Egypt; and the cloudy pillar, the sure token of Jehovah's presence and will, is seen leading the way. There is a pressure of motive to take possession of her great promised inheritance, such as never was before. There is a force of circumstances, an urgency of divine providence, and a gracious and increasing influence of the Holy Spirit, which ensure the onward movement of the church.

"Woso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."
PECUNIARY ACCOUNTS.

EXPEDITIONS OF THE BOARD FOR THE YEAR ENDING AUGUST 31, 1834.

Mission to Western Africa.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Outfit and expenses of Mr. Wilson and Mr. Wynkoop, and a colored man, including their passage to and from Cape Palmas</td>
<td>1,566 62</td>
</tr>
<tr>
<td>Remittance for expenses in Africa, and various purchases, including the frame and other materials for a house, and freight of the same</td>
<td>2,302 00</td>
</tr>
<tr>
<td>Books and other purchases, and expenses of Mr. Wilson, Mr. Wynkoop, and a colored man, since their return</td>
<td>521 46</td>
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Total: 4,290 08

Mission in Greece.

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<tr>
<td>Drafts and remittances</td>
<td>3,405 73</td>
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<tr>
<td>Purchases</td>
<td>171 04</td>
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Total: 3,576 77

Mission at Constantinople.

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<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Drafts and remittances</td>
<td>6,459 32</td>
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<tr>
<td>Purchases, &amp;c.</td>
<td>527 63</td>
</tr>
<tr>
<td>Remittances to Mr. Schaufler, and expenses of mission to the Jews</td>
<td>1,059 36</td>
</tr>
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Total: 8,046 31

Mission in Asia Minor.

<table>
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<tr>
<th>Description</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>Remittances to Smyrna and for Scio</td>
<td>3,613 50</td>
</tr>
<tr>
<td>Purchases for do.</td>
<td>1,738 03</td>
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<tr>
<td>Outfit and expenses of Mr. and Mrs. Houston</td>
<td>641 19</td>
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<tr>
<td>Outfit and expenses of Mr. and Mrs. Adger</td>
<td>342 35</td>
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<tr>
<td>Passage of Mr. and Mrs. Houston, and Mr. and Mrs. Adger to Smyrna</td>
<td>400 00</td>
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<tr>
<td>Remittances to Trebizond and Broosa</td>
<td>2,506 67</td>
</tr>
<tr>
<td>Purchases for do.</td>
<td>188 98</td>
</tr>
</tbody>
</table>

Total: 8,046 31

Carried forward, $2,995 65 $6,749 67 $15,913 16
PECUNIARY ACCOUNTS.

Brought forward, $2,995.65 $6,749.67 $15,913.16
Outfit and expenses of Mr. and Mrs. Johnston, 3,141.54
Outfit and expenses of Mr. and Mrs. Schneider, 358.08
Outfit, in part, of Mr. Powers, 200.00
Passage of Mr. and Mrs. Johnston, and Mr. and Mrs. Schneider, 400.00—4,435.27—11,184.94

Mission in Syria.
Remittances to Beyroot and Jerusalem, 6,446.66
Purchases for do. do. 1,007.27
Purchases for Cyprus, 49.82
Outfit and expenses of Mr. Smith, 341.65
Passage of Mr. and Mrs. Smith to Malta, 200.00
Outfit and expenses of Mr. and Mrs. Pease, 532.07
Passage of Mr. and Mrs. Pease, 200.00—8,857.47

Missions in Persia.
To the Nestorians:—
Remittances and purchases, 867.05
Outfit of Mr. and Mrs. Perkins, 2,400.04
Passage of Mr. and Mrs. Perkins to Malta, 1,465.09
To the Mohammedans:—
Outfit and expenses of Mr. Merrick, 411.23
Passage of Mr. Merrick to Smyrna, 100.00
Purchases, &c. 29.88—541.11—2,006.20

Maharatta Mission.
Remittances, &c. to Bombay and Ahmednuggur, 6,111.21
Purchases for do. do. 2,241.79
Outfit and expenses of Mr. and Mrs. Munger, 782.34
do. of Mr. and Mrs. Hubbard, 696.66
do. of Mr. and Mrs. Abbott, 686.66
do. of Miss Graves, 222.22
do. of Miss Kimball, 227.22
Expenses of Mr. and Mrs. Graves, 470.05
Passage of the above named individuals to Bombay, 2,250.00
Expenses of Mrs. Garrett, 220.00—13,838.15

Ceylon Mission.
Remittances, &c. for seminary, boarding-schools, free schools, native assistants, building, repairs, &c., including the expenses of the mission families, 20,232.57
Various purchases, 854.83
Outfit and expenses of Mr. and Mrs. Eckard, and of Mr. and Mrs. Minor, and their passage from Boston to Ceylon, 2,597.49
Expenses of Mr. Winslow, since his return, and expenses, in part, of children from Ceylon, 255.10
Expenses of Mr. Hall, 70.00—24,059.90

Mission to Siam.
Remittances, 3,100.00
Purchases, 712.76
Outfit and expenses of Dr. and Mrs. Bradley, 803.76
Passage of Dr. and Mrs. Bradley to Singapore, 500.00
Drafts, &c. of Mr. Abeel, 1,275.00—6,457.52

Carried forward, $82,317.43
PECUNIARY ACCOUNTS.

Brought forward, $82,317 43

**Mission to China.**

Remittances, - - - - - - - - - 5,720 00
Purchases, &c. - - - - - - - - - 359 42
Outfit and expenses of Mr. Parker, - - - 600 00 —- 6,679 42

**Mission to the Indian Archipelago.**

Remittances for the general expenses of the mission, 5,850 00
  do. to purchase the printing establishment at Singapore, - - - - - - - - - 1,350 00
Purchases, - - - - - - - - - 368 70
Outfit of Miss White, and her passage to Singapore, - 432 22 —- 8,078 92

**Mission to the Sandwich and Washington Islands.**

Drafts, remittances, purchases, &c. for the general objects of the mission, 11,183 28
Outfit, in part, of Miss Brown, including purchases, 279 15
  do. do. of Miss Hitchcock, - - - - - - - 100 00
Expenses of Mr. Ruggles and family since their return, 210 59
  do. of Mr. Fuller, - - - - - - - - - 15 00 —- 11,768 02

**Mission to Patagonia.**

Expenses of Mr. Arms and Mr. Coan, since their return, 151 15

**Cherokee Mission.**

Drafts, remittances, &c. - - - - - - - - - 5,985 52
Donations in money, received at the different stations, - - - - - - - - - 325 87
Supplies purchased in Boston, including freight, &c. 1,566 12 —- 7,880 61

**Chickasaw Mission.**

Drafts, purchases, &c. - - - - - - - - 622 04

**Choctaw Mission.**

Drafts, purchases, &c. - - - - - - - - 121 36
Expenses of J. E. Dwight, a Choctaw youth, - - - 40 00 —- 161 36

**Arkansas Choctaw Mission.**

Drafts, remittances, &c. and purchases for the different stations, - - - - - - - - - 1,833 42
Choctaw tract on the Sabbath, 3,000 copies, - - - - - - - - - 55 50 —- 1,933 92

**Arkansas Cherokee Mission.**

Drafts and remittances, - - - - - - - - - 3,509 02
Purchases in Boston, - - - - - - - - - 1,222 27
Donations received at Dwight, - - - - - - - - - 107 00 —- 4,938 29

**Creek Mission.**

Drafts and purchases, - - - - - - - - - 208 32

Carried forward, $125,454 48
**PECUNIARY ACCOUNTS.**

Brought forward, $125,454 48

**Osage Mission.**

<table>
<thead>
<tr>
<th>Expenses at Harmony,</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>-</th>
<th>1,634 27</th>
</tr>
</thead>
<tbody>
<tr>
<td>do. Union,</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>1,412 91</td>
</tr>
<tr>
<td>do. Boudinot,</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>350 00</td>
</tr>
<tr>
<td>do. Hopefield, &amp;c.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>173 57</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3,570 75</td>
</tr>
</tbody>
</table>

**Stockbridge Mission.**

| Purchases, &c.     | - | - | - | - | 643 77    |
|                    |   |   |   |   | -         |
| Deduct amount received of the Society in Scotland for promoting Christian Knowledge, | - | - | - | - | 231 39    |
|                    |   |   |   |   | 412 38    |

**Mission at Mackinaw.**

| Drafts, purchases, &c. | - | - | - | - | 3,308 73 |
|                        |   |   |   |   | -         |
| Donations received at Mackinaw, | - | - | - | - | 186 42   |
| Travelling expenses of assistant missionaries, | - | - | - | - | 187 37   |
|                    |   |   |   |   | 3,682 52 |

**Ojibwa Mission.**

| Drafts, purchases, &c. | - | - | - | - | 2,739 97 |
|                        |   |   |   |   | -         |

**Maumee Mission.**

| Drafts, purchases, &c. | - | - | - | - | 640 14    |
|                        |   |   |   |   | -         |

**Missions among the Indians in New-York.**

| Seneca station,        | - | - | - | - | 654 82    |
| Tuscarora, do.         | - | - | - | - | 464 85    |
| Deduct amount received on account of the farm which has been sold, | - | - | - | - | 324 46    |
| Alleghany station,     | - | - | - | - | 224 95    |
|                        |   |   |   |   | 1,020 16  |

The farm at Cattaraugus has been sold, and $430 received in part payment. Of this sum, after defraying the expenses of the mission, there remains on hand $214.75, to be applied towards the expenses of the station for the next year.

**Sioux Mission.**

| Travelling expenses of Mr. Stevens, and expenses of the mission, | - | - | - | - | 200 00 |
|                                                                   |   |   |   |   | -         |

**Indian Missions generally.**

| Expenses of Rev. Samuel Parker, Rev. John Dunbar, and Samuel Allis, Jr. on an exploring tour to the Indians west of the State of Missouri, | - | - | - | - | 471 01 |
| Expenses of Dr. T. S. Williamson, on an exploring tour among the Sac and Fox Indians, and the Sioux. | - | - | - | - | 201 50   |
| Transportation, freight, cartage, &c. for various stations, | - | - | - | - | 170 28   |
|                    |   |   |   |   | 842 79   |

Carried forward, $138,563 19
**PECUNIARY ACCOUNTS.**

**Agencies.**

<table>
<thead>
<tr>
<th>Services of Rev.</th>
<th>Agency</th>
<th>Duration</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>P. Parker, 1 week</td>
<td></td>
<td></td>
<td>8.00</td>
</tr>
<tr>
<td>do. of Rev. W. Arms, 1 1-4 weeks</td>
<td></td>
<td></td>
<td>10.00</td>
</tr>
<tr>
<td>do. of Rev. J. Tucker, 3 weeks</td>
<td></td>
<td></td>
<td>24.00</td>
</tr>
<tr>
<td>do. of Rev. S. B. Munger, 30 weeks</td>
<td></td>
<td></td>
<td>160.00</td>
</tr>
<tr>
<td>Travelling expenses</td>
<td></td>
<td></td>
<td>46.50</td>
</tr>
<tr>
<td>do. of Rev. T. F. Johnston, 20 1-4 weeks</td>
<td></td>
<td></td>
<td>162.30</td>
</tr>
<tr>
<td>do. of Rev. A. Bullard, for Sept. and Oct.</td>
<td></td>
<td></td>
<td>133.33</td>
</tr>
<tr>
<td>Travelling expenses, stationary, office rent, &amp;c.</td>
<td></td>
<td></td>
<td>132.24</td>
</tr>
<tr>
<td>do. of Rev. J. Moore, 6 months</td>
<td></td>
<td></td>
<td>300.00</td>
</tr>
<tr>
<td>Travelling expenses, &amp;c.</td>
<td></td>
<td></td>
<td>56.50</td>
</tr>
<tr>
<td>do. of Rev. Dr. D. Porter, one year, including travelling expenses</td>
<td></td>
<td></td>
<td>300.00</td>
</tr>
<tr>
<td>do. of Rev. H. Coe, one year</td>
<td></td>
<td></td>
<td>600.00</td>
</tr>
<tr>
<td>Travelling expenses, &amp;c.</td>
<td></td>
<td></td>
<td>38.59</td>
</tr>
<tr>
<td>do. of Rev. C. Eddy, one year</td>
<td></td>
<td></td>
<td>850.00</td>
</tr>
<tr>
<td>Travelling expenses, &amp;c.</td>
<td></td>
<td></td>
<td>268.00</td>
</tr>
<tr>
<td>do. of Rev. C. Bardwell, one year</td>
<td></td>
<td></td>
<td>1,000.00</td>
</tr>
<tr>
<td>Travelling expenses, &amp;c.</td>
<td></td>
<td></td>
<td>216.26</td>
</tr>
<tr>
<td>do. of Rev. R. C. Hand, 1 year</td>
<td></td>
<td></td>
<td>1,000.00</td>
</tr>
<tr>
<td>Travelling expenses, &amp;c.</td>
<td></td>
<td></td>
<td>273.03</td>
</tr>
</tbody>
</table>

**Travelling expenses of Rev. W. S. Plumer, attending Synods of Virginia, North Carolina, and South Carolina and Georgia,**

97.53

**Expenses of Dr. Wisner, twice to Virginia, to North Carolina, to New York, &c.,**

225.00

**do. of Mr. Greene to Washington, Princeton, New Haven, &c.,**

109.75

**do. of deputations to attend the anniversaries of auxiliary societies, &c.**

273.03 —— 6,335.95

**General Expenses.**

**Travelling expenses of members of the Board in attending the annual meeting in Philadelphia, October, 1833,**

225.35

**Contingent expenses of the annual meeting,**

8 87 —— 234 22

**Secretaries' Department.**

**Salary of Dr. Wisner, Mr. Anderson and Mr. Greene, in part, for the year ending Aug. 31, 1834,**

2,550.00

**Clerk hire and copying, within the year,**

401.64 —— 3,251.64

**Treasurer's Department.**

**Salary of the Treasurer, in part, for the year ending Aug. 31, 1834,**

950.00

**Clerk hire within the year,**

455.00 —— 1,435.00

**Printing Department.**

**Twenty-fourth Annual Report, 1,500 copies,**

279.47

**Abstract of do., 6,000 copies,**

317.67

**Dr. Mc Murray's Sermon,**

57.10

**First ten Annual Reports, 1000 copies, in one volume,**

669.80

**Carried forward,**

$1,424,04 —$149,819.31
### PECUNIARY ACCOUNTS.

**Brought forward, $149,819 31**

<table>
<thead>
<tr>
<th>Item</th>
<th>Copies</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Missionary Paper, No. 2, 7,000 copies</td>
<td>7,000</td>
<td>99 65</td>
</tr>
<tr>
<td>do. do. &quot;3, 5,000 do.</td>
<td>5,000</td>
<td>80 05</td>
</tr>
<tr>
<td>do. do. &quot;4, 2,000 do.</td>
<td>2,000</td>
<td>41 72</td>
</tr>
<tr>
<td>do. do. &quot;5, 3,000 do.</td>
<td>3,000</td>
<td>42 18</td>
</tr>
<tr>
<td>do. do. &quot;6, 3,000 do.</td>
<td>3,000</td>
<td>63 58</td>
</tr>
<tr>
<td>do. do. &quot;7, 5,000 do.</td>
<td>5,000</td>
<td>93 50</td>
</tr>
<tr>
<td>do. do. &quot;8, 3,000 do.</td>
<td>3,000</td>
<td>124 98</td>
</tr>
<tr>
<td>do. do. &quot;9, 4,000 do.</td>
<td>4,000</td>
<td>42 51</td>
</tr>
<tr>
<td>do. do. &quot;10, 4,000 do.</td>
<td>4,000</td>
<td>51 64</td>
</tr>
<tr>
<td>do. do. &quot;11, 2,000 do.</td>
<td>2,000</td>
<td>30 47</td>
</tr>
<tr>
<td>do. do. &quot;12, 3,000 do.</td>
<td>3,000</td>
<td>64 84</td>
</tr>
<tr>
<td>do. do. &quot;13, 4,000 do.</td>
<td>4,000</td>
<td>73 84</td>
</tr>
<tr>
<td>do. do. &quot;14, 4,000 do.</td>
<td>4,000</td>
<td>42 26</td>
</tr>
<tr>
<td>do. do. &quot;15, 3,000 do.</td>
<td>3,000</td>
<td>45 13</td>
</tr>
<tr>
<td>do. do. &quot;16, 4,000 do.</td>
<td>4,000</td>
<td>63 57</td>
</tr>
</tbody>
</table>

**Monthly and Quarterly Papers, Nos. 1 to 18, 140,000 copies, 570 66**

**Organization of the Board, 5,000 copies, 39 25**

**Character and condition of females in heathen countries, 10,000 copies, 90 00**

**The Last Command, 8,100 copies, 90 00**

**Certificates, blank receipts, bills of lading, &c. 45 13**

**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, 3,691 50**

**Deduct amount received for 3,500 copies of Duty to the Heathen, 19 24**

**Agency in New-York.**

<table>
<thead>
<tr>
<th>Item</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Salary of Mr. Tracy for the year ending Aug. 31, 1834</td>
<td>400 00</td>
</tr>
<tr>
<td>Clerk hire,</td>
<td>350 00</td>
</tr>
<tr>
<td>Office rent,</td>
<td>350 00</td>
</tr>
<tr>
<td>Stove, shelves, fuel, stationary, &amp;c.</td>
<td>101 63</td>
</tr>
</tbody>
</table>

**Miscellaneous Charges.**

<table>
<thead>
<tr>
<th>Item</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Postage of letters and pamphlets,</td>
<td>728 05</td>
</tr>
<tr>
<td>Fuel and oil,</td>
<td>59 19</td>
</tr>
<tr>
<td>Blank books, and stationary,</td>
<td>74 66</td>
</tr>
<tr>
<td>Wrapping paper, twine, nails, &amp;c.</td>
<td>20 04</td>
</tr>
<tr>
<td>Porterage, freight, labor, transportation of bundles, &amp;c.</td>
<td>7 35</td>
</tr>
<tr>
<td>Periodical publications, books, pamphlets, and binding of books, &amp;c.</td>
<td>70 12</td>
</tr>
<tr>
<td>Books for the missionary library,</td>
<td>206 91</td>
</tr>
<tr>
<td>Rent of the Missionary Rooms, and taxes,</td>
<td>296 25</td>
</tr>
<tr>
<td>Stove, pigeon holes, &amp;c.</td>
<td>21 00</td>
</tr>
<tr>
<td>Geometrical wood cuts for various stations,</td>
<td>25 00</td>
</tr>
<tr>
<td>Insurance on property at the Missionary Rooms,</td>
<td>15 70</td>
</tr>
<tr>
<td>Discount on bank notes and drafts, counterfeit notes, and notes of banks that have failed,</td>
<td>167 69</td>
</tr>
<tr>
<td>Letters of attorney and deed,</td>
<td>8 00</td>
</tr>
<tr>
<td>Use of chapel in New-York,</td>
<td>12 00</td>
</tr>
</tbody>
</table>

**Total expenditures of the Board, $159,779 61**
PECUNIARY ACCOUNTS.

RECEIPTS OF THE BOARD DURING THE YEAR ENDING AUGUST 31, 1834.

Donations received during the year, as acknowledged in the Missionary Herald, $138,919 00
Legacies do. do. .............................................. 6,709 66
Interest on the Permanent Fund, .............................................................. 2,553 64
Interest on the Ashley Fund, on legacies, temporary loans, &c. 4,085 80
Amount refunded for advances previously made, 118 00
Total receipts of the Board, ........................................................ $152,386 10
Balance on hand, September 1, 1833, ........................................... 2,616 14
Balance for which the Board is in debt, carried to new account, September 1, 1834, 4,777 37

GENERAL PERMANENT FUND.

This fund amounted August 31, 1833, to $42,151 31
Received within the year, as acknowledged in the Missionary Herald, 1,388 00 43,539 31

PERMANENT FUND FOR OFFICERS.

This fund amounted August 31, 1833, to $35,577 44
Received during the year as follows:
Donations, as acknowledged in the Missionary Herald, 107 00
For profits of the Missionary Herald, 261 54
For interest, in part, on this fund, 151 50 570 04 39,447 48
The following is a list of payments during the year into the treasury of the Board by auxiliaries formed on the model recommended in the XIXth volume of the Missionary Herald, p. 355. The year commences with September, 1833, and ends with August, 1834. 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.

<table>
<thead>
<tr>
<th>Auxiliary Societies</th>
<th>Payments (£)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Somerset County, Rev. Josiah Tucker, Sec.</td>
<td>182 38</td>
</tr>
<tr>
<td>Lincoln County, Rev. David M. Mitchell, Sec.</td>
<td>560 58</td>
</tr>
<tr>
<td>Cumberland County, Rev. Seneca White, Tr.</td>
<td>1,263 71</td>
</tr>
<tr>
<td>York County, Charles W. Williams, Tr.</td>
<td>544 65</td>
</tr>
<tr>
<td>Oxford County, Rev. Henry A. Merrill, Sec.</td>
<td>120 78</td>
</tr>
<tr>
<td></td>
<td><strong>Total</strong></td>
</tr>
</tbody>
</table>

**MAINE.**

- Rev. Josiah Tucker, Sec.
- Rev. David M. Mitchell, Sec.
- Rev. Seneca White, Tr.
- Rev. Henry A. Merrill, Sec.

- Madison
- Norridgewock
- Winthrop
- Portland
- Kennebunk

- 18338
- 580 58
- 1,233 71
- 544 65
- 120 78

**NEW HAMPSHIRE.**

- Rockingham Co. East, Rev. Josiah Webster, Sec.
- Rockingham Co. West, Rev. Calvin Cutler, Sec.
- Stafford County, Rev. John K. Young, Sec.
- Merrimack County, Rev. H. G. Nott, Sec.
- Hillsboro' County, Rev. Z. S. Barestow, Sec.
- Cheshire County, Rev. A. G. Corlett, Sec.
- Sullivan County, Rev. Dana Chaves, Sec.
- Grafton County, William Green, Tr.
- Piscataqua Conf. of Chis., S. Blake, Tr.

- Hampton Falls
- Windham
- Dover
- Concord
- Keene
- Plainfield
- Plymouth
- Exeter

- 31 00
- 626 63
- 521 83
- 690 39
- 1,750 62
- 561 37
- 381 17
- 471 92

**VERMONT.**

- Windham County, Rev. J. L. Stark, Sec.
- Windsor County, Rev. Daniel V. Morton, Sec.
- Orange County, Rev. Calvin Noble, Sec.
- Washington County, Chauncey L. Knapp, Sec.
- Franklin County, Rev. J. H. Converse, Sec.
- Addison County, Rev. Thomas A. Merrill, Sec.
- Rutland County, Rev. Amos Drury, Sec.

- W. Brattleborough
- Brattleborough
- Windsor
- Chelsea
- Middlebury
- Fairhaven
- Rutland

- 394 49
- 345 65
- 698 94
- 310 91
- 247 07
- 574 58
- 686 39

**MASSACHUSETTS.**

- Berkshire County, Rev. William A. Hawley, Sec.
- Franklin County, Rev. Messrs. Grovernor, Sec.
- Northampton and vic. Daniel Stobins, Sec.
- Hampden County, Rev. Domin Clark, Sec.
- Brookfield Association, Rev. Micah Stone, Sec.
- Worcester Co. North, Rev. Cyrus Mann, Sec.

- Hillsdale
- Ashfield
- Northampton
- Blandford
- South Brookfield
- Worcester
- 2,023 85

- 1,667 57
- 991 04
- 2,548 36
- 1,323 71
- 1,578 63
- 846 50
- 2,023 85

- Henry Mills, Tr.
- Rev. Elijah Demond, Sec.
- Rev. L. F. Dimick, Sec.
- Rev. George C. Cowles, Sec.
- Rev. George W. Bigelow, Sec.
- Rev. Harrison G. Park, Sec.

- Millbury
- Holliston
- Newburyport
- Danvers
- Salem
- Dighton

- 1,898 86
- 119 82
- 1,815 56
- 1,267 61
- 9,338 91
- 569 80

Carried forward, £25,681 99 £11,378 51
AUXILIARY SOCIETIES

Palestine Society,
Rev. Jonas Perkins, Sec.
Ebenzer Alden, Tr.

Tuanton and Vicinity,
Rev. Ernestus Malby, Sec.
Hodges Reed, Tr.

Pilgrim Association,
Rev. E. G. Howe, Sec. & Tr.

Old Colony Association,
Rev. Samuel Nott, Sec.

Barnstable County,
Rev. N. Cogswell, Sec. & Tr.

Lowell and Vicinity,
Rev. William Twinning, Sec.

Woburn Association,
Rev. Francis Norwood, Sec.

Connecticut.
Litchfield County,
Rev. Ephraim Goodman, Sec.
Charles L. Walsh, Tr.

Hartford County,
Daniel P. Hopkins, Sec.

Farmington and Vicinity,
Edward Hockers, Sec.

Tolland County,
Elisha Storrs, Sec.
Jonathan W. Pratt, Tr.

Windham County North,
Rev. George J. Tilton, Sec.

Windham County South,
Rev. Aaron S. Atwood, Sec.
Zalmon Nutter, Tr.

Norwich and Vicinity,
E. W. Hyde, Sec.

New London and Vic.
Charles L. Webb, Tr.

Middlesex Association,
Rev. William Case, Sec.

Middletown and Vic.
Richard Rand, Sec.
Richard Hubbard, Tr.

New Haven Co. East,
Rev. Zalva Whitmore, Sec.

New Haven Co. West,
Rev. Stephen Hubbard, Sec.

New Haven City,
C. J. Salter, Tr.

Fairfield Co. East,
Rev. John Blanchford, Sec.

Fairfield Co. West,
Rev. Theophilus Smith, Sec.

Board of For. Missions,
William R. Thompson, Tr.

New York City and Brooklyn,
D. E. Wheeler, Sec.

Columbia County,
Rev. Joel Osborn, Sec.

Greene County,
Rev. W. H. Foster, Sec. & Tr.

Washington County,
Martin Freeman, Tr.

Onondaga County,
Thomas Walker, Sec.

Central Asia Society of Western N. Y.,
Rev. Henry P. Strong, Sec.

Monroe County,
Everard Peck, Sec.

Essex County,
T. Frelphynsay, Tr.

New Jersey,
T. Frelphynsay, Tr.

Mackinaw,
W. Mitchell, Tr.

* Besides the above, there has been received through other channels from the R. D. chl. $500 43.
APPENDIX.

I.

INSTRUCTIONS of the Prudential Committee to the Rev. John Leighton Wilson, destined to a Mission at Cape Palmas, in Western Africa. Given in the Central Presbyterian Church, Philadelphia, Oct. 18, 1834.

[A year ago, in this city of our solemnities, and before an audience like that now convened, you received instructions to explore some part of the African coast, with reference to the commencement of a mission. That duty you performed, and the Lord mercifully preserved you. The sun did not smite you by day, nor the moon by night. You went; you found a promising field; you returned to make arrangements for a mission; and now you and the beloved partner of your life are ready to make Western Africa your home, for Christ's sake, and for the good of the benighted millions in that vast and fertile region. In the judgment of the Committee, you do well. Where the pillar of God's providence leads the way, we may venture to go, though it be into the wilderness, or into the sea. No path to usefulness and to heaven is shorter, better, safer for us, than that which God prescribes. We do indeed shrink instinctively from danger when it stands before us, and our friends may give their advice under the influence of the same blind impulse: but a large view of our relations and interests will convince us, that there is no real danger in the path of duty. We may suffer as mortal men, while at the same time, as immortal beings, we gain beyond conception; and we ought to live and act for the whole of our existence, and not merely for a part of it. So did the Apostle Paul, when, on his way to Jerusalem, he was assured that bonds and imprisonment, and perhaps death itself, awaited him, and when friends hung upon his progress with their prayers and tears. "What mean ye,"—said he, in the dignified expostulation of an immortal being,—"What mean ye to weep and break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." This and only this is the spirit, which will publish the gospel to every creature. This is the spirit which will cheerfully send, and as cheerfully carry the gospel through the length and breadth of western Africa.

You are aware, that there is a feeling of discouragement in some churches, and in not a few individuals, with respect to western Africa as a field of missions; and some men are ready even to doubt the propriety of sending any more white missionaries to that portion of the continent. So far as the Committee are informed, this impression is owing solely to the supposed fatality of the climate, and especially to the repeated and afflicting deaths of missionaries at Liberia.]
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It becomes you and the Committee to scrutinize the grounds of this opinion with great care. We believe it to be founded in erroneous impressions, both of facts and principles.

The church is by no means furnished with facts enough to draw inferences concerning the unavoidable effects of climate in western Africa. The extent of coast from Cape Negro to Cape Verd is 3,500 miles, and the only point along this vast shore on which our missionaries have died, is Monrovia. In not more than two other points have protestant missionaries from Europe been, or suffered; and not one such missionary has yet so much as attempted to penetrate into the interior. Surely this limited experience cannot be sufficient to warrant our despair of being able to live upon the coast, or in the upland countries remote from the sea. Who knows but there may be fifty other points on the sea shore, and immense inland districts, comparatively healthful, where white men may reasonably expect to live to a good old age of usefulness. The sufferings and deaths of travellers in Africa, rather illustrate the state of society, than the climate. They have lived beyond all reasonable expectation. We recollect but one who has fallen a sacrifice to disease upon the coast. Nearly all who attempted to enter the inland countries succeeded; and most of those who were not cut off by violence, returned, notwithstanding extreme exposures and privations, to relate the story of their adventures. Commerce can throw but little light on this subject. She goes everywhere indeed, but most of her business is transacted at the mouths of rivers, where decayed vegetable matter and dark mangrove swamps give tenfold malignancy to the causes of disease. Besides, much of her trade has been in ardent spirits, and what her agents sell, they too often drink; and who can tell the amount of their indiscretions, of their dissoluteness, and of the furious passions which agitate their minds and predispose them to sickness and death?

The fact is, dear brother,—and we will turn our eyes to the brighter side of the picture,—the malarial of western Africa will not much longer frighten the church from the performance of its duty. In the progress of science, experience, and intelligent piety, it will cease to be regarded as the mere agent of blind fate or chance. The connections between causes and their effects are fast being developed in these latter days. The great fact is coming out, that natural evils, to a far greater extent than has been supposed, are punishments for violating natural laws, especially the laws of organic matter, which chemical science is rapidly developing. Indeed, the still greater fact is attracting the attention of mankind, that most of the evils which afflict our race are owing to an infraction of the laws, physical or moral, which God has prescribed for the good of his creatures. No longer fate, or destiny, or chance, but God's providence, is seen standing up in grand parallel with the evils of life, punishing man for violating the benevolent laws of the universe. The development of this interesting fact, so as to make it exert a powerful influence on the conduct of men, inciting them to temperance in all things, will form the characteristic of the present age, and make it glorious in the history of the world. The development of this fact is what is disarming the cholera of its terrors to all virtuous and temperate men. And the progress of this development, no doubt, will ultimately furnish a life preserver for every man, whose duty calls him to plunge into the pestiferous vapors of tropical climes. Experiments of the most decisive character have been made,—not in Africa perhaps,—but in the West Indies and other parts of the world where the climate is the same, and it has been shown that a good constitution, entire abstinence from ardent spirits, a proportionation to food, clothing, the degree of exposure, and exercise, and a cheerful performance of duty, will ordinarily ensure health in the worst of climates.

Time does not permit the Committee to describe these experiments; but the books which contain an account of them, as well as the best treatises on this subject, will be placed in your hands, and ought to receive your particular attention.

As for the principles involved in these objections to a mission in western Africa, it is sufficient to expose their tendency. In general the tropical regions are the most populous in the world; at the mouths of rivers, where decayed vegetable matter and dark mangrove swamps give tenfold malignancy to the causes of disease. Shall the white man, after having trampled upon Africa for two centuries, after having drawn myriads of slaves from its unhappy shores, and made his influence felt, like that of a demon, in every valley, plain, and mountain of its fertile regions, and on every oasis of its mighty deserts,—shall the white man now turn his back upon that unhappy coun-
ment? Shall the church do this? Shall we risk nothing to heal the wounds of Africa which our fathers inflicted? Long since, dear brother, you have answered these inquiries, and answered them like a disciple of the blessed Jesus. You have given yourself to be made an instrument in the hands of the Holy Spirit of imparting the gospel to Africa; and may this work of the Lord prosper through your agency.

There is a theory gaining currency to some extent in the churches, which would send the gospel to western Africa without the peril of landing missionaries on the western shores. It proposes to advance from the southern extremity of the continent; or else from some healthy point on the eastern shore; or else from Abyssinia; or else from the shores of the Mediterranean sea. But this theory will not bear the test of geographical research. The Committee are on the point of commencing a mission among the Zoolahs in southern Africa; but they can never hope to extend this mission so as to make it operate on western Africa. The distance from Port Natal, where our operations commence in southern Africa, to Cape Palmas, whither you are destined, is not less than 4,000 miles; across desert wastes, and across mountains and rivers, we know not how many nor how formidable. From the eastern coast to Cape Palmas the distance is 3,500 miles, and the obstacles on the eastern coast is more formidable. If we were to send a mission from Abyssinia along the Mountains of the Moon, our distance would then be 3,000 miles, over a rugged country, and through some of the most savage nations on the earth. Starting from the northern coast, our only practicable route would be from Tripoli, through Mohammedan nations, and across alternate deserts and cases, a dreary and desolate way, to the great central lake of Africa, and thence onward to the southwest; and on that route the distance is nearly 1,000 miles.

To you the Committee are well aware this scheme of Christianizing western Africa from remote points on the opposite sides of the continent, appears quite impracticable. But if it were not so, long before the saving influence arrived the Moorish race would have subdued all the nations of the west, and fast bound them in Mohammedan delusion; and then, instead of paganism in its rudest elements to contend with, we should have the religion of the False Prophet, recently embraced, youthful, vigorous, firm in its grasp, and more deadly in its hate than it is in countries near the Prophet's tomb. No; this is not our course. The shore nearest to us is where we ought to land; and the great rivers of western Africa are our natural highways into the central regions. We must not fail indeed, to have missions on the south, the east, and the north; but those missions will find work enough in their respective portions of the continent, and can never be expected to advance farther than the central region, to unite with the missions from the west in keeping the jubilee of Africa's redemption. Whatever we do for western Africa, we must begin to do there. We are shut up to this result. We must close our eyes upon that great, populous, afflicted region, and harden our hearts against it; or else we must brave the dangers of the climate, whatever they may be.

There is one other theory which claims a moment's notice, and then the Committee will instruct you as to the course they wish you to pursue. It is this;—that men of color should be sent from this country, instead of white men. Without discussing this subject the Committee would say, that the properly educated colored men for this service cannot at present be obtained in the United States; but generally they must be educated in Africa, with special reference to the work. In future times, through the overruling providence of God, circumstances may become more favorable to their receiving the necessary education in this country.

These general remarks concerning the field of your mission seemed necessary, but they have occupied more time than was expected. The Committee will now give the stage of their mission; leaving what concerns the more advanced stages for future correspondence.

You are expected shortly to embark, with your wife, in a vessel bound to Cape Palmas, where the Maryland Colonization Society has commenced a promising colony. You have visited that place; and, remarking the elevation and openness of the country, its general cultivation, and the absence of the usual concomitants of disease, have concurred in the opinion prevalent upon the coast, that its climate is good. A house, which you took with you to Cape Palmas, has been erected for your accommodation, and every precaution has been taken to fortify you and your partner against a fatal result of those diseases, which are generally consequent
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upon a sudden removal from the temperate to the torrid zone. Happily neither of you has any solicitude on this subject; and this serenity of mind you should endeavor to preserve, by casting your cares entirely upon that gracious Savior at whose command you go. You take one colored female teacher with you from this country; and, if possible, will obtain others of both sexes from the Liberian and Cape Palmas colonies. While at Monrovia, you may, with God's blessing, escape the fever by spending your nights on board the vessel.

At Cape Palmas, until your constitutions have become adapted to the climate, a leading object should be the preservation of health. The spirit of the churches has been depressed by the loss of life in Africa; and the preservation of life in your case has therefore a special importance. Be sure that you assume responsibilities no faster than you are able to bear them. Our greatest difficulty in western Africa, is in gaining a firm footing; that being done, we can easily extend our operations. You are sent forth to secure that footing. You go to make a beginning, and for a season must content yourself with that.

In western Africa it will be pre-eminently the object of the Board to train up and employ a competent native agency, in every department of Christian effort. The climate not being congenial to white men, we propose to send comparatively few of them, and to bring forward a multitude of colored laborers as soon as possible;—to be school-teachers, readers, distributors of bibles and tracts, catechists, and preachers. This, with the divine permission and assistance, we will do. And while you preach the gospel as you have opportunity to colonists, and especially to natives, and seek by that most important means to bring souls to Christ; you will institute schools in the native towns around you, for males and females, under colored teachers obtained from this country, or from the colonies. The children of these schools will reside with their parents. From among them, and from other quarters, you will be able gradually to obtain a number of promising lads for a boarding school, formed on the model of the boarding schools which have been so useful in the Ceylon mission. Your native helpers will be trained in the boarding schools.

Looking to the Lord of the harvest for laborers, the Committee hope soon to cheer and strengthen you by the society and co-operation of more missionaries. In two or three years with the smiles of heaven, we shall be prepared to extend our operations along the coast, and into the interior. We may perhaps advance into the country of the Ashantees. Our principal seminary for rearing native helpers, will not probably be any where along the coast, but beyond the forest which belts the shore, on the high lands swelling into the Kong mountains.

The negro race, in distinction from the Moorish, will be your appropriate field. Mohammedanism must be checked in its progress southward. The native languages must be learned and reduced to writing, and books prepared and printed in them, and all the apparatus for exerting an evangelical influence be put in requisition.

These brief directions, in connection with those you received in your public instructions a year ago, will suffice for the present. With the utmost cheerfulness, and with the utmost confidence that you and your companion are in the path of duty, the Committee bid you God speed. You may both die soon after entering the field, but the firm stand you now take in behalf of Africa, while it is honorable to your Saviour, will doubtless be regarded, twenty years hence, as worthy of all it shall cost. We trust your example will be an appeal to the sons and daughters of the south, which shall be quickly responded to in offers of service for this mission. Depend upon it, the mission will not be relinquished. Nor will western Africa be abandoned by the white man. No; the white man will continue to go there from year to year—the man of curiosity, if no other; the man of science, the man of trade, and the man of rapine and blood. They will navigate the vast circuit of its shores; double its capes; penetrate into its interior, and admire the brilliant verdure of its river banks and the majestic beauty of its trees. They will not be deterred by all that was ever said of the terror of its climate. Gold, and even the solution of problems in geography, has charms for them sufficient to overcome the fear of all these dangers. Let the church, then, be ashamed. She stands trembling at a single point on the verge of the continent, and dares not even look into the Niger; while the men of the world—without a single command or promise from heaven to encourage them, and acting as mere mortals, with no reference to their own immortality, and none to the immortal welfare of the people of Africa—boldly sail up the river, and advance into the interior! Oh, it is a fact, that the
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British nation has manifested a deeper interest in determining the course of the Niger than the church has yet shown in Christianizing the 20,000,000 of people in the countries through which that river flows! Verily the church will be provoked to a more noble daring. She will not abandon western Africa, nor your mission. She will occupy the shores; will ascent the rivers; will traverse the plains, and climb the mountains. And nothing is wanting to make Africa happy, but the gospel. Notwithstanding all our impressions of darkness and gloom as resting upon her landscape, that landscape, in the country whither you are going, every where presents a bright and sunny scene. Only make it vocal throughout with the high praises of God, and nowhere will man discover around him more abundant proofs of the exuberant goodness of his Creator. Go, then, in the name of the Lord Jesus—you and your partner—and late be the day when you shall rest from your labors in western Africa.

By order and in behalf of the Prudential Committee.

B. B. WISNER, 
R. ANDERSON, 
DAVID GREENE, 

INSTRUCTIONS of the Prudential Committee to the Rev. DANIEL LINDLEY, Rev. ALDIN GROUT, Rev. ALEXANDER E. WILSON, M. D., 
Rev. GEORGE CHAMPION, Rev. HENRY I. VENABLE, and NEWTON ADAMS, M. D., and their wives. Given in Park-street church, 
Boston, Nov. 23, 1834.

[These Instructions will explain the nature of the mission contemplated among the Zoalals of Southeastern Africa.]

To the praise of Him, who is King upon the holy hill of Zion, it should be recorded, that every circumstance in the arrangements for your mission thus far, has been highly auspicious. Step by step we have been led on by an unseen hand, and increasing light has shone upon our path, and the prospect become more and more inviting. A happy entrance is promised us into the genial climate of southern Africa, with the cordial greetings of our fellow-laborers already in that great field. There, too, we may expect, with the blessing of God, to find an open door, and to make a high way, into the interior of the continent. So that if our hopes are realized—which are surely no more extravagant than the command of our Saviour—we may at the same time advance upon the great central regions both from the south, and also from the west, for which portion of Africa a mission of the Board left our shores only a few days since.

Port Natal, to which a part of you are destined, and which will probably become hereafter the grand entrepot of our missions in southern Africa, is situated nearly a thousand miles eastward of the Cape of Good Hope. The Zoalals, among whom you are all to labor, extend from that port onward near three hundred miles to Delagoa Bay; thence northward, behind that bay and the Portuguese territory of Sofala, as far, probably, as the tropic of Capricorn. Not many years since, they became divided into two separate independent communities, under warlike chieftains who are still living. The half of your company,—namely, Mr. Grout, Mr. Champion, and Doct. Adams, and their wives,—who are destined to Port Natal, will labor for the spiritual regeneration of the maritime community, under Dingaan, which resides between that port and Delagoa Bay. The other half,—Mr. Lindley, Mr. Venable, and Doct. Wilson, and their wives,—are destined to Port Natal, will labor for the spiritual regeneration of the maritime community, under Dingaan, which resides between that port and Delagoa Bay. The other half,—Mr. Lindley, Mr. Venable, and Doct. Wilson, and their wives,—are destined to Port Natal, will labor for the spiritual regeneration of the maritime community, under Dingaan, which resides between that port and Delagoa Bay. The other half,—Mr. Lindley, Mr. Venable, and Doct. Wilson, and their wives,—are destined to Port Natal, will labor for the spiritual regeneration of the maritime community, under Dingaan, which resides between that port and Delagoa Bay. The other half,—Mr. Lindley, Mr. Venable, and Doct. Wilson, and their wives,—are destined to Port Natal, will labor for the spiritual regeneration of the maritime community, under Dingaan, which resides between that port and Delagoa Bay. The other half,—Mr. Lindley, Mr. Venable, and Doct. Wilson, and their wives,—are destined to Port Natal, will labor for the spiritual regeneration of the maritime community, under Dingaan, which resides between that port and Delagoa Bay. The other half,—Mr. Lindley, Mr. Venable, and Doct. Wilson, and their wives,—are destined to Port Natal, will labor for the spiritual regeneration of the maritime community, under Dingaan, which resides between that port and Delagoa Bay.

You all go, in the first place, to Cape Town, in the ship Burlington, about to sail from this port. Instructions for your conduct during the voyage have already
been given, in a private interview, which you and your brethren for the Sandwich Islands had with the Committee last evening. On arriving at Cape Town you will deliver your letters of introduction to the Rev. Dr. Philip, the distinguished superintendent of the London Society’s missions in South Africa, whose generous advice has been of great importance to your present mission. In his judgment and disinterestedness the Committee have the highest confidence, and few men have had such opportunities for testing and correcting by experience their opinions of the best modes of conducting missions among barbarous pagan tribes. Submit this document for his perusal, and consult him freely on whatever is important in the commencement and prosecution of your mission. The object of the missions of the Board is everywhere the same. It is not to operate merely on the surface of society; it is not to produce transient effects, however brilliant at the time; it is not to sweep over portions of a country like a flood carrying all before it. We would rather cause our doctrine to drop as the rain, and our speech to distil as the dew, “as the small rain upon the tender herb, and as the showers upon the grass.” We aim rather to exert general and enduring influences—to reach and mould the elementary and fundamental principles of society, and rear up Christian communities, which, with the ordinary blessing of God, shall be able to stand and flourish without foreign aid. Such we believe to be the views of that esteemed fellow-laborer in this work of the Lord, to whose Christian kindness we commend you. Draw from him all the information, which his other avocations leave him leisure to communicate. In particular, ascertain the manner of ensuring friendly relations with the colonial government, and also with the missionary institutions in the neighborhood of the Zoolahs. Learn the approved methods of preserving health and life in the different circumstances of your contemplated mission. Inquire what articles for subsistence, for comfort, and for usefulness, and what mechanical assistance, should be taken with you from the Cape, and whether practicable route may not also be found from Port Natal. Obtain the results of his experience on the subjects of presents to native chieftains, and of barter for the necessities of life with natives generally. Learn the precautions to be used in the wilderness against the violence of wild beasts and of savage men—the rules to be observed in the selection of sites for missionary establishments—and the principles of economy to be regarded in the erection of buildings for your residence, your preaching, and the schools. Confer with him also concerning the modes of preaching best suited to the native character and circumstances of the Zoolahs—and the whole subject of education, in all its array of infant-schools, common free-schools, boarding-schools, and high-schools; and in all its relations to the preaching, reading, and full understanding of the word of God. Consult him on the route to be pursued in going into the interior from the Cape, and whether practicable route may not also be found from Port Natal. Obtain the results of his experience on the subjects of education, and of barter for the necessities of life with natives generally. Learn the precautions to be used in the wilderness against the violence of wild beasts and of savage men—the rules to be observed in the selection of sites for missionary establishments—and the principles of economy to be regarded in the erection of buildings for your mission—and the whole subject of education, in all its array of infant-schools, common free-schools, boarding-schools, and high-schools; and in all its relations to the preaching, reading, and full understanding of the word of God. Consult him on the use you should make of the press—on the attention you should give to the introduction of the mechanical and other useful arts among the natives—on the necessary expenses and probable duration of your mission—and, in short, on whatever occurs to you as likely to promote or retard your usefulness as missionaries of Christ among the Zoolahs. The results of these conferences you will at once reduce to writing, and before leaving Cape Town you will prepare an abstract of them to be forwarded to the Committee, after it has received the sanction of Dr. Philip.

More than sixteen years ago, two of the earlier missionaries of the Board went from Ceylon to Cape Town in pursuit of health; and the earthly remains of one of them, the excellent Warren, rest there in hope of Him, who is the resurrection and the life. Since them, no American missionary has been in southern Africa. There is the more need, therefore, that your whole deportment while at the Cape should be such as will favorably impress the inhabitants, both in respect to yourselves personally, and your enterprise—to say nothing of your native land and its institutions, which you will never cease to respect and love. We know not how long you, who are appointed to the inland mission, will find it expedient to remain at the Cape;—perhaps till April, possibly somewhat longer—till the rains fill the pools in the great Karroo desert, and supply it in some measure with vegetation. You, who are to occupy the maritime country, will spend but a few days at the Cape, as you are to proceed onward in the Burlington. It is not probable you will see much of the coast intervening between the Cape and Port Natal, but it is said to be among the most diversified, fertile, and salubrious in the world. A number of English emigrants have commenced a colony at Port Natal, and we hope they will receive you cordially; but should they not, you
have still no reason to apprehend any violent outbursts of unfriendliness. Heavenly wisdom will teach you how to obtain important facilities from them in furtherance of your object.

The long journey of six weeks or more from Cape Town into the interior will no doubt be wearisome, but it will be fraught with interest. The country, the mode of travelling, the people, all will be new. The whole African continent is wonderfully constructed, and no part of it is more wildly romantic than the southern. The interior is believed to swell into a vast elevated plateau, or table-land. The descent from this table-land towards the south, is by three great terraces, supporting ranges of mountains, which, as they rise before you in your ascent from the Cape, will appear far more steep, lofty, and difficult, than when you look upon them from the north. These terraces and mountains you will traverse in wagons drawn by oxen. The greater part of the upper terrace, which is the most extended, is a mere arid desert during three-fourths of the year. Yet even the vast uninhabitable solitudes of that desert, in the month which you will naturally select for crossing them, will be enlivened with a profusion of magnificent vegetable forms. Indeed you will everywhere be struck with the power of contrast in African scenery. Various and transcendently beautiful plants, growing out of rocks and sand; green fields, separated by deserts; rugged mountains, swelling out of dull sandy plains; the wildness, vastness, solitude, and utter silence of the scene by day, and the sudden change at night, when it becomes terribly vocal and animated with beasts of prey;—these, and others like them, will leave you no want of impressive subjects for reflection. But remember,

—— "God is ever present, ever felt, In the void waste, as in the city full."

Remember, too, while travelling in the wilderness, far from home and "the church going bell," that you are not forgotten in the prayers of God's people in your native land, and that, in answer to these prayers, you may reasonably expect to be delivered from the dangers which will beset you on the way.

Your route will lead you to a number of missionary stations, each of which will seem to you like a beautiful oasis in the desert. The various topics of inquiry suggested for your conferences with Dr. Philip, will guide your inquiries when at these stations, and the results you will commit to writing.

The Committee desire that you may obtain competent and faithful interpreters for both missions, before going among the Zoolahs. On entering their country, your first care will be to seek an interview with the chiefs of your respective nations. Dingaan, the ruler of the maritime nation, resides somewhat more than a hundred miles from Port Natal; and Masalikatsi, the head of the interior nation, may possibly be not far distant from Latakoo, the advanced post of the London Missionary Society. The Committee need not describe to you the characters of these men, nor the nature of their governments, nor the state of society among their people. The men, and their government and people are similar; and so will be the situation, trials, labors, and probable success of the two missions. Have you and your wives thought sufficiently of the nature of these missions, and have you counted the cost? Have you thought how much of your time and strength, for a season, will be consumed by merely secular cares and labors? Your wagons, (for both missions should possess them,) will be drawn, in the Zoolali country, through wilds where such vehicles never went before; and lords must be made for them through streams, and obstructions removed from the paths. The cattle must be protected from wolves and lions, and from the thievry of the natives; they must be supplied with grass and water, and brought back when they stray. Sites must be selected for the missions, where the soil, water, climate, prospect, proximity to the natives, and inducements for them to settle around you and cultivate the land,—are all as they should be. Dwellings must be erected, and land brought under cultivation. These and other unavoidable secular cares and labors coming upon you, will make those of you who are preachers feel that you have almost ceased to be ministers of the gospel by becoming missionaries. But in due time, if you faint not, you will reap the reward of your labors.

Your wives, too, should expect to endure peculiar trials. They will need heroic fare. You will sometimes be separated from them for weeks, without the possibility of hearing from them, or they from you. Numerous causes, at such times, will conspire to awaken in them the most painful apprehensions concerning you; and rumor, busy and false, will tell them of your perilous exposures, and even as-
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sure them that a violent death has overtaken you, and cause them many a time to experience the griefs of widowhood, before they suffer its reality.

The opening of a road for wheel-carriages from Port Natal into the interior, will be an object of prime importance. It will shorten our distance into the interior by some hundreds of miles, and greatly facilitate our progress toward the central regions. This being done, our next reinforcement of both your missions may be landed at Port Natal, and your two missions become virtually one. At the same time, we shall be more ready to avail ourselves of the discoveries of the scientific corps, which left Cape Town in July for the interior. Large designs; vigorous action; dependence upon God;—these are the mottos of our enterprise. May they be the characteristics of all our missions, and of your mission. Then shall the sable sons of Africa rejoice at your arrival, and shall say,—"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation!"

II.


The report will be confined to a detail, under different heads, of the operations of the last three years, and some remarks suggested by the facts presented.

I. Admission of Students.

At the date of the last report, the number of students in the Seminary was sixty three; divided into three nearly equal classes. There were ten others who had finished the prescribed course of study, but were retained as teachers, and for the further prosecution of such studies as would qualify them for the service of the mission.

In Sept. 1830, thirty lads, from the Preparatory School at Tillipally, were admitted, after passing a satisfactory examination in the Tamul and English Testament, and the fundamental rules of Arithmetic.

Sixty three others were received in Sept. 1832, of whom fifty were from the school at Tillipally, and the remaining thirteen were, mostly, from Day Schools established for the purpose of teaching English.

There have been about twenty applications, in the course of the last year, for the admission of qualified lads, who could not be received on the foundation. Of these, eight or ten have, at different times, attended the Seminary as day scholars, being boarded by their parents or guardians, in houses near the station. This furnishes pleasing evidence of the estimation which men of property and influence, in the District, are beginning to entertain of the advantages of education, and of the facilities for obtaining it, afforded by the Seminary.

II.—Studies and Stated Exercises.

The course of study, both in European science and Tamul literature, and the class-books made use of, are generally the same as were mentioned in the last Report.

In some branches, tuition has been carried further, especially in Trigonometry, Surveying and Astronomy. The first principles of Hydraulics and Optics, and their practical application, have been lately taught, for the first time, in the Institution.

An examination of the Pūraṇic System of Geography and Astronomy, compared, or rather contrasted, with the Copernican System, has been attended to with fa
greater interest, and been productive of more obvious advantages, than almost any other branch of study.

The members of the first class, who have recently finished their course, came to the examination of this subject with some general ideas of the important points at issue, and of their extensive bearings, if the statements in the Puranas could be fairly refuted, and the very different principles of the European System, satisfactorily proved. In order to awaken still greater attention to the subject, and to excite the students to examine it more thoroughly, they were advised to converse with such persons in the vicinity as are most competent to defend the Puranas. This, to some extent, was done, and was attended with most obvious advantages to both parties. Some of the most learned in the District, who could not probably, by any other means, have been induced to attend at all to the subject, were constrained carefully to consider the evidences brought in support of the Copernican System; and not without some effect. With regard to every student in the class, the result has been wholly satisfactory.

As beconvinced that the fundamental principles of the Puranic System are refuted by facts within the reach of their own observation, and by demonstrations which they can fully comprehend; though it is certainly difficult for them to bring these facts and demonstrations before the minds of their unenlightened countrymen, so as to produce at first any considerable impression. The unlearned cannot, and the learned will not, from prejudice, apprehend them. There must be a succession of classes taught, and various other means used to increase the light beginning to shine, until ignorance is instructed and prejudice forced to see the truth. There has also been substituted between the Hindoo and European Chronology. This was the more necessary, as the former, though most extravagant and absurd, is not only universally adopted, but is interwoven with all the literature and science of the country. The result has been, however, by no means so satisfactory as on the preceding subject. A more extensive knowledge of history and the nature of historical evidence, is necessary, before conclusions, which are at variance with all the sacred books of their ancestors, will be readily admitted, by the students generally; especially as the Mosaic system of Chronology appears to those who may lay claim to the splendid and attractive system of the Hindoos, quite insignificant and humiliating.

The principal remark to be made on the course of Tamul studies is, that the best instructed in the Seminary have an increasing conviction, that such books as Negizhdam, Bharata, and Scanda Purana, which consume most of the time of those devoted to Tamul learning, are but little worthy of attention, in comparison with many others, both in Tamul and English. It has therefore become rather a difficult question, how far it is expedient for a student to attend to them, merely from regard to popular opinion. The only reason for their being studied at all is, that some of them are useful in acquiring a knowledge of the poetic dialect; of which to be ignorant, is disgraceful in any one who makes the least pretension to Tamul learning. A knowledge of their contents, which is also important for those who have intercourse with the people on religious subjects, may be acquired with sufficient accuracy from a prose paraphrase, or even an abridgment in the common dialect.

The native system of Arithmetic, which contains something of Geometry and Trigonometry; also Nannool, the standard Grammar of High Tamul; Tiruvaliiver, and a few others, are retained as approved class-books. The study of the Ennal, or standard work on Astronomy, used by Almanac makers in this District, has been attended to by one of the students, with reference to his becoming a teacher in the Seminary. He has pursued it under the tuition of two of the best informed men in the District, on native Astronomy, who have lately manifested more candor and liberality on this subject than most of their countrymen.

About two years ago a class commenced the study of Sanscrit, but were obliged to discontinue it for want of a competent teacher. This is scarcely worthy of notice, except as it gives occasion for mentioning the state of feeling towards the Seminary, among those interested in upholding heathenism. As in this District a knowledge of the Sanscrit is confined almost exclusively to the Brahmins, a teacher was of course sought for among that caste, and several were in vain offered the situation. At length one who formerly came from the continent, and now resides in the vicinity of the Seminary, agreed to accept the offer, and appointed an auspicious day for coming to the station. He did not, however, make his
appearance, but in a few days sent an apology, saying that he had been quite de­
terred by the Brahmins, in the neighbourhood, from entering upon the intended
employment. Since the last public examination in Tamul, however, there has
been a change, and several Brahmins have applied to be employed as teachers.

In the general government of the Seminary, and mode of tuition, no alterations
of importance have been introduced since the publication of the last Report. The
monitorial system is still continued. Each class is under the immediate inspec­
tion of a superintendent, who is in some measure responsible for the fidelity of the
teachers and the progress of the pupils. The time of the Principal is devoted chiefly
to the instruction of the first class, and to the government and general superintend­
ence of the Institution.

III—Examinations and Exhibitions.

In addition to the monthly examinations, by the superintendents of the several
classes, others are held quarterly by a visiting committee, consisting of the
Principal and two other missionaries. In the course of the last three years, there
have been four public examinations, in the English language, and two exhibitions,
in Tamul.

IV.—Dismissions and Classes.

Of the sixty-three students who were under instruction at the date of the last re­
port, one has died, and thirty-three have been dismissed. Of the number dismissed,
sixteen were members of the first class, who finished their course of study in Sep­
tember last, eight were permitted to leave at their own request, to be employed in
various situations, three or four left irregularly, and two were sent away as being
unworthy of support.

Of the sixteen who finished their scientific course in September, eight are still
connected with the Seminary as teachers, or as students in theology, four are em­
ployed as catechists, two are in the service of government, and one is a private tutor
in a European family.

V.—Publications.

The operations of the Seminary having brought the missionaries into more direct
intercourse with such as are considered learned in the District, it has been an ob­
ject to improve the opportunity to correct, as far as possible, some of their grosser
errors in natural science. The only branch much cultivated by them is Astronomy.
This is held in high repute. Those who have but a smattering of this favorite sci­
ence, are regarded as persons of high attainments. The eclipses of the sun and
moon, which they foretell from year to year, are regarded by the people as ocular
demonstrations of the truth, not only of their system of eclipses, but also of their
mythology. These circumstances, as well as the interesting nature of the study,
have made astronomy a subject of particular attention in the Seminary.

Every fit opportunity has also been taken for turning the attention of the people
to the comparative merits of the European and Puranic systems. In pursuance of
this object, in connection with one of the dissertations read at the examination in
June, 1830, a comparative view was given of the elements, taken from the Euro­
penean and Hindoo calendars, of an eclipse of the moon, which was to happen on the
3d of September following. Several discrepancies in the two calendars were point­
ed out, by which all who would carefully notice the eclipse might easily determine
as to their comparative accuracy. This statement produced some excitement
among the audience, and several copies of it were taken, that it might be put to
the test of observation; for it was confidently believed by many that the errors
which were pointed out in the native calculation of eclipses the preceding year,
were owing to the inadvertence of the almanac maker; and that similar errors
would not be found again. The results of the observations made by the people,
were such as had been anticipated; and for a time a spirit of inquiry on this sub­
ject was considerably increased.

Similar discrepancies being found between the European and Hindoo account of
an eclipse, which was to happen on the 26th of March, 1831, it was thought to be
a favorable time for publishing a tract on the subject of eclipses; the particular ob­
ject of which was to expose the fallacy of the argument, so firmly relied upon by
the people, in favor of their whole system of idolatry, that Hindoo astronomers are able to foretell eclipses. Some information was given in the tract respecting the eclipses of Jupiter's satellites, and the periodical return of comets; subjects to them entirely new.

The tract contained a notice of the errors found in the calculations of eclipses, given in the native almanac, for two years preceding; but in particular those in reference to the eclipse that was about to happen. As it was circulated but a few days before the eclipse took place, many were induced to inform themselves of the points at issue, and carefully to notice the result. The observations of all being decisive against the correctness of the calculation given in the most approved native calendar, a considerable impression was made in favor of European science, as taught in the Seminary. Some, who formerly supposed that Europeans were indebted to the natives for their knowledge of astronomy, were corrected in their notions, became less arrogant in their pretensions, and more willing to hold intercourse with the missionaries on these subjects.

A second tract was afterwards published, by aid of the Jaffna Tract Society, exhibiting the popular theory of eclipses, as found in the Scanda Purana, and showing that, as this theory is demonstrably false, as well as what is taught in other parts of the Purana, concerning the earth being an extended plane, with Mount Meru in its centre, and other absurdities in geography and astronomy, the system cannot be supported by the authority of the Purana, but on the contrary, destroys the credibility of the so much venerated book in which it is taught, as of divine origin. The publication of this tract also has done something, it is believed, to break up the deep laid foundations of error on these subjects, and to promote the progress of truth in the District.

VI.—Moral and Religious State.

The leading object of the institution being the dissemination of Christianity among the heathen, it may be proper briefly to state what has been done towards its accomplishment.

By means of the native Bible Association, to which all the members of the Seminary belong, they are furnished with copies of the Scriptures, both in Tamul and English. The quarterly meetings of the Society, when several addresses are usually made, bring the claims of the Bible distinctly before the students, and inform them of what is done, in different parts of the world, to promote its circulation and reception. The evidences of Christianity are also carefully investigated, and compared with the pretensions of Brahminism; which is the prevailing system of idolatry in this part of the island. However gross that system may be in the view of an enlightened Christian, whose Bible and common sense alike teach him that God is a Spirit, and that they who worship Him must worship in spirit and in truth; or however fair it may appear to one, who, though called a Christian, thinks it immaterial what name is given to the God who made us,

"Jehovah, Jove, or Lord;"

it is certain that neither does its grossness prevent its being captivating, even to men of some learning, nor its plausible appearance prevent its embracing absurdities the most revolting to reason, and abominations the most abhorrent to every right moral feeling.

The reason why so many, who are at least nominally Christians, have, while residing in the midst of idolaters, attempted to palliate the evil of the Brahminic system is, that they have never looked beyond its external covering. They see the natives, mild, peaceful, and immensely accommodating—having no will but that of their superiors; and they cannot imagine that a system, which forms manners so plausible, can be radically defective. They do not reflect that the serpent which looks so fair, as it lies basking in the sun, has a poisonous fang—that here, as in other parts of the world, a man can "smile and smile, and be a villain."

The truth is, the Hindoos are generally unprincipled. Nor is it their fault merely, but the fault of their idolatrous system. The moral precepts, such as they are, of their sacred books, are without sanctions; and while killing a cow is a greater crime than committing adultery, and any sin is easily atoned for by rubbing sacred ashes on the forehead, or bathing in certain holy waters, there can be no proper sense of moral guilt, no suitable abhorrence of its defilement. Children are early
taught to deceive, to lie, to swear, to be impure; and as they grow up, they increase in the knowledge and practice of vices which cannot be named. The country is not only filled with licentiousness, but with theft, forgery, perjury, conspiracy of one against another, oppression of the poor by the rich, and the murder—generally before birth—of illegitimate offspring. But what can be expected of men who believe that the gods whom they worship, were guilty of these or greater sins; and that all the crimes, committed by them in this mortal state, are either occasioned by the immediate operation of some superior power which they cannot resist, or are the entailed effects of errors, committed in a former birth, from which they cannot escape.

Whatever theory we may form on the subject, or whatever may be the opinion of those who see the natives only in one attitude, it is a fact too manifest to all who know them intimately, that while they are so stupid as to worship, with great parade and expense, idols of stone, brass, silver, and gold, “the work of men’s hands,” many of them are so adroit in worldly things, as to be able to circumvent the most cautious European; and so base as to stick at nothing likely to advance their object, except from fear of detection and punishment,—their only rule of right and wrong being apparent expediency.

The system of idolatry, which, to a rational mind, appears wholly absurd, is so connected with their earliest associations, so alluring in its festivals and processions, and administers so much gratification to pride and sensuality, that its deformities are never considered. If the devotees of the system are sometimes forced, by an exposure of its absurdities, to feel and acknowledge that it is ridiculous, still they are captivated by its pomp and show, and enslaved by their appetite for its indulgences. All the sympathies of their childhood are enlisted on the side of idolatry. The feasts at the temples are their principal holydays, and are thus connected with their leading ideas of enjoyment in this world, and their hopes of happiness in the world to come. In fact, the principles of the system are interwoven with the very elements of society, and regulate all the acts and duties of life. Though Brahminism sometimes appears very severe in its requirements, its severities are readily practised; and though expensive, its expenses are cheerfully borne. The reason is, it flatters the pride of the human heart. Men can more easily fast, go on pilgrimages, do penance, torment themselves in various ways, and even give up life, than repent of their sins, and accept of salvation through the merits of the Savior.

Such a system, venerated beyond measure, as the religion of their forefathers for unnumbered ages, it may be readily supposed the people are slow to renounce. The progress of education among them, however, will gradually undermine it, and this in proportion as that education is extensive and thorough Christian education. Schools established on any plan short of this, will utterly fail of breaking up the deep laid foundations of idolatry; and if they effect any thing, will only change a few of its outward forms.

The studies in the Seminary are of such a nature, and are pursued under such a degree of Christian influence, that the students are, almost without exception, early convinced of the truth and divine origin of the Bible. They are all, in this sense, nominal Christians; and many of those not members of the church are desirous of being admitted to its privileges. Of 142 now in the institution, 53 have been baptized and received to Christian communion. No one is received until he gives satisfactory evidence of a real change of heart, as well as life; nor until after a protracted period of probation. After all, it is not to be supposed, that neither hypocrites nor self-deceivers can be found among them. They are found in the purest churches in Christian lands. There was one even in the select company which attended our Savior. But it is hoped their number is small. Now and then one who has had great advantages, and, by his apparent improvement of them, excited the most pleasing hopes of his subsequent usefulness as a Christian, after going out from the Seminary, has turned his back upon Christianity, and appeared among its enemies, with the badges of idolatry again upon him. This is not probably from any belief in Brahminism, or doubts as to the truth of Christianity; but rather from an indifference to all religion, and a desire to please heathen friends, or obtain some worldly object, such as an eligible marriage. This is matter for lamentation, but not for despondency. It is to be expected. It is one of the numerous trials connected with the introduction of Christianity into a heathen country, and should be submissively borne. The number, however, of those regularly dismissed from the Seminary, having completed their course, whether members of the
church or not, who have turned back to heathenism, is very small. Most have remained nominal Christians, though that, alas, as in Christian lands, leaves them far indeed from the kingdom of heaven.

Besides the direct influence upon the members of the Seminary, there is, through them, an impression favorable to Christianity made upon the population around; to many of whom they regularly communicate what they have learnt of the gospel. Those more particularly employed in these labors, are the theological class, who are thus the better preparing to act hereafter as teachers and preachers of Christianity. It is a regulation that, besides frequent visits to the villages, in the vicinity of the institution, they shall occasionally spend four or five days in excursions to more distant places, for the purpose of reading and distributing tracts and portions of the Scriptures, and in other ways making known the glad tidings of salvation. It is hoped they will gradually exert an important influence in different parts of the District.

A Moral Improvement Society has been formed in the institution, which, there is reason to believe, will prove the means of good, not only to the students, but to many others, and aid in elevating the native character.

VII.—Buildings, Apparatus, Library.

The buildings for the institution remain much the same as when the last Report was published. Some progress, however, has been made towards completing Ottley Hall, and the repair of part of the large old church is commenced, to form a new chapel. This church was built of hewn coral, and its walls, pillars, and gigantic arches are in a good state of preservation, though it has stood for more than half a century without roof, doors, or windows,—a sad memento of a former nominal Christianity. It is so large that not only a chapel, of sufficient size for the use of the Seminary and the congregation at the station, may be prepared in it, but several other rooms, as they may be needed for the institution, or for a printing press, should one, as is contemplated, be added to the establishment.

The philosophical and other apparatus, and the library, have received some additions. Class-books are not only furnished for the students, while pursuing their course of study, but also when they leave the institution, that they may be able to review and keep in mind the subjects to which they have attended; and thus make them profitable to them in after life. There is a small library belonging to the students, and one also for the use of the Moral Improvement Society. It is a pleasing fact, that not only these but the Seminary library are more used than formerly; as the students are becoming better able, especially the theological class, to consult English books to advantage. The enlargement of mind, and aid in their investigations, thus obtained, can be fully understood only by those who have witnessed, somewhat, the effects of their reading, though as yet but limited.

VIII.—Funds.

The sum of £194. 17. 3. has been received, and appropriated towards the expense of buildings for the Seminary, except £20 as a donation from C. H. Cameron, Esq., to encourage translations and original compositions among the students.

The Right Hon. the Governor was pleased to subscribe £60 annually, towards the support and education of four youths of Dutch or Portuguese descent, to be selected by His Excellency; and it was expected that a class of these youths would ere this, be added to the institution, so that the benefaction could be realized; but want of suitable teachers will oblige the conductors to defer, for a time at least, the proposed enlargement. As the present government has kindly allowed the mission to be reinforced from America, and this permission has been sanctioned by His Majesty's Secretary of State, an assistant teacher may ere long be expected. It is possible that, on his arrival, a department for Dutch and Portuguese youths may be formed; but it must depend on the funds available for the purpose, and on other circumstances which cannot now be foreseen. The desirableness of the object in itself, especially if provision be not elsewhere made for this neglected but important class of society, is very deeply felt and readily acknowledged.

The support of all the youth on the Foundation—the wages of the teachers—the salary of the Principal—the expense of books, apparatus, and buildings, (over what has been contributed for the latter object in Ceylon and India,) have all been paid from the funds of the mission, furnished by the Board in America. The sum thus
expended the last three years on the Seminary and Preparatory School is £2,558. 11. 3; exclusive of the greater portion of the books and apparatus.

IX.—Concluding Remarks.

Another three years' progress has tended to confirm the results of former experience, as given in the last report. These are, as stated, that there is no want among the natives, of capacity for instruction—that in their instruction, the free boarding school system may have a most important place—that giving prominence to the English language, in the higher schools, approves itself in practice, as it did in theory—that the members of the seminary are an important medium of communication with the people at large—that the plan of the institution is not too extensive—and that the training up of Christian teachers is in a fair way to be accomplished.

Further experience has also more fully shown, that the study of English literature and European science, when combined with a careful investigation of the evidences of Christianity, are some of the most powerful means of overthrowing idolatry. It is true that men may be convinced without being persuaded—and idol worship may be seen to be ridiculous and yet tenaciously adhered to; but mathematical, and even ocular demonstration, of the falsehood of leading doctrines, in the books accounted sacred, and on which the whole system of Brahminism rests, cannot but shake the faith of those, who, contrary to the common practice, ever venture to think for themselves.

The heart governs the understanding, and no degree of intellectual light will convert men from the love and practice of long cherished and darling sins, but it removes the darkness under which guilt hides itself, and opens the way for the approach of truth to the conscience and affections. When these are effectually touched by the Holy Spirit, the work is accomplished.

The hope of propagating Christianity among the Hindoos, infatuated as they are with idolatry, must rest principally on early, systematic, and thorough, Christian education. The truth must be brought to bear directly on childhood. The mental vision must then be taught to discriminate light from darkness, or it will not do it afterwards. Whatever God sees fit to do is possible with Him; but that he will see fit, extensively to open the blind eyes of aged Hindoos, who have long chosen darkness rather than light, and have long wilfully called evil good and good evil, neither experience nor the promises of Scripture warrant us to believe. Even in Christian lands, the greatest hopes of the church are from the young, and a new and powerful principle begins to be developed, in the progress of infant and Sunday schools, which shows that if the god of this world can be anticipated in his possession of the tender mind, and the earliest affections of children can be drawn forth towards their heavenly Father, the ruins of the fall may, with divine aid, easily be repaired. The Holy Spirit thus early takes possession of his own mansion; the enemy is driven out before he has made those lodgments from which, when once made, he is almost never, in this life, fully dispossessed; and the living temple of God rises up and stands forth, in its just proportions, with unimpaired freshness and beauty.

The great reason why education in the East, even where the literature and science of the west have, to a good degree, been introduced, and some enlargement of mind, and some breaking away from ancient prejudices been effected, has done so little towards the moral elevation of the natives is, that it has not been a Christian education. To obtain the co-operation of rich and influential natives, it has, in some cases, been judged necessary to exclude the Bible even from charity schools. If such a course is called for at the hands of Christians, it is certain that, in most places, they are not now demanded; and that yielding them is removing the great lever by which the native community is to be raised from its present moral degradation. However half instructed or half infidel Christians, who know little of the Bible, but by the report of its enemies, may affect to undervalue it in the system of education; or however sincere but timid believers may be afraid of introducing it to the scandal of other religionists, it is certain that modern Europe owes her present elevation, above the older portions of the earth, principally to the light and influence of the sacred Scriptures;—and not less certain,
that Christian instruction, when confined to its legitimate object, that of moral persuasion, may be introduced, almost anywhere among the Hindoos, without exciting any dangerous opposition. The scandal is rather when Christians keep their religion out of sight. The native, whose every action almost is regulated by religion, is stumbled when he sees no marks of Christianity in those who bear the name; and is ready to suspect, either that it is worthless and powerless, or that it has some secret agency which will eventually disclose itself; perhaps by a terrible explosion, as of a mine under his feet. He therefore prefers to stand aloof from those whose proceedings he does not understand.

Were the Hindoos met fairly by the proposal, on the part of Christians, to instruct them in the Bible, as well as in the arts and sciences, they would see and prize consistency of conduct in their new friends; and strong in the faith of their ancient creeds, they would fearlessly examine the claims of Christianity, not supposing it possible for them to embrace it: but as the superiority of European learning is seen, that of the Christian religion would, in many cases, be at first conjectured, then believed, and finally professed.

Another fact which has become more evident is, that well educated youths are not likely to want suitable employment. Indeed the acquaintance with English, acquired in the seminary, enables the students to obtain situations under government—or as tutors in private families—or assistants in other missions, so readily, that it is difficult to retain in the institution a sufficient number, of those well qualified, to supply it with needed teachers; and much more difficult fully to furnish the mission with as many native preachers, schoolmasters, and other assistants as are wanted.

To secure fully this latter object, it may probably become necessary even to add a class to the seminary, who shall be confined to Tamul and Sanscrit studies; that they may not be under the temptation of leaving it which those are who have studied English; unless the number educated in English should be very considerably increased.

It is further evident, that though the seminary is not confined to raising up and preparing young men for mission service only, it is yet decidedly a mission institution. Its influence is diverse and extensive; and if in some respects it is indirect, as to the propagation of the gospel, it is not therefore the less beneficial. However the students who leave it may afterwards be employed, they are always, according to their means and inclination, able to promote the spread of Christianity. By being in various situations, in different parts of the island, and sometimes even on the continent, (as one of them now is a teacher of the elements of mathematics in the seminary at Palamcottah) their influence is more extended than it would be if all were retained in connection with the mission; and so far as it is good, which generally it has been, it effects more in proportion than that of those employed on salaries as Christian teachers. The natives look with great jealousy on all those who are paid, as they esteem it, for being Christians; that is, on all who receive wages for making known the gospel. The independent testimony of one whose living does not depend on his labors to promote Christianity, they regard as more important than that of many whom they consider to be hirelings. Hence a pious native in office under government, or otherwise in a situation to support himself can, if he chooses, do more, in some respects, to recommend Christianity, than those regularly employed as Christian teachers. There is also a great preparatory work yet to be accomplished, in raising up translators and original writers in Tamul—training teachers of various kinds—and in promoting general elementary education, as introductory to Christianity. For all these, as well as aiding in the direct and immediate propagation of the gospel, the seminary is an efficient missionary establishment; and as such it is still respectfully commended to the notice and aid of all who are interested in the progress of native education, or of true religion.
III.

Essay on the Best practicable Method of conducting Native Schools at the Sandwich Islands. Read at the General Meeting of the Mission, June 13, 1832, by Lorrin Andrews, Principal of the High School at Lahaina.—Referred to at pp. 87 and 89; though by mistake, in the latter case, as Appendix 4.

(This Essay was forwarded to the Committee by request of the mission. The greater part of it is published, as being well fitted to be useful. Some of the striking facts subjoined to the Essay, occurred since it was written.)

In order to make as correct an estimate of the importance of native schools as possible, it may be well to notice something respecting the origin and progress of the schools, the kinds of books that have been in use, the character and qualifications of teachers, and the present state of the schools. Let it be premised, that generally when schools are spoken of, reference is had to them as a whole; neither the best nor poorest are meant, unless particularly mentioned.

Origin of the Schools and School-books.

The first native schools on the islands were collected early in the year 1822. The missionaries were the first teachers. The only school-books were the Pia-pa, or spelling book, which also was first printed in the beginning of the year 1822. The first edition consisted of 500 copies, and contained 16 pages. These schools had continued but a few months, when a desire was expressed by some of the high chiefs to attend to instruction, and schools were formed for their particular benefit. The missionaries of course were their teachers. The schools were generally made up of the chiefs and some of the principal people of both sexes in their trains. These schools for the chiefs were commenced at Oahu and Kauai about the same time. When the missionaries became the immediate instructors of the chiefs, their former schools were committed to the care of some of the natives; either to those who had resided some time in America, or those who had made the greatest progress in the schools here during the short time that schools had existed.

These schools continued reading the Pia-pa, when the scholars attended school at all, until the latter part of the year 1823, when a small edition of a hymn-book, containing 500 copies, was published, and used somewhat as a school-book.

The next year (1824) was noted for the rebellion on Kauai. Soon after this was quelled, that is, in the latter part of the year 1824, a general desire was manifested over the islands to attend to instruction. The chiefs became more interested, teachers were sent out, school-houses were erected, and a great demand existed for the Pia-pa.

In the year following (1825) the Poobolo, a tract of four pages containing texts of Scripture, and the U i, or catechism of eight pages, were published, and introduced into the schools; and also the "Thoughts of the Chiefs," and the Ten Commandments. The "Thoughts of the chiefs" has never been valued by the people, nor much read.

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In the year 1827, the Sermon on the Mount was printed.

In 1828, an Arithmetic of eight pages, the History of Joseph, a part of Luke's Gospel, and an addition to the spelling book, or Pia-pa, were published.

In 1829, the Gospels of Matthew, Mark, and John were returned printed from America; and the Acts of the Apostles, and the first part of Genesis, were printed at the islands.

In 1830, the Pia-pa kamali, or child's spelling book, was published, since which time no visible change has taken place in the schools. Other books have been added, such as a historical catechism of the Bible, a part of the Epistles, Exodus,
APPENDIX.

and Joshua. These are all the books of an Hawaiian student's library, when he has been so successful as to obtain them all. But probably one half of all the schools on the islands have at this day nothing to read but the Pia-pa. These books may all be termed religious books, except the Arithmetic and the Ho-pe, or supplement to the Pia-pa.

The Teachers and their Qualifications.

But it is time to notice the character and qualifications of the teachers. The first teachers were persons of such stability of character as the chiefs could trust, and whom they regarded as favorable to the new religion, or the religion of the Bible, as far as they understood it: and thus they were men of some standing, and undoubtedly exerted a powerful influence in favor of instruction.

But their literary qualifications were of course exceedingly scanty. At the time schools first spread over the islands, the Pia-pa, (at first sixteen pages, but reduced in the second edition to eight pages,) and the hymn-book, were the only books that existed in the native language, and the latter has, it is believed, never been used very extensively as a school-book. The Pia-pa, therefore, in most cases, was all they could teach, for it was all they knew. And it is remarkable that the teachers have shown very little skill in teaching themselves; in other words, have added nothing of consequence to their stock of knowledge by their own exertions. With just the qualifications they had when they commenced, so they continue from year to year; unless, indeed, they return for a time to the missionary stations, and again attend a school taught by some missionary. Either the mist of ignorance is so thick that the light cannot penetrate; or the system of instruction is too scanty to enable them to get ideas from what they read, or to teach them to combine ideas so as to form new ones; or from wrong notions of what instruction in itself consists; or all these causes together; the fact is notorious. Generally poor readers when they commence teaching, they continue so from year to year, without apparently making the least progress in the art of reading; and so in other things.

Nature of the Instruction.

The matter of instruction, also, should be noticed, or the branches taught. These are (1.) Reading and spelling; the latter, however, is so very simple in this language as hardly to require a distinct notice. The reading consists in saying over the words in a book very slowly, with many stops, and repetitions, and blunders, until repeated so frequently as to be fixed in the memory. The books read are just such books as the schools have been enabled to procure. As before observed, probably one half of the whole are confined to the Pia-pa; and perhaps one half of the remainder have a Pia-pa, a Ponolelo or a Kana-wai, and a Mataio, or the Sermon on the Mount. (2.) Committing to Memory. At this the natives have ever shown themselves very skilful; but the ability to repeat and the fact that they do repeat the Pia-pa, and the Ui, and the Mataio, and other books from beginning to end, does not imply that they can read a word. (3.) Writing on slates, where a class can be found that own slates. But probably not so much as one scholar out of twenty has ever been able to procure a slate. Teachers generally own them, and are thus able to write. (4.) Writing on Paper. This is confined to a few of the schools of the chiefs, and of the people immediately about them. The want of paper will for a long time yet to come keep the people generally in ignorance of this branch of education. (5.) Arithmetic has been taught only to a very small extent, except when some one of the missionaries has devoted his time exclusively to it. And even then it has been confined to the first rules, for want of terms in the language to convey the ideas. Probably no native, by himself, has been able to get the least information from the tract on arithmetic, except perhaps the names and numerical value of the figures. The same is true with regard to a portion of the Ho-pe no ka Pia-pa, or supplement to the spelling-book.

Condition of the Schools.

The present state of the schools is such as might be expected from such beginnings. The number of scholars is supposed to be about 40,000. The whole number of schools, and of course the number of teachers, about 1200.
The number of books added, within four years past, has been considerable;—the Gospels, Acts, a part of the Epistles, a small part of Psalms, Genesis, Exodus, Joshua, and a large catechetical history of the Bible. But from the necessity of the case only a small portion of the scholars possess these books. Even if the editions of 10,000 copies of these printed books were all distributed, and no allowance made for wear, there would be but one copy for every four scholars. The present set of teachers is probably not so good as a year or two ago, as above sixty of the best teachers on the islands are now attending the High School.

The method of reading among scholars and even teachers, is very bad. It consists in a hitching, hesitating, half-spelling method of pronouncing the words, with frequent stops, repetitions, and blunders,—either no attention at all to pauses, or what is almost universal, every pause is used as a period, both as it relates to the length of the pause, and the cadence of the voice.

Writing on slates, as before observed, is attended to only by few in comparison of the whole; writing on paper by still fewer.

The missionaries have taught the first rules of arithmetic to a few, and these again to others; but there it has stopped.

The most important change in the schools, during the last three years, is the introduction of children as scholars. This is a pleasing feature in the present condition of our schools. It should be stated, also, that efforts have been made at nearly all the stations, within two years past, to raise the qualifications of teachers, not only as it respects knowledge, but also in the art of communicating instruction to others. But for want of books and want of time among the missionaries, it is believed that very little advance has been made.

All these schools have, from the beginning, been subject to frequent interruptions. For months together the people of the schools have been separated, gathering sandal wood for the chiefs, and performing other labors of a similar kind; and not a few have been broken up by the changes of landholders, and the removal of chiefs from place to place.

If it should be thought that the above view of the schools is too deeply shaded, it must be remembered that the schools now existing at the different stations, and under the care of some one of the missionaries, are not taken into the account. These remarks apply chiefly to the schools instructed by native teachers. Besides, it is respectfully submitted whether we may not have been deceived ourselves, in estimating so highly the benefits which the people have received through the medium of the native schools. The simple statement, that there are now 1200 schools, and 40,000 scholars, and that so many millions of pages of books have been printed and circulated among the people, carries with it the idea of a great advance in literature, or at least of mental improvement. And it is admitted that the books above mentioned, in the hands of judicious, intelligent, faithful teachers, might be made instrumental in conveying knowledge to a considerable extent, and of the highest importance to the people. But if we reason from possibility to fact, and thence draw conclusions of what has actually been accomplished, we are extremely liable to be deceived. The statement of the fact that we have so many native schools, so many native teachers, so many thousand scholars, and have printed so many books, while it serves to round the periods in our communications, and is read with pleasure and surprise by our friends, causes a very different set of feelings in us, when we travel round one of the islands, and thoroughly examine the schools, and notice the qualifications of the teachers.

Influence of the Schools.

From the best information, it is apparent that our native schools have not accomplished what they are supposed to have done by our friends in America. This has resulted probably from several causes which cannot be noticed here. We shall exonerate ourselves of course from any design to deceive.

It may be proper, however, just to hint at several things which tend to diminish the good which might be expected from native schools.

1. The great ignorance of the teachers. It is a principle in nature, that a stream of itself cannot rise higher than its fountain. It is manifest, from the foregoing statements, that the first teachers were but poorly furnished for their employment. From the necessity of the case, their stock of information was exceedingly scanty. And it appears also, from observation, that they have been slow in making improvements by their own exertions. But suppose their stock of acquired ideas to have
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been considerable, still they were entirely ignorant of the art of communicating knowledge to others, except in the same forms in which they had received it themselves. And further, that which they had learned themselves was all new to them, and its connection and relation to any of the affairs of life were not at all apparent. Such teachers could not make wise scholars.

2. The ideas of natives as to what the nature of instruction is, has been and probably is now to as great extent a hindrance to improvement. The opinion is almost universally prevalent, that the whole of instruction and the benefit to be derived from it, consist in being able to read, or saying over the words in a book, or out of it, as the case may be, with very little or no regard to the meaning. To this their highest views aspire. To this point they are encouraged to aim by their teachers; and naturally enough; for it is considered a great acquisition by them, and even the very best have scarcely reached it. To get ideas from what they read, is no part of their school instruction; though now and then it seems that a sentiment contained in the school-books has made its way to the conscience. But most of those who have made much advance in this respect, have lived near the missionary stations, or have frequently attended our public worship.

In connection with this may be mentioned the habit of committing to memory. At this the natives have shown a great deal of readiness. Like all barbarous nations they have been accustomed from time immemorial to commit to memory their legends, tales, war-songs, odes, etc., by hearing them repeated by others, and it was not found difficult to transfer this practice to the school, and make one reader the organ of communication to the whole school. And whole schools have been found able to repeat fluently the Pia-pa, the Sermon on the Mount, or the Ui, without being able to read a sentence. The business itself of committing to memory, has been of very little value to this people, as they were accustomed to it before; and the matter committed, even if retained, is of no great profit without the proper application of the other faculties of the mind, but lies like useless lumber in a store-house; and if not retained is certainly of no value. Mental improvement, it is well known, is obtained only by the exercise of all the faculties of the mind in due proportion. While, therefore, as before, it may be admitted that some few have gained real matter for reflection from what they have committed to memory, it is very evident that a vast majority of the scholars rest perfectly satisfied with their attainments when they have the words in their memories. This is manifest by the avidity with which they commit to memory long lists of names contained in genealogies, and even abstract numbers; and when it is done feel as fully rewarded for their trouble, as though they had gained a new chapter on morals or religion.

3. The indolence or unfaithfulness of teachers does much to counteract what might be done in our native schools. Authority and indolence on these islands are almost inseparably connected. A school teacher is vested with a little authority. He is an officer made up of the minutiae of several little Thinnions, in want of care and faithfulness in attending to the real improvement of the scholars. Whether the scholars hold the book one end up or the other, or sideways, or whether they have a book at all, or whether they skip over or miscall words, seems to be no matter of interest to them. This every missionary has seen who has at any time employed a native to hear a class for him. And this too when the one employed knew how to correct and how to teach. To pass away the time, or get through the lesson, seems to be the only object. A school is a school with them, whether any thing be learned or not.

To this may be added, the method of teaching generally practiced. The teacher takes a Pia-pa, sits down in front of a row or several rows of scholars, from ten to a hundred perhaps in number, all sitting on the ground, furnished perhaps with Pia-pas, perhaps not. The teacher begins; says A. The scholars all repeat in concert after him, A. The teacher then says E. They repeat all together, as before, E, and so on, repeating over and over, after the teacher, until all the alphabet is fixed in the memory, just in the order the letters stand in the book; and all this just as well without a book as with one. The abs and spelling lessons are taught in the same way. There may be some exceptions to this general method of teaching; but the cases are few. In this manner schools have been known to exist for two or three years in succession, and never get beyond the Pia-pa. This results from ignorance as to the method of teaching, and the great indolence of the teachers, of which they have frequently been reproved by the missionaries. But improvement in this respect is sorely visible.
4. Another evil existing in native schools, and tending to lessen the good they might otherwise accomplish, is the method of teaching by proxy. When a teacher considers himself as having become expert, that is, when the novelty of his authority has gone by, and he has had a little experience; when he arrives at the point just where we should say he might begin to be useful, that is the point where he thinks he ought to stop, and generally does stop, and give his work up into the hands of others; who, when they also in their own opinions become skilful, resign in favor of others; while the original teacher is considered the teacher of the school, though perhaps nine months out of the year he resides in a distant part of the island, or perhaps on another. This system of laboring by proxy, however, is not peculiar to schools, but runs through all the affairs of government, from the highest kakima of the king, to the pipe-lighter of the most petty officer: and it is very easy to see that unless stopped or corrected, it will be an effectual bar to the establishment of good native schools.

These are some of the reasons, but by no means all, why the native schools are not so efficient as it might be expected they would be, or as it may be thought they are.

Facts might be mentioned in connection with all these reasons, but the limits of the essay do not admit, and they are familiar to us all.

No allowance has been made for the stupidity or dulness of the people, because such stupidity or dulness, it is believed, does not exist; or at least in any such form, as to require a change in the ordinary methods of disciplining the mind.

It may be asked, if the native schools are so deficient, how has so much knowledge been communicated to this people? How have so many millions of pages of books been printed and circulated? How could so many hundred teachers be employed, and so many tens of thousands of scholars be enrolled in the schools? To all which it may be replied, that this shows there has existed, and does now exist among the people, a great desire for instruction, which has not been denied. But a great circulation of books does not prove here, that the books are much understood. It is fully believed, that were the mission to print off an edition of logarithmic tables, there would be just as great a call for it, as for any book that has been printed. This is manifest, also, by the call there has been for three editions of the Ho-pek no ka Pua pa; for it can be demonstrated that, with the exception of two or three sections, source a single idea has been gained that was intended to be conveyed, except where it has been taught and explained by some one of the missionaries. The same is true with respect to the Hele. The native cannot be found, who, without any instruction, was able to understand any principle it contained, or to understand any rule. The truth is a palapala is a palapala; it is all new to them, and all considered equally good. They have been told, that the perusal of these and similar books constitutes the difference between them and ourselves; that they are able to make people wise; and what is still more, most of our books we are able to call the word of God.

Still, it will be said, there is a vast increase of information among the people within a few years, whence has it come if not from native schools? It is cheerfully admitted, that much knowledge has been gained by the people—that it is increasing—that curiosity is excited—that attention is awaking—that mental improvement, even under numberless disadvantages, has received a powerful impulse. But that much of this influence should be attributed to native schools, is by no means clear.

For, first, where do the people live that have made the most improvement? This will be answered at once. They live generally at or near the missionary stations, or are in the habit of visiting the missionary stations very frequently. Now it is known that there is a direct address made to the people at every station, at least three times a week, by one of the missionaries; besides something done more or less in direct teaching; and to this should be added, and by no means least, the direct and frequent personal interviews that take place between the chiefs and other more intelligent people on the one part, and the missionaries on the other. These conversations are frequently of the most interesting kind on a variety of subjects; and in them, perhaps, a missionary conveys in a single hour more information than ever the people could get from native teachers, for these have it not to give. These observations might be illustrated by facts; but we are all acquainted with them.

But secondly, what is the definite kind of knowledge, which this people have gained? Is it moral, political, scientific, or religious? Doubtless something of them all. But let the great mass of people be examined to-day respecting the knowledge
they have acquired since the residence of missionaries among them, and it is believed that all the moral, political and scientific knowledge which they have gained put together, would not equal their religious knowledge. Indeed, theology is the principal science to which they have attended. Not to descend to particulars, it may safely be said that every body knows that Jehovah is different from other gods, and can generally state some things wherein that difference consists. They know that Jesus Christ is the Saviour of men. They know that God has given a law, and multitudes can repeat the ten commandments. All this, and much more they will tell you they know; and this certainly is farther than the mass of the people have advanced in any other science. And it is remarkable that their ideas are distinct or indistinct, clear or confused, not in proportion to their advantages in respect to schools, where they have read nothing but Scripture, or to their ability to procure our books, but to their frequent intercourse, direct or indirect, with the missionary stations. This intercourse is sometimes direct, as when a person or family visits a station, and remains several Sabbaths; or indirect, through the medium of some of the principal teachers, who endeavor to communicate to their scholars what they have learned while at the missionary stations.

It was just now stated, that there were regularly three studied discourses on some topic of biblical truth delivered to the people at every station in each week; and I need not say how much study and exertion are made in order to make them intelligible to the people. These discourses are or ought to be full of instruction, and are designed to be so by those who deliver them. But where is there any thing to correspond with this unwearied and faithful teaching in religion, in any of the departments of literature and science? We look in vain at the feeble efforts which have been made at the different stations, they are feeble because those who engage in the business of teaching, do it only for a short time, and then are subject to interruptions, as it is not considered their appropriate work; and at the call of any thing more urgent, the school is suspended or wholly dropped. Or if the schools are designed to be permanent, they must be less frequent, only one or two days in a week, and an hour perhaps at a lesson. It is perfectly obvious that with such a method of instruction, progress must be slow. We look in vain also to the native teachers, because they cannot teach what they have never learned.

From all this it is plainly to be seen, that the people, as a mass, are increasing slowly in information. Their minds are expanding, their views are enlarging; but for this knowledge the people are indebted chiefly to the direct labors of the missionaries as preachers of the gospel, and secondly, to the missionaries as teachers of schools, and least of all, compared with the others, to the influence of native schools.

It is not intended, by any of these remarks, to say any thing to the prejudice of native schools as they now exist; but to set their present influence in its true light. They have been useful in years past. These schools have been a great blessing to the people. They have been of great use as a moral institution. They have performed that in the hand of God, which probably no other means could have effectuated. Their existence, during these few years past, has filled a vacuum in the civil and religious affairs of this government, which, to all human appearance, nothing else could have filled. When the people of the nation were literally without a God, and without an altar, and without a faith; when ancient religious ceremonies and customs were declared to be no more; when the pulse of the nation was feeble and fluttering and ominous of an awful pause,—in the dispensations of providence, the schools were made to act as a reviving cordial; restoring life to the chiefs and people—giving them a consciousness of existence they never felt before—in short, supplying them with matter for thought, conversation, and action. Nor, have they failed entirely to communicate important knowledge to the people. Even to know that knowledge is contained in books, is something. To know the letters of the alphabet is something. To know that it is possible for them to learn to read, is something. That the teachers have existed in any degree as a medium of communication between the missionaries and the distant parts of the islands, is something. They have only failed to do what their name implies in a civilized country.

In stating the reasons why they were not more efficient, the remarks exhibited the darkest side of the picture. The schools have done good in a variety of ways, and a history of them should be preserved as an extraordinary occurrence in the annals of the nation. But the influence they have exerted is probably diminished, and will continue to diminish as a general thing, until better teachers can be found.
nished. In many schools nearly all the scholars are as wise as their teachers. And when this is the case, the influence of the teacher must in a measure cease.

Improvements suggested in the system of Instruction.

Here, therefore, we may stop, just to inquire, whether it is not possible that too little attention has been paid to direct instruction in schools? In other words, may there not be a want of proportion between our exertions to inculcate religious truth on the one hand, and mental improvement on the other? It has just been mentioned, that we have on the islands at least eighteen regular sermons, discourses, or lectures every week. Upon these, the time and talents of the missionaries are laid out, while the literary department is left to any who will take it up, to devote a few odd hours each week, to be dropped at any time as circumstances may occur or inclination dictate; or, if persevered in at all, it is to a few of the females of the mission, that the people are indebted.

The question arises, Is this a full compliance with the directions of the Prudential Committee to the first missionaries, and by implication to us all? "Your views," say they, "are not to be limited to a low or narrow scale; but you are to open your hearts wide, and set your mark high. You are to aim at nothing short of covering those islands with fruitful fields and pleasant dwellings, and schools and churches, and raising up that whole people to an elevated state of Christian civilization. To make them acquainted with letters; to give them the Bible, with skill to read it; to introduce and get into extended operation and influence among them the arts and institutions and usages of civilized life and society." I would ask further, have we complied in the best manner we were able with the real wants of the nation, by preaching to them so much, and teaching them so little? Are there not many of our sermons and discourses and lectures scattered to the winds, for want of some previous mental discipline in the hearers? It should be remembered, we are laboring for future generations, and not merely for the people now on the islands. And though the people need a great deal of preaching, and a great deal of religious knowledge; do they not also need mental discipline in order to make a right use of this knowledge? Would not our church members stand stronger, and become more efficient co-workers with us, if they had more mental discipline? In short, are not enlightened Christians the best Christians?

If the question be asked, which is the safest, to neglect religious or literary instruction? The answer is, do neither, but give them their just proportion. It is obviously the duty of a missionary, the very first day he can stammer a sentence in the language of an ignorant people, to inculcate the duties of repentance for sin, faith in the Lord Jesus Christ, and obedience to the command of God. But it is just as obvious that he should on the same day begin to instruct them in every thing which will open their minds, which will enable them to understand the word of God, and their relations to their fellow-men,—in short, every thing pertaining to civilized society.

But waving these things for the present; it is easy to perceive that the great point to be gained is to give the people mental improvement; not merely knowledge, but the ability to employ knowledge to some practical purpose—in other words, to teach them to think, and to think to some end. This then should be the main point, to which every thing in the shape of schools should tend, whatever particular method should be adopted for conducting them. Here is the labor, to wake up the almost inert mass of mind, and excite it to action,—to rouse the dormant energies of the people that have slumbered for ages—to teach them their own resources, mental, moral, and physical.

It was observed in the former part of this essay, that in seeking the best practical method of conducting native schools, regard must be had to the resources of the mission. We have seen that there is room for improvement of the schools. The question next is, what resources have the mission, and how can they apply them to better advantage than heretofore? How much money can be spared towards putting up school-houses with writing tables, &c., and furnishing slates, pencils, black-boards, paper, quills, etc., belongs to another department to say. We need expect nothing from the chiefs here, as they know not the value or importance of such things, and their finances are exceedingly low.

Of the resources of the mission, as it respects talent or ability to conduct every department of literature from the infant school to the theological chair, nothing need be said here, since it has been said by others.
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It only remains to inquire further, whether any more of the time of the mission can or ought to be devoted to this business. And the result will rest entirely on the degree of importance attached to it by the mission. If it is supposed that the native schools are doing all that is immediately necessary—that they are making progress equal to the wants of the people, or to the religious instruction they receive—that the direct preaching of the gospel is of more importance than mental improvement;—then it will be easy to say, we have no resources of time to spare for teaching schools; for we are all occupied now, both night and day, in teaching religion. But if, on the other hand, in our endeavors to lay a broad and deep foundation upon which the future welfare of the islands may rest, we wish to give stability to this kingdom, and the churches we are now planting; to build up and perpetuate those institutions, which are the glory of all hands; if to do this, we are persuaded that literature and religion, as means, should go hand in hand; that knowledge should expand the mind and religion purify the heart; then it will be found that we have the resource of time, for that is the very business for which we came here. And in turning our attention to it, we only direct more of our strength for a little time into a somewhat different channel. And it will appear hereafter, that something wrong was connected with our plans, if such an important item in missionary labors, as thorough education, should be crowded out of its place. Innovations are not of themselves desirable; but it should be remembered, that perpetuating error is sinful.

Perhaps it will be expected that some general plan would be exhibited in the essay for conducting native schools; but good plans are always the result of experience; and the labors of the mission have been so little directed to this point that perhaps it is impossible, at this time, to lay down any plan that will not be liable to many objections. The following however, is with much deference submitted.

1. Let the subject of education be taken up by the mission as a matter of importance to the nation. Let every missionary feel himself particularly interested. But that something may be done efficiently, let a committee of education be appointed, consisting either of the Trustees of the High School, or probably better, a distinct committee. Let it be the duty of the committee, as far as possible, to gain an accurate knowledge of the present state of the schools. Let them examine the schools personally, if possible; look to the qualification of teachers, their faithfulness or unfaithfulness, and suggest improvements to them. Let them recommend, or cause to be prepared, proper school books. Let them on this subject look to the real wants of the nation. Let them hold out such inducements and motives to diligence and faithfulness in teaching, as shall be thought consistent with their duty, and calculated to do good. Let them keep examinations and exhibitions perfectly distinct. Let examinations be thorough. In short, let them attend to every thing connected with native schools, and make a report at each general meeting of the mission.

2. Let the whole system of school education on the islands be divided into four departments:—(1.) Infant, or children's schools; (2.) Common schools, i.e. the schools now taught by natives; (3.) Select or station schools to be taught by missionaries; and (4.) the High School.

First. Infant schools. These schools will not exactly correspond with the schools of the same name in civilized countries, as may be expected from the nature of the case. Let the schools be composed of any small children that can be induced to attend. The importance of beginning with young children need not here be urged. Let one at least of these schools be got up at each station, and under such circumstances, if possible, as to be permanent. The management of these schools will devolve probably on some one of the females at the station; and if possible let one alone have the control; or, if necessary for another a part of the time, let the matter of instruction be entirely distinct. The reason is obvious to all experienced teachers. Let the committee above mentioned write to the Board for plans for conducting their schools, for apparatus, for books, either to be translated or used as models in preparing books for that department. Let the teachers qualify themselves, by getting all the information in their power. And here let the process of teaching scholars to think, be commenced and persevered in. Let no great stress be laid on committing to memory, but in understanding what they are about. Let all lawful inducements be held out as encouragements to perseverance in the scholars. Let examinations be thorough.
Secondly. Native or common schools. Little need be said here, as the design of them is obvious; and were the teachers properly qualified and faithful, they would hold an important place in missionary operations. Let the number of these schools be increased, if possible, and the very best teachers set over them that can be procured. Let the people be encouraged to learn to read, and get information by reading; and let the practice of getting the palapala by rote, be discouraged. Let it be publicly announced by the missionaries, that they will not examine the schools until the scholars can read in any book. And at the examinations, let the missionaries satisfy themselves that they can read. Let them bestow commendation, or some token of approbation, upon such schools as excel. An offer may be held out to teachers who are faithful and diligent in the management of their schools, of entering, at some future period, either the select or station schools taught by a missionary, or the high school, according to their attainments. Here also, as before, let the wisdom of the committee on schools be exercised in furnishing suitable school-books, books so formed as to excite curiosity, or a desire to learn; and then to gratify it. The Bible, as far as printed, should hold a conspicuous place, but by no means to the exclusion of other books. In order that it may be better understood, let large maps of Palestine and the adjacent countries be drawn for each school, with names of places mentioned in the New Testament, in order to direct their attention to particular points which otherwise they would pass over in reading without gaining any information. Let this system run through all the school-books; in short, let every thing be done which is possible to help the teachers to convey knowledge.

Thirdly. Select or station schools. Let a school of this kind be formed at each station, and taught in person by one of the missionaries. It should be composed of the most promising scholars, and the object should be to train them up for teachers of the common schools, or to qualify them to enter the high school. It is evident, the higher the scholars can be raised here, the further they can be carried forward in a given time in the high school. The system of instruction, therefore, should be as uniform as possible in all of them, and might be agreed upon by the mission or the several teachers, and at any rate thorough. Let those who devote themselves to the instruction of these schools make known to the committee on education the kind of books and apparatus they need in conducting them, and let their invention be awake to teach the scholars to supply themselves, as far as possible, with apparatus of their own manufacture.

The management of these schools will by no means take all the time of a missionary. If he be a translator, he will acquire many new words through the scholars. If he be not yet able to translate, the school will be some assistance to him in acquiring the language. These schools, like all others, ought to undergo a thorough examination, especially those scholars who are expected to enter the high school. The number of scholars to be admitted into these select schools may be regulated by the missionaries at each of the stations. It should be at least sufficiently large to supply an annual proportion of the scholars for the high school. In this class of schools should be included, perhaps, the female schools, both for work and other purposes, now in operation at several of the stations.

Fourthly. The High School. To this no small share of the attention of the mission should be directed. Its design and plan need not be stated here, as they may be seen, as far as developed, in the minutes of the last general meeting. This school if rightly managed, and attended with the divine blessing, may be the means of great good, not only to the islands, but to others of this wide Pacific Ocean. This school is now in the act of struggling into existence. It needs the fostering care of the mission, and the patronage of the friends of missions and civilization in our own country.

A more definite plan, however, of the course of study to be pursued should be made out as soon as practicable, that books in the several departments may be in a course of preparation. The course of instruction may embrace every branch of learning or literature calculated to call into action every faculty of the human mind. There will be no want of students, nor want of ability in students, except the influence of hollow minded ignorance. If there shall be any lack, it will be in the want of a suitable number of instructors and in proper books and apparatus for communicating knowledge.

Permit me to conclude these remarks by suggesting or repeating the following queries for the consideration of the mission.
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1. Has a proper portion of our missionary labor on these islands been devoted to direct instruction in schools; or, considering the great ignorance of the people, has there been, and is there now, a due proportion between religious instruction and intellectual improvement?

2. Would not the members of our churches be less wavering, stand stronger, and exhibit more of the influence of Christianity, if they had more mental improvement?

3. How many efficient literary teachers are required in well regulated societies in Christian lands, to one preacher of the gospel?

4. Will not our books, even the New Testament itself, be more extensively read, and better understood, and hence be more extensively useful and more valuable in the opinion of the people, if more pains were taken to cultivate their minds?

June 11, 1832.

ILLUSTRATIONS.

[Appended to the Essay in the form of Notes. The references to the different parts of the Essay are omitted. Some of the facts in these illustrations are interesting, as illustrating the paralysis of the intellect, so often found in countries which have long been enveloped in pagan darkness.]

1. Several of us have frequently conversed on the subject of Lancasterian schools, as being suited well to the wants of this people; but I believe there is now more hesitancy in saying so, however we may feel. It is well known that, on the Lancasterian plan of conducting schools, much depends on the faithfulness of Monitors. But at the Sandwich Islands there is no word for faithfulness in the language; of course the thing does not exist. And it is now my own opinion, after two years experience in teaching and introducing this system as far as I could, that if a school should be instituted entirely on this plan, it would fail. In the High School I employ some native assistants, but they act the part of professors, rather than that of monitors.

2. It is remarkable that we are obliged to teach in a formal manner many things to this people which are easily understood by the most illiterate in civilized countries, or which they would find out by inference. And we are called upon frequently to answer questions which appear to us foolish. To mention only one: about three months ago, the wife of Kauwa, one of the Society island teachers, died; a very respectable and I believe a pious woman. She died on Sabbath day. Some few days after her death, the question was agitated among our Lahaina church members, whether or no she could now be happy? And the conclusion pretty generally, if not universally, was that she must be miserable, since the last act of her life consisted in dying on the Sabbath; in other words breaking the Sabbath; and as they had been taught that there was no repentance after death, it was not discoverable at all by them how she could be saved. This reasoning was among the best informed people of Lahaina, who have enjoyed almost ten years of faithful instruction. Kaio, my teacher, who for thought, reflection, and knowledge of the Scriptures, stands third, if not second, on the islands, was completely puzzled with the question, and came to me for a solution.

3. Mokee, the teacher of the Princess's school, is a young man of some considerable mind when led on to think, but knows not how to spur up himself. In 1828, he was taught, with many others, the ground rules of arithmetic on the old plan, as far as into Reduction. He has continued teaching school ever since. At his examination in 1832, he had not added a single new sum, and probably had not gained a single new idea respecting arithmetic, though he had been teaching it at least every week for nearly four years. It ought to be stated, however, that
they have no use for arithmetic in their ordinary transactions. They have very little buying and selling among themselves, and hence there is no stimulus, except the love of thinking, which is here considered a burden, instead of a pleasure.

4.

The worst thing in their reading is, that they get no ideas. I have taken great pains to ascertain this fact, and I am convinced that ninety out of a hundred that are called readers, hardly know that any meaning ought to be attached to the words. Indeed a great many think there is a kind of mystery, or perhaps magic, in reading. Their notion is, that they must say over a word or two, or a sentence and then from some quarter or another a thought will come to them; that is when they have any thought at all. I have spent hours at a time in the High School trying to make the scholars believe that a word written on paper or printed in a book, meant just the same thing as when spoken with the mouth.

From several things it is manifest to me, that the common readers understand but very little of what they read. For first, they are not able after reading a sentence or paragraph, to tell anything about it. The following is an instance not long ago. "Abraham died being a hundred and seventy five years old." I immediately asked, "How old was Abraham when he died?" The scholar replied, "I don't know, I never heard, how should I know?"

Secondly, when they miscall a word, or make a blunder so as to make perfect nonsense or a falsehood, they pay no attention to it, nor do they ever think of recalling it.

Thirdly, it is universally the case, that when a scholar gets a little forward, and begins to know that there is a meaning in a book, or in words printed, he turns back when he makes a mistake, and corrects it. And the doing so is generally the first sign that they begin to get ideas in reading.

Oral instruction is better understood; though a wrong construction is put upon many things said in our preaching. A few months ago I preached at Kanipale, about eight miles from Lahaina; congregation about 1500. I took uncommon pains to make my sermon clear; it was written. The text was, "Jesus stood and cried, if any man thirst let him come to me and drink." The body of the sermon was taken up in running a parallel between the feelings, conduct, and fears of a man perishing with thirst, and one earnestly seeking the salvation of his soul; and I supposed a man perishing with thirst on the top of the mountain near us. I thought the sermon must be understood. After meeting was out, a respectable looking man followed me into the house, and after sitting a minute said to me, "What is the name of that man who lived on the mountain?" Without replying directly to his question, I said, "Did you hear my sermon?" He replied, "Yes." "Did you understand it?" "Yes, it was exceedingly plain." "Well" said I, "what did you learn from it?" "Why," said he, "there were two men, one upon the mountain and one on the sea shore here; the one on the mountain was thirsty, and wanted the other to bring him some water." "Was this all you heard?" He replied, "Yes, that was all of it." Besides losing the whole tenor of the sermon, the man on the sea shore was from his own imagination.

5.

It ought to be stated, that little time is spent in school. Those teachers who pretend to have school every day, (and they are very few,) have it only five days in a week, and not more than a half hour or at most an hour at a time. And besides, they have long vacations. But the common practice is to have school only two or three days in a week, and about an hour at a time. Thus they go on till a proclamation is made by a governor or a missionary, to prepare for examination, they then wake up and make a real push for several days, if so many are allowed. Their memories are literally crammed with this and that to make a show. After examination is over, or rather exhibition, all is forgotten, they go on as before until again summoned to examination.

6.

It should be kept in mind, that the scholars in the native schools are in totally different circumstances from scholars in any other country or age. The great ma-
ajority are adults, grown up in all the ignorance of heathenism; and the native teachers are darkminded, ignorant men just like their pupils, and perhaps do not know any more than they. The mass of people gain nothing from conversation from those who are better informed, as in enlightened countries, for they are all alike unthinking. A person born and raised in a Christian country, though he should never go to school, or learn a letter, has unspeakable advantages for mental improvement above this people.

7.

It is my opinion that the people attach very little if any more meaning to what they commit to memory, than to what they read. I mention only one fact that we have all noticed as singular. No chapter in all the New Testament has interested the people so much, as the genealogies in the first of Matthew and third of Luke, and none have they been more desirous to commit to memory. The rows of figures also put down as sums in the little Arithmetic, have all been very accurately committed to memory without the least idea of the nature or design of numerical figures, except the name and numerical value.

8.

Instances of unfaithfulness of teachers are innumerable. I only mention two, though I might mention multitudes. They occur under my own observation every day.

Miss Ogden has had a school for children in Lahaina for two or three years, for which she occasionally employs native assistants. Not long since she employed Kaamoku, an experienced teacher and good woman, to teach a class. A few minutes after, passing by that class, Miss Ogden perceived the teacher standing in front of a little child, holding the book right end up to herself, and wrong end up to the child, and teaching it to read the words backwards.

Dr. Judd, a short time ago, set one of his most trusty scholars to hear a class read. On looking about the school, he perceived the man teaching a boy to read from the bottom of the page upward in the Testament.

The truth is, as the people have been taught any how, so they are able (if able at all) to read any how. It is a very common thing to see two, three, four, and sometimes as many as six persons, all reading out of one book at the same time, all reading loud, and each in a different place. When six are reading at once, the process is this. The book is laid down on the ground; or if in a house, in the middle of the room, at the center. The persons then prostrate themselves around as radii from that center, with their heads over the book. Hence to some the book must be right end up, to others wrong end up, and others must read towards them, or from them, as the case may be. They always read loud in all cases, and generally each reads in a different place, though within the compass of the two pages spread before them. I have never noticed a native read silently to himself and get any idea whatever. These remarks apply particularly to the best scholars on the islands.

9.

The following is a pleasing specimen of memory, reflection, etc. A year or two after Mr. Richards was stationed at Lahaina, Hoapili and some other chiefs in conversation with Mr. Richards, inquired the name of the wood, of which the sheaves in the pulley blocks of ships were made. Mr. Richards told them we called it *lignum vitae*. This, however, they could not frame to pronounce, so Mr. Richards gave the interpretation in their own language, thus *laau o ke ola*, i.e. *wood or tree of life*. The conversation passed off, and nothing more was thought of it. During the second summer after I came to the islands, (that is, three or four years after the above conversation,) Mr. Richards with his family spent several months at Honolulu superintending the printing of *Acts* and *Genesis*, and left me the only missionary at Maui. As the sheets of the above works were printed off, Mr. Richards sent me a few, and I distributed them among the chiefs. Not many days after I had given out several numbers of the first sheet of *Genesis*, while I was lying on my bed in great agony with the sick head ache, Hoapili, the governor, Kealiiahonui, Kehekili, and some of the lower classes of chiefs with their attend-
ants, to the number of thirty or more, came to my house, inquiring very earnestly for me. Mrs. Andrews told them I was sick, and unable to get up. They inquired whether I was able to talk? Mrs. Andrews told them I could speak, but it would give me great pain to converse much. They seemed unwilling to go, and it was evident that they had business which in their estimation was of importance. With Mrs. Andrews assistance I got up and went out into the room where they were all sitting. At this time I could converse but poorly in Hawaiian, though I could read and write it some. They commenced their inquiries by talking about ships and sails and ropes and pullies; at least this was all I could make of it. However, by perseverance, they led me along from one thing to another about a ship, until they came to the pully. “Well do you know the little wheel inside?” Yes. “What sort of wood do you call it?” I said we call it *lignum vitae*. “O,” said they with a great deal of satisfaction, “that is what Mr. Richards told us.” They now began to pronounce it, calling the words any thing and every thing except *lignum vitae*. After a few minutes spent in trying to pronounce these words, and in correcting each other’s pronunciation, they asked me what the meaning of it was in their language. I told them, *laau o ke ola*. Here again they expressed great satisfaction, saying, “So Mr. Richards told us.” And now every one who had it, pulled out of his pocket the first sheet of Genesis and turned to the 2nd chapter and 9th verse, and inquired if the *laau o ke ola* (tree of life) there mentioned, was the same as that of which the little wheels in the pullies of ships were made?

To get this question solved, was the object of their visit. The conversation lasted about an hour and the excitement in my mind, together with the result, nearly cured my head ache.

I would beg leave to remark here, that Miss Ogden has been, and is now, most persevering and indefatigable in the business of teaching, besides being of great help to Mrs. Richards in her family. As a teacher of children and of female schools, she has been extensively useful. And I see no reason why the number of such helpers cannot be multiplied in these islands, to the great advancement of knowledge, industry, virtue, and piety.

### IV.

**Extracts from the Report of the Directors of the High School at Lahaina, June 1833.** Referred to at p. 90 of the Report.

[The reference at p. 90 of the Report, should have been to Appendix 3.]

The Directors of the High School, at the close of the second year of its incipient operations, which have been carried forward under very many and great embarrassments, for the want of books, apparatus, rooms, &c., so needful to the comfort and highest usefulness of the Principal, and to the general and early success of the undertaking, beg leave to lay before the general meeting of the mission the following report on the progress and state of the school, its immediate wants, and the means to be employed for its future advancement, both more immediate and more remote.

This they do with the more freedom and satisfaction from the belief, that success in this enterprise is attainable by well directed, untiring, and persevering efforts, crowned with God’s blessing, without which our attempts to enlighten and reform the nation are utterly in vain; and from the firm hope that the mission as a body, encouraged not only by the manner in which the Principal has addressed himself to his toilsome task, encompassed with depressing embarrassments, and by the
pleasing evidence of advancement made by the pupils in reading, writing, grammar, arithmetic, and geography, copying maps, &c.; but by the approving voice and co-operating influence of the American Board; and urged by the darkness and desolation of the land, and the increasingly obvious need of such an institution, to raise up competent teachers for the people, and awaken the needful interest in our station and other schools in favor of mental and moral improvement, will be disposed unitedly to contribute their general influence, and to adopt efficient measures for carrying forward the operations of the school, and securing its future anticipated results.

The details of the history of the school for the past year, the Directors will present in the language of the Principal, extracted from his report to them.

"All the affairs of the High School, on which it is the duty of the Principal to report to the Directors, may be divided into two classes, external and internal.

1. Of the external affairs of the High School, from July 2, 1832, to May 31, 1833.—The first session of the High School for the year just passed commenced on the 2d of July, 1832, and continued until November 30. The second session commenced the first day of January, 1833, and continued until May 31. December last was spent as a vacation month.

The number of scholars at the commencement of the year was 61. Two, however, from Oahu, had entered some time previously, whose names were not on the roll, but who were counted in the report of the last year. These two just mentioned were the only new ones that entered during the first session, increasing the number of scholars to 63. The new class of 30, recommended by report of committee to enter the school, did not arrive in season to enter the first session. Several indeed arrived from Kauai, one or two from Hawaii, and five or six from Oahu, besides the king and several of his men. But on account of the unfinished state of the school house, the inability of the Principal to give instruction to so many without any facilities for instruction, the dislike of some of the scholars who came to the manual labor system, the fear of hunger in others, besides many other causes not easy to mention, it was thought best not to receive any during the first session.

At the commencement of the second session and soon after, scholars entered the school as follows; four from Hawaii, nine from Maui, two from Lanai, two from Molokai, ten from Kauai, and one from the Society Islands—in all 28. There have, therefore, been in the school, in the course of the year, ninety-one scholars. Of these, one has been taken from the school by the civil authority for stealing; three have been obliged to leave the school on account of sickness, or the care of their families; and one requested permission to leave the school a few days since, reason not assigned; and one has died. The number of scholars now belonging to the school is 85. The king did not avail himself of the offer of the mission, when the school commenced, to attend with five of his favorite men, though he was invited to do so.

Nothing has been done systematically during the last year in the manual labor department. The committee, authorised by the last general meeting to employ an ingenious mechanic to take charge of this department, failed in their attempt to procure the services of the person in view. This, together with the inability of the Principal to oversee both departments, left the scholars to act their pleasure. It is but justice, however, to say that considerable has been done. At the close of the school last year the walls of the school house were up, and the roof on. Immediately after the school commenced in July, the scholars of their own accord commenced erecting permanent writing tables. School was suspended several days, while the scholars went to the mountains for plank and timber. Next they laid the floor of stone a little hewed and pointed with lime. About the first of August the school was removed, for a week, into Lahaina, while the scholars collected coral for lime, and a part of the week following was dismissed, while they went to the mountains for fuel to burn the lime. In the course of a month or two the school-house was plastered by them outside and in. After these seats were made for sitting at their writing tables, the window shutters, door, &c.; but for want of information, or industry, the house was not so far completed as to be able to introduce writing on paper until within two months past.

About the first of May of the present year, the scholars proposed of their own accord, to build a work-shop. At this the scholars of the first year have done something. The foundation is in part laid. Part of the dobes are made for the walls. The building is to be 96 feet in length by 18 in width in the inside. At the same
time the new scholars commenced collecting stones for a new school-room. Nearly enough are supposed to be collected for the body of the house. The cultivation of their lands has been attended to more than the year before. But for want of skill, foresight, management, and on account of the number of servants they keep, the scholars are by no means supplied with food from the land under cultivation. The chiefs have done considerable in this respect; but much more for some than others. The Kauai scholars, it is believed, have not been so well provided for as the scholars from other islands.

2. Of the internal regulations of the school during the past year.

The first session of the past year was spent in reading the geography, in studying grammar on the inductive plan, and the Helu Kamalii. The scholars refused to be taught by monitors; hence, by endeavoring to instruct 60 scholars in one class, so as to accommodate the lowest capacities, their progress was exceeding slow. Something was done towards studying geography from questions on the map of the globe.

At the close of the session an examination was had in reading, writing on slates, principles of grammar, child's arithmetic, and questions on the globe.

On the commencement of the second session in January, the school consented to be taught by monitors, as it was manifest the Principal could not personally teach both the new scholars and the old. The school was, therefore, remodeled; the Principal giving instruction to the monitors in a school by themselves. The study of the Helu Kamalii was finished. The study of grammar was continued a week or two and then dropped. The monitors, however, in the place of it, assisted in reviewing a translation of Colburn's Intellectual Arithmetic, which was a little more than half finished, and then dropped. The geographical questions on the maps have been continued, and five of the seven classes have gone through with topographical geography on the maps. On the first of April, the school commenced writing on paper. About the middle of May they commenced drawing maps.

The only new books received in time to benefit the school, during the past year, are the Helu Kamalii and the geographical questions.

Religious instruction has been but little attended to. The formation of a regular Bible class was put off from time to time, with the hope that soon the house would be finished. Another difficulty was the same as last year, the want of paper and a place to write upon, for writing Bible questions, &c. Since the publication of the Ai o ka la, the school has been opened every morning by the recitation of the verse for the day, and questions asked, and explanations given when necessary.

It is the opinion of the Principal that four months out of ten have been lost to the scholars for want of books. For want of books the scholars cannot study out of school; and if the school hours be lengthened, the Principal has no time for the preparation of proper studies of the school, much less to prepare books. The average amount of time spent each day in school is about five hours.

The Directors would cheerfully recommend, that the manual labor system, as a means, both of desirable improvement and self-support, be carried forward in connection with the studies of the school; and to facilitate the operations of this department, as well as to aid the secular affairs of the establishment, the secular agent of the mission be authorized and requested to engage, for an economical compensation, an artisan of approved character, as to ingenuity, industry, patience, kindness, and hopeful piety, to oversee the work, take charge of the stock, tools, &c., and keep them in order, and also to do, so far as he is able, such work in the construction and improvement of buildings, apparatus, furniture, &c., as shall be deemed needful and expedient by the Principal for the real benefit of the school; it being understood that if he cannot have full employment for the school, he may labor a part of the time for the mission, where he can advantageously render assistance.

Studies to be introduced for disciplining the mind.—On this subject no plan is fully matured as to its details; but in general the Directors recommend as the best means of mental discipline, that the studies embrace those of natural and moral science, and the languages; and that text-books be made out for that purpose, as shall be found practicable, on the several branches; it being understood that the study of the languages, particularly the original languages of the Scriptures be entered upon by a few individuals as an experiment.

The Directors recommend that the Principal devote special attention to the subject of preparing studies, availing himself of the aid of his best pupils both in arranging and communicating them; and that the missionaries, who are able, wher-
ever they are stationed, hold themselves in readiness, at the request of the Principal, to assist in preparing books, tracts, maps, drawings, and other means of improvement for the benefit of the school; and that, on the arrival of another press for the mission, one of the Ramage presses now at the office, be sent to the High School, and put in working order, with a small found of type, which may be the most conveniently spared, sufficient at least for one form, to facilitate the preparation of studies, books, tracts, handbills, cards, diagrams, &c., particularly for striking off proofs, schedules, &c., for the immediate use of the classes; it being understood, that copies of such productions as are likely to be more generally useful, shall be sent to the printing committee of the mission, to be printed at their discretion, for the benefit of select, station, and other schools in the islands.

The Directors would recommend, that if any pupil shall, after a reasonable probation, appear to the Principal to be incapacitated to derive material benefit from the course of instruction to be pursued, measures should be taken kindly to withdraw him from the school, that he may not embarrass the efforts of the Principal, nor retard the general progress of his class: and that if any pupil shall appear to be refractory, and materially injurious to the morals, the government, or the progress of the school, from unworthy motives, he should be, after unsuccessful admonitory measures, expelled;—and further, that the Principal and the missionaries should endeavor to hold up before the scholars definite objects at which they are to aim in future life; and that clubs of future action, and distinct spheres of usefulness be prepared for them, to stimulate their efforts, and guard them against relapsing into their original sloth from the love of indulgence, and falling into fatal snares from the mere pride of distinction: for although solid attainments in science and learning tend to humility, by showing the possessor how little he knows compared with what may be known, a smattering of knowledge puffeth up; and a trifling distinction of a Sandwich islander, from his fellows, or his countrymen, if noticed kindly by the chiefs, exposes him to injury and ruin.

Finally, the Directors commend the infant institution to the fostering care of Providence, and to the prayers of the friends of the Hawaiian nation.

V.

INDIANS WEST OF THE STATE OF MISSOURI.

[The tour of Messrs. Kingsbury and Byington among the tribes west of the State of Missouri, was noticed in the body of the Report. The following extracts from their statement made to the Executive Committee, contains valuable information respecting the state of these tribes; how far the Gospel has been carried to them, or the advantages of it are now enjoyed among them; and the openings there are for the introduction of new missionaries in that quarter. Dated at Westport, Mo. Sept. 4.]

1. The Field.—This is very large. That part of this continent which extends to the north and west of the State of Missouri is very extensive. And in all this region where are the messengers of the churches sent out by our Board? It is indeed a dark part of the earth. The names of the tribes and their numbers, we need not here repeat. These are furnished you elsewhere. Among these Indians there are dispersed more than two thousand white men, who are employed in collecting and transporting fur, etc. And to such men the wandering Indians are left to gain their knowledge of what white men are, and what the gospel is. There is need that many go to these tribes with the gospel. A part of this field is already occupied by missionaries, and other portions of it might now be occupied.

2. Shawnee nation.—In this nation there is a Baptist and a Methodist mission.

3. Delaware nation.—In this nation also, there is a Baptist and Methodist mission. These two tribes are located on good land, and they are agriculturists. The Delawares have a saw and grist mill. There is a teacher among them, who is provided for by the treaty, and was selected by the government. He is a Cumberland Presbyterian preacher.

3. Kickapoos.—The Methodists have a mission among this people, and there is a teacher among them, who is supported by the government.
4. Kansas.—They also commenced a mission among this people a few years since and abandoned it. It is said by some that they expect to resume their labors there again. Still the U. S. Agent, Major Richard W. Cummings, told us that he had received no request from any one to commence a mission there, and he should be pleased to have our society undertake the establishment of one.

5. Otoes.—The Baptist Board has established a mission among this people.

6. Omahas.—They have also obtained license from the government to commence a mission among the Omahas.

7. Iowaas.—The Western Foreign Missionary Board obtained a license some months since, to commence a mission among this tribe.

8. Pawnees.—The Baptist Board obtained liberty to commence a mission among this people. Their missionaries here expressed a willingness to have the American Board locate some missionaries there. The brethren Dunbar and Allis we expect will soon reach the Pawnee nation.

9. Potawatomies.—Some of the Baptist brethren are wishing to recommence their labors among this people, as soon as they shall arrive and become located in their new country.

10. Ottawaas.—The same remark should also be made about this people.

11. Winnebagoes.—We are not able to say much about this people. The Rev. Samuel Larry, a Cumberland Presbyterian, is employed by the government to superintend a school among them, near Prairie du Chien. They have not yet removed to the west of the Mississippi.

12. Sac and Foxes.—These Indians were visited last summer by Dr. Thomas St. Williamson, and the Rev. C. Marsh, under direction of our Board, and their condition, and their feelings relative to the location of missionaries and teachers among them, ascertained. From these brethren the Committee have received such information as may be necessary respecting these bands.

13. The Sioux, or Dakhotas.—Concerning this people, Dr. Williamson has written at length.

We have thus briefly noticed the occupied and accessible portions of the Indian country. There may be others. But these call for much labor. Permit us also to suggest that we would recommend the establishment of missions at the commencement of our efforts, at those places which are best known, and which can be most easily approached. And as means and men are furnished, and information attained, we may carry the work farther into the interior. We apprehend that the Board can obtain much valuable information about the Rocky Mountain Indians by means of men, who, after spending years there, return back and often pass this place. This place, or Independence, Council Bluffs, or Major Dougherty's Agency, Fort Snelling, and St. Louis, are all places where important and correct information may be obtained.

II. Kind and number of laborers who are needed, and who could be useful.

1. For the Sioux we are of opinion that a minister and a school-teacher are needed now, and that a farmer would very soon be employed there to great advantage. Should they locate near Fort Snelling they might take families with them. We should recommend that missionaries in early life, and with small families, be sent thither.

2. For the Sac and Fox tribe we hope that there will be employment for the same number and kind of laborers. At present these Indians are disturbed and unsettled.

3. For the Pawnees there is already a minister and a teacher, who is a mechanic. We should judge that a farmer, who is a log-house carpenter, would soon find advantageous employment among them.

The kind of labor among these tribes of Indians, as well as the hardships to which they may be exposed, calls for men of vigorous health, of great patience and prayerfulness, of great devotion to their work, and love to the Indians. Young persons can learn an Indian language and speak it with more ease than persons advanced in life. A few devoted young men, in single life, might go among these Indians, learn their language, and do great good. Men who are sociable, who can talk and sing, who are prompt, kind, and cheerful, who carry a good countenance, rather than such as cannot sing, and will not talk, and are slow, fickle, and fickle, we would recommend to go among the Indians, who are good scholars in reading the human countenance. We are well aware that good missionaries are difficult to be found. And we are liable to be deceived in this matter.
APPENDIX.

III.—Mode of labor as Missionaries. This should always be adapted to the circumstances of the people to whom we go. We may err in being too nice and particular in prescribing the circumstances in which alone we can or will labor for the good of the Indians. It should be remembered that there is much reason to fear, that the Indian existence is very short. What we do for them, we must do quickly.

1. Where we can train up teachers and rulers and counsellors and preachers among them in boarding schools, and by means of the English language, we may do it. Some tribes are so situated, that something of this kind may be done—not with the expectation of changing their national language and making them all speak English—we might as well undertake to change their blood, or the color of their skins. This has often been illustrated in the history of other nations. Their own language is dear to them.

2. Where they are located, and we can commence local schools, Sabbath schools, and the preaching of the gospel in their own language, we ought by all means to do it. The mother tongue has more power in it, with those who speak it, than any other language that can be found. Therefore we recommend that it be employed for the Lord in making him known. So far as we can, let us address our labors to the Indians in their own language, and with our own lips. It is much easier for a man who speaks their language to gain and keep their confidence, than for a man who can speak only through an interpreter.

3. Where there is a prospect of locating the wandering Indians, upon the plan adopted at Osagefield in the Osage nation, we would have it attempted, it is thought by some, that as much has been done, for the good and temporal improvement of the Osages at Osagefield, as at all the other stations. We have heard this opinion advanced. Whether it be true or not, we see important reasons for locating the Indians and instructing them in farming and house-building. The game is fast receding. We saw a grandson of Col. Daniel Boone, who is now about 25 years of age—since his remembrance, the buffalo ranged near St. Charles, 280 miles east of this place, and now they are about 200 miles to the west of it.

4. As thousands of these Indians are wandering in search of game—and as they take their entire population with them, and are gone for months, the thought has more than once occurred to us, that a missionary might go with them, learn their language, prepare school-books, teach those who wished to learn, and preach to them. We find that when the Indians hunt, the braves go ahead, mounted, to meet the buffalo, while the aged, the women and children, and some others come up in the rear and camp, and there wait the return of the braves, or news from them. Oftentimes they are at leisure. They are also out of the reach of whiskey. They have an abundance to eat. It is said that there would be no difficulty in the way of a good white man's gaining their confidence. His mingling with the Indians and going with them would afford a good opportunity to learn their language, their habits, customs, and their prejudices, and also to gain their confidence. But the work calls for a man of uncommon devotion. Can the man be found? These tribes, when they return from their long hunting expeditions, to their towns, do not usually remain in them more than six or eight weeks at a time. They come to their towns twice a year; once to plant corn, and again to gather it. While in their towns, they often have whiskey among them, and hold their feasts and dances. And in these various ways are not in so favorable a situation to be taught, as they are when encamped on the great prairies beyond the reach of whiskey. There is danger at times, from the meeting of hostile tribes: this occurs but rarely. And you will perceive by the report to which we have alluded, that peace has been made with a number of tribes.

Our Saviour remarked that the children of this world are wiser in their generation, than the children of light. This has been and is illustrated by the zeal and activity and success of those white men, who go among the western Indians for the purposes of gain. They go to the people they would influence and abide with them, learn their languages and succeed in their object.

IV.—Advantages of a uniform orthography in writing the Indian languages—We wish to call the attention of the Committee to this subject. We wish that all the missionaries sent out by our Board might adopt some uniform orthography. Some languages have more consonant sounds than others and different ones also—and some have more vowel sounds, and nasal sounds, and diphthongal sounds, than others. Perhaps all your missionaries among the Indians have adopted a uniform mode of writing. We think that it is entirely practicable from our own experience.
We have taken specimens of thirteen different languages or dialects, and have found no particular difficulty in writing the same, with one alphabet. In some languages we find some sounds which we do not in others. We especially wish that all the vowel sounds might be uniformly written, and we would recommend that Mr. Pickering's Essay be sent to the stations among the Indians, where it has not already been sent, and a copy or two of such Indian books as have been printed according to the general principles contained in his pamphlet. An instance has occurred, in which we felt the need of uniformity in writing the Indian languages.

V.—We would suggest to the Committee the propriety and importance of selecting some suitable person or persons, whose business it shall be, once in a year, or once in two years, to visit the respective Indian missions and have power to make arrangements among the missionaries; direct their labors, as well as counsel with them, and report to the committee the state of the mission and his own proceedings. He or they may also make inquiries as to new fields of labor—or explore them in person. We here only mention this subject for the consideration of the Committee.

VI.—There is another subject which we would mention. But which we are aware must be well known already to the Committee. Our own experience has long since convinced us, that it is highly important for the Committee to have a personal acquaintance with the missionaries, they may send out to the heathen. At least in each new field, we feel that it is important that the leading man in that mission be well known to the Committee, and be one in whom their confidence is not misplaced.

VII.—Obstacles in our way among the Indians.—These are,
1. Their prejudices against all white men, occasioned by wrongs done them.
2. Fondness for a hunting life.
3. Aversion to labor, and to the trouble of taking care of their property.
4. Their low views of the worth of the comforts of life such as we value, and their low views of the worth of life, and a happy existence any where.
5. Their mode of life is a great obstacle. They are scattered. They are remote from us, and they wander far and near.
6. Whiskey has as powerful an agency here in ruining the Indians as any where. It is useless to talk or think of removing Indians and locating them beyond the reach of whiskey. Their late sale of lands furnishes them with a new supply of money, which makes them prodigal and dissipated. There are a few exceptions it is true. But whiskey is the red man's bane.
7. We are uniformly told that all who are interested in the fur trade are interested against our object. The fur interest is a great and powerful one. Thousands of men and perhaps millions of money are concerned in this business. The traders have acquired, and they maintain a great influence with the Indians. The government Agents feel and acknowledge this, and the faithful missionary may also feel the same.

VIII.—Indian languages which resemble each other.
1. The Chippeways, Sac and Fox, Potawatome, Ottawa, Kickapoo and Shawnee languages have so near a resemblance that the Indians of the respective tribes understand each other.
2. The Osage, Kansa, Ponca and Omahaw languages resemble each other. The Indians of the respective tribes understand each other very well.
3. The Winnebago, Otoe, Ioway and Missouri languages are alike. They belong to one common stock, and are a branch of the Osage stock.

NOTE.

The Siam, China, and Indian Archipelago missions are misplaced in the Report. They should have preceded the report of the Sandwich Islands mission. In the list of Honorary Members some errors will probably be found in the manner of spelling the names of persons, and in the places where they are said to reside. It is nearly impossible to avoid all mistakes of this kind, as the names of persons are often written illegibly, and the places of residence are very frequently changed, and sometimes not correctly stated by agents and others who forward the names and donations.
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